

Abu Nu'aym Al-Iṣfahānī (d. 430/1038): His Professional Life

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Abstract: Abu Nu'aym al-Iṣfahānī (d. 430/1038), a celebrated scholar and author of many works, famed for his Ḥilya, and mostly remembered as a Sufi advocate, historiographer, and hadith traditionist. Despite his renowned reputation, one struggles to find much research concerning his life and works. Classical Arabic literature presents some information about him in scattered short biographical entries. Modern scholarship has even less to offer in this regard. None of the existent sources presents a biography that delivers a precise examination of Abu Nu'aym's life, journeys, teachers, students and works, all in one place. This paper is a sequel to my previously published piece entitled "Abu Nu'aym al-Iṣfahānī (d. 430/1038): Conflicting Opinions" which evaluates the opinions of Abu Nu'aym's supporters and critics. Published by "Teosofia" in December 2021, the article examines the praise Abu Nu'aym had received from his proponents as well as the criticism from his opponents. In this current paper the focus is on Abu Nu'aym's professional life. It includes lists of all his teachers, students, and works, along a detailed presentation of which of Abu Nu'aym's works have been published, which survived in only manuscript form and which are considered lost. This paper is meant to complement the previous one and together present a concise biography that treats all the details of Abu Nu'aym's life. This paper is the result of many years of search for information about Abu Nu'aym in primarily classical sources, but also modern literature, as well manuscript and library catalogues for details on the available manuscript copies and printed editions of his works.

Keywords: Abu Nu'aym al-Iṣfahānī; biography; Sufism; *Ḥilyat al-awliyā'*; *ṭabaqāt*

A. Introduction

In my previous paper, "Abu Nu'aym al-Iṣfahānī (d. 430/1038): Conflicting Opinions," published by *Teosofia* in December 2021, I present a biography of Abu Nu'aym al-Iṣfahānī, which sheds light on his life, and accounts for all views and backgrounds, both positive and negative. The main objective was to examine the two opposing opinions of Abu Nu'aym al-Iṣfahānī, whom the majority accepted as an authority and the opposing minority rejected due to his favouritism of the *Ash'arī* creed, Sufism, and also due to an assumed association with sectarianism. I surveyed the sources that contain a biographical record of Abu Nu'aym and divide

them into three categories: (1) Classical, (2) Post-Classical, and (3) Modern. This division is based on specific time spans, during which the relevant sources were written. The 'Classical' period is considered to be between 6th/12th and 8th/14th centuries. The 'Post-Classical' period is considered to be between 9th/15th and 11th/17th centuries. The 'Modern' category covers works written in the 14th/20th century and beyond.¹

Consequently, the current paper excludes the list of sources and the biographical note on Abu Nu'aym that presents his genealogy and discusses his status in Islamic intellectual history. This paper complements the previous one shedding light on a different aspect of Abu Nu'aym's life, that is, his professional life. It includes comprehensive lists of Abu Nu'aym teachers, students, and works. The list of works is also inclusive of detailed records on the available manuscript copies worldwide and the printed editions when applicable. If a work has been published several times and available in multiple print and eBook formats, such as *Ḥilyat al-awliyā' wa-ṭabaqāt al-aṣfiyā'* and *Dhikr akhbār Iṣbahān*, I intentionally refrained from recording their available manuscript copies and focused more on recording all the available printed and eBook editions as well as translations and abbreviations. To add all the manuscript records for the two largest and most famous of Abu Nu'aym's works would be an extensive note beyond the scope of this paper. The detailed list of manuscript will be delivered in a future study. Also, this paper avoids analysis of the listed sources, authors, teachers and even students. It aims to simply provide complete lists of the aforementioned without any further detail as the detail here again would extend beyond the scope of this paper. This is to be completed in a separate paper in the future.

B. Abu Nu'aym's Journeys and Teachers

Ibn Kathīr once said that *Ḥilyat al-awliyā'* was a proof of Abu Nu'aym's wide scope of narration and the great number of teachers he had learned from (*dallat 'alā ittisā' riwāyatihī wa-kaṭrat mashāyikhīhī*).² Moreover, Dhahabī confirmed that

¹ For more details see Meis Al-Kaisi, "Abu Nu'aym al-Iṣfahānī (d. 430/1038): Conflicting Opinions," *Teosofia: Indonesian Journal of Islamic Mysticism*, (2021), 10 (2), 177-192. <https://journal.walisongo.ac.id/index.php/teosofia/article/view/9670/pdf>

² Ismail Ibn Kathīr, *Al-Bidāya wa-l-nihāya*, 3rd ed. (Beirut: Dār al-Kutub al-'Ilmiyya, 1986), VI (11), 48.

Abu Nu'aym had the privilege and the opportunity of meeting so many renowned scholars as no other *ḥāfiẓ* had (*wa-tahayya'a lahu min liqā' al-kibār mā lam yaqa' li-ḥāfiẓ*).³ This generated a great impetus for Abu Nu'aym to commemorate his teachers in a book entitled *Mu'jam al-shuyūkh*.

Below are the names of those teachers known to us from the available sources, listed according to time spans and places. As previously mentioned, the purpose of this paper is to record the names without any analytical discussion. This applies to names of teachers, students and even Abu Nu'aym's works. An analytical study of all the names is a subject for a future project.

As Abu Nu'aym turned six, he started his learning journey with reputable teachers, such as:

1. Abd Allah b. 'Amr b. Shawdhab from Wāsiṭ,⁴
2. Abu al-Abbas al-Aṣamm from Nishapur,⁵
3. Abu Bakr b. al-Sunni from al-Dīnawar,⁶
4. Abu Sahl b. Ziyād al-Qaṭṭān from Baghdad,⁷
5. Khaythama b. Sulaymān al-Aṭrābilsī from Syria,⁸
6. Ja'far b. Muhammad b. Nuṣayr al-Khuldī (d. 348/959).⁹

At the age of eight, in year 344/955, Abu Nu'aym continued to assimilate knowledge from the following learned Isfahanis:¹⁰

³ Muhammad al-Dhahabī, *Tadhkirat al-huffāz*, 2nd ed. (Hyderabad: Dā'irat al-Ma'ārif al-Nizāmiyya, 1915-18), III, 275.

⁴ *Ibid.*

⁵ *Ibid.*; Abd al-Wahhāb al-Subkī, *Ṭabaqāt al-shāfi'iyya al-kubrā*, ed. Mahmud al-Ṭanaḥī and Abd al-Fattah al-Ḥulw (Cairo: al-Ḥalabī, 1964-76), IV, 18-19.

⁶ Muhammad al-Dhahabī, *Siyar a'lām al-nubalā'* (Beirut: Mu'assasat al-Risāla, 1981-88), XVII, 455.

⁷ Dhahabī, *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 18-19.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ Abu Nu'aym al-Isfahānī mentions them all in his *Dhikr akhbār Iṣbahān* except for no. 20, that is, Abu Muslim Abd al-Rahman b. Muhammad b. Ahmad b. Siyāh, who is mentioned in Dhahabī's, *Siyar*, XVII, 454.

7. Abd Allah b. al-Hasan b. Bundār b. Najjiyya b. Sadūs al-Madinī, Abu Muhammad (d. 353/964),¹¹
8. Abd Allah b. Ja'far b. Ahmad b. Fāris b. al-Faraj, Abu Muhammad (248-346/862-957),¹²
9. Abd Allah b. Muhammad b. Ja'far b. Ḥayyān, Abu Muhammad known as Abu al-Shaykh (d. 369/979),¹³
10. Abd Allah b. Muhammad b. Ibrahim b. Ishāq b. Ibrahim b. Šāliḥ b. Ziyād al-'Uqaylī, Abu Muhammad,¹⁴
11. Abd al-Rahman b. Muhammad b. Ahmad b. Siyāh, Abu Muslim,¹⁵
12. Ahmad b. Ja'far b. Ahmad b. Ma'bad, Abu Ja'far al-Simsār (d. 346/957),¹⁶
13. Ahmad b. Ibrahim b. Yusuf b. Yazīd b. Bundār al-Taymī (d. 353/964),¹⁷
14. Ahmad b. Muhammad b. Ahmad b. Ja'far, Abu Bakr al-Qaṣṣār (d. 399/1009),¹⁸
15. Ahmad b. Bundār b. Ishāq, Abu Abd Allah al-Sha'ār (d. 359/970),¹⁹
16. Al-Hasan b. Sa'īd b. Ja'far b. al-Faḍl al-Muqri', Abu al-Abbas al-'Ubbādānī.²⁰ In *Dhikr akhbār Isbahān*, Abu Nu'aym stated that al-'Ubbādānī came to Isfahan in 355/966 and stayed there for two years after which he left to another city and died there *ba'd al-sittīn* (after sixty), which probably means after year 360/971.²¹
17. Ibrahim b. Muhammad b. Hamza b. 'Umāra, Abu Ishāq (d. 353/964),²²

¹¹ Dhahabī, *Siyar*, XVII, 454; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

¹² Ibid.

