

## PalArch's Journal of Archaeology of Egypt / Egyptology

### CONTEMPORARY SIGNIFICANCE OF THE NAAT OF HAFEEZ TAYEB (THE NEED AND IMPORTANCE OF HAFEEZ TAIB'S NAAT IN THE PRESENT AGE WITH RESPECT TO INDIVIDUAL AND SOCIETY)

*Dr. Razia Majeed<sup>1</sup>, Dr. Tahir Abbas Tayib<sup>2</sup>, Dr Aqsa Sajid<sup>3</sup>*

<sup>1</sup>Assistant Professor, Department of Urdu, Government College University, Lahore.

<sup>2</sup>Assistant Professor, GC Women University Sialkot

<sup>3</sup>Assistant Professor, Department of Persian, Government College University, Lahore

Email: [1drraziamajeed@gmail.com](mailto:1drraziamajeed@gmail.com), [2drtahir.tayib@gcwus.edu.pk](mailto:2drtahir.tayib@gcwus.edu.pk), [3aqsasajid@gcu.edu.pk](mailto:3aqsasajid@gcu.edu.pk)

**Dr. Razia Majeed, Dr. Tahir Abbas Tayib, Dr Aqsa Sajid. Contemporary Significance Of The Naat Of Hafeez Tayeb (The Need And Importance Of Hafeez Taib's Naat In The Present Age With Respect To Individual And Society) -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 19(2), 1418-1427. ISSN 1567-214x**

#### ABSTRACT

The importance of Hafeez Tayeb's message at individual and collective levels adds to the contemporary significance of his naat. He sets the Prophet Muhammad (PBUH) as a standard for himself, and extends the circle of this standard from his person to the total universe. The mission of Prophet Muhammad (PBUH) is the success of entire humanity. A success that is not possible without the civilization of humanity. Islam brought the universal message of peace and prosperity. The welfare of this world and the hereafter is the responsibility of the enlightened religion of Islam. Therefore, the solution to the problems and challenges faced by humanity today should be found in "Practical Tafseer of the Qur'an". Modern man needs to be told in an effective style that Muhammad (PBUH) is the perfect human being, whose pattern of life is a cure for the individual and collective sufferings. There is a great need to create awareness of the ascension of humanity in the forgotten Muslims as well as in the lost people in this age of chaos. It is not enough to say Kalma Tayyaba with the tongue, the heart and eyes must also be converted to Islam. If the lips are filled with love for the Messenger of Allah (PBUH) and the heart is not moistened with his love, it is not possible to create any kind of revolution at both the individual and collective levels. This is the real message of Hafeez Tayeb, which he has derived from the biography of the Prophet of the Islam, and then conveyed to us in the form of Naat. Therefore, the meaning of his naat increases even more in this period of tribulation. The revolutions of the time will be the reason to tell the extended meanings of Hafeez Tayeb's naat.

## INTRODUCTION

Hafeez Taib writes in one of his writings "Movement of Poetry in Pakistan":

"The serious problems that the nation had to face after the establishment of Pakistan, as soon as their intensity decreased, Urdu Naat started a new journey with a new enthusiasm. In this ideological state that came into existence in the name of Islam, Islam and the discussion of Sahib Islam is a natural and natural process, from which the people of art especially accepted a very deep influence. The need to light the candles of spirituality, faith and truth in the darkness of materialism, rationalism and philosophism has already been felt. The eyes of humanity, struck by chaos and restlessness, were rising towards the cold, sweet spring of Islam. By the way, efforts were made at all levels to spread the color and flavor of Islamic values in Pakistan, and Naat was very effective in this regard. started to play a role. Thanks to the full involvement of national and private media in this process, an atmosphere was gradually created in which Naat began to develop very rapidly and this art was not only noble in quantity but also in terms of quality. began to touch the heights. The subjects of poetry and artistic experiments continued to expand and new ways of feeling. At the same time, many new possibilities of naat-writing also emerged, in which to create a positive force by awakening the love of the Prophet (peace and blessings of Allah be upon him) in the breasts, to encourage the followers of Khair al-Naam through remembrance of life, to establish a good society through the narration of good deeds and teachings of the Prophet (peace and blessings of Allah be upon him). Paving the way, promoting good values and rejecting false ideas. There were many possibilities such as reviewing one's actions and circumstances with reference to the exemplary biography of the Holy Prophet and highlighting the eternal leadership of the Holy Prophet in the light of Iqbal's thought in self-realization, cosmology and God-realization. In this way, the canvas of Naatgui has not only widened, but its styles have also developed a lot. Now the echoes of this revolution, which the Holy Prophet (peace and blessings of Allah be upon him) came to the world to stop, were clearly heard in the naat. The spiritual, moral and cultural chaos was included in the special themes of the naat, from which the Muslim Ummah is not alone. All humanity has antecedents. The orators of this era began to find the cure for personal, collective and cosmic sufferings in the holy life of the Holy Prophet (peace and blessings of Allah be upon him) and great efforts were made to incorporate the life and teachings of the Holy Prophet into Naat. In this way, naat became a popular and beloved topic of speech in the present era, completely in tune with life, and thus the authenticity of wa-rifana lak dhikr became clear to everyone like the dawn. That's why I call the present era the age of "Bahar e Naat". 1

