

INTRODUCTION TO AUTHOR OF "KANZ UD DAQĀIQ" &
FEATURES

*Hazrat ullah Khan

**Prof. Dr. Zafer Hussain

Abstract

Without suspicion, Hanafi School of Thought is most broad and comprehensive. Different Ulamas have been serviced Hanafi School of Thought in different time of period. Ulamas of Maorunehir also participated in the services of Hanafi School of Thought such like to other participants of different regions of the World. Shining star of Hanafi School of Thought Abūl Barakat A'lama Hafiz-ud-Dīn Abdullah Bin Ahmed Author of Kanz-ud-Daqāiq is one of them. He was born in Nasf. He was a proficient and comprehensive persona. He had been written books in Fiqā & Principles of Fiqā as well as other topics & arts. The Author had been mentioned forty thousand problems in his ebullient book. The Author had been adopted succinct & polie manner. Due to consciousness & brevity several Ulamas have been learned it by heart.

*Ph.D Research Scholar, , Islamic Theology deptt, Islamia College , Peshawar, Pakistan

**Supervisor/Assistant Professor, Islamic Theology deptt, Islamia College ,Peshawar, Pakistan

Introduction to Author

His name was Abdullah Bin Aḥmad bin Mahamood, alias Abū-Ul-Barakāt, Surname Ḥafiz-ud-Dīn traced back to Nasfi was traced to Transoxus ما وراء النهر, Sughd land and Nasf arabsized to Nashaf.

It is a populated area between Jehon and Samar Qand, many scholar born in this city. In which Ishāq bin Ibrāhim bin Ma'qal. It is a fertiled land.¹ Sughd had been conquered during regime of caliph walīd bin-e-Abdul Malik Bin Marwān Bin Ḥakam. After his father death, they took the alligrance of Walid. Ishi notice/write from his father Walid had not a good character, walked with heating measure, due to excess love of his parents he became a youth of rude statue. Walid was a crucl man but man conquest had been in area. Ḥaji Khalifa said, that he lived up to 51years. He remained caliph for 09 years and eight months. According to Abū U'mer, he died in 99 Hijri.²

In the year, it was a city of Hustle and Bustle, fertile and well populated. There was abundance of water, there was thickly gardens, until, the rays of suns did not fall on its major part.² A'llama Zubaidi said, Nasif in the mid of Nasf, Jihon and Samark as well as about 7 km from Bukhara. Some said it is Nasef which used in connection with Nasit.³ Ḥamza says, "Jaihون جیحون Persian name is Herowan. Harown is a valley in the mid Khurasān خراسان. Which is called Jaihan. It this context people usually changed their name. Jaihون really a river which is well known as Jaryab. Many other rivers met it. In the intense cold, its water freeze, so hard that caravan passed through it.⁴ Samarqand is called Samran in Arabic. It is a well-known city. Some Ulama said, that this is the construction of Zulqurnian in Mawar-Un-Hahir. It is a town of Sugh. which is situated in southern valley. Some said that Alexander who had constructed it. Qutaiba bin Muslim accrosed it in 87 Hijri and after Bukhara and Shash entered in Samarqand.⁵ It was his first battle Bukhara is the largest city of Transoxus ما وراء النهر. It is an ancient, beautiful and full of garden city. Its fruit in abundance and time. In the era of Amīr Ma'aviyah أمير معاوية, Abid ullah bin Zayad conquered this city. Many of the ulama were born in this city in which Imām Bukhari the Muḥadith is prominent.⁶ Transoxus ما وراء النهر is the crossed area of the River Jaihون River Aamu however, river Saiḥون is also included with Transoxus ما وراء النهر.⁷

Birth and Death:- His date of birth is not mentioned in the book of history however, it is known that his teacher Mūḥammad Bin Abdul Sattār Kurdri died in 642 Hijri from whom he learnt Fiqa.⁸ It is clear that he would learnt this education in this puberty adulthood. It is possible that he was born in 620-630 between this period. A‘llāma Lakhnavi said that A‘llāma Nasfī had came to Baghdad in 710 Hijri and in the same year he had passed away.⁹ Probably Al Jawāhir Muḥāzī indicated his death in 701 Hijri.¹⁰ It is seemed that at the time of death he was in dotage between 70-80. He had buried Ezaj ایزج city.¹¹ Ezaj is situated between Khazakhstan and Asfahan. It is situated among hills. Snow falls at very high rate. Water melon is abundance. There is abundance of Maween some one tells that it is a part of Samarqand.¹²

The Teacher of Author:- Abulbarakat Abdullah Bin Ahmed had benefited from scholars of his time but the following are most famous.

