

It may be added that the term *rawātib* is used especially for the supererogatory *ṣalāts* preceding or following the *maktūba*; they belong to the first subdivision.

In *Shi'ī fikh*, *nawāfil* is the widest term; by *muragh-ghabāt* the daily and non-daily supererogatory prayers are designated.

**Bibliography:** *Waṣīyyat Abī Hanīfa*, Ḥaydarābād 1321, 8-10; E. Sell, *The faith of Islam*, London 1888, 199; Wensinck, *The Muslim creed*, Cambridge 1931, 126, 142 ff.; Th. W. Juynboll, *Handleiding tot de kennis v.d. Moh. wet.*, Leiden 1925, 382-3; Ghazālī, *Ihyā' 'ulūm al-dīn*, Cairo 1302, i, 174 ff.; Nawawī, *Minhādī al-lālibīn*, Batavia 1882, i, 121 ff.; Khaliḥ b. Ishāk, *Il Muḥṭasar...*, tr. I. Guidi, i, Milan 1919, 20, n. 55, 95; Fagnan, *Additions aux dictionnaires arabes*, Algiers-Paris 1923, s.v.; Abu 'l-Kāsim al-Muhakkik, *Kitāb Sharā'ī' al-Islām*, Calcutta 1255, i, 25, 51, tr. Querry, i, 49-50, 52-3, 100 ff. See also KHATĪTĀ; ṢALĀT, 3. (A. J. WENSINCK)

**NAFĪR** [see NEFĪR].

**NAFISA**, AL-SAYYIDA, a mausoleum situated to the south of the Fātimid city of al-Kāhira in the northern part of the cemetery area of the City of the Dead (al-Karāfa), to the south of the Mosque of Aḥmad b. Ṭulūn in the direction of the sepulchral mosque of al-Shāfi'ī. Among the female saints [see WALĪ] in Cairo next to Sayyida Zaynab bint Muḥammad [q.v.] and "Sitt Sekīna" (Sukayna) "Sitt Nefisa" takes a very prominent place. In the official recitations of the Qur'ān, al-Sayyida Nafisa, where the reading is held on Sundays, takes third place among them all, immediately after Imām al-Shāfi'ī and Imām al-Husayn (see Bergsträsser, in *Isl.*, xxi [1933], 110). The sanctuary is visited by both men and women, especially in the evening. The door leading to the sarcophagus itself is only opened once a year, on the occasion of the *mawlid* [q.v.] of "Sitt Nefisa". The foundation contains a number of other buildings besides a mosque, including a library and Ṣūfī cells. The land around it is a much sought-after place of interment.

Nafisa was a daughter of al-Ḥasan b. Zayd b. al-Ḥasan [q.v.]. She came to Egypt with her husband Ishāk al-Muṭamin, a son of Dja'far al-Ṣādīk [q.v.]. She had a reputation for learning and piety. Al-Shāfi'ī frequently visited her to collect traditions; on his death, his body was brought to her house so that she might say the prayer for the dead over him. She had children, but her descendants soon died out. She herself died in Ramaḍān 208/January 824. Legend credits her with great *karāma* [q.v.]; for example, as is told of several Egyptian, and not only Muslims saints, it is said that her prayers produced a great rising of the Nile in a single night. In contradiction of a story that her husband wanted to take her body to the family burial place in the al-Bakī' [q.v.] cemetery in Medina but was prevented by her devotees, is the general opinion that this is her tomb which she built with her own hands and in which she read the Qur'ān long before her death. Several rulers took part in the development of the sanctuary, 'Abbāsids and later Fātimids and Ottoman governors. The cupola over the grave was restored by the caliph al-Ḥāfiẓ in 532/1138 and the mosque in 693-4/1294-5 by the Mamlūk al-Malik al-Nāṣir Muḥammad b. Qalāwūn.