¹³ Ibid.

¹⁴ Dhahabī, *Siyar*, XVII, 454.

¹⁵ Ibid.

¹⁶ Dhahabī, *Siyar*, XVII, 454; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

¹⁷ Dhahabī, *Siyar*, XVII, 454.

¹⁸ Dhahabī, *Siyar*, XVII, 454; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

¹⁹ Ibid.

²⁰ Dhahabī, *Siyar*, XVII, 454.

²¹ *Isfahānī, Dhikr akhbār Isbahān*, I, 271.

²² Dhahabī, *Siyar*, XVII, 454.

18. Muhammad b. Ahmad b. Ibrahim b. Sulaymān b. Muhammad b. Abd Allah al-'Assāl, Abu Ahmad (d. 349/960),²³
19. Muhammad b. Ibrahim b. Ali b. 'Āṣim b. Zādān, Abu Bakr al-Muqri' (d. 381/991),²⁴
20. Muhammad b. Ma'mar b. Nāṣih, Abu Muslim al-Dhuhli (d. 355/966),²⁵
21. Muhammad b. Umar b. Muhammad b. Salam b. al-Barā', Abu Bakr al-Ji'ābī (d. 355/966).²⁶ In *Dhikr akhbār Iṣbahān*, Abu Nu'aym wrote: "he [al-Ji'ābī] came to us year 49," that is, in 349/960.²⁷
22. Sulaymān b. Ahmad b. Ayyūb b. Muṭīr al-Lakhmī, Abu al-Qāsim al-Ṭabarānī²⁸ (260-360/874-971).²⁹

In year 356/967, Abu Nu'aym began his extensive travelling. He visited Baghdad, Basra, Kufa, Mecca, and Nishapur.³⁰ His first stop was in 356/967 in Baghdad where he met:
23. Abd al-Rahman b. al-Abbas b. Abd al-Rahman b. Zakarīyā, Abu al-Qāsim known as Ibn al-Fāmī and Wālid al-Mukhalliṣ,³¹
24. Abu Bakr b. al-Haytham al-Anbārī (d. 360/371),³²
25. Abu Sahl b. Ziyād,³³

²³ Dhahabī, *Siyar*, XVII, 454; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

²⁴ Dhahabī, *Siyar*, XVII, 454.

²⁵ Ibid.

²⁶ Dhahabī, *Siyar*, XVII, 454; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

²⁷ *Iṣfahānī*, *Dhikr akhbār Iṣbahān*, II, 287.

²⁸ In Abu Nu'aym al-Iṣfahānī, *Al-Musnad al-mustakhraj 'alā Ṣaḥīḥ Muslim*, ed. Muhammad al-Shāfi'ī (Beirut: Dār al-Kutub al-'Ilmiyya, 1996), I, 10, he is Abu al-Qāsim Sulaymān b. Ahmad al-Malirānī.

²⁹ Dhahabī, *Siyar*, XVII, 454; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-Shāfi'iyya*, IV, 19.

³⁰ Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

³¹ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

³² Ibid. In Dhahabī, *Tadhkirat al-huffāz*, III, p. 275, he is Abū Bakr b. al-Haytham al-Bundar.

³³ Abd al-Ḥafīz al-Qaranī, *Al-Ḥāfiẓ Abu Nu'aym al-Iṣfahānī: al-faqīh al-muḥaddith al-ṣūfi al-mu'arrikh* (Cairo: al-Hay'a al-Miṣriyya al-'Āmma li-l-Kitāb, 1987), 59.

26. Ahmad b. Ja'far b. Hamdan b. Mālik b. Shubayb b. Abd Allah, Abu Bakr al-Qaṭī (274-368/887-979),³⁴
27. Ahmad b. Yusuf b. Kallād al-Naṣībī (d. 359/970),³⁵
28. Isa b. Muhammad b. Ahmad b. Umar b. Abd al-Malik b. Abd al-Aziz b. Jarīj, Abu Ali known as al-Ṭūmārī (262-360/876-971),³⁶
29. Muhammad b. Ahmad b. al-Hasan b. Ishāq b. Ibrahim b. Abd Allah, Abu Ali known as Ibn al-Ṣawwāf (d. 359/970),³⁷
30. Muhammad b. al-Hasan b. Kawthar b. Ali, Abu Baḥr al-Barbahārī (266-362/880-973),³⁸
31. Mukhlid b. Ja'far b. Mukhlid b. Suhayl b. Ḥamrān, Abu Ali al-Daqāq al-Fārisī known as al-Bāqurḥī (d. 370/980).³⁹
- After visiting Baghdad, Abu Nu'aym left to Mecca where he met:
32. Ahmad b. Ibrahim al-Kindī.⁴⁰
33. Muhammad b. al-Husain b. Abd Allah, Abu Bakr al-Ājurrī (d. 360/971),⁴¹ one of Mecca's famous scholars whom Qaranī presents as *al-faqīh al-shāfi'ī al-muḥaddith* (the Shāfi'ī jurist and traditionist) and as the author of *al-Arba'īna ḥadithan* (The Forty Traditions).⁴²
- Thereafter, he journeyed to Basra and gathered with its scholars, such as:
34. Abd Allah b. Ja'far b. Ishāq al-Jābirī,⁴³

³⁴ Dhahabī, *Siyar*, XVII, 455.

³⁵ Ibid; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19. In Dhahabī, *Tadhkirat al-huffāz*, III, 275, he is Abu Bakr b. Khilād al-Naṣībī.

³⁶ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

³⁷ Dhahabī, *Siyar*, XVII, 455; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

³⁸ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19. In Dhahabī, *Tadhkirat al-huffāz*, III, 275, he is Abī Baḥr b. Kūshī.

³⁹ Dhahabī, *Siyar*, XVII, 455.

⁴⁰ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁴¹ Ibid; Dhahabī, *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁴² Qaranī, *Al-Ḥāfiẓ Abu Nu'aym*, 59.

⁴³ Dhahabī, *Siyar*, XVII, 455; *Tadhkirat al-huffāz*, III, 275.

35. Ahmad b. al-Hasan b. al-Qāsim b. al-Rayyān al-Lukkī,⁴⁴
36. Fārūq b. Abd al-Karim al-Khaṭṭābī (d. 361/972),⁴⁵
37. Ḥabīb b. al-Hasan b. Dawūd b. Muhammad, Abu al-Qāsim al-Qazzāz (d. 356/967),⁴⁶
38. Muhammad b. Ali b. Muslim al-ʿĀmirī.⁴⁷
In Kufa Abu Nu'aym met:
39. Abd Allah b. Yaḥyā al-Ṭalḥī, Abu Bakr,⁴⁸
40. Ibrahim b. Abd Allah b. Abī al-ʿAzā'im al-Kūfī.⁴⁹
His last stop in this prolonged fourteen-years journey, before returning to his hometown Isfahan in 370/980, was in Nishapur where he met:
41. Abu Abd Allah b. Abd al-Rahman b. Sahl b. Mukhlid,⁵⁰
42. Abu 'Amr b. Hamdan,⁵¹
43. Al-Husain b. Muhammad b. Ali al-Za'farānī, Abu Sa'īd,⁵²
44. Husain al-Tamīmī, al-Husain b. Ali b. Muhammad b. Yaḥya, Abu Ahmad al-Tamīmī al-Naysabūrī also known as Ibn Munayna (d. 375/985),⁵³
45. Muhammad b. Ahmad al-Mufīd, Abu Bakr (d. 398/1008),⁵⁴

⁴⁴ Ibid.

⁴⁵ Dhahabī, *Siyar*, XVII, 455; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19. In Dhahabī, *Siyar*, XVII, 455, he is Fārūq b. Abd al-Kabīr al-Khaṭṭābī.

⁴⁶ Dhahabī, *Siyar*, XVII, 455; *Tadhkirat al-huffāz*, III, 275; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁴⁷ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁴⁸ Ibid.

⁴⁹ Dhahabī, *Siyar*, XVII, 455; *Tadhkirat al-huffāz*, III, 275.

⁵⁰ *Isfahānī*, *Al-Musnad al-mustahraj*, I, 12.

⁵¹ Dhahabī, *Siyar*, XVII, 455.

⁵² *Isfahānī*, *Al-Musnad al-mustahraj*, I, 12.

⁵³ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁵⁴ Abu Nu'aym al-Isfahānī, *Al-Musnad al-mustahraj 'alā Ṣaḥīḥ Muslim*, ed. Muhammad al-Shāfi' (Beirut: Dār al-Kutub al-'Ilmiyya, 1996), I, 12.