1. **Mūḥammad Bin Abdul Sattar Bin Mūḥammad Amadi Kurdari:-** The shining stars of scholars Abūl Wajīd who had born on 18 Zeqad 559 Hijri in Kharwaim in Kurdar. Khawarzimi is the area of Jurjan. It is a beautiful city. Its land is saline but inspire of this, its building are enumerated the most beautiful. There are abundance of villages which are closed to each other. Mullberry trees are in abundant. The winter is the closed.¹³ Kurdar is the outskit of Kharazim. There are many villages in ouskirt. Their language is neither Khawazarmi nor Turkey. Here the people has in abundance goods and animals. But inspite of this miser.¹⁴ In fact A‘llāma Qurdari was the master of ulema. Pupils came from far fling to get knowledge. A‘llāma Kardari was a got knowledge from A‘llāma Matrizi in Khawazaim and in Morwa-un-Nihr Transoxus also got from A‘llāma Marghinani who was the pupils of Author of Hidāyah. And in Bukhara got knowledge from Ḥassan bin Mansoor Qazi Khan. On Firday, 9 Muḥarram 642 Hijri died in Bukhara.¹⁵

2. **Khawahir Zāda Kurdari:-**Mūḥammad Bin Mehmood Bin Abdul Karim, Badr-ud-Dīn who was the nephew of sams Ulema Kardari, so he had been trained by uncle. In spite of this, he also got knowledge from Mahmood Al-ḥaqiaq Sharaḥ ul Manzooma. A‘llāma Mahmood Bin Mūḥammad Bin Dāūd Afasanji Bukhrai of Ḥanafī school of thought. He was born in 627 Hijri and died on 671 Hijari in the same village. He belonged to Bukhara. He was born in Bukhara and died also died here. Tatarī revolt. His writings are Al-Ḥaqiaq Munzuma Sharḥ ul Mazumat ul

ikhtilāfat, Usoolul-fiqh, Hūsoolul Māmūl.¹⁶ Khawahir Zada Kurdari died in Zilqada 651 Hijri and buried near his uncle Abdul sattar Kurdari.

3. Ḥamīd ud Dīn Azarīr Ali Bin Muhamamd Bin Ali Najm-Ulama Ar-Ramishi al Bukhari:- Ramish is a village of Bukhara. He was Imām, *Faqiha, Asodi, Mhaddis, Muffarar*, Trustable and Ḥafiz. He died on sunday 8 Zelqada 666 Hijri. His funeral prayer was offered by A‘llāma Nasafī, which participated more more than fifty thousand people¹⁷

Puplis of Abū barakat Abdullah Bin Ahmed:- He had been remained busy in teaching and proclamation for a long period of time. Certainly the list of his disciples will be very long. But the following students have been mentioned in his books.

i. **Hasam-ud-din Al saghnaqi:** He is also known as Hussain Bin Ali Bin Jajaj Bin Ali. He hadijri. He also wrote a detail explanation of Hidia named Nahiya. In Nalwa also wrote a detail of Almusafa. He had been the teacher of Qewaam-ud-Din Kaki Mūḥammad Bin Muammad Bin Ahmad Died in 749 Hijri an author of Miraaj Daryat Sharah ul Hadyat. He died in Halab in 710 Jijri.¹⁸ Halab is a large and expanded city. Its climate and water is the finest. It is a fertile and prosperous area. The poets had written about its beauty in their poems. Halab is a big street between Qehra and fustat.¹⁹