After briefly knowing Hafeez Taib's thoughts about the possibilities of naat after the establishment of Pakistan, its form and effectiveness in prose, we examine his naat to explain that in the negation of evil and the promotion of good. To what extent and how did they use the Naat of the Prophet (peace and blessings of Allah be upon him)?

Hafeez Taib's first naat was published in 1949 when the situation was somewhat settled after the establishment of Pakistan. He lived until the beginning of the present century. Two decades have passed since then. The intelligent people of that time have gone through new experiences of life. While a new generation was born and became young in this era of globalization. During this period, the pace of spiritualism versus materialism was faster. On the other hand, in the presence of glamour, which dazzled the eyes, spirituality stumbled and went on unknown paths. In these two decades, the state of degradation continued at all levels. Rather, it will not be out of place if it should be said that now the human race is suffering from more misery. In view of this situation, the need and importance of Hafeez Taib's Naat has increased in the present age. Rather, the canvas of the meaning of his naat has become wider in these adverse conditions. His naat can prove to be a very important milestone in the culture and education of the youth of this era. He was a school in his own right, a movement and one of the founders of era of Naat.

In Hafeez Taib's naat, there are many individual and collective themes with the gentle narration of Jamal Rasool, peace and blessings be upon him. So far, it has been done for the betterment and welfare of humanity. This naat seems to be the creation of a person who is deeply immersed in the love of the Prophet. Influenced by the completeness of his personality and the truthfulness of his message, this person starts describing his good looks and pure thoughts in the form of poetry in the form of naat in his youth. As an individual, the poet considers the Blessed Self of the Holy Prophet as a source of strength and light, from which his own self has been blessed with energy and movement. That is why the poet is not related to the Holy Prophet and he only praises the Holy Self of the Holy Prophet. Has created its own standard:

خوش ہوں کہ میری خاک ہی احمد نگر کی ہے
مجھ پر نظر ازل سے شہ بحر و بر کی ہے ۲

نعت حضرت مری پہچان ہے سبحان اللہ
یہی دنیا، یہی ایمان ہے سبحان اللہ ۳

انکھوں کو جستجو ہے تو طیبہ نگر کی ہے
دل کو جو آرزو ہے تو خیر البشر کی ہے
پالی ہے میں نے دین محمد کی سیدھی راہ
الیاس کی تلاش نہ حاجت خضر کی ہے ۴

اور کسی جانب کیوں دیکھیں
ان کا کرم جب چہرہ کشا ہے ۵

زمانہ بدلے، بدل جائیں سب کی سب اقدار
رہے گا تو مرا معیار اے شہ ابرار ۶

The poet wants to include his colleagues in this state of dedication. On the one hand, being a sincere and sensitive person, the poet also has this in his mind that as his heart, eyes, thoughts and actions have been opened by the teachings

of the Holy Prophet, similarly, others should also share in this good action. Here is a brief introduction of this person who is proud of his prophecy:

کتنا بڑا کرم ہے کہ تائب سا ہے ہنر
توصیفِ مصطفیٰ کے لیے چن لیا گیا ہے

Hafeez Taib's role model is the Holy Prophet and those who are fond of this person. This is mentioned many times in his poetry. In one of his prayers offered before the Allah Almighty, he recited in the tradition of Hazrat Ka'b bin Zaheer, Hazrat Ka'b bin Malik, Hazrat Hasan bin Thabit, Imam Busiri, Jami, Saadi, Shahidi, Ahmad Raza Khan, Zafar Ali Khan, Mohsin Kakurvi, Maulana Altaf Hussain Hali and Allama Muhammad Iqbal and wish to meet this caravan:

