

√ **DABISTĀN AL-MADHĀHIB**, "The school of religions", a work in Persian describing the different religions of and in particular the religious situation in Hindustān in the 11th/17th century; it is the most complete account in the Persian language, later than the *Bayān al-adyān* (6th/12th century), which is accurate but concise, and than the *Tabṣirat al-ʿawāmm* (7th/13th century), written from the Shiʿite point of view. The sources of the *Dabistān* derive partly from the sacred books of the different religious persuasions, partly from verbal information given to the author, and partly from the latter's personal observations. In many chapters he also makes use of the earlier Arabic literature concerning these matters. First of all the religion of the Pārsīs is examined extensively; then that of the Hindūs; after some very short chapters concerned with the Tibetans, the Jews and the Christians, the author passes to the study of Islam and its sects; finally there are some chapters on the philosophers (the Peripatetics and the Neoplatonists) and on the Sūfis. For a long time Muḥsin Fānī was thought (mistakenly) to be the author of this work; in some manuscripts he is mentioned solely in his capacity as the author of a *rubāʿī* which is quoted (see trans. by Shea-Troyer, i, 3); it was certainly an enlightened believer in the Pārsī religion who wrote the *Dabistān*, and we must probably accept those manuscripts which, in agreement with Sirādj al-Dīn Muḥammad Arzū (in a passage from his *Tadhkira*), attribute its composition to Mūbad Shāh or Mullā Mūbad (cf. also Ouseley, *Notices*, 182). It is apparent from the book itself that the author was born in India shortly before 1028/1619, went to Āgra as a youth, spent several years in Kashmīr and at Lahore, visited Persia (Mashhad) and acquired some knowledge of the west and south of India. The *Dabistān* was finished no doubt between 1064 and 1067/1654-57.

Bibliography: *Dabistān al-madhāhib* (Calcutta 1224/1809; other editions from Tehran, Bombay, Lucknow; *The Dabistan or school of manners*, trans. David Shea and Anthony Troyer, Paris 1843, 3 vols. (not always accurate); *JA*, vi, (1845) 406-11; Rieu, *Cat. Persian Mss. of the British Museum*, i, 141 & iii, 1081. (Useful references to other catalogues of manuscripts and to old translations of isolated chapters): Éthé, *Cat. of the Persian Mss. of the India Office Library*, i, no. 1369 (useful references to other catalogues of manuscripts). (J. HOROVITZ-[H. MASSÉ])

√ **DĀBIT**, in Turkish *zabit*, an Ottoman term for certain functionaries and officers, later specialized to describe officers in the armed forces. In earlier Ottoman usage *Dābit* seems to indicate a person in charge or in control of a matter or of (? the revenues of) a place (e.g. *Ewḳāf dābiṭi*, *Wilāyet dābiṭi* etc.; examples, some with place-names, in Halit Ongan, *Ankara'nın I Numaralı Şer'iyeye Sicili*, Ankara 1958, index, and L. Fekete, *Die Siyāqat-Schrift*, i, Budapest 1955, 493 ff.; cf. the Persian usage in the sense of collector — Minorsky, *Tadhkirat al-Mulūk*, index). The term seems to have remained in occasional use in this sense until quite a late date (see for example Gibb and Bowen, i, 259, and Dozy, *Suppl. s.v.*). By the 11th/17th century, however, it was already acquiring the technical meaning of army officer. In a *ṣāʿide* inserted under the year 1058/1648-9 Naʿīmā remarks that in the janissary corps the seniors of each *oda* are as *dābiṭs* (*dābiṭ gibidīr*) to the other soldiers (*nefer*), and proceeds to name the ranks of the janissary officers (Naʿīmā, iv, 351). By the 12th/18th century the term was already in common use in this

sense (e.g. Resmī, *Khulāṣat al-ʿIbār*, 5, 'ridjāl wa dābiṭān') and documents cited by Djewdet (i, 360; vi, 367 etc.). From the time of the westernizing reforms onwards it becomes the standard Ottoman equivalent of the European term 'officer'. In the Turkish republic it has been replaced by *subay*, but it remains current in the Arab successor states of the Ottoman Empire. (B. LEWIS)

√ **DABṬ**, assessment of taxable land by measurement, applied under the later Dihlī sultanate and the Mughals; land so measured is called *dabṭī*. See **DARĪBA**, 6.