2 **Muzaffar-ud-Dīn Ibne Alsaati:-**Muzaffar-ud-Din Bin Alsaati, Ahmad Bin Ali Bin Taagalb Baalaki Baghdadali, as the expert principal of Usool Fiqa and beliefs difference the most believable and certainty and he was the author of Majaam-ul-Bahrain, which is considered the most authentic context of Hani School of thought. His eloquence wisdom and calligraphy was proverbial.²⁰ In spite of Majamagh al Badigh he also wrote Albadi in Asool Fiqa in which Faharul Islam Bazudawi and Alama Amedi collected the principle of command. Moreover, he wrote "Addurrrul mandūd Fil radd A‘lā Failasof Yahoood". Allma Kafavi Buried in 990 worte that ibu-Sāa‘ti had learnt Kan-ul-Daqāiq red from A‘llāma Nasfī. He died in 694 Hijri.²¹ Fakherul-Islam Bazudavi Abūl Hasan Ali bin Muhmmad Bin Hssain Bin Abdul Karim was also expert in Fiqa and Usool Fiqa. He is one of the greatest of Ḥanafī ulema. He was resided in samarqand and it is ascribed to Buzada. It is a fort near Nasf. He wrote many books, which included Al-Maqsood, Kanzul-Wosool. Kanzul Wosool is also famous

and known to Wosool Bazdavi. Beside this Tafseerul Quran, Ghunatul Foqahā' also written by him.²²

LITERARY COMPSITION/BOOKS OF AUTHOR:- Abūl Barakt Abdullah Bin Ahmed was the expert of Tafseer, Hadis, Fiqa, principal of fiqha and diction. He had written a book about every art. Proclamation Ifta and learning busy in proclamation Ifta and leaning he has also done the working of writing.²³

His writing brief introduction as well as list of books are noted below.

- 1) **Madarik-ut-Tanzil wa Haqiaq ut-Tavil:-** It is also known as Tafseer Madark and its authenticated detailed of overage clavier in which saying Ahle Sunnah-ul-Waljamaat order of grammar reason of qiraat, points of eloquence, reason of Qira't, points of eloquence reason of and Fazail vertiues Soorats etc is mentioned. This book is empty with heretic to the heresy.²⁴ Ahle Sunnat wal Jama't اهل السنة والجماعة means the those people which has followed the path of companion of the follower of the holy Prophet and they had also adopted the steadiness of Holy Prophet. They are far from oppression. Such people will remain successful to the dooms day. It is also sinful to violate their habits/eithcs²⁵
- 2) **U'mdat-ul-A'qāid:** It is also remembered as U'mdat usool-e-din and umdat A'qāid-tu-ahle sunnah wal-jumā't. In which the beliefs of Ahel Sunnat wal Jumaat was narrated. He had also written Sharah/commentary by the name of Al-itemad.²⁶
- 3) **Alitmad Sharah U'mdatul Aqāid:-** Which also called itmad ul iteqad. It is the explanation of his ex-book Umeda-tul-Alqaid which is written by aauthor in 698 Hijri²⁷
- 4) **Alwāfi:-** kanz-ul-Daqāiq it is the summery Wafī. According to Kanz He had mentioned the hints of Aimas names. He had fixed ha ح for Abū Ḥanifa, seen س for Abū Yūsaf , م for Imām Mūḥammad, ز for Imām zufer and, ف for Imām Shafī as well as ك also fixed for Imāma Malik.²⁸
- 5) **Alkāfi Sharah alwāfi:-** The said mentioned book is the explanation of Alwaafi. From this book is also shown expertence in

Fiqa. In fact this book has written by the Author for Ulemas /Scholars not for students.. The author has completed it in 682 Hijri.²⁹

6 Kazul Daqāiq:- It is the brief of Kafi and it is the context of my dialogue. He had also fixed letter and symbols for the name of Imas.