جو مدحتِ نبیؐ میں رہا بامراد و شاد
اُس کاروانِ شوق سے تائب بھی جا ملے ۸۰

Hafiz Taib's naat is also a characteristic of the narration of various aspects of the Prophet's life. In particular, he has presented to the reader those corners of the blessed life of the Holy Prophet (PBUH) in the genre of Naat, which can lead the way in the daily life of the common man and cause him to become a part of his life. Thus, the scope of individual training leads to the improvement of the collective character and as a result of all this, a state of welfare at the level of the society is inevitable. It is as if the hearts are being warmed by the mention of the beauty of the Messenger of Allah (peace and blessings of Allah be upon him) and the perfection of humanity is being reformed by the description of the perfection of the Prophet's life.

Ahmed Nadeem Qasmi writes in his article "Hafiz Taib's Art of Naatgui":

"Like every Muslim, he is also fascinated by one aspect of the Prophet's personality, but the rays that emerge from the actions of this personality and the moons that rise from his character are the original and basic theme of Hafeez Taib's naat."

Hafeez Taib says in his naat:

تیرا جمالِ جانِ فزا زینتِ بزمِ لامکاں
تیرا وجودِ باصفا باعثِ رونقِ جہاں
آج بھی تیرا درس ہے امن و سکون کی دلیل
آج بھی تیری یاد ہے چارہ دردِ بے کساں ۱۰۰

## DISCUSSION

Hafeez Taib wants to reform a society where there is lack of respect for humanity, decay of morals, violation of values, dominance of lawlessness, separation of brother from brother, the attraction of relationships is extinct, the fabric of society is scattered, national spirit is weak while the extreme There is a period of favoritism. Looking at this perversion of the times, Hafeez Taib wrote in Natia Shahr Ashob:

التماس کرم بہ حضور تاجدارِ حرم  
 دے تبسم کی خیرات ماحول کو ہم کو درکار ہے روشنی یا نبی  
 پھر اٹھا ہاتھ پھر دعا یا نبی  
 مزاج زندگی ہے سخت برہم سید عالم  
 پُر کرے گا کون روحوں کے خلا یا مصطفیٰ  
 آمادہ شر پھر ہیں ستم گر مرے آقا  
 خلق دیتی ہے دبائی مصطفیٰ یا مصطفیٰ  
 حال زار من بہ بین، یا رحمۃ للعالمین

Mentioning the individual and collective sufferings in these riots in the city of Natiya, describing the trials of the times, pointing out their causes, and ultimately telling the solution to all these problems by following the Prophet's life. All this represents the social consciousness of Hafeez Taib. In these parts of Hafeez Taib's speech, the chaos of caste and the chaos of the age are depicted in an effective way:

و حشی ہے صرصر حوادث	گرتا ہوں مجھے سنبھال آقا
رسمیں ہیں تمام جاہلانہ	قدریں ہیں پائمال آقا
اک وصف ہے انتہا پسندی	اک عیب ہے اعتدال آقا
دیکھا نہ تھا چشم آدمی نے	اخلاص کا ایسا کال آقا
اخلاق کا یہ کساد مولا	انصاف کا یہ زوال آقا
جاری ہے زیست کی رگوں میں	زہر زر و سیم و مال آقا
جائیں تو کدھر کہ چار جانب	فتنوں کے بچھے ہیں جال آقا
اعصاب جواب دے چلے ہیں	ہر شکل ہے ایک سوال آقا
دم گھٹتے لگا ہے تیرگی میں	پھر جادہ جاں اجال آقا
امت کو عروج پھر عطا ہو	غم سے ہے بہت نڈھال آقا ۱۱ء

And

دے تبسم کی خیرات ماحول کو ہم کو درکار ہے روشنی یا نبی
ایک شیریں جھلک، ایک نوریں ڈلک، تلخ و تاریک ہے زندگی یا نبی
اے نوید مسیحا تری قوم کا حال عیسیٰ کی بھیڑوں سے ابتر ہوا
اس کے کمزور اور بے ہنر ہاتھ سے چھین لی چرخ نے برتری یا نبی
کام ہم نے رکھا صرف اذکار سے تیری تعلیم اپنائی اغیار نے
حشر میں منہ دکھائیں گے کیسے تجھے ہم سے ناکردہ کار امتی یا نبی
سچ مرے دور میں جرم ہے، عیب ہے، جھوٹ فن عظیم آج لاریب ہے
ایک اعزاز ہے جہل و بے رہ روی، ایک آزار ہے آگہی یا نبی
یا نبی اب تو آشوب حالات نے تیری یادوں کے چہرے بھی دھندلا دینے
دیکھ لے تیرے تائب کی نغمہ گری، بنتی جاتی ہے نوحہ گری یا نبی ۱۲ء

