



## DABUYIDS

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**DABUYIDS**, the dynasty of *esphabads* ruling Ṭabarestān until its conquest by the Muslims in 144/761. It is named after its founder Dābūyā (Dābōē, Dādbūya; see Justi, *Namenbuch*, p. 75), who appears to have reigned at the time of the rise of Islam. The main source for the history of the dynasty is Ebn Esfandiār, whose account of the origins and early years is partly legendary and must be interpreted with caution. Ṣahīr-al-Dīn Marʿašī's account is of little value. Although it differs on some points from that of Ebn Esfandiār, it does not seem to be based on any independent sources. According to Ebn Esfandiār, the dynasty claimed descent from the Sasanian Jāmāsb, brother of the great king Kavāḍ and ruler of Armenia. His grandson Fīrūz was said to have conquered Gīlān and to have secretly had a son called Gīlānšāh by a native princess. Gīlānšāh's son Gīl, known as Gāvbāra, extended his rule from Gīlān over Deylamān and later Ṭabarestān and was said to have been granted by Yazdegerd III (632-51) the title Gīl-Gīlān Faršvādgāršāh, by which the later Dabuyid *esphabads* of Ṭabarestān were known. Faršvādgār (Pātašvārgār) was the old name of the mountains of Ṭabarestān. Gāvbāra's son Dābūya continued to reside in Gīlān, but Dābūya's son Farroḳān (Farḳān) moved to Ṭabarestān and fortified the country against Turkish invasions from the east and Deylamite raids from the west. He is reported to have founded the towns of Sārīa (Sārī) and Ešfahbodān. The latter, apparently located between Sārīa and Āmol, 2 miles from the coast of the Caspian Sea (Ebn al-Faqīh, pp. 303, 310), was the private residence of the *esphabads*, while Āmol remained the capital of the province. Farroḳān briefly expanded his rule to Khorasan as far as Nīšāpūr and seems to have been granted the title "*esphabad* of Khorasan"



by Yazdegerd in the confused state of affairs during the Arab conquest of Persia. In 31/651-52 he offered the defeated Yazdegerd his country, but the latter refused and fled farther east, where he died (Ṭabarī, I, p. 2875). Although Farroḳān and his successors retained nominal sovereignty over Gilān and Deylamān, those provinces were virtually independent under local chiefs and kings. The mountains of Ṭabarestān were effectively ruled by two dynasties, the Bāvand (see [āl-e bāvand](#)) and the Qārenvand, who nominally recognized Dabuyid overlordship. Actual Dabuyid control was confined to Rūyān and the lowlands of Ṭabarestān as far as Tamīša (Ṭamīs). Gorgān was ruled by a *marzbān*.

In the account of Ebn Esfandiār the *espahbad* Farroḳān, called Du'l-Manāqeb Farroḳān-e Bozorg, is said to have ruled from the time of the early Arab invasion of Persia until after the invasion of Ṭabarestān by Yazīd b. Mohallab in 98/716-17. This is obviously impossible. Moreover, Ebn Esfandiār also reported that his rule had lasted seventeen years. That a Farroḳān ruled Ṭabarestān at the time of the initial Arab invasions seems to be confirmed by a letter of safety granted to him, according to Sayf b. 'Omar, by Sawayd b. 'Amr b. Moqarren (Ṭabarī, I, pp. 2659-60). The letter gives the impression of being authentic, although its date, the year 18 (639), seems too early and should probably be the year 22 (643). Josef Markwart's suggestion that Sayf's account in reality refers to Yazīd b. Mohallab's attack (*Ērānšahr*, p. 132) is hardly tenable. In the letter Farroḳān is addressed as "*espahbad* of Khorasan over (*ālā*) Ṭabarestān" and as "Jil-Jilān." As it is certain from numismatic evidence that an *Espahbad* Farroḳān was ruling Ṭabarestān until at least 110/728, it must be assumed that the reigns of two or more *espahbads* have been conflated in Ebn Esfandiār's account. Modern scholars have mostly tried to resolve the problem by placing the reigns of Gāvbara and Dābūya within Islamic times (see, e.g., Spuler). This is, however, in clear conflict with Ebn Esfandiār's account, in which they are described as having reigned in the Sasanian age. Other Islamic sources are of no benefit in this respect, for they usually do not mention the names of the *espahbads*, even when they refer to them specifically.