46. Muhammad b. Abd Allah al-Ḥākīm al-Naysabūrī, Abu Ahmad also known as Ibn al-Bay' (d. 405/1014).⁵⁵

C. Abu Nu'aym's Students

The fact that Abu Nu'aym was a renowned figure with a glorious reputation ensured that he had a great number of students. However, the consulted sources have unfortunately failed to name them all, and only present a few of those whose desire had led them to Abu Nu'aym's wealth of learning, including:

1. Abd Allah b. Abd al-Razzāq b. Rarā,⁵⁶
2. Abd al-Jabbār b. Abd Allah b. Fūruwiyya al-Ṣaffār,⁵⁷
3. Abd al-Salām b. Ahmad al-Qāḍī,⁵⁸
4. Abd al-Wāḥid b. Ahmad al-Sharābī, Abu Ṭāhir,⁵⁹
5. Abd al-Wāḥid b. Muhammad al-Dashtaj al-Dhahabī, Abu Ṭāhir al-Ḥaddād,⁶⁰
6. Abu Ali al-Maḡarrī,⁶¹
7. Abu Amr b. al-Qanābiṭ in al-Andalus,⁶²
8. Abu Bakr b. Abī Ali al-Dhakwānī (d. 419/1028),⁶³
9. Abu Bakr al-Armawī in the city of Tinnīs,⁶⁴

⁵⁵ Dhahabī, *Siyar*, XVII, 455; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁵⁶ Dhahabī, *Siyar*, XVII, 457.

⁵⁷ *Ibid.*

⁵⁸ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276.

⁵⁹ Dhahabī, *Siyar*, XVII, 457.

⁶⁰ *Ibid.*, 458.

⁶¹ Dhahabī, *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20. In Dhahabī, *Siyar*, XVII, 458, he is Abu Ali al-Ḥaddād.

⁶² Ṣabbāgh, *Abu Nu'aym*, 21. In Qaranī, *Al-Ḥāfiẓ Abu Nu'aym*, 62 he is Abu Umar b. al-Ḍabit.

⁶³ Dhahabī, *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20.

⁶⁴ Ṣabbāgh, *Abu Nu'aym*, 21. In Qaranī 1987, 62 he is Abu 'Amr b. al-Zābiṭ. Tinnīs is a city in Egypt, as Ibn al-Aṭīr mentioned it in *al-Lubāb fi tahḍīb al-ansāb* (Cairo: Maktabat al-Qudsi, 1938-49), I, 226.

10. Abu Bakr al-Samnatārī in Sicily,⁶⁵
11. Abu Ṣāliḥ al-Mu'adhhdhin,⁶⁶
12. Ahmad b. Abd Allah b. Muhammad al-Taymī al-Llālabān, Abu Bakr,⁶⁷
13. Ahmad b. al-Faḍl al-Sha'īrī, Abu Ṭālib,⁶⁸
14. Ahmad b. Maṣṣūr al-Qāṣ,⁶⁹
15. Ahmad b. Muhammad b. Ahmad, Abu Sa'd al-Mālīnī (d. 412/1021),⁷⁰
16. Ahmad b. Muhammad b. Ahmad b. Rashid al-Ādamī, Abu al-Faḥḥ,⁷¹
17. Ali b. Abd al-Wāḥid Fādhshāh, Abu Ṭāhir,⁷²
18. Ali b. Ahmad al-Burjī,⁷³
19. Banjīr b. Abd al-Ghaffār in the city of Hamadan,⁷⁴
20. Bundār b. Muhammad al-Khulqānī,⁷⁵
21. Dhū al-Nūn b. Sahl al-Ushnānī, Abu Bakr,⁷⁶
22. Al-Faḍl b. Abd al-Wāḥid,⁷⁷
23. Al-Faḍl b. Umar b. Sahluwīyya,⁷⁸

65 Muhammad al-Ṣabbāgh, *Abu Nu'aym, ḥayātuhu wa-kitābuhu al-Ḥilya*, 2nd ed. (Dār al-I'tiṣām, nd.), 21.

66 Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20.

⁶⁷ Dhahabī, *Siyar*, XVII, 457.

68 Ibid.

69 Ibid.

70 Dhahabī, *Siyar*, XVII, 456; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20. In Dhahabī, *Tadhkirat al-huffāz*, III, 276, he is Abu Sa'īd al-Mālīnī.

71 Dhahabī, *Siyar*, XVII, 457.

72 Ibid.

73 Ibid., 458.

74 Ṣabbāgh, *Abu Nu'aym*, 21. Hamadan is a mountainous area based in western Iran on the foothills of the Alvand Mountain. Hamadan is the oldest Iranian city and one of the oldest in the world.

75 Dhahabī, *Siyar*, XVII, 457.

76 Ibid.

77 Ibid., 458.

78 Ibid.

24. Ghānim b. Muhammad b. 'Ubayd Allah al-Burjī,⁷⁹
25. Al-Hasan b. Ali b. Muhammad al-Wakhshī, Abu Ali (d. 471/1078),⁸⁰
26. Hamad al-Ḥaddād, Abu al-Faḍl,⁸¹
27. Al-Khaṭīb al-Baghdādī, Abu Bakr Ahmad b. Ali b. Thābit al-Baghdādī (d. 463/1071),⁸² who was, according to Subkī, Abu Nu'aym's most distinguished student,
28. Khalid b. Abd al-Wāḥid al-Tājir,⁸³
29. Ḥamad b. Ali al-Bāhili al-Dallāl,⁸⁴
30. Ḥamad b. Mahmud al-Baqqāl,⁸⁵
31. Ḥamad b. Muhammad al-Tājir,⁸⁶
32. Ḥamd b. Umar al-Sharābī, Abu al-'Alā',⁸⁷
33. Ḥaydar b. al-Hasan al-Sulamī,⁸⁸
34. Hibatu Allah b. Muhammad al-Shīrāzī,⁸⁹
35. Husain b. 'Ubayd Allah al-Ṣaffār, Abu al-'Alā',⁹⁰
36. Ismail b. al-Hasan al-'Alawī,⁹¹

⁷⁹ Dhahabī, *Siyar*, XVII, 457-458; *Tadhkirat al-huffāz*, III, 276.

⁸⁰ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20.

⁸¹ Dhahabī, *Siyar*, XVII, 458; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20. In Dhahabī, *Tadhkirat al-huffāz*, III, 276 he is Abu al-Faḍl Ahmad al-Ḥaddād. In *Iṣfahānī*, *Al-Musnad al-mustakhrāj*, I, 15 he is al-Faḍl Ahmad.

⁸² Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20.

⁸³ Dhahabī, *Siyar*, XVII, 457.

⁸⁴ *Ibid.*

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*

⁸⁹ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20. In *Iṣfahānī*, *Al-Musnad al-mustakhrāj*, I, 13 he is Hibatu Allah b. Muhammad al-Shabrāwī.

⁹⁰ Dhahabī, *Siyar*, XVII, 457.

⁹¹ *Ibid.*

37. Ismail b. al-Muḥsin b. Ṭarrāq, Abu Naṣr,⁹²
38. Kūshiyār b. Liyālīzūr al-Jīlī (d. c. 400/1009),⁹³
39. Muhammad b. Abd Allah b. Manduwiyya al-Shurūṭī, Abu Maṣṣūr,⁹⁴
40. Muhammad b. Abd Allah al-Ādamī al-Faqīh,⁹⁵
41. Muhammad b. Abd Allah b. Abī al-Rajā', Abu Ghālib,⁹⁶
42. Muhammad b. Abd al-Jabbār b. Yayyā (d. 473/1080),⁹⁷
43. Muhammad b. Abd al-Wāḥid b. Muhammad al-Ṣaḥḥāf,⁹⁸
44. Muhammad b. Ahmad b. Yūnus, Abū al-Faḍā'il,⁹⁹
45. Muhammad b. Ali b. Muhammad al-Marzubān,¹⁰⁰
46. Muhammad b. al-Faḍl b. Kandūj,¹⁰¹
47. Muhammad b. al-Hasan al-Bakrī in the city of Āmil,¹⁰²
48. Muhammad b. Husain b. Muhammad b. Zayla,¹⁰³
49. Muhammad b. Ibrahim al-'Aṭṭār, Abu Bakr,¹⁰⁴
50. Muhammad b. Mahmud al-Thaqafī,¹⁰⁵

⁹² Ibid.

⁹³ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 19.

⁹⁴ Dhahabī, *Siyar*, XVII, 457; *Tadhkirat al-huffāz*, III, 276.

⁹⁵ Dhahabī, *Siyar*, XVII, 456.

⁹⁶ Ibid.

⁹⁷ Dhahabī, *Siyar*, XVII, 456. In *Iṣfahānī*, *Al-Musnad al-mustakhraj*, I, 12 he is Muhammad b. Abd al-Jabbār b. Biyā.

⁹⁸ Dhahabī, *Siyar*, XVII, 456.

⁹⁹ Ibid.

¹⁰⁰ Ibid., 457.

¹⁰¹ Ibid.

