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Ja'far Duryast[ؑ] and Dissemination of Sh[ؑ]'[ؑ] Learning of Baghdad in Iran

Among the first outstanding Iranian scholars who transferred the Sh[ؑ]'[ؑ] learning of Iraq to Iran is Abu 'Abd Allah Ja'far ibn Muhammad Duryast[ؑ] (born 380/990, alive in 473/1080)¹, who came from Duryast, the locality called Darasht (or Tarasht) in present-day Tehran (which in those days was a village of Ray).

His father, Muhammad ibn Ahmad, was among the narrators of Sh[ؑ]'[ؑ] traditions, and traditions narrated by his sons have reached us in later sources, including Basharat al-Mustafa. Ja'far set out from Ray for Baghdad, where he studied under Shaykh Muf[ؑ]d and Sayyid Murtada². He was a contemporary of Shaykh Tus[ؑ] and the Shaykh mentions him in his book on rijal³. After years of studies he returned to Darasht and engaged in propagation of the traditions of the Ahl al-Bayt.

He is an intermediary in the ijazah of narration between Shaykh Muf[ؑ]d and Sayyid Murtada ibn al-Da'ir[ؑ] Hasan[ؑ] in the narration of Muf[ؑ]d's Kitab al-Irshad⁴. After his return to Iran he was held in extraordinary respect, so much so that, according to 'Abd al-Jalil, Khwajah Nizam al-Mulk would go to Darasht twice a week to hear his traditions⁵. He was the teacher of some Iranian scholars and propagator of Sh[ؑ]'[ؑ] learning of Baghdad in this region.

For instance, Abu Ja'far ibn Mahd[ؑ] 'Abid Husayn[ؑ] Mar'ash[ؑ] narrates from him, and Shaykh Tabris[ؑ], the author of Majma' al-Bayan, narrates from Mar'ash[ؑ] from Duryast[ؑ]⁶. Some of his Iranian pupils are: Ahmad ibn Muhammad Marashk[ؑ] (related to Marashk or Marashk, a village in the vicinity of Tus), Hasan ibn 'Ali Arabad[ؑ], Hasan ibn Muhammad Had[ؑ]q[ؑ], Hasan ibn Ya'qub Nayshabur[ؑ], Zayd ibn Muhammad Bayhaq[ؑ], 'Abd al-Jabbar ibn 'Ali Raz[ؑ], Fadl Allah Rawand[ؑ] and several others⁷. Accordingly, he was one of the most outstanding pupils of the Sh[ؑ]'[ؑ] school of Baghdad who disseminated Sh[ؑ]'[ؑ] learning in Iran.

His sons were also among scholars of this period. 'Abd Allah, son of Ja'far Duryast[ؑ], was an outstanding scholar and traditionist. He came to Baghdad in 566/1170 and returned to Ray after some years and there he died sometime after 600/1203⁸. His fame and prestige were such that his tomb still

exists in Darasht and is a shrine frequented by visitors⁹. Khwajah Hasan, another son of Ja'far, was a powerful poet who composed poetry in Arabic, and several of his verses are cited by 'Abd al-Jalil¹⁰. Khawajah Abu Turab, Hasan's son, was also a poet¹¹.

- ¹. Concerning him see Muntajab al-Dīn, Al-Fihrist (Tehran: 1404) ,ed. 'Abd al-'Azīz Tabataba'ī, pp. 37–38, footnote; 'Utarudī, Mashayikh-e figh wa hadīth dar Jamaran, Kulayn, wa Darasht (Tehran: 'Utarud, 1373 H. SH.) , p. 164. His name and nisbah are mentioned as follows in an ijazah: "Ja'far ibn Muhammad ibn Musa ibn Ja'far ibn Muhammad ibn Ahmad 'Abbasī Duryastī 'Absī;" see Majlisī, Bihar al-Anwar, vol. 104, p. 157
- ². Muntajab al-Din, op. cit., p. 45, no. 67
- ³. Afandī, op. cit., vol. 1, p. 110
- ⁴. Majlisī, op. cit., vol. 104, p. 25
- ⁵. Abd al-Jalil Qazwīnī, op. cit., p. 145
- ⁶. Afandī, op. cit., vol. 1, p. 110
- ⁷. Utarudī, op. cit., pp. 198–218. The names of many of these persons and their narrations from Duryastī and others are cited in Rawandī's Qisas al-Anbiya'
- ⁸. Hamawī, Mu'jam al-Buldan (Beirut: Dar al-Kutub al-'Ilmiyyah 1410), vol. 2, p. 550, under the entry on Duryast
- ⁹. Utarudī, op. cit., p. 225
- ¹⁰. Abd al-Jalil, op. cit., p. 231
- ¹¹. Ibid., p. 145

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