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SCIENTIFIC AND LITERARY SERVICES OF SYED NASEERUDDIN NASEER: A RESEARCH REVIEW

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ABSTRACT

Golrah Sharif is a school where the fountains of knowledge and wisdom spring up. This is the place where lovers of love always gather to get spiritual blessings. Golrah Sharif has the honor that the disbelievers end here. Prophethood was challenged and the word of truth and truth was raised. It was Hazrat Pir Meher Ali Shah who paid the right to be the family of Rasool ﷺ. The descendants of Hazrat Pir Meher Ali Shah also gave ample evidence of their successorship and did not let the ongoing fountain of prosperity in this school diminish. Hazrat Pir Naseeruddin Naseer is one of the great names among the glorification of the same successors of Hazrat Pir Meher Ali Shah. Pir Naseeruddin Naseer, as a Sufi, poet, writer, researcher, historian, religious scholar, taught this school. Increased the prestige of- His scholarly and literary services are definitely a part of history. His research and compilation and spiritual education were going on when suddenly the heartbreaking news came that his soul had departed. Pir Naseeruddin Naseer Sajjada Nasheen Astana Aliya Golda Sharif was preparing to deliver the Friday sermon when suddenly he had a heart attack and he was shocked by the true Creator. Pir Naseeruddin Naseer was a comprehensive scholar, he wrote poetry in seven languages He was born in Golra Sharif, Astana, in the house of Hazrat Syed Ghulam Moinuddin Gilani Golrovi. Due to being the eye and lamp of Sadat Golra Sharif and having various personal academic and literary qualities, Syed Pir Naseeruddin Naseer also held an important position in the country of Pakistan. He was of rank. Through various channels of Pakistani newspapers, magazines, radio and television, his system of eloquence used to reach every special and general. There was nothing less. He had adopted a genius

personality in his life. His grasp of Arabic and Persian was evident that eminent professors of universities and eminent scholars of religious schools sought guidance from him.

Family Background:

The lineage of Pir Naseeruddin Naseer is linked to Hazrat Pir Meher Ali Shah Gilani Golrovi through two lines and to Hazrat Sheikh Abdul Qadir Gilani known as Ghous Azam through 27 lines. Regarding their genealogy

Sajjad Ahmad Sial writes that his lineage is twenty-eight lines from Hazrat Ghous Azam, Hazrat Sheikh Abdul Qadir Gilani and forty-nine lines from Imam Hussain¹

Behind the comprehensive personality of Pir Naseeruddin Naseer, his father's training was spiritual, but at the same time, Syed Pir Naseeruddin Naseer's hard work and purity of heart were also included. Naeemuddin Chishti writes that Hazrat Pir Naseeruddin Naseer did not become popular and prominent only because he was a member of a scholarly and spiritual family, but because he inherited this scholarly heritage. I attained maturity and dedicated my life there, and proved myself in the legacy of knowledge and wisdom there. Pir² Naseeruddin Naseer was blessed by Allah Almighty with various qualities.

Birth:

Syed Pir Naseeruddin Naseer was born on 14 November 1949 in Sarzamin Golra Sharif, Rawalpindi, Pakistan. Most of the men in Syed Pir Naseeruddin Naseer's family are named after the noble Chishtiyas and contain the word Ghulam. Mahbub-ul-Rasul Qadri conducted an interview with him, in which, when asked about his full name, he himself said that his ancestors had Ghulam Naseer-ud-Din, however, Naseer-ud-Din also lives, I use the pseudonym Naseer, and Gilani is one of the Sadats. If so, I am called Syed Pir Naseeruddin Naseer Gilani.³

Syed Pir Naseeruddin Naseer, Naseer Millat, and Pir Sain were called among the Murideen and Mutwasleen. Syed Naseeruddin Naseer started the teaching of the Holy Quran (Tajweed and recitation) with Mahbub Ali Lakhanvi, a master of tajweed and recitation. Allah Ta'ala blessed him with the blessing of a beautiful voice. It was the fruit of this hard work that he recited the Holy Quran in more or less eight tones. Syed Naseeruddin Naseer had great devotion to the Quran and the Prophet of the Quran. When he used to recite the Holy Qur'an, a mood would be cast on the audience and all the audience would applaud his recitation and different tones of recitation.

