



RĀVANDI, QOṬB-AL-DIN SA'ID

RĀVANDI, Qoṭb-al-Din Sa'id, Imami author, traditionist, and jurist (d. Qom, 14 Šawwāl 573/5 April 1178; his birthday is not known). His full name is Abu'l-Ḥosayn Sa'id (or Sa'd) b. 'Abd-Allāh b. Ḥosayn b. Hebat-Allāh b. Ḥasan b. 'Isā, often abbreviated to Sa'id b. Hebat-Allāh. He belonged to a scholarly family from Rāvand, located 12 km west of Kāšān. He studied with both Sunni and Imami masters; the latter include Fażl b. Ḥasan Ṭabresi (d. 1154) and 'Emād-al-Din Ḍu'l-Faqār b. Moḥammad Marvazi. For a time he must have stayed in Isfahan, as many of his teachers came from there. There are also indications that he lived in Rey; he is thus mentioned in the *Ta'riḵ al-Rayy* by his contemporary Montajab-al-Din Qomi (cited in Ebn Ḥajar, III, p. 59; see further Ṭabāṭabā'i, p. 256). Rāvandi's students included some of the best-known Imami authors of the 12th century, such as [Ebn Šahrāšub](#) and Moḥammad b. Abi'l-Qāsem Ṭabari (who is sometimes erroneously counted among Rāvandi's teachers; see *Ḳvānsāri*, VI, pp. 232-33). His sons also studied with him. They are Zahir-al-Din Moḥammad (author of *al-Arba'un ḥadiṭan*), 'Emād-al-Din 'Ali, and Našir-al-Din Ḥosayn. Rāvandi was buried in Qom at the shrine of Fāṭema Ma'šuma, sister of the eighth Imam, 'Ali al-Rezā.

The titles of some sixty works by Rāvandi are known (see the list in Ṭabāṭabā'i, pp. 261-89); over half of them are mentioned in the *Fehrest* of Montajab-al-Din. About twelve works are extant, and the following have been published.

1. *Feqh al-Qor'ān*, also known as *Šarḥ āyāt al-aḥkām* (ed. Aḥmad Ḥosayni, 2 vols., Qom, 1405/1984-85), a collection of the passages of the Qur'ān that deal with legal matters (comp. Moḥarram 562/October-November 1166), arranged



into chapters according to the subject matter. In Rāvandi's view (*Feqh al-Qor'ān* I, pp. 3-4), these passages constitute proof for the validity of Imami law, in addition to that provided by the consensus (*ejmā*) of the Imami community; this consensus is an authoritative argument (*hojja qāṭe'a*), since it includes the opinions of the Imams (I. p. 4: cf. II, pp. 93, 351, 354, 358, 361, 403). Rāvandi cites mainly Imami authorities, but also refers to the views of Mālek b. Anas, Abu 'Abd-Allāh Moḥammad Šāfe'i, Ṭabari, and other Sunni authorities. In citing the opinions of the Imami jurists Shaikh Mofid, Šarif Mortazā, and Shaikh Abu Ja'far Ṭusi, he occasionally points out differences among them (e.g. I, p. 162, II, p. 357).

2. *Al-Karā'ej wa'l-jarā'eḥ*, also known as *Ketāb al-mo'jezāt* (ed. Moḥammad-Bāqer Abṭaḥi Ešfahāni, Qom, 1409/1988-89; repr. Beirut, 1411/1990-91; tr. Ğolām-Ḥosayn Moḥarrami as *Jelwahā-ye e'jāz-e ma'šumin*, Tehran, 1997), a comprehensive work on the miracles of the Prophet Moḥammad and the Imams, largely based on Imami traditions. Its last section comprises five treatises on the general subject of miracles, which sometimes are regarded as separate works. There are two lithograph editions (Bombay, 1301/1883-84; Tehran, 1305 /1887-88), but both are in fact abridgements. A Persian translation of the entire text, entitled *Kefāyat al-mo'menin fi mo'jezāt al-a'emma al-ma'šumin*, was made by Moḥammad Šarif Kādem for the Qoṭbšāhi ruler Ebrāhim b. Qoli (r. 1550-80).

3. *Menhāj al-barā'a fi šarḥ nahj al-balāḡa* (ed. 'Abd-al-Laṭif Kuhkamari, Qom, 1406 /1985-86), a commentary in three volumes on the *Nahj al-balāḡa*, the collection of speeches, letters and sayings of Imam 'Ali b. Abi Ṭāleb made by Moḥammad Šarif Rażi. Though the *Menhāj* is not the first commentary to have been written on the *Nahj al-balāḡa*, it is one of the earliest. It deals with grammatical, lexicographical, theological, literary and historical topics. In his own *Šarḥ nahj al-balāḡa*, 'Abd-al-Ḥamid b. Abi'l-Ḥadid repeatedly cites from the *Menhāj*, usually accompanying his quotations with critical remarks. The faults he finds with Rāvandi include insufficient command of Arabic grammar and lexicography (e.g. Ebn Abi'l-Ḥadid, I, pp. 48, 62 ff., 78, 90, 111, 115, 210, 218, II, pp. 162, 164. VI, p. 407, IX, p. 242, X, p. 78, XI, p. 240), ignorance in genealogical matters (e.g. X, p. 77), arbitrariness (e.g. IX, p. 243), and long-windedness (*wa-aṭāla jeddān fimā lā ḥāja elayhe*, see I. pp. 42, 71).

4. *Qeşaş al-anbiā'* (ed. Ğolām-Rezā 'Erfāniān, Mašhad, 1409/1988-89), a work dealing with stories of the prophets, beginning with Adam and ending with Moḥammad. Much of the material is taken from *Ebn Bābāwayh*.



5. *Salwāt al-ḥazin* (Qom, 1409/1988-89, tr. Ḥosayn Qohestāni as *Da'awāt-e šafābaḵš wa moškelgošā*, Qom, 2001), manual of supplications better known as *Da'awāt al-Rāvandi*.

Most of Rāvandi's legal works have not survived. Judging by their titles, some dealt with specific subjects such as ritual ablution, prayer or *ḳoms*, while others were of a more general character. Five works were abridgements or commentaries on the *Nehāya fī mojarrad al-feqh wa'l-fatāwā* by Abu Ja'far Ṭusi. The most substantial of these appears to have been the *Moğni fī šarḥ al-nehāya*, said to have comprised ten volumes (Montajab-al-Din p. 68). Some of Rāvandi's legal pronouncements are cited by later Imami scholars, including 'Allāma Ḥelli (e.g. *Moḳtalaf al-šī'a* I, p. 184, II, p. 263, III, pp. 48, 93; idem, *Montahā al-maṭlab* I, pp. 7, 41) and Moḥaqqueq Karaki (e.g. *Jāme' al-maqāšed* I, p. 116; idem, *al-Ḳarājiyāt*, p. 79). A number of passages cited by the 'Allāma Ḥelli (e.g. *Moḳtalaf al-šī'a* II, p. 219, III, p. 81) are taken from Rāvandi's *Rā'e fī'l-šarā'e*, which is not extant.

Rāvandi also wrote on Koranic sciences (*'olum al-Qor'ān*), the methodology of law (*oşul al-feqh*, including a lost commentary on the *Dari'a elā oşul al-şari'a* by Şarif Mortazā), theology, grammar, and *adab*. Six of his works are cited or referred to by [Raẓi-al-Din Ebn Ṭāwus](#) (see Kohlberg, pp. 166-67, 215, 217, 271, 309, 329-30); and several were used by [Moḥammad-Bāqer Majlesi](#) for his *Behār al-anwār*.

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