√ **DABṬIYYA**, in Turkish *zabtiyye*, a late Ottoman term for the police and gendarmerie. Police duties, formerly under the control of various janissary officers, were placed under the jurisdiction of the Serʿasker ([*q.v.*] see also BĀB-I SERʿASKERĪ) in 1241/1826, and in 1262/1846 became a separate administration, the *Dabṭiyye Mushiriyyeti* (Luṭfī viii 27-8). At about the same time a council of police (*medjlis-i dabṭiyye*) was established, which was later abolished and replaced by two quasi-judicial bodies, the *dīwān-i dabṭiyye* and *medjlis-i tahkik*. After several further changes the *mushiriyyet* became a ministry (*nezāret*) of police in 1286/1870. On 17 July 1909 the name ministry of *Dabṭiyye* was abolished and replaced by a department of public security (*Emniyyet-i ʿUmūmiyye*) under the Ministry of the Interior.

Bibliography: ʿOthmān Nūrī, *Medjelle-i Umūr-i Beledīyye*, i, Istanbul 1338/1922, 934 ff. Laws and regulations on police matters will be found in the *Destūr*, (French translations in G. Young, *Corps de Droit Ottoman*, Oxford 1905-6, and G. Aristarchi, *Législation ottomane*, Constantinople 1873-88. See further KARAKOL, **SHURṬA**.

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√ **DĀBOYA** (DĀBŌE), the founder of the Dābūyid dynasty in Gilān [*q.v.*]. The tribe claimed to be of Sāsānid extraction through Dābāya's father, Gil Gāwbāra. Their residence was the town of Fūmān [*q.v.*]. The dynasty clung to Zoroastrianism for a long time, and repeatedly defended the land against the Arabs, until the last ruler, Khūrshīdh II (758/60, 141 or 142 A.H.) had to flee before the superior force of the ʿAbbāsids, and put an end to his own life in Daylam (Ṭabarī, iii, 139 f.). One of his daughters, whose name is unknown, became the wife of the Caliph al-Manṣūr.

The names of the members of the dynasty are as follows: Dābōe, 40 to 56/660-1 to 676.—His brother Khūrshīdh I, 56 to 90/676 to 709.—His son Farrukhān, 709 to 721-22, 90 to 103 A.H., who took the title Ispāhbadh [*q.v.*] ("leader of the army"), and warded off an Arab assault in 717.—His son Dādhburzmīhr (Dādhmīhr), 103 to 116/721-22 to 734.—His brother Sārūya (Sārōe), for a few months in 116/721-22.—Khūrshīdh II, the son of Dādhburzmīhr, 116 to 141 or 142/721-22 to 758-60 (see above).

A dynasty descended from Dābūya's brother Pādhūspān (title), ruled until 1567 and 1576 respectively (from 1453 in two branches) in Rūyān [*q.v.*] and some neighbouring districts.

Bibliography: Ibn Isfandiyyār, *Taʾriḫ-i Ṭabaristān*, Tehran 1942 (to which I had access only in E. G. Browne, *An abridged translation of the history of Tabaristan . . . by . . . Ibn-i Isfandiyyar . . .*, Leiden and London 1905, index [GMS II]); *Sehir-e-dīn's [= Zahir al-Dīn . . . al-Marʿashī's] Geschichte von Tabaristan . . .*, ed. Bernhard Dorn (*Mohammedanische Quellen . . .*, vol. i), St. Petersburg 1850, 319 ff.; idem, in *Mém.*