People spend their lives to acquire knowledge, but someone pays the right. Syed Naseeruddin Naseer was also counted among those people who did not just keep the pages of books, but paid the right to read the books. In other words, by searching these books, we got access to their soul. This is the reason. That you only had access to all the rules and regulations of syntax, philosophy and logic, principles of jurisprudence and hadith. Syed Naseeruddin Naseer did not travel to any school, college or university to

acquire English education, rather he was taught religious studies. And she was so accessible to the arts that if she had a scholarly discussion with someone, she used to get the upper hand over the other person in the arts.

He quenched his thirst for knowledge through the prevailing sciences and arts. Despite having all the comforts at home, his grandfather Hazrat Babuji Sarkar made him a Kandan by putting him through hard work and education.

Marriage and Children:

In 1975 Syed Naseeruddin Naseer was married to the daughter of his uncle Syed Shah Abdul Haq Geelani. Syed Naseeruddin Naseer has three sons and one daughter.

Author Style:

Syed Naseeruddin Naseer was the best writer, his passion for literature and the excellence of his language skills are evident from writers and poets to the common people. The works of Syed Naseeruddin Naseer are purely religious, religious reform and research in nature. He made thousands of people crazy with his poetry, writing and speech. Whatever subject he picked up, he wrote with great intensity. The style of speech is the interpreter of the beauty of your thoughts and feelings and your true feelings. The beauty of the feelings and thoughts of Syed Naseeruddin Naseer lies in the reality of honesty and truth, truthfulness and boldness expressed by Syed Naseeruddin Naseer. He did it fearlessly in his prose writings and speeches. Your writings are a testament to the name and pedigree of the Rang Nizam.

Reluctance is my nature and ingenuity is my nature, but time and environment have made me the target of merciless treatment. I can't call wrong interpretations right, but I will call wrong as fake and frankly wrong.⁴

Syed Naseeruddin Naseer as reformer:

As the admiral of a large monastery and an important researcher of the time, Syed Naseeruddin Naseer had many responsibilities at the same time, so Mubada Faiz blessed him with countless qualities. At the same time, he was also an expert in esoteric sciences, but he was also a reformer and leader. He pointed out the aspects of reforming all monastic systems and families. He says:

You know that I belong to a monastery and the life of the monastic system passes in some tight routines, but my situation is slightly different from that.⁵ He tried to reform all religious, intellectual and controversial issues. From the common people to the Khawas, in order to formulate the principles of reform for the people of every school of thought, whoever came close to him became gold used to go.

Passion for Poetry:

Syed Naseeruddin Naseer was fond of poetry and literature since his childhood and his association with poetry and writings was due to Qibla Babu Ji Sarkar. He remembered hundreds of poems at a young age. It is said that my heart connection and familiarity with Urdu language can be estimated from the fact that at the age of ten and eleven, I memorized hundreds of poems of Urdu poets, who used to see the taste and talent of the interlocutor during the conversation. How was the palace used⁶.

Amin of Persian Language and Literature:

Syed Naseeruddin Naseer was a genius workman who kept alive the dying civilization regarding the Persian language and literature. Today, after being the official and cultural language for eight hundred years, Persian is disappearing from the subcontinent and we have Turkish and Russian languages. It feels like a foreign language. Who knows that the works of our elders, translations of the Holy Qur'an, commentaries, books of history, Sufism and the poetry of ethics were in this language. Fifty years ago, almost all of them were literate. Muslims had complete knowledge of Persian but in the present era Syed Naseeruddin Naseer Saadi, Hafiz, Arfi was a genius working person who spoke in the language. He introduced new styles in poetry and literature. He was a man of heart, a man of wisdom, he was a master of jinn, he had the yearning of Khusrau, his heart was the manifestation of beauty, he was a lover, he was a researcher, a He was a historian and a scholar. His life consisted of research and scholarly discoveries. Many of his works touched the heights of fame and popularity. He had a special attachment to the Persian language and literature. He used to talk extensively on Baidal, Faizi and Iqbal. As he was one of the descendants of Hazrat Pir Meher Ali Shah, therefore he inherited his academic and research taste. Regarding his Persian studies, Maulana Kausar Niazi The deceased while introducing Pir Saheb Pagada said: "There is a person from the first caravan.