¹⁰² Ṣabbāgh, *Abu Nu'aym*, 21. Āmil is a city by the Amu Darya (or Amudarya) river, which marks much of the northern border of Afghanistan with Tajikistan, Uzbekistan, and Turkmenistan before flowing through the Kara Kum desert of Turkmenistan and Uzbekistan, and entering the South Aral Sea through a delta.

¹⁰³ Dhahabī, *Siyar*, XVII, 457.

¹⁰⁴ Dhahabī, *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20.

¹⁰⁵ Dhahabī, *Siyar*, XVII, 457.

51. Muhammad b. Muhammad al-Muṭriz, Abu Sa'd,¹⁰⁶
52. Muhammad b. Sa'd b. Mammak al-'Aṭṭār,¹⁰⁷
53. Muhammad b. Sarfartaj, Abu Sa'd Muhammad b. Ali b. Muhammad b. Ibrahim al-Madīnī (d. 505/1111),¹⁰⁸
54. Muhammad b. Subāsī, Abu Bakr,¹⁰⁹
55. Nūḥ b. Naṣr al-Farghānī,¹¹⁰
56. Sa'īd b. Muhammad b. Abd Allah al-Tamīmī,¹¹¹
57. Sa'd b. Abd al-Rahman al-Ṣaḥḥāf, Abu Zayd,¹¹²
58. Sahl b. Muhammad al-Maghāzilī,¹¹³
59. Ṣāliḥ b. Abd al-Wāḥid al-Baqqāl,¹¹⁴
60. Ṣāliḥ b. Muhammad al-Fābijānī, Abu Ali,¹¹⁵
61. Al-Muḥassid b. Muhammad, Abu Ṭāhir,¹¹⁶
62. Mubshir b. Muhammad al-Jurjānī al-Wā'iz,¹¹⁷
63. Muhammad b. Ibrahim al-Mustamalī, Abu Bakr.¹¹⁸
64. Sulaymān b. Ibrahim,¹¹⁹

¹⁰⁶ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276. In Dhahabī, *Siyar*, XVII, 456, he is Abu Sa'īd al-Muṭriz.

¹⁰⁷ Dhahabī, *Siyar*, XVII, 456.

¹⁰⁸ Ibid.

¹⁰⁹ Ṣabbāgh, *Abu Nu'aym*, 21.

¹¹⁰ Ibid.

¹¹¹ Dhahabī, *Siyar*, XVII, 457.

¹¹² Ibid.

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ Ibid.

¹¹⁶ Ibid., p. 458.

¹¹⁷ Ibid.

¹¹⁸ Ibid.

¹¹⁹ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 20.

65. 'Ubayd Allah b. Abd al-Wāḥid al-Kharaqī, Abu Zayd,¹²⁰
66. 'Ubayd Allah b. al-Khaṣīb al-Ḥalāwī, Abu Muhammad,¹²¹
67. 'Ubayd Allah b. Ahmad, Abu al-Rajā',¹²²
68. 'Ubbād b. Mansur al-Mu'addil,¹²³
69. Yusuf b. al-Hasan al-Tafakkurī,¹²⁴
70. Zakariyya b. Muhammad al-Kātib.¹²⁵

D. Abu Nu'aym's Works

The Islamic library has witnessed a large number of Abu Nu'aym's writings, of which some are unfortunately non-existent today. The rest, however, have survived in manuscripts, and some are available in printed editions as well. Alas, the consulted sources mostly provide just titles and fail to precisely clarify the works' subjects. Hence, categorising the works becomes a task that, at present, can only be tackled through assumption, for only a few of Abu Nu'aym's works were available to me for consultation. It should be emphasised that a few of the named works, according to some scholars whose mention comes later on, are merely ascribed to Abu Nu'aym, others are counted twice under different titles, and some are just extracts from larger works that were transmitted as independent compositions under different titles. All in all, Abu Nu'aym's works add up to 75 in total number. Carl Brockelmann includes a lengthy list of known works.¹²⁶ Fārūq Ḥamāda, in his introduction to *Kitāb al-Ḍu'afā'* names a total 59 works by Abu Nu'aym and gives reference to consulted sources.¹²⁷ Muhammad al-Ṣabbāgh

¹²⁰ Dhahabī, *Siyar*, XVII, 457.

¹²¹ Ibid.

¹²² Ibid.

¹²³ Ibid., 458.

¹²⁴ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 276.

¹²⁵ Dhahabī, *Siyar*, XVII, 457.

¹²⁶ Carl Brockelmann, *Tārīḥ al-adab al-'Arabī* (Cairo: Dār al-Ma'ārif, 1960-99), VI, 226f.

¹²⁷ Abu Nu'aym al-Iṣfahānī, *Kitāb al-Ḍu'afā'*, ed. Fārūq Ḥamāda (Casablanca: Dār al-Ṭaqāfa, 1984), 13-22.

mentions eight works and Abd al-Hafiz al-Qaranī adds another two.¹²⁸ WorldCat online list Abu Nu'aym's published works, some of which are not mentioned in any of the other sources. I have listed WorldCat titles separately below. Some of Abu Nu'aym's works that were once listed by Ḥamāda and Ṣabbāgh as 'available only in manuscripts,' or others even as 'lost' works, are today available in printed published editions.

I have categorized Abu Nu'aym's works into four categories; (1) those that have been published and named by all sources, (2) those that have been published but only listed by WorldCat, (3) those available in manuscript form only, and (4) those that have been lost. Apart from the first two titles the order is alphabetical. The first two are the most famous and the largest of Abu Nu'aym's works.

Abu Nu'aym Published Works

1. *Ḥilyat al-awliyā' wa-tabaqāt al-aṣfiyā'* or *Ḥilyat al-abrār* in ten volumes.¹²⁹ This work has been published numerous times between 1932 and 2018 in both print and eBook formats in three different languages. There are numerous manuscript copies available of this work in fragments worldwide. I have excluded these records intentionally as has been previously noted. Here again, an analysis of the listed works is not included. This is beyond the scope of this paper which attempts to just provide a list of works. The analysis is a subject for a future study. The published editions are:

- a. The *Ḥilya* was first published in Arabic 1932-1938 by Maktabat al-Khānjī and Maṭba'at al-Sa'āda in Egypt. This edition has been reprinted several times;
 - i. in 1967-1968 by Dār al-Kitāb al-'Arabī (Beirut);
 - ii. in 1970 by Dār al-Kitāb (Beirut);
 - iii. in 1074 and 1079 by Maṭba'at al-Sa'āda (Cairo);

¹²⁸ Ṣabbāgh, *Abu Nu'aym*, 27-37; Qaranī, *Al-Ḥafiz Abu Nu'aym*, 209. See also Muḥsin al-Amīn, *A'yān al-shī'a* (Beirut: Dār al-Ta'aruf li-l-Maṭba'at, 1986), III, 8.

¹²⁹ The *Ḥilya* has been mentioned by all the relevant sources. For a study on the *Ḥilya* see Meis Al-Kaisi, "Sufi Apologia in the Guise of Biography: The Case of Abū Nu'aym al-Isfahānī's *Ḥilyat al-awliyā' wa-tabaqāt al-aṣfiyā'*," *British Journal of Middle Eastern Studies*, (2015). DOI: 10.1080/13530194.2015.1075378

- iv. in 1980 by Dār al-Fikr, Dār al-Kutub al-'Ilmīya, and Dār al-Kitāb al-'Arabī (Beirut);
- v. in 1985 by Dār al-Kitāb al-'Arabī (Beirut);
- vi. in 1986 by Dār al-Kutub al-'Ilmīya (Beirut);
- vii. in 1987 by Dār al-Riyān li-l-Turāth (Cairo) and Dār al-Kitāb al-'Arabī (Beirut);
- viii. in 1988 by Dār al-Kutub al-'Ilmīya (Beirut);
- b. In 1997 a new edition edited by Abu Hājar al-Sa'īd b. Basyūnī Zaghlūl was published by Dār al-Kutub al-'Ilmīya (Beirut).
- c. In 1992 an abbreviated Arabic version edited by Ali Abd Al-Hamid in one short volume of 190 pages was published by Dār al-Jalīl (Beirut) and entitled *Mukhtaṣar Ḥilyat al-awliyā'*.
- d. In 1995 an abbreviated English version entitled "The Beauty of the Righteous & Ranks of the Elite," translated and edited by Muhammad Al-Akili, was published by Pearl Publishing House (Philadelphia). This edition is also available in eBook format.
- e. In 1997 a new Arabic edition was published by Dār al-Kutub al-'Ilmīya in Beirut. It was edited and studied by Mustafa Abd al-Qadir 'Aṭā. This edition has been reprinted several times by the same publisher in 2002, 2007, and 2010.
- f. In 2001 another Arabic edition was published by Dār Ihyā' al-Turāth al-'Arabī (Beirut). It was edited by Sa'īd Al-Iskandarānī.
- g. In 2006 an Urdu version translated by Muhammad Aṣghar Mughal was published by Dārulishā'at (Karachi).
- h. In 2007 an eBook version in Arabic was made available by Maktabat al-Khānjī in Egypt.
- i. In 2008 an Arabic edition was published by Maktabat al-Rihāb (Cairo).
- j. In 2009 another Arabic edition was published by Dār al-Hadith (Beirut).
- k. In 2010 another Arabic edition was published by Dār al-Fikr (Beirut).
- l. In 2012 another Arabic eBook version published by Markaz al-Turāth li-l-Barmajjyāt (Riyadh).
- m. In 2012 an abbreviated version was published by Dār Ṭalās li-l-Dirāsāt wa-l-Tarjama wa-l-Nashr (Damascus) in one volume of 349 pages entitled *Zād al-atqiyā' min Ḥilyat al-awliyā'*. It was edited by Ahmad Mahmud Al-Ḥusarī.