**Bibliography:** Ibn Khallikān, *Wafayāt al-a'yan*, Būlāk 1299, ii, 238-9; Ibn Taghrībīrdī, *al-Nuḍjūm al-zāhira*, Cairo 1349, ii, 185-6; Suyūṭī, *Husn al-muḥādara*, Cairo 1299, i, 292-3; Ibn Iyās, *Badā'ī' al-zuhūr*, Būlāk 1311-12, i, 34. — On the history of the building, cf. the references in Makrīzī, *Sakhāwī*, *Djabartī*, etc. and their continuation in 'Alī

Mubārak, *al-Khiṭaṭ al-djādida al-taufīkiyya*, Būlāk 1305-6, v, 133-7; Dorothea Russell, *A note on the cemetery of the Abbasid caliphs of Cairo and the shrine of Saiyida Nafisa*, in *Ars Islamica*, vi (1939), 168-74. See also AL-KĀHIRA. Monuments. (R. STROTHMANN)

**NAFISĪ, SA'ĪD**, Persian scholar, fiction writer and poet, was born on 8 June 1896 in Tehran.

His family on his father's side had a long medical tradition, which also included his father, 'Alī Akbar Nafisī (d. 1303/1924), who held the title of Nāzim al-Aṭibbā', and was a distinguished physician of his time. Nafisī received his early education in Madrasa-yi Sharaf and Madrasa-yi 'Ilmiyya, and in 1288/1909 went to Neuchâtel, in Switzerland, for further studies. His family wanted him to go into medicine. In Neuchâtel, Nafisī joined the Collège Latin and learned Greek and Latin, which were necessary for one's enrolment in Swiss and French medical schools. After a year's residence in Switzerland, Nafisī went to France. In 1290/1911 he published his first work, a translation concerning dental care. From his residence in Switzerland and France, Nafisī acquired a great love of the French language and its literature. Hence on returning to Iran in 1297/1918 he was hired to teach French in the nationally famous Aḳdasiyya School and in the Saint Louis Catholic School, later called the Tehran School. In Tehran he was drawn to the capital's literary milieu. He became acquainted with the celebrated poet Malik al-Shu'arā Muḥammad Taqī Bahār (1886-1950), and helped him in the production of his literary journal, *Dānishkade*, which appeared from April 1918 to April 1919. Nafisī's publishing experience contributed to his appointment in 1918 as editor of *Falāhat wa tidjārat*, a journal issued by the Ministry of Agriculture, Commerce and Public Welfare. He held this job until 1921 and also worked with the ministry in several other positions, finally ending as director of its advanced business school. Subsequently, he served under the Ministry of Education teaching history and literature in various institutions. When Tehran University was founded in 1935, Nafisī joined its staff, and in Shahrivar 1315/August-September 1936 he was confirmed as professor to teach the history of Islam in Persia. Meanwhile, he was elected as one of the first permanent members of the Iranian Academy. In 1949 he took premature retirement from teaching, but returned to the university in Bahman 1337/January-February 1959, and joined its College of Literature. During his career he made numerous trips to foreign countries, where he was frequently invited by universities, cultural societies and government bodies. A few years before his death he was appointed to the government's Educational Council as well as to the board of trustees for the Pahlawī Library. Towards the end he settled down in Paris, visiting Iran periodically. He attended the International Congress of Iranologists when it was convened in Tehran from 31 August to 7 September 1966. This was his last visit to Iran, for he died in Tehran on 12 November 1966.

Sa'īd Nafisī was a prolific writer and the author of an exceedingly large number of books, monographs and articles. His scholarly and literary activity covered a wide and varied field which included political and literary histories, accounts of poets and their writings, editions of manuscripts, lexicons, original works of fiction poetry, and translations from foreign literature. Among his better known literary works is the collection of historical short stories entitled *Māh-i Nakhsab* ("Moon of Nakhshab"), first published in 1328/1949. He also wrote three novels, namely *Farangīs* (1311/1932), *Nima rāh-bihisht*