Sawayd b. Moqarren did not invade Ṭabarestān and merely asked for a payment of tribute. The first Muslim raid in Ṭabarestān was led by Sa'īd b. 'Aṣ, governor of Kūfa, in 30/650-51. A number of prominent Companions of the Prophet Moḥammad, including Ḥasan and Ḥosayn, 'Abd-Allāh b. 'Abbās, and 'Abd-Allāh b. Zobayr, are said to have participated. The army reached Tamīša



and Nāmīa but apparently did not meet the *espahbad*. The caliph Mo‘āwīa (41-60/661-80), or his governor of Kūfa Zāḥḥāk b. Qays Fehrī, sent an army under Maṣqala b. Hobayra, probably in 54/674 (Kālifā, p. 123). Maṣqala penetrated as far as Rūyān, where he was attacked by the men of the *espahbad* from the mountains. He and his army were annihilated. ‘Obayd-Allāh b. Yazīd, as governor of Kūfa (60-64/679-84), appointed Moḥammad b. Aš‘at Kendī governor of Ṭabarestān. Ebn Aš‘at at first concluded a truce, but when there were delays in the payment of tribute he invaded Ṭabarestān. He was defeated, and his son Abū Bakr was killed. Ḥajjāj, as viceroy of Iraq, made various efforts to subdue Ṭabarestān. In 76/695 he ordered Sofyān b. Abī'l-‘Āliā with a troop of horsemen to invade Ṭabarestān but then directed him against the rebel Kharijite leader Šabīb Šaybānī. Then he sent a Kufan army under Eshāq b. Moḥammad b. Aš‘at. In 77/696 or 79/698, when the Kharijite leader Qaṭarī b. Foǰā’a and his men sought refuge in Ṭabarestān, Eshāq, joined by Sofyān b. Abraṣ, attacked and killed him. According to Ebn Esfandiār’s account (p. 161), the *espahbad* Farroḳān made a pact with Sofyān b. Abraṣ to get rid of Qaṭarī, and it was the *espahbad* who killed him. Sofyān b. Abraṣ remained in Ṭabarestān until ca. 82/701 (Ṭabarī, II, p. 1021) but was evidently unable to subdue the country. In 83/702 the *espahbad* yielded to pressure from Ḥajjāj and surrendered the rebel ‘Omar b. Abī'l-Šalt, to whom he had earlier granted shelter in Ṭabarestān. In 98/716 Yazīd b. Mohallab, then governor of Iraq and Khorasan, attempted to conquer Ṭabarestān with a massive army. After taking Dehestān and Gorgān he invaded Ṭabarestān and initially defeated the *espahbad*. The latter, however, enlisted the help of the Deylamites and Gilites and inflicted a defeat on the Muslims in the mountains. Then he wrote the people of Gorgān, inciting them to revolt against the Muslim troops left there by Yazīd. The latter, apparently in a desperate situation, succeeded by a diplomatic ruse in extracting tribute from the *espahbad* in return for Muslim withdrawal from Ṭabarestān. In the following year Yazīd was dismissed and imprisoned by the caliph ‘Omar II (99-101/717-20).

The *espahbad* at that time was evidently Farroḳān-e Bozorg, as stated by Ebn Esfandiār. Coins minted in Ṭabarestān with Pahlavi inscriptions and pictorial representations are known from the year 60 Yazdegerdi (93/711). Coins from 60-70 Yazdegerdi (93-103/711-21) bear the name Farroḳ, whereas those from 71-77 (103-10/721-28) bear the name Farroḳān. On this basis J. M. Unvala suggested that there were two different rulers. John Walker was probably right in assuming that these coins belonged to a single ruler, Farroḳān, who thus, in accordance with Ebn Esfandiār’s statement, ruled for seventeen years.



There are no coins of the year 78 Yazdegerdi (111/729), presumably because Farroḳān had died in the previous year. A few coins of the year 79 (112/730) bear the name Farroḳān, whereas others name Dātborzmehr (Dādmehr), known from Ebn Esfandiār's account as the successor of Farroḳān. Those in the name of Farroḳān are most likely posthumous issues. A stray coin of Omayyad type, inscribed with the mint of Ṭabarestān and the year 102 (920-21; Walker, p. 130), seems to reflect an Omayyad attempt to claim sovereignty over the province.