- n. In 2014 Mustafa 'Aṭā's edition was reprinted by Beirut's Dār al-Kutub al-'Ilmīya yet this time in colour and thus noted as the first coloured edition. Apart from being printed in colour, it is no different than 'Aṭā's first 1997 edition mentioned above except for the numerical system in use. This edition uses Arabic numbers throughout as opposed to all the previous editions that use Hindi numbers.
 - o. In 2017 Mustafa 'Aṭā's edition was published as an eBook by Al-Manhal li-l-nashr al-iliktrūnī (Amman). It was republished in 2018.
2. *Dhikr akhbār Iṣbahān* or *Tārīkh Iṣbahān*.¹³⁰ This is Abu Nu'aym's second largest work, and contains biographies of people who were related to Isfahan, mainly scholars, listed after a short history and topography of the town. This work has been published several times:
- a. It was first published by Brill (Leiden) in two editions; one Arabic and one German. Both editions are entitled *Geschichte Isbahans*, edited and translated by Sven Dederling. These are based on the Leiden manuscript no. 1020.
 - i. Dederling's Arabic edition was reprinted in Tehran by Intishārāt-I Jahān as *Dhikr akhbār Iṣbahān* in 1966 and again in 1970.
 - b. In 1985 *Dhikr akhbār Iṣbahān* was published by Al-Dār 'Ilmīya (Delhi). According to WorldCat this is a second edition. Whether it is the second to the 1931-34 Dederling (Leiden) edition is not confirmed.
 - c. In 1990 a new edition was published by Dār al-Kutub al-'Ilmiyya (Beirut), edited by Sayyid Kasrawī Hasan.
 - d. 1991 another edition was published in Cairo by Dār al-Kitāb al-Islāmī.
 - e. *Dhikr akhbār Iṣbahān* was translated into Persian by Nūr Allah Kasā'ī and published in one volume in Tehran by Surūsh in 1998.
3. *Aḥādīth Abī Abd Allah Yūnus b. 'Ubayd b. Dīnār al-Baṣrī* (d. 139/756). A manuscript is located in the *Zāhiriyya*, majmū' 103 from 139a-151a.¹³¹
- a. An extract of this work, entitled *Juz' fih muntakhab min hadith Yūnus bin 'Ubayd*, was edited by Abd Allah al-Sahlī and published in 2014 by Dār al-Muqtabas (Beirut).

¹³⁰ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 279; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 22; Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 423.

¹³¹ *Iṣfahānī, Du'afā'*, 20.

4. *Al-Amwāl*. According to Brockelmann this work was printed in Cairo in 1337/1919. However, Brockelmann doubts the true identity of its authorship.¹³² No other reference to this work was found.
5. *Al-Arbaʿīn fī usūl al-muḥaqqiqīn*. Forty traditions about the Sufi creed. There are two manuscripts of this work; (a) a very old and disintegrated one in Rabat (Morocco), and (b) one in the Zāhiriyya no. 64.¹³³
 - a. This work has been edited as *Kitāb al-Arbaʿīn ʿalā madhhab al-mutaḥaqqiqīn min al-ṣūfiyya* by Badr Ibn Abd Allah Badr and published in 1993 by Dār Ibn Ḥazm (Beirut). This edition is also available in an eBook format.
6. *Dalāʾil al-nubuwwa*.¹³⁴ Manuscripts are located in the British Museum in London (UK) no. 150; Dār al-Kutub al-Miṣriyya in Cairo (Egypt); and Bankipore (India).¹³⁵
 - a. It was first published in two volumes in Hyderabad in 1320/1902 by Dāʾirat al-Maʾārif al-Nizāmīya.
 - b. A revised edition was published in 1950 in Hyderabad by Dāʾirat al-Maʾārif al-ʿUthmāniyya. Reprinted in 1977 by the same publisher.
 - c. Dār al-Maʾārif in Beirut also published an edition sometime after 1976 as noted in WorldCat.
 - d. In 1980 it was published by Maktabat al-Mutanabbī (Cairo).
 - e. In 1982 it was published by Dār al-Waʾī it (Aleppo).
 - f. In 1983 it was published in one volume in Baghdad by Maktabat al-Nahda.
 - g. In 1390/1970 a new edition edited by Muhammad Rawwās Qalʾaḥjī and Abd al-Barr Abbas was published by al-Maktaba al-ʿArabīya in Aleppo. Reprinted several times: in 1986 (2nd edition) and in 1999 (4th edition) in Beirut by Dār al-Nafāʾis. I could not locate the 3rd edition. This version is also available in eBook format.
 - h. In 1977 it was published in Beirut by Dār al-Maʾrifa li-l-Ṭibāʾa wa-l-Nashr.

¹³² Carl Brockelmann, *Tārīkh al-adab al-ʿArabī* (Cairo: Dār al-Maʾārif, 1960-99), VI, 226f.

133 Ibid, 227.

134 Ibid, 226; Mustafa al-Jalabī, *Kashf al-zunūn ʿan asāmī al-kutub wa-l-funūn*, new ed. (Beirut: Dār al-Fikr, 1999), I, 580; Ibn Kathīr, *Al-Bidāya*, VI (11), 48.

135 Brockelmann, *Tārīkh*, VI, 227.

- i. In 1988 another edition was published in Beirut by A'lām al-Kutub.
 - j. In 1991 a new edition edited by Musā'id Ibn Sulaymān al-Rāshid al-Ḥumayd was published in Riyadh by Dār al-'Āṣima. Reprinted in 1992 by the same publisher.
 - k. In 1992 it was published by Dār al-Bāz in Mecca.
 - l. Dalā'il al-nubuwwa was translated into Urdu by Muhammad Ṭayyib and published by Ziyā'ulqur'ān Publīkeshanz (Lahore) in 2006.
 - m. In 2010 another Arabic edition was published by al-Maktaba al-'Aṣriyya (Beirut).
 - n. In 2012 it was published again in Arabic by Maktabat al-Fayyād (Mansura).
7. *Kitāb al-Ḍu'afā'*. This is a collection of weak traditions drawn from the *Ṣaḥīḥ* of Muslim. No manuscripts were located.
- a. *Kitāb al-Ḍu'afā'* was edited by Fārūq Ḥamada and published in 1984 by Dār al-Ṭaqāfa (Casablanca).
8. *Ḍikr man ismuh Shu'ba*.¹³⁶ Edited by Ṭāriq al-'Amūdī and published in 1997 in Medina by Maktabat al-Ghurabā' al-Aṭariyya. No manuscript copies were found.
9. *Faḍā'il al-khulafā' al-arba'a* or just *Faḍā'il al-khulafā'*. A manuscript is located in Dār al-Kutub al-Zāhiriyya in Damascus (Syria) no. 86.¹³⁷ According to Amīn this is the same work as *Faḍā'il al-ṣaḥāba* (see no. 42 below).¹³⁸
- a. This work was edited by Ṣāliḥ 'Aqīl and published in 1997 by Dār al-Bukhārī li-l-Nashr wa-l-Tawzī' (Medina). This edition is also available in an eBook format.
 - b. This work was edited together with *al-Imāma wa-l-rad 'alā al-rāfiḍa* (see no. 12. a. below) by Muhammad Ismail al-Shāfi'i and published in 2003 by Dār al-Kutub al-'Ilmiyya (Beirut).
10. *Faḍīlat al-'ādilīn wa-man an'ama al-nazar fi ḥāl al-'ummāl wa-l-bughāt*. Edited by Abu 'Ubayda Mashhūr bin Hasan Āl Salman and published as *Faḍīlat al-'ādilayn min al-wulāt wa-man an'ama al-nazar fi ḥāl al-'ummāl wa-l-su'āt* in 1997 by Dār al-Waṭan (Riyadh). No manuscript copies were found.

¹³⁶ Isfahānī, *Ḍu'afā'*, 19.

¹³⁷ Brockelmann, *Tārīkh*, VI, 227.