7 Manār-ul-Anwār: It is a well-known and comprehensive text of Hanifia thought of school. Its author has written and explains notes by self as Kashif ul Asrar in two volumes. Allaam Ibne Nujem has written the sharah by the name Fathul Ghaffar Beshere Manar. Further Mulla Jewan has written Noor-ul-Anwar Sarah-ul-Manar. A‘llāma Iibne Nugim Zain-ud-Dīn Bin Ibrahim Bin Mūḥammad is known Ibne Nagim is a famous Hanifi Fiqah Died in 970AD. He was the resident of Egypt. Some of his books are Alashabah-Wul Nazair, Al Bahir-ur-Raiq, Arrael Ezzania, Fi sharah Kanzul , Al Fatwri ul Zenia.³⁰

8 Kashaf ul Asrar Sherah l Manar:- It is the explanation of the above mention book of the above mentioned author.³¹

9. ShahrulMuntahab fi usaul ul fiaa: He has written two explanation of Al Muntahib, one is long while the other is short.³²

10 Al-Musafa Sharah Manzoomatel Nasifia:-It is the description of Manzoomatul Khelifiat written by Abū Hafas Hafis Umer Bin Mūḥammad Nasafi which was died 537 Hijri. Al-Manzoomatul Khelifiat had arranged in 10 chapter by the author which comprising of the views of Imams noted against each as under.³³

| Serial No. of Chapter | Name of Imas views |
|-----------------------|------------------------------------|
| 1 st | Imām Abū Ḥanifa |
| 2 nd | Imām Abū Yūsaf |
| 3 rd | Imām Mūḥammad |
| 4 th | Imām Abū Hanif with Imām Abū Yūsaf |
| 5 th | Imām Abū Hanif with Imām Mūḥammad |
| 6 th | Imām Abū Yūsaf with Imām Mūḥammad |

| | |
|------------------|---|
| 7 th | Imām Abū Ḥanifa, Imām Abū Yūsaf & Imām Mūḥammad |
| 8 th | Imām Zufar |
| 9 th | Imām Shafiie |
| 10 th | Imām Malik |

Abū Hafs U‘mer Bin Mūḥammad Bin Ahmed Bin Luqman Nasfi Ḥanafi was among the resident of Samarqand. He had written the history of Samarqand which is derived from Juqand. He had written a short detail of it in his poems. He was expert in different arts. He had nearly written one hundred books. He had died in Samarqand on 12 Jammadi-ul-Awal 537 Hijri.³⁴

Al Mustaṣfa SharhulFiqa Al Nafigh:- Al-fiqhul Nafi‘ of Hanifia School of thought written by Mūḥammad Bin Yūsaf Samarkani died in 556 Hijri. Abūl Barakat said in the last of the shaharh that word Alma means A‘llāma Qurdari. The workd Alsanad meas Mullah Hameeed-ud-dīn and where the word Almbsoot is mentioned in which means the SaMubsot of Sarkhasi.³⁵ Sams-ul-Aima Mūḥammad Bin Ahmad Bin Sahl Abū Kakar was Qazi and investigator of Ḥanafi school of thought. He was the special pupil of Sham-ul-Aema Al- Halwani. He was from the area of Sarkhis, of Samarqand and so he was called sarkisi, Almabsoot is his most famous writing. Which was dictated in the in the prison of Furghana. After release from prison, he resided in the Farghana. Where he died 483 Hijri. His other book are Amali Fi-Fiqa, Sharah-ul-Adeb Alqazi by Abu Yūsaf, Shareh Aljamih-ul-Saghir, Shareh Jamih-ul-Kabir and Sharahul Hail Sharahi Lilakhassaf etc.³⁶

A‘llāma Abūbarakt Abdullah Bin Ahmed In The Regard Of Other Great Ulama:- Abūlbarakat Abdullah Bin Ahmed his place of knowledge, his poetry, better habit, great qualities and great grading, all the Ulemas are agreed. Imām bin Tugheri Burdi died 874 says that he was chief of Ahnaf fuqaha in the action and knowledge. He was very pious scholar . He had good habits, entertainment, eloquence and language clearance. He had also written man books.³⁷ A‘llāma Ibne Humam in Fathul Qadīr said in his praise that A‘llāma Abūbarakat was pious man and he was also Sheikhul Kabir & usadul Ulema

which clearly means a greater sheikh and ulema's teacher.³⁸ He had useful author of jurisprudence and principal jurisprudence. A'Ilāma Laknavi saysthat "A'Ilāma was the expert Imām Kamil and his an ideal personality, jurisprudence and was at the peak of ulama and saying and meaning.³⁹

Keeping view of the above all saying exposes that A'Ilāma Abūlbarakat was pious and he was interest of all other knowledge as well as he was trustable in the field of Fiqa, Principle of Fiqa and agreed teacher of the all such knowledges. He was a valuable, respectable and similarly he was also recognized of his age sake.