According to Ebn Esfandiār (1, p. 170), Farroḳān's eldest son, Dādmehr, reigned for twelve years. Coins in his name are known from 79 (112/730) to 88 (122/740) Yazdegerdi, with a gap from 80 (113/731) to 85 (119/737). At the time of his death (89 Y./123/741), his son Ḳvoršīd was only six years old. Dādmehr appointed his own brother Farroḳān-e Kūček, also known as Korbālī (Aṣamm "the deaf"), as temporary successor until Ḳvoršīd was of age. The coins of Ṭabarestān do not reflect the reign of Farroḳān-e Kūček but name Ḳvoršīd as the ruler from the year 89 Yazdegerdi (123/741). Erroneous readings of the date on some coins with the name of Ḳvoršīd have misled earlier scholars to assume that Farroḳān-e Bozorg's reign was preceded by that of another Ḳvoršīd, whom they called Ḳvoršīd I and distinguished from the later Ḳvoršīd, son of Dādmehr. This assumption is no longer tenable. It was evidently during Farroḳān-e Kūček's reign that Marwān II (127-32/744-50), the last Omayyad caliph, threatened Ṭabarestān and Gīlān (Ḳalīfa, p. 352). Probably shortly afterward [Abū Moslem Ḳorāsānī](#), the 'Abbasid revolutionary leader, obtained the nominal allegiance of the *espahbad*.

When Ḳvoršīd reached the age of fourteen years his uncle proposed to turn power over to him. Farroḳān-e Kūček's sons conspired to kill Ḳvoršīd, however. The conspiracy was foiled, according to the legendary account of Ebn Esfandiār, by the slave girl Varmja Haravīya, who was in love with Ḳvoršīd and whom he later married. Ḳvoršīd defeated and imprisoned the sons of Farroḳān-e Kūček. He relied for support on three sons of Jošnas, son of Sārūya, son of Farroḳān-e Bozorg (A'zamī, p. 176). Ebn Esfandiār's statement (I, p. 171) that Jošnas was a maternal cousin of Ḳvoršīd is plainly mistaken. The two were paternal cousins. In Maṛ'ašī's parallel account (p. 47) it is rather the army commander Šahrḳvāstān b. Yazdāngerd who is described as Ḳvoršīd's maternal cousin, appointing Vandarand *marzbān* of Āmol and Fahrān (Bahrām) *marzbān* of the highlands while keeping Farroḳān in his personal presence.



Having sided with Abū Moslem against the caliph al-Manṣūr (136-58/754-75), K̅voršīd supported the Zoroastrian Sonbād, who rose in 137/754-55 to avenge the murder of Abū Moslem, and offered him refuge after his defeat by the caliph's army. Sonbād was killed, however, by K̅voršīd's cousin Ṭūs, son of Sārūya (Ṭabarī, III, p. 120, gives a different name), to whom he failed to show respect. Al-Manṣūr then attempted to oust K̅voršīd by naming Vandād-Hormozd b. Farroḳān (Farroḳān-e Kūček?) *espahbad* and crowning him (Ṭabarī, III, p. 120). The maneuver failed, however. According to Ebn Esfandiār (I, p. 175), al-Manṣūr later sent a crown to K̅voršīd in order to lure him to accept the caliph's overlordship. In return the *espahbad* sent him such splendid presents that the caliph's greed was aroused. In 141/758-59 al-Manṣūr gave orders to invade Ṭabarestān. Within two years the province had been conquered. K̅voršīd fled to a castle in Deylamān. In 144/761, after his wives and children had been captured by the Muslims, he poisoned himself. Coins in his name continued to be minted until 149/766. Nothing is known about the fate of his sons Hormozd; the crown prince, Dādmehr; and Vandād-Hormozd. One of K̅voršīd's daughters was given by al-Manṣūr to his brother 'Abbās b. Moḥammad b. 'Alī, and she bore him his son Ebrāhīm (Ebn Esfandiār, I, p. 177; Ṭabarī, III, p. 137). Another daughter was taken by al-Manṣūr for himself. Boḳtariya, daughter of Farroḳān-e Kūček, became the mother of the 'Abbasid Manṣūr b. al-Mahdī (Ṭabarī, III, p. 140). According to Ebn Esfandiār (I, p. 173), Yākand was a wife of her cousin K̅voršīd, while other sources imply that she was the wife of the *mašmoḡān* of Donbāvand (Ṭabarī, III, p. 136; Yāqūt, *Boldān* I, p. 244). Reports that Šakla, the mother of 'Ebrat-afzā b. al-Mahdī, was a daughter of K̅voršīd (Ebn al-Nadīm, ed. Flügel, p. 129) seem to be erroneous (see Ṭabarī, III, p. 140).

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