¹³⁸ Amīn, *Ayān al-shī'a*, III, 8.

11. *Juz' fhī ʿarq hadith inna li-l-Lāhi tis'ata wa-tis'ina isman*. An extract on the hadith 'God has ninety-nine attributes. Edited by Mashhūr ibn Salman and published in 1413/1992-3 in Medina by Maktabat al-Ghurabā' al-Aṭariya. Reprinted by Markaz Suṭūr li-l-Baḥṭ al-'Ilmī (Medina) in 1440/2018-9. No manuscript copies were found.
12. *Al-Imāma*. A manuscript of this work is located in Köprülü Mehmet Paşa Library in Istanbul (Turkey) no. 1617.¹³⁹
 - a. This is most probably the same work as *Kitāb al-Imāma wa-l-rad 'alā al-rāfiḍa*, edited by Ali al-Faqīhī and first published in 1987 in Medina by Maktabat al-'Ulūm wa-l-Ḥikam. It was reprinted by the same publisher in 1994 (3rd ed.) and 2004 (4th ed.). I could not locate the 2nd edition.
 - b. WorldCat also lists a work by the name *Tathbīt al-imāma wa-tartīb al-khilāfa* which could be the same work. This one is edited by Ibrahim Ali Tihāmī and published by Dār Imam Muslim (Beirut) in 1986.

A further investigation is required to compare the manuscript to the two printed books to confirm whether or not they are all the same. This is for another study to treat.

13. *Ma'rifat al-ṣaḥāba* or *Muḥjam al-ṣaḥāba*.¹⁴⁰ Manuscripts of this work are located in Paris (France) no. 6514; Feizullah Efendi Library in Istanbul (Turkey) no. 1527; and Topkapi Saray Müzesi Library in Istanbul (Turkey) Ahmad III no. 497.¹⁴¹ Noteworthy, Ibn Kathīr mentions that he had possessed a manuscript of this work written by Abu Nu'aym himself.¹⁴²
 - a. *Ma'rifat al-ṣaḥāba* was first published in 1988 in three volumes by Maktabat al-Dār and Maktabat al-Ḥaramayn (Medina and Riyadh respectively). It was edited by Muhammad Rāḍī Ibn Ḥājj Uthman.
 - b. It was also edited by Muhammad al-Shāfi'ī and Mus'ad Abd al-Hamid and Sa'danī and published in Beirut by Dār al-Kutub al-'Ilmiya in 2002.

¹³⁹ Carl Brockelmann, *Geschichte der arabischen Literatur* (Weimar: Emil Felber, 1898-1949), supp. 1, 617; Brockelmann, *Tārīkh*, VI, 227.

¹⁴⁰ Dhahabī, *Tadhkirat al-huffāz*, III, 279; Ibn Ḥajar al-'Asqalānī, *Talkhīṣ al-ḥabīr fī takhrīj aḥādīth al-Rāfi'ī al-kabīr*, ed. Abd Allah al-Yamānī (Medina, 1964-86), IV, 214; Ibn Kathīr, *Al-Bidāya*, VI (11), 48; Jalabī, *Kashf al-zunūn*, II, 599; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 22; Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 423.

¹⁴¹ Brockelmann, *Tārīkh*, VI, 226.

¹⁴² Ibn Kathīr, *Al-Bidāya*, VI (11), 48.

- c. In 2013 an eBook version was edited and published by Markaz al-Turāt li-l-Barmajjyāt (Riyadh).
14. *Muntakhab min hadith Yūnus b. 'Ubayda*. Edited by Abd Allah al-Sahli and published in 2014 by Dār al-Muqtabas in Beirut.
15. *Al-Musnad al-mustakhrāj 'alā Ṣaḥīḥ Muslim* or just *al-Mustakhrāj 'alā Ṣaḥīḥ Muslim* in sixteen parts. Manuscripts are located in the British Museum; Brussa (Italy); Dār al-Kutub al-Miṣriyya; and al-Maktaba al-Umawiyya in Damascus (Syria).¹⁴³
- a. This work has been edited by Muhammad al-Shāfi'ī and published in four volumes in Beirut in 1996 by Dār al-Kutub al-'Ilmiyya. This edition is also available in an eBook format.
- b. It was also edited by Kamāl Abd al-Azīm 'Anānī and published in four volumes in the same year and by the same publisher.
16. *Al-Musnad*. A manuscript is located in Dār al-Kutub al-Miṣriyya no. 1/418.¹⁴⁴ WorldCat lists *Musnad al-Imam Abī Ḥanīfa* by Abu Nu'aym, which could be the same work as this manuscript listed by Brockelmann. The book was edited by Nazār al-Fāryābī and published in 1994 in Riyadh by Maktabat al-Kawthar. However, a further investigation is required to compare the manuscript to the printed book to confirm whether or not they are the same. This manuscript could also be just another copy of *Al-Musnad al-mustakhrāj 'alā Ṣaḥīḥ Muslim* (see no. 15 above).
17. *Riyāḍat al-abdān*. No manuscripts were found. An extract from *Riyāḍat al-abdān* was edited by Abu Abd Allah al-Ḥaddād and published in 1408/1987-8 by Dār Al-'Āṣima. According to Ḥamada, this is the same work as *Riyāḍat al-muta'allimīn* (see no. 63 below). A further investigation is required to confirm Ḥamada's claim, which is beyond the scope of this paper.
18. *Ṣifat al-janna*.¹⁴⁵ No manuscripts were located.
- a. This work was first published in Cairo in 1990 by Maktabat al-Turāth al-Islāmī.

143 Brockelmann, *Tārīkh*, VI, 226f.

144 *Ibid.*, 227.

145 Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 279; Ibn Kathīr, *Al-Bidāya*, VI (11), 48; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 22; Suyūṭī, *Ṭabaqāt al-Huffāz*, 423.

- b. In 1995 another edition was published in three volumes by Dār al-Ma'mūn li-l-Turāth (Damascus). It was edited by Ali Riḍā Abd Allah.
19. *Ṣifat al-nifāq wa-na't al-munāfiqīn* or just *Al-Nifāq*.¹⁴⁶ Fārūq Ḥamada states in his edition of the *Ḥilya* that a manuscript of this work is located in the Zāhiriyya no. 60, and he thinks that the work has been printed in Cairo.¹⁴⁷ However, I was not able to find a Cairo edition.
- a. WorldCat lists a 2001 Beirut edition edited by 'Āmir Hasan Ṣabrī and published by Dār al-Bashā'ir al-Islāmīya. This edition is also available in an eBook format.
20. *Al-Shu'arā'*, or *Muntakhab min Kitāb al-Shu'arā'*. A manuscript is located in the Zāhiriyya no. 37, 124.¹⁴⁸ This work was edited by Ibrahim Ṣāliḥ and published in 1994 by Dār al-Bashā'ir li-l-Ṭibā'a wa-l-Nashr wa-l-Tawzī' (Damascus).
21. *Tasmiyat mā intahā ilaynā min al-ruwwāt 'an Abī Nu'aym al-Faḍl bin Dakīn 'aliyan*. This is a biographical work on the narrators who had narrated on the authority of Abu Nu'aym al-Faḍl b. Dakīn. A manuscript is located in the Zāhiriyya, hadith 287 (50a-56) and majmū' 16/24 (169-177).¹⁴⁹
- a. This work was edited by Abd Allah al-Juday' and published in 1409/1988-9 by Dār al-'Āsima (Riyadh).
- b. WorldCat lists a 2013 eBook edition entitled *Tasmiyat mā intahā ilaynā* which could be the same work. However, a further investigation is required.
22. *Tasmiyat al-ruwwāt 'an Sa'īd b. Manṣūr 'āliyan*. A manuscript is located in the Zāhiriyya, majmū' 101 (206-215).¹⁵⁰ It was edited by Abd Allah al-Juday' and published as *Tasmiyat mā intahā ilaynā min al-ruwwāt 'an Sa'īd ibn Mansur 'āliyan* in 1409/1988-9 by Dār al-'Āsima (Riyadh).

146 Dhahabī, *Siyar*, XVII, 456.

147 Iṣfahānī, *Ḍu'afā'*, 19.

148 Brockelmann, *Geschichte*, supp. 1, 617; *Tārīkh*, VI, 227.

149 Iṣfahānī, *Ḍu'afā'*, 20.

150 *Ibid.*

23. *Al-Ṭibb al-nabawī* or *Ṭibb al-nabī* or *Kitab al-Ṭibb*.¹⁵¹ It is a hadith collection on medicine. A manuscript of this work is located in El Escorial (Spain). According to Brockelmann it bears the no. 1619, whereas Ḥamāda cites it as no. 2619.¹⁵² They could be referring to two different manuscripts in the same library or perhaps it is a typographical error.
- Ṭibb al-nabī* was translated into German by Ömer Recep and published in 1969 by E. Symon Foto-Druck (Marburg/Lahn)
 - An Arabic edition entitled *Mawsū'at al-Ṭibb al-nabawī* was edited by Mustafa Al-Turki and published in two volumes by Dār Ibn Ḥazm (Beirut) in 2006.