Introduction and features of Kanzul Daqāiq:- The place of Kanz-ul-Daqāiq in the view of Ulema from the beginning, Kan-ul-Daqāiq was considered the most authentic and popular. The Ulama has enumerated among the authentic text Matun. A'Ilāma Zaila'i author of Tabīnul Ḥaqāiq says that:

"إِنِّي لَمَّا رَأَيْتَ هَذَا الْمُخْتَصَرَ الْمُسَمَّى بِكَتْرِ الدَّقَائِقِ أَحْسَنَ مُخْتَصَرٍ فِي الْفِقْهِ
حَاوِيًا مَا يُحْتَاجُ إِلَيْهِ مِنَ الْوَاقِعَاتِ مَعَ لَطَافَةٍ حَجْمِهِ لِإِخْتِصَارِ نَظْمِهِ، أَحْبَبْتُ
أَنْ يَكُونَ لَهُ شَرْحٌ مُتَوَسِّطٌ يَحُلُّ أَلْفَاظَهُ، وَيُعَلِّلُ أَحْكَامَهُ"⁴⁰

When I found Kanz-ul-Daqāiq for jurisprudence the best and most brief book which is to collect the problems, which is required and alongside it, its brief writing are cause of its enlarge size. I like it very much which was averagely explained then which capacitate its word and explain its command.

Allama A'ni written in the preface of Ramz-ul-Ḥaqāiq about Kanzul-Daqāiq that:

«سماه «كنا» باعتبار كثرة مسائله التي كنزها السلف؛ لأن الكنز اسم لما دفته بنو آدم من الذهب والفضة، ولما جمعها ههنا سماها كنا. وسماه بـ«الدقائق» نظرا إلي دقة اختصاره فإنه إذا بسط كان أكثر منه بعشر مرات أو أكثر والكنز قد خلا من العويصات والمعضلات، وتحلى وتزين وتجمل بمسائل الفتاوى والواقعات التي يحتاج إليها الناس»⁴¹

A'Ilāma gave the title of Kanz to his book that Kanz has saved the saying of salful Salāhen. So, in

dictionary to safe guard the silver and gold it was called Kanz, which a human buried underground in his book and it is said as Al-Daqāiq due to its very shortness. The issues of Kanz narrated in detail then the volume of this book will be ten time or more. Kanz has no difficult issue and it's decorated with problem for which commoner are required to be necessary the method of Kanzul Daqāiq.

Methodology of Kanz:-

- i. The Authore has mentioned in his book jame Saghir, Jamm-e-Kabir, Al Fattawa, contigecies, exceeding. Muktawarul Qadurt and the Manzooma Nasafia. All these books are comprising on different problems with his solution.All these books are the most trusted works of the author.
- ii. The author has chosen despite of brief of Fiqa Massial Jurisprudence problem, and chosen such which gave full meaning for instance "مسئلة البئر جحط" etc. All these problems in spite of difficultness gave their full meaning and the reader can understand it.
- iii. The author despite of its brief had mentioned forty thousand problems. In the book only problems are discussed while reasons are kept quite.
- iv. The Author has not mentioned disagreed of Ulemas in his book but their disagreed were shown with symbols such as he adopted the methodology of Book Alwāfi. For instance as tabulated below.

| Symbols | Name of Imas for which Symbols used |
|---------|-------------------------------------|
| ح | Imām Abū Ḥanifa |
| س | Imām Abū Yūsaf |
| م | Imām Mūḥammad |
| د | Imām Ahmed |
| ز | Imām Zufar |
| ف | Imām Shafie |
| ك | Imām Malik |
| و | Other Ḥanafi views |
| ط | Entire problem |

On some occasions the author had collected different point/views which is need to know 1st time being it can be bitterly known on latter stage. For instance:

مسئلة البئر جحط Maslatul Beeri Juḥatun : when a filthy fall in well then the triad of Aima had a separate view about its purified or not purified. Which shown by word “جحط”. According to Imām Abū Ḥanifa both are impure, but according to Imām Abū Yūsaf both are in his own status. While according to Imām Muhamamd both are clean.⁴²

ما فيه عين يوم غين Ma feehi Ain yaima Ghain: when a climate is clouding then the prayer which start from Ain ع which to offer is at earlier is liked. Ain ع means Aaser & Aisha.⁴³

EXPLANATION OF KANZUL DAQĀIQ:-

Many explanation of Kanzul Daqāiq had been written. Well kown ulema of each and every period had participated in the services of this book. Few explanations are as under.⁴⁴

- i. Tabeen-ul-Haqia Sharah Kanzul Daqia:- Explanation written by Fakhar-ud-din Usman Bin Ali Zaila‘i Died on748 Hijri detail. This explanation of better but in detail.
- ii. Sharah Kanz-ul-Daqāiq:- It has written by Qiwam-ud-din Mas‘od bin Mūḥammad. He was born in 664 Hijri and died in 748 Hijri. He was a man of letter and scholar of Hanifi school of thought. He also got experty in fiqa, principles of Fiqa and in Arabic literature. Ibne Aamad says that his poetry was fine and prose was eloquence. He had stayed at Damascas and Kauro. Then he came to damascas and died there. In his books Sharah Kanz and is written/pointed in Khubazi. This books is in the principle of Jurisprudence Fiqa.⁴⁵
- iii. Sharah Kanz-ud-Daqāiq:- Mula Maskeen Mūḥammad Moin-ud-dīn Mūḥammad Bin Abdullah Harowi had written this book. The author died in 811 Hijri. He also knew Mulla Miskeen. He died in 811. He belonged to Ḥanafī School of

thought as he was from Harat, And he adopted residence in Samarqand and died here. He wrote the explanation of Kanz in Samarqand and completed in 811 Hijri. Inspire of this he wrote in detail Baḥar ud Durar and Raodāt-ul-Jannata about the history of residence of Hirat.⁴⁶

- iv. Ramzul Haqiaq: Ramzul Haqiaq has written by Maḥmood Bin Aḥmed Bader-ud-dīn A‘ini. The author has died in 855 Hijri. The above explanation of Kazn has been red in classes which indicate his importance.
- v. Shahreh Kanzul Daqāiq:- This is written by Qazi ZainUd-Dīn, Abdurahim bin Mehmood. He was died in 864 Hijri.
- vi. Al-Bahruraiq:- Al-Bahruraiq was written by Abne-Nujem, Zain-Ud-Dīn bin Najem. He was died in 970 Hijri. This the biggest explanation of Kanz which is comprised on nine volumes.

Anahr-ul-Faiq:- This explantion of Kanz written by Sirāj-ud-Dīn Umer bin Ibrāhīm bin Nujaim. He was the brother of author of Al-Bahrur Rāiq. He died in 1005 Hijri. This explanation comprised of three volumes.

