



BORHĀN NAFĪS

BORHĀN NAFĪS, BORHĀN-AL-DĪN NAFĪS b. ʿEważ b. Ḥakīm Kermānī, a physician of great renown in the 9th/15th century. Born into a medical family, he lived in Kermān and practiced medicine there until his repute reached the Timurid prince Oloġ (Uluġ) Beg b. Šāhroġ, who invited him to join his court at Samarqand. After the murder of Oloġ Beg in 853/1449 he went back to Kermān, where he remained until his death.

Borhān Nafīs's descendants continued to practice medicine and pursue scientific and scholarly interests. Some still reside in Kermān. Among them were Mīrzā Saʿīd Šarīf Kermānī, who for some time held the office of chief physician (*ḥakīm-bāšī*) at the court of Shah ʿAbbās I (996-1038/1587-1629), and Mīrzā ʿAlī-Akbar Khan Nāẓem-al-Aṭebbāʾ (d. 1342/1924; q.v.), a physician and the author of the dictionary *Farhang-e Nafīsī*, a *Pezeškī-nāma* (Essay on medical practice), and several other books and the father of the writer and scholar Saʿīd Nafīsī (1314 Q.- 1345 Š./1897-1966; q.v.).

Several works of Borhān Nafīs are extant, e.g., his *Kollīyāt* (collected essays) and *Ketāb al-somūm* (Treatise on poisons). Particularly esteemed and widely used as textbooks since the 9th/15th century were his commentaries on the *Ketāb al-asbāb waʾl-ʿalāmāt* (Book of causes and symptoms) of Najīb-al-Dīn Moḥammad b. ʿAlī b. ʿOmar Samarqandī (d. 618/1221) and on *Mūjaz al-Qānūn* of Ebn al-Nafīs (d. 687/1288; see Šafā, *Adabīyāt* III, pp. 277-78). The first commentary, known as the *Šarḥ-e asbāb-e Nafīsī*, was completed in 827/1423 and dedicated to Oloġ Beg; Borhān's detailed explanations and supplementary data were the main reason why the *Ketāb al-asbāb waʾl-ʿalāmāt* acquired such



high repute as a medical textbook. The *Mūjaz al-Qānūn* is a four-volume, rearranged summary of Ebn Sīnā's *al-Qānūnfi'l-ṭebb* by 'Alā'-al-Dīn Qaršī, known as Ebn al-Nafīs, a native of Qarš in Transoxiana (ibid., pp. 274-75; for Qaršī rather than Qorašī [*EI*² III, p. 897] see A. Mieli, *La science arabe*, Leiden, 1939, pp. 164, 349, and *Mawsū'āt al-'olūm al-eslāmīya*, Beirut, n.d., pt. 5, p. 1975). Borhān Nafīs began writing his commentary at Kermān and finished it in 841/1437 during his stay at Samarqand. Several other commentaries on this work were brought out, but Borhān's was considered the best and most authoritative.

BIBLIOGRAPHY

Kašf al-zonūn, ed. Yaltkaya and Bilge, I, col. 77; II, col. 1900.

'Alī-Akbar Nafīsī Nāẓem-al-Aṭebbā', *Farnūdsār ya Farhang-e Nafīsī*, Tehran, 1317-18 Š./1938-39, I, preface by Moḥammad-'Alī Forūḡī and Sa'īd Nafīsī.

M.-T. Dānešpažūh, *Fehrest-e Ketāb-kāna-ye Dānešgāh-e Tehrān* III/2, Tehran, 1332 Š./1953, pp. 746, 769-70.

Mīrzā Ma'šūm Nā'eb-al-Šadr (Ma'šūm-'Alīšāh), *Ṭarā'eq al-ḥaqā'eq*, Tehran, 1316-19/1898-1901, III, p. 106. Šafā, *Adabiyāt* IV, p. 109.