WorldCat Exclusive Titles of Published Works

24. *Biography of Muhammad Based upon Traditions*, published in Hyderabad in 1912.
25. *Lubab al-akhbār*. This is a collection of 400 traditions accompanied by a Persian translation. Published in Lahore in 1871. The catalogue description says that is a reproduction of the original from the British Library. Available only in a eBook format
- Lubab al-akhbār* was also translated into Urdu by Abd al-Karim Ṣūfī and published in Calcutta in 1868. WorldCat entry gives a uniform title for this work as *Al-Musnad al-mustakhraġ 'alā Ṣaḥīḥ Muslim* (see no. 15 above). This requires further investigation which is beyond the scope of this paper.
26. *Majlis min amālī al-ḥāfiẓ Abī Nu'aym Ahmad bin Abd Allah al-Aṣbahānī*, edited by Sa'īd Ibn Ghāzī and published 1989 in Tanta by Dār al-Ṣaḥāba li-l-Turāth.
27. *Masānīd Abī Yahyā Firas bin Yahyā al-Mukttab al-Kūfī*. Edited by Muhammad al-Maṣrī and published in 1993 in Riyadh. The publisher is not identified.
28. *Al-Nūr al-mushta'al min kitab mā nazala min al-Quran fī Ali 'alayhi al-salām*. Edited by Muhammad Bāqir Maḥmūdī and published in 1406/1986 by Manshūrāt Maṭba'ah Wizārat al-Irshād al-Islāmī (Tehran). It is also available in an eBook format.

¹⁵¹ Dhahabī, *Tadhkirat al-huffāz*, III, 279; Ibn Kathīr, *Al-Bidāya*, VI (11), 48; Mustafa al-Jalabī, *Kashf al-zunūn 'an asāmī al-kutub wa-l-funūn*, new edition (Beirut: Dār al-Fikr, 1999), II, 115; Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 423.

¹⁵² Brockelmann, *Geschichte*, supp. 1, 617; Iṣfahānī, *Du'afā'*, 19.

29. *Rawḍat al-zāhidīn: al-zuhd fī al-dunyā fī mujtama' al-ṣaḥāba wa-l-tābi'īn*. Edited Abd al-Malik al-Kulayb and published in Kuwait in 1985 by Dār al-Arqām.

Abu Nu'aym's Works Available only in Manuscripts

30. *Aḥādīth Abī Muhammad b. Abd Allah b. Ja'far al-Jābirī*. A manuscript is located in the Zāhiriyya, ḥadīth 348 (149-156).¹⁵³
31. *Al-Aḥādīth al-'awālī li-Sa'īd b. Maṣṣūr*. A manuscript is located in the Zāhiriyya, majmū' 2/83 from 27-38.¹⁵⁴
32. *Aḥādīth Abī al-Qāsim Abd al-Rahman b. al-Abbas al-Bazār al-Asamm*. A manuscript is located in the Zāhiriyya, majmū' 66 (180-210).¹⁵⁵
33. *Juzu' ṣanam jāhilī yuqāl lahu qurrāṣ*. A manuscript is located in the Zāhiriyya, majmū' 83 (19-24).¹⁵⁶
34. *Jāmi' ad'iyat al-nabī*. A manuscript of this work is located in Süleymaniye Library in Istanbul (Turkey), Kiliç 'Alī Paşa collection.¹⁵⁷ Ḥamada suggests that it could be the same work as *'Amal al-yawm wa-l-layla* (see no. 38 below) or an extract of it.¹⁵⁸ Nevertheless, since the latter is listed amongst Abu Nu'aym's lost works, Ḥamada's suggestion is based on an unexplained assumption. Further investigation is required which is beyond the scope of this paper.
35. *Al-Muntaqā*. Muhammad Humaid Allah mentions the existence of a manuscript of this work in two large volumes with no further information.¹⁵⁹ However, Ḥamada doubts the true identity of its authorship. He states that the matter needs more investigation.¹⁶⁰

¹⁵³ Iṣfahānī, *Ḍu'afā'*, 20.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid., 21.

¹⁵⁸ Ibid.

¹⁵⁹ Cited in Iṣfahānī, *Ḍu'afā'*, 22.

¹⁶⁰ Ibid.

36. Two booklets containing hadith. According to Brockelmann, a manuscripts exist in Berlin (Germany) no. 1567-1568.¹⁶¹

Abu Nu'aym's Works that are Considered Lost

37. *Al-Ajzā' al-waḥshīyyāt*
38. '*Amal al-yawm wa-l-layla*.¹⁶² Ḥamada suggests that it could be the same work as *Jāmi' ad'iyat al-nabī* (see no. 34 above). Ḥamada's other suggestion is that this work might be a partial copy of Ibn al-Sunnī's *Kitāb 'Amal al-yawm wa-l-layla*.¹⁶³ Yet Jalabī presents them as two different works.¹⁶⁴
39. *Al-Amālī*.¹⁶⁵ WorldCat lists a book entitled *Majlis min amālī al-ḥāfiẓ Abī Nu'aym Ahmad bin Abd Allah al-Aṣbahānī*, edited by Sa'īd Ibn Ghāzī and published 1989 in Tanta by Dār al-Ṣaḥāba li-l-Turāth (see no. 26 above). This could be the same work as *al-Amālī*.
40. *Aṭrāf al-ṣaḥīḥayn*.¹⁶⁶ Ḥamāda claims that the author of *Aṭrāf al-ṣaḥīḥayn* is Abu Nu'aym 'Ubayd Allah b. Abī Ali al-Hasan b. Ahmad b. al-Hasan al-Aṣbahānī (d. 517/1123).¹⁶⁷ In Muhammad al-Shāfi'ī's list of Abu Nu'aym's works we find *Muqtaṭafāt min al-Bukhārī wa-Muslim*, which could be the same work as *Aṭrāf al-ṣaḥīḥayn*.¹⁶⁸

¹⁶¹ Brockelmann, *Tārīkh*, VI, 226.

¹⁶² Jalabī, *Kashf al-zunūn*, II, 175.

¹⁶³ Iṣfahānī, *Ḍu'afā'*, 18.

¹⁶⁴ Jalabī, *Kashf al-zunūn*, II, 175.

¹⁶⁵ Iṣfahānī, *Ḍu'afā'*, 16. *Al-Amālī*, sing. *al-implā'*: notebook containing a student's notes from a specific scholars' study circle. A scholar, when giving a lecture, used to be encircled by his students who recorded in detail his speech. These notebooks later were transformed into books called *al-implā'* and *al-amālī*. So was also the case for the *fuqahā'*, the *muḥaddithīn*, and others in their sciences. See Jalabī, *Kashf al-zunūn*, I, 180.

¹⁶⁶ Jalabī, *Kashf al-zunūn*, II, 148; Ṣabbāgh, *Abu Nu'aym*, 27-37.

¹⁶⁷ Iṣfahānī, *Ḍu'afā'*, 21. Ḥamāda refers to *Shadharāt al-dhahab*, IV, 56 and to the introduction to *Tuḥfat al-Aḥwadhī*, 40. Nevertheless, he fails to provide us with full details of the works referred to, such as edition and date of publication.

¹⁶⁸ Abu Nu'aym al-Iṣfahānī, *Al-Musnad al-mustakhraj 'alā Ṣaḥīḥ Muslim*, ed. Muhammad al-Shāfi'ī (Beirut: Dār al-Kutub al-'Ilmiyya, 1996), 19.

41. *Al-Awā'il*.¹⁶⁹ Shāfi'ī lists a work entitled *Faḍā'il awā'il man āmanū bi-l-rasūl ṣalla Allāh 'alayhi wa-sallam*, which could be the same work as *al-Awā'il*.¹⁷⁰
42. *Faḍā'il al-ṣaḥāba*.¹⁷¹ According to Amīn, *Faḍā'il al-ṣaḥāba* and *Faḍā'il al-ḥulafā'* (see no. 9 above) are the same work presented under different titles.¹⁷²
43. *Faḍl al-'ālim al-'afī'*.¹⁷³
44. *Faḍl al-'ilm*.¹⁷⁴
45. *Faḍl al-siwāk*
46. *Al-Fawā'id*.¹⁷⁵
47. *Al-Fitan*.¹⁷⁶
48. *Al-Ijāz wa-jawāmi' al-kalam*.
49. *Al-Mahdī* or *Kitāb Dhikr al-Mahdī*.¹⁷⁷
50. *Maḥajjat al-wāthiqīn*.¹⁷⁸
51. *Ma intaqā Abu Bakr b. Mardawīyya 'ala al-Ṭabarānī*
52. *Manāqib al-Shāfi'ī*. This work has been mentioned by Ahmad Ṣaqr in his introduction to his edition of al-Bayhaqī's *Manāqib al-Shāfi'ī*.¹⁷⁹
53. *Al-Masājid* or *Ḥurmat al-masājid*.¹⁸⁰
54. *Mu'jam al-shuyūkh*.¹⁸¹ A biographical dictionary that presents Abu Nu'aym's teachers and those scholars from whom he had transmitted Hadith.