And this stanza depicts the chaos

دبائی ہے تری غم خوار انسان
پھر انسان جوڑ انسان کا ہدف ہے
ہمیں بھی قوت ایماں عطا ہو
کہ لشکر ظلم کا پھر صف بہ صف ہے ۱۳ء

And then in this section

تیری طاعت میں ہے آشوب زمانہ کا علاج
مجھ کو ہے کامل یقین، یا رحمة للعالمین
ہر گھڑی ہم کو ہے تیری رببری کی احتیاج
اے امام المرسلین، یا رحمة للعالمین ۱۳ء

And

مخمور ہو پھر بزم جہاں جس کے نشے سے	گردش میں وہی جام ہو آقائے دو عالم
پھر فیض پہ تیرے ہیں لگی قوم کی نظریں	پھر فیض ترا عام ہو آقائے دو عالم
اطوار غلاموں کے نہیں قابل انعام	پھر بھی ترا انعام ہو آقائے دو عالم
کیا تجھ کو گوارا ہے تری اُمتِ مظلوم	صیدِ غم ایام ہو آقائے دو عالم
تائب کی تمنا ہے کہ ہر سمت جہاں میں	اسلام ہی اسلام ہو آقائے دو عالم ۱۵ء

After the mention of grief and affliction in these Naat sections, they seem to want the supremacy of Islam. In Hafeez Taib's Naat, there is also an admonition to "get lost in the nation" by smashing the idol of "Pakistan first". In his collection "Tabeer" containing national poems and national poetry, he loves his country, his street, his people, but for the understanding and fulfillment of the highway of life, the poet turns towards "Taiba Nagar".

عزیز ہے جان و دل سے مجھ کو وطن کی عزت و وطن کی حرمت
عزیز تر لیکن ان سے تائب ہے ابروئے دیار بطحا ۱۶ء

That's why in his naat, even where the homeland is mentioned, the context gives evidence that the western ideas of patriotism are not in front of him. Through the enlightenment of Islam and wide-ranging mushabi, they want to reform the Ummah-i-Muhammadiyah as a whole, beyond prejudice. He puts the sufferings of the Ummah before the sufferings of the homeland. He says:

پھر سر افراز ہو امتِ آخرین	ختم ہو یورشِ ابتلا یا نبی
یہ وطن جو بنا ہے ترے نام پر	اس کے سر سے ٹلے ہر بلا یا نبی ۱۷ء

Then they do not limit the scope of this reform and welfare even to the Ummah and they know that in the teachings of the Most Merciful, there is a cure for all the diseases of all mankind.

Hafeez Tayyib, considering the incomparable personality of the Holy Prophet and his life as a perfect example of growth and guidance for human beings, in his naat marks the characteristics of the holy life of the Holy Prophet that led to the civilization of the Arabs. These were the Arabs divided into tribes, whom it did not seem possible to unite and bring under one government. Even the superpowers like Iran and Roma on both sides could not make them their underlings. You have done this in a few years. It was the charisma of the miraculous effect of His Holiness that brought the Arabs to the right path. The

scope of this right continued to expand until the extent of the Islamic welfare state was visible during the reign of the Rashidun Caliphs. Many centuries after that are seen shining on the pages of history due to the enlightenment of Islam. The Islam that is accused of spreading by the sword and its teachings and lifestyle are still fueling terrorism today. There is a great need to show a bright aspect of this Islam to the modern generation and Hafiz Taib has done this well in his naat by describing the attributes of the Holy Prophet, he says:

فروغ حسن تمدن، تجلی تہذیب	نبی کی سیرت عالم فروز کا پرتو
مرے حضور نے بخشی اسے نئی ترتیب	تمام دہر کہ فرسودہ و پریشاں تھا
مرے حضور نے چمکائے آگہی کے نصیب ۱۸	مرے حضور نے اسرارِ زیست سلجھائے

As if the message of my Holy Prophet is not limited to Muslims only, but all humanity comes under this universal system. Islam is a religion of peace and prosperity. His bounties and blessings will remain for humanity tomorrow. The light of goodness that has been reflected from your soul. Its cool rays are capital for all humanity. It is the responsibility of the previous generations to convey this message based on growth and guidance to the next generations for the promotion of peace and harmony. A message whose practical interpretation is in your blessings. Hafeez Taib has also advanced this mission of awareness of the Prophet's life through his naat. Hafiz Muhammad Afzal Faqir writes about this characteristic of Hafiz Taib's naat:

"He has expressed with great devotion the universal and all-round aspects of your biography and has deduced subtle and profound meanings from its various corners. In short, the soul of a reader should enjoy these places. After that, thinking encourages action to be adapted to the blessed biography of the Holy Prophet. This is the intention of our poet, in which he is proud and proud. 19

The fact is that the grace of His Holiness will continue for all humanity regardless of color, race and time and place. Hafeez Taib says:

کون ہے صاحبِ لولاکِ لما تیرے سوا
سب جہانوں کی ہے تو جان رسولِ عربی
قدسی و جن و بشر، شمس و قمر، ابر و ہوا
سب ترے تابع فرمان رسولِ عربی
اللہ ترے اوصاف، ترے اسم و لقب
شاہِ دین، صاحبِ قرآن، رسولِ عربی ۲۰

The need of this age is that the novices, the young and the youth (youth) should be guided by the unfolding of different aspects of the Holy Prophet's biography so that it is possible to distinguish between good and evil and the society can come to the path of righteousness. If this work does not continue well by applying the enlightenment of Islam, then our future generations will descend into the mire of new happy delusions. In order to keep the spirit of Islam alive in the body of society, to lead towards positive attitudes in individual and collective life, it is indispensable to present yourself as a model and to do this continuously. To continue the journey of love and life at the

individual and collective level, it is necessary to follow the path of Allah. After this process of awareness, seeing this verse of Hafeez Taib in a new perspective is giving pleasure:

غیر کا منہ کیوں تکیں ان کی نظر ہوتے ہوئے ۲۱

Hafeez Taib was engaged in the task of purifying the society by making the various aspects of the Prophet's life the subject of his naat. On the one hand, he tried to impress upon the hearts the greatness of his attributes and on the other hand, in a very simple way, he was active in social reform by providing the words and actions of the Prophet as a model. See these two styles of Hafeez Taib's poetry. In the first, it is intended to describe the glory of the Holy Prophet, here there is such a balanced use of critical words that does not hinder the smoothness and flow of the speech. In the second one entitled "Apostle's Instructions" the guiding principles of communal life are explained in a very simple manner. Principles that are the parameters for the improvement of individual, family and society. Here, the style is required in such a way that without discrimination children and adults, men and women, high and low and scholars and ignorant talk comes from the heart and reaches the heart. Hafeez Taib says:

عرصہ محشر میں وجہ درگزر، خیر البشر	کار زار دہر میں وجہ ظفر، وجہ سکوں
شاہراہ زندگی میں معتبر، خیر البشر	حد فاصل خیر و شر کے درمیان ذات نبی
آگہی کے آخری پیغامبر، خیر البشر	آدمی کے اولین درد آشنا، شاہ ہدی
خیر ہر انسان کی خیر البشر، خیر البشر ۲۲	خیر ہر ذی روح کی خیر الواری، خیر الانام

And

سبھی مخلوق کنبہ ہے خدائے پاک و برتر کا کرے احسان جو اس کنبہ پہ وہ ہے بہترین بندہ وہی پیارا مرا محشر میں بھی میرے قریں ہو گا جو تم سب سے زیادہ صاحبِ خلق حسین ہو گا خدائے پاک اور محشر پہ جو ایمان رکھتا ہو ہے لازم اس پہ وہ مہمان کی عزت بھی کرتا ہو غذا بھوکوں کو دینا بہترین اسلام ٹھہرایا سلام شوق کو سرکار نے انعام ٹھہرایا مرے آقا نے ہی ماں باپ کی توقیر بتلائی سکھائی آپ ہی نے مخلصوں کی عزت افزائی حقوق ہمسائیگی کے شاة نے یہ کہہ کے سمجھائے یقیناً جنتی ہے، خوش ہوں جس سے اس کے ہمسائے ۲۳
---

It is as if when Hafeez Taib touched Natia themes, his sincere touch created such subtle waves on them, the vibration of which gently moves the heart and mind, bringing them to a blissful state of purity. A state that is both pure and



noble. Thus, in Hafeez Taib's naat, along with the expansion of Urdu naat, the process of recovery of man is also going on.

