



DĀRĀBĪ SAYYED JA'FAR

DĀRĀBĪ, SAYYED JA'FAR b. Abī Eshāq Mūsawī Borūjerdī Kašfī (b. Eṣṭahbānāt in Fārs, 1189/1775, d. Borūjerd 1267/1851), religious scholar, nephew of the Aḳbārī Yūsuf b. Aḥmad Baḥrānī and father of [Sayyed Yaḥyā Waḥīd Dārābī](#).

His position on the dispute between Aḳbarīs (see [AḲBARĪYA](#)) and Oṣūlīs is unclear. Like his contemporaries [Mīrzā Moḥammad Aḳbārī](#) (d. 1233/1818) and Asad-Allāh Borūjerdī (d. 1271/1854), Dārābī claimed intuitive knowledge (*kašf*) to be an alternative to the rational inquiry propounded by the Oṣūlī school of Twelver Shi'ism. On the other hand, his opposition to the continuation of Friday congregational prayer during the occultation of the twelfth imam, an opposition shared by many Aḳbārī Twelvers, was based on revelations received in a dream (Amanat, pp. 44-47; Ḥabībābādī, *Makārem*, p. 1856).

Dārābī was skilled in koranic exegesis and wrote as well on logic, grammar, Hadith, *oṣūl al-dīn* (fundamental principles of Islam), and theology. He composed both *Ejābat al-moẓṭarayn* and the abridgment *Kefāyat al-aytām* (completed 1259/1843) for Mīrzā Moḥammad-Taqī Ḥosām-al-Saltāna, governor of Borūjerd (*al-Ḍarī'a* I, pp. 120-21, XVIII, pp. 88-89; *Dānešpāzūh*, V, pp. 1988-89, VI, p. 2121). At Mīrzā Moḥammad-Taqī's behest, he composed *Toḥfat al-molūk fī'l-sayr wa'l-solūk* (1233/1817-18) in Persian and dedicated it to Faṭḥ-'Alī Shah (1212-50/1797-1834); in this work he argued for the concurrent authority of the *mojtahed* (jurist) and the political ruler, defining the former as the spiritual deputy of the Imam and the second as the temporal deputy (Amir Arjomand, pp. 225-28; *al-Ḍarī'a* III, p. 471).



Dārābī performed the *hajj* in 1260/1844, the same year as Mīrzā 'Alī-Moḥammad, the *Bāb*. Neither then nor after his son Sayyed Yaḥyā converted to Babism, a move that he is said to have discussed with his father, did Dārābī himself become a convert (Amanat, pp. 247-48; Balyuzi, pp. 70, 93-94; Browne, 1975, p. 8; idem, 1893, p. 347-48). He witnessed both his son's subsequent involvement and death in the failed Babi uprising in Neyrīz and the execution of the *Bāb* in 1266/1850.

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