¹⁶⁹ 'Ilm al-awā'il is a branch of historical writing. It concerns the forebears in specific events or incidents. See Jalabī, *Kashf al-zunūn*, I, 206.

¹⁷⁰ Iṣfahānī, *Al-Musnad al-mustakhraj*, 18.

¹⁷¹ Dhahabī, *Siyar*, XVII, 456; *Tadhkirat al-huffāz*, III, 279; Jalabī, *Kashf al-zunūn*, II, 255; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 22; Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 423.

¹⁷² Amīn, *A'yān al-shī'a*, III, 8.

¹⁷³ Jalabī, *Kashf al-zunūn*, II, 258.

¹⁷⁴ Iṣfahānī, *Ḍu'afā'*, 19.

¹⁷⁵ Qaranī, *Al-Ḥāfiẓ Abu Nu'aym*, 209; Amīn, *A'yān al-shī'a*, III, 8.

¹⁷⁶ *Ibid.*

¹⁷⁷ Iṣfahānī, *Ḍu'afā'*, 17.

¹⁷⁸ Jalabī, *Kashf al-zunūn*, II, 258.

¹⁷⁹ Ahmad al-Bayhaqī, *Manāqib al-Shāfi'ī*, ed. Ahmad Ṣaqr (Cairo: Maktabat Dār al-Turāṭ, 1970), 10.

¹⁸⁰ Iṣfahānī, *Ḍu'afā'*, 17.

¹⁸¹ Dhahabī, *Siyar*, XVII, 455; Jalabī, *Kashf al-zunūn*, II, 596.

55. *Al-Muḥibbīn ma'a al-maḥbūbīn*.¹⁸²
56. *Al-Musalsalāt* or *Musalsalāt Abī Nu'aym*.¹⁸³
57. *Musnad Abd Allah b. Dīnār al-'Adawī*.¹⁸⁴
58. *Musnad Ishāq b. Rāhawayh*.¹⁸⁵
59. *Mustakhraj 'alā Kitāb al-Tawḥīd li-ibn Ḥazīma*. This work is a partial copy of Ibn Ḥazīma's *Kitāb al-Tawḥīd*.¹⁸⁶
60. *Al-Mustakhraj 'alā Ṣaḥīḥ al-Bukhārī*.¹⁸⁷
61. *Al-Mu'taqad*.¹⁸⁸
62. *Qurbān al-muttaqīn fī anna al-ṣalāta qurratu 'ayn al-muttaqīn* or *al-Ṣalāt* as Suyūṭī presents it in *Tanwīr al-Ḥawālik*.¹⁸⁹
63. *Riyādat al-muta'allimīn* or *Riyādat al-muta'allim*.¹⁹⁰
64. *Al-Riyāda wa-l-adab*. According to Ḥamāda, *al-Riyāda wa-l-adab* is a different title to the same work as *Riyādat al-muta'allimīn* above.¹⁹¹
65. *Al-Ṣifāt*.¹⁹²
66. *Al-Su'āl*.¹⁹³
67. *Ṭabaqāt al-muḥaddithīn wa-l-ruwwāt*.¹⁹⁴ Qaranī argues that this work could possibly be the same work as *Dhikr akhbār Isbahān* (see no. 2 above).¹⁹⁵ Qaranī does not present any facts that support his argument.
68. *Tathbīt al-ru'yā* or *Tathbīt al-ru'yā li-l-lāh*.¹⁹⁶

¹⁸² Isfahānī, *Du'afā'*, 17.

¹⁸³ Muhammad al-Sakhāwī, *Fath al-mughīth sharḥ alfiyat al-ḥadīth*, 2nd ed. (Medina, 1968), 55.

¹⁸⁴ Isfahānī, *Du'afā'*, 19.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid., 16.

¹⁸⁷ Dhahabī, *Siyar*, XVII, 455; *Tadhkirat al-huffāz*, III, 279; Subkī, *Ṭabaqāt al-shāfi'iyya*, IV, 22; Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 423.

¹⁸⁸ Dhahabī, *Tadhkirat al-huffāz*, III, 279.

¹⁸⁹ Isfahānī, *Du'afā'*, 17.

¹⁹⁰ Jalabī, *Kashf al-zunūn*, I, 699.

¹⁹¹ Isfahānī, *Du'afā'*, 16f.

¹⁹² Ibid., 17.

¹⁹³ Ibid., 18.

¹⁹⁴ Ibid., 21; Qaranī, *Al-Ḥāfiẓ Abu Nu'aym*, 205.

¹⁹⁵ Qaranī, *Al-Ḥāfiẓ Abu Nu'aym*, 205.

¹⁹⁶ Isfahānī, *Du'afā'*, 19.

69. *Tasmiyat aṣḥāb 'Alī wa-ibn Mas'ūd*.¹⁹⁷
70. *Ulūm al-ḥadīth*.¹⁹⁸ A work on hadith science, which is a partial copy of (*mustakhraj 'alā*) *Ma'rifat 'ulūm al-ḥadīth* by al-Ḥākim Muhammad al-Naysābūrī (d. 405/1014).¹⁹⁹
71. An extract that covers the hadith *zur ghubban tazdada ḥubban*.²⁰⁰
72. An extract on the merit of *Sūrat al-Iḥlās*.²⁰¹
73. An extract that covers those who have the agnomen of Abu Rubay'a.²⁰²
74. An extract on *al-ṣalāt 'alā Abd Allah b. Abī al-Munāfiq*.²⁰³
75. Forty traditions about the Sunni creed and the schools concerned.²⁰⁴

Additional Remarks

Qaranī also states that Amīn doubtfully grants Abu Nu'aym another work entitled, *Mukhtaṣar al-istiḥāb*, which is a shortened version of *Kitāb al-Isti'āb fī ma'rifat al-aṣḥāb* by Ibn Abd al-Barr (d. 463/1071).²⁰⁵ However, Amīn argues that Abu Nu'aym died thirty years before the author of *al-Isti'āb* and that it would seem unreasonable for a shorthand version of this work to be written by Abu Nu'aym.²⁰⁶

Mukhtaṣar al-isti'āb and *al-Fitan* are also mentioned by Ṣabbāgh in addition to another work entitled *Kitāb Ma nazala min al-Quran fī Amīr al-Mu'minīn*.²⁰⁷ However, he does not add them to his list stating that he distrusts the source that claims them, namely al-Khawānsārī.

¹⁹⁷ Ibid., 16.

¹⁹⁸ Dhahabī, *Siyar*, XVII, 456; Jalabī, *Kashf al-ẓunūn*, II, 168.

¹⁹⁹ Muhammad al-Nayshābūrī, *Ma'rifat 'ulūm al-ḥadīth*, (1937).

²⁰⁰ Iṣfahānī, *Ḍu'afā'*, 17.

²⁰¹ Ibid., 19.

²⁰² Ibid.

²⁰³ Ibid., 22.

²⁰⁴ Ibid., 18.

²⁰⁵ Yusuf Ibn 'Abd al-Barr, *Kitāb al-Isti'āb fī ma'rifat al-aṣḥāb* (Hyderabad: Maṭba'at Dā'irat al-Ma'ārif al-Nizāmiyya, 1318-19 [1901]).

²⁰⁶ Qaranī, *Al-Ḥāfiẓ Abu Nu'aym*, 209.

²⁰⁷ Ṣabbāgh, *Abu Nu'aym*, 37.

E. Conclusion

The 4th/10th century celebrated author Abu Nu'aym al-Iṣfahānī lived a long life of 90 years during which he studied under a number of teachers, taught many students, and wrote numerous works. Apart from those works that seem to have been lost, many survived in manuscript form and received much attention by modern scholarship. This has been noted in the long lists of multiple printed publications and edited version and even translations. The most significant of Abu Nu'aym's works is with no doubt the multivolume *Hilyat al-awliyā' wa-ṭabaqāt al-aṣfiyā'* which is available in both print and eBook formats as well as in abbreviated versions and short translations of selected extracts.

Nevertheless, as much interest has been shown in Abu Nu'aym works as much negligence was given to document his life and achievements in one noteworthy biography. This paper records Abu Nu'aym life with details of his teachers, works, and students. This paper also includes details of all the available manuscript copies worldwide and printed and eBook editions of Abu Nu'aym's works when and if applicable. Combined with my previous publication by *Teosofia* (2021) Abu Nu'aym's biography is now complete.mu'amalah.[]

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