In Persian, you have written a rubaiyat under the name of "Aghus Hirayar". The fact is that his rubaiyats are the concern of teachers in Mu'taqdeen. Among them, the government of Iran offered him a Ph.D. degree on Persian Rubaiyat.

Allama Arshi has highly praised his poetry. Among his admirers were geniuses like Josh Malih Abadi. He wrote in the wake of his passion. When he recited Persian poems, the sky would close. Dozens of Persian poems. You had a verbal memory, which was used according to the occasion of the palace. You were an authority on Mirza Abdul Qadir Baidal Dehlvi. You have written an article of 400 hundred pages on Mirza Abdul Qadir Baidl, which is still under construction. Khana Farhang also used to give lectures on Mirza Abdul Qadir Baidl in Iran. He loved Sheikh Saadi, Maulana Rumi, Hafiz, Ghalib, Baidal, Bab Tahir Arian, Maulana Ghanimat Kunjahi, Hazrat Abu Saeed, Abu Al Khair. He remembered dozens of poems of most poets. He was especially fond of Akbar Allahabadi. He used to read, but he accompanied him on journeys. He used to read the poems of Noah Narvi often. His grandfather

Hazrat Ghulam Mohiuddin aka Babuji Sarkar liked his poetry very much. Among Urdu poets, Faiz Ahmed Faiz. Impressed, Josh spent a lot of time with Malih Abadi. He left two divans in Urdu poetry named "Piman-i-Shab" and "Dast-e-Nazar". Apart from this, he also wrote Urdu Mahia in a beautiful way. They used to defeat. There was an art of extracting words from words. The color of your assembly was something else. When you sat in the assembly, Zeenat-e-Mahal used to talk about all aspects. You had a vast library with thousands of books of different jurisprudence. Studying was your best hobby. You were always in a rush. Those who met used to be tied. They say:

He used to write beautiful poetry in Punjabi and Saraiki language. He also said Punjabi Mahye.

You were also a good preacher. He addressed the crowd of millions for hours and it is surprising that even after hours of the address, people did not feel bored, but listened to your address with great dedication. Speaking spontaneously was your special quality. Poetry. He was like an inspiration. It was a sign of the popularity of his poetry that he used to be the last poet in Natia Mushairah. He was one of the celebrated poets. Everyone had an eye on poetry, among whom Ahmed Nadeem Qasmi is special.

Natia poetry of Syed Naseeruddin Naseer:

Syed Naseeruddin Naseer is a great poet of his time. His Naat poetry highlights different aspects of Sirat-e-Taiba, apart from the traditional method. According to Maulana Ahmad Raza Khan, saying Naat is like walking on a double-edged sword. Limited poets experiment in this genre, but the subjects of Naat poetry are unlimited. Syed Naseeruddin Naseer himself says that the subject of Naat appears to be limited, but its subject is like a great entity in which all souls and universes are. The vastness has reached the summit, so this genre of poetry is also limitless and vast.⁷

Syed Naseeruddin Naseer recited each poem with great care and attention to the feelings of love and desire of the Prophet ﷺ. Regarding his intellectual assessment and spiritual relationship with the Prophet Muhammad (peace be upon him), the devotees of Madhut and Naat are eager to offer colorful vows. Syed Naseeruddin Naseer was a very important orator poet of his era. He used to participate in Natia mushairas, where he