References

- ¹: Yāqut, Ḥamawī, Yāqut bin Abdullah Rumi Ḥamwī, Shahab uddin (m 626h), Mu’jam ul buldān , dār e Ṣādir, Beirut, 1995, vol5, pg,285
- ²: Yāqut, Ḥamawī, Yāqut bin Abdullah Rumi Ḥamwī, Shahab uddin (m 626h), Mu’jam ul buldān , dār e Ṣādir, Beirut, 1995, vol3, pg, 222
- ³: Taj-ul-Iroos min jawaherel qamooos, Mūḥammad bin Mūḥammad, Zubadi, died1205 Hijri, Dar-ul-Hedaya, Riaz, vol:24, page 403
- ⁴: Yāqut, Ḥamawī, Yāqut bin Abdullah Rumi Ḥamwī, Shahab uddin (m 626h), Mu’jam ul buldān , dār e Ṣādir, Beirut, 1995, vol,2, pg,196
- ⁵: Yāqut, Ḥamawī, Yāqut bin Abdullah Rumi Ḥamwī, Shahab uddin (m 626h), Mu’jam ul buldān , dār e Ṣādir, Beirut, 1995, vol3, pg, 248
- ⁶: Yāqut, Ḥamawī, Yāqut bin Abdullah Rumi Ḥamwī, Shahab uddin (m 626h), Mu’jam ul buldān , dār e Ṣādir, Beirut, 1995, vol,1, pg,353
- ⁷:Al-Jamhoriat-ul-Islamia, Ahmed Adil Kamal, Darusallam Egipt, page,5
- ⁸:Al-Jawaherul Muzia Fi Tabqatil Ḥanafia, AbuMūḥammad Abdul Qader bin Mūḥammad, died 775 Hiji, MirMūḥammad Kubkhana Karachi, vol,2, page, 82
- ⁹: Alfawadel bahea fi trajem elḤanafia, A‘llāma Abdulhai Laknavi, Darul Mahrefa Beroot, page, 101
- ¹⁰: Al-Jawaherul Muzia, vol: 1, page 270
- ¹¹: Almanhaluṣ ṣāfi wal Mustawfi, Yūsaf bin Tughri, died 874 Hijri, vol: 7, page, 72
- ¹²: Mu’jam ul buldān, vol: 1, page, 288
- ¹³: Mu’jam ul buldān vol: 2, page, 395
- ¹⁴: Mu’jam ul buldān, vol: 4, page, 450

- 15: Al-Jawherul Muzia, vol:2 page, 82
- 16: Al-Aalam, Zarkali vol: 7, page, 182
- 17: Tajutarajem, Ibne Qatlobgha, page, 215
- 18: Mughjamul Moalefen, Umer bin Raz, died 1408 Hiji, Maktabatol Musanna Bughdad, vol: 4, page 28
- 19: Mu'jam ul buldān, vol: 2 page, 290
- 20: Al-Manhalusafi, vol: 1, page 413
- 21: Taj-ul-trajm, page, 95, Al-Fawaidul Bahia, page,26
- 22: Al-Aalam, Zarkali, vol: 4, page, 328
- 23: Al-Jawaherol Muzeia vol: 1, page 271, Taj-ul-trajm, page, 75, Al-Fawaidul Bahia, page,102
- 24: Kashf uz Zūnūn vol:2, page, 1640
- 25: Alwajez fi Aaqidtel Salef-Ausalah, Abdullah bin Abdul Hamid, vol, 1, page 36
- 26: Kashf uz Zūnūn vol:2, page, 1168
- 27: Kashf uz Zūnūn vol:1, page, 119
- 28: Kashf uz Zūnūn vol:2, page, 1997
- 29: Kashf uz Zūnūn vol:2, page,1997
- 30: Aalam, vol: 3, page, 64
- 31: Kashf uz Zūnūn vol:2, page, 1823
- 32: Kashf uz Zūnūn vol:2, page, 1848
- 33: Kashf uz Zūnūn vol:2, page, 1867
- 34: SairAalamunbla, A'llāma Zabhi vol:20, page,126
- 35: Kashf uz Zūnūn vol:2, page, 1921
- 36: Al-Jaherulmuzia vol:2, page, 28
- 37: Al-Manhal Al-Saffi vol: 7, page, 71
- 38: Fatehul Qadir Kamal-Ud-Din Muhhammad bin Abdul Wahid died 861 Hijri Daraul Fika, vol: 1, page,6
- 39: Al-Fawaid-Ul-Bahia, page, 102
- 40: Tabeen-ul-Ḥaqāiq , Fakh-ur-Din Zellai, Usman bin Ali died 743 Hijri, vol: 1, page,2
- 41: Ramzul-Ḥaqāiq A'llama Aaini, vol: 1, page,9
- 42: Tabeen-ul-Ḥaqāiq , vol:1, page,25
- 43: Tabeen-ul-Ḥaqāiq ,vol:1, page,8
- 44: Kashf, vol:2, page, 1516
- 45: Al-Aalam, Zarkali, vol: 7, page,220
- 46: Al-Aalam, Zarkali, vol: 6, page,237