The style of Naat of Hafeez Taib is decorated and embellished, but in spite of all the decorations, it is free of structure and unstructured. Therefore, it is not difficult for today's English medium youth to read and understand them. Even those who have little mastery of Urdu language can use most of his words. Hafeez Taib has reduced the use of heavy words and difficult techniques in Naats and even where this has happened, it is not felt that the flow of the speech is not tolerant of these words and techniques. Naat with the line 'Khair al-Bashr' and other similar naats and poems can be presented as examples. Then the use of other poetic qualities is also unstructured. The similes and metaphors in his speech are generally simple: candle, parwana, light, fragrance, gulshan, cloud, wind, night, darkness, lantern, month of Hijaz, moon, moon. Sun, Sun, Moon, etc. The different aspects of the sun and the moon are very attractive to the poet. Allusions have become part of the poem in a very subtle way. Somewhere metaphor and allusion are intertwined:

میخانہ الست کے ساقی ترا کرم
تائب بھی مے گسار ترے دم قدم سے ہے ۲۳

Hafeez Taib holds a prominent position in the tradition of Naat-gui, due to his acquisition of grace from the grand tradition of Naat at the level of themes and expression and then a successful journey towards a unique style. His naats are universal and are in tune with the mood and style of the society.

In short, the scope of the themes of Hafeez Taib's naat seems to expand from self to the universe. The standard that they set for themselves, they extend the circle of their society from their homeland to the entire Muslim Ummah and then they do not stop there, but the bright message of your growth and guidance to the entire world, even the entire universe. Try to spread. The civilization of the whole humanity is the goal of your mission. The safety of all humanity is your goal. This is the promise of Islam for the good of this world and the hereafter. This is the mood of the wide-ranging religion of Islam. Islam is a religion of peace and prosperity. It is right to find the solution to the problems and challenges facing humanity in the present time in "Practical Tafsir of the Qur'an". The man of the New Testament needs to be told in effective words that the person of the Prophet is the perfect man. By whose goodness it is possible to heal the individual and collective sufferings of the entire world. It is not enough to say La Allah with the tongue, the heart and eyes must also be converted to Islam. If the fountains of love for the Prophet (peace and blessings of Allah be upon him) do not flow from the lips and the soil of the hearts is not moistened with love, it is not possible to create any kind of revolution at both the individual and collective levels, the results of which will come out in the form of the good of both this world and the hereafter. This is the message of our beloved poet, which has been decorated in Gulshan-e-Naat and distributed in the form of flowers in some places. To create awareness and awareness of the ascension of humanity in the forgotten Muslims and lost people in the age of turmoil. There is a lot of need and Hafeez Taib seems to fulfill this need in his naat. Therefore, the meaning of

his naat increases even more in this era. As time passes, the need and importance of Hafeez Taib's naat will increase and the changes of time will increase its meaning.

### REFERENCES

- Hafeez Taib (edited and presented), Bihar Naat, Lahore: Pakistan Writers Guild, 1990, p: 9.8.
- Hafeez Taib, Waslamwa Taslima, Lahore: Qamar Enterprises, March 1996, p.160.
- Hafeez Taib, The Prophet, may God bless him and grant him peace, Lahore: Qamar Enterprises, March 1996, p.49.
- Hafeez Taib, Taq-e-Haram, Lahore: Qamar Enterprises, 2020, p.45  
ibid, p: 56
- Hafeez Tayyib, The Prophet, may God bless him and grant him peace, p. 76  
ibid, p. 63  
ibid, p. 22
- Ahmad Nadeem Qasmi, article "Hafeez Taib's art of poetry" included in Birqab Mahnama, Lahore, November 1976, p.8
- Hafeez Taib, Taq-e-Haram, p. 49
- Hafeez Taib, The Prophet, may God bless him and grant him peace, pp. 29-31  
ibid, pp. 38, 39
- Hafeez Taib, Taq-e-Haram, p. 69  
ibid, p. 34  
ibid, pp. 51, 52
- Hafeez Taib, Waslamwa Taslima, p. 133
- Hafeez Taib, The Prophet, may God bless him and grant him peace, pp. 118, 119  
ibid, pp. 92, 93
- Hafiz Muhammad Afzal Faqir, Preface, Salmwa Taslima by Hafiz Taib, p. 61
- Hafeez Taib, Taq-e-Haram, p. 47  
ibid, p. 105
- Hafeez Taib, Prophet, may God bless him and grant him peace, pp. 33, 34
- Hafeez Taib, Taq-e-Haram, pp. 66, 67
- Hafeez Taib, Taq-e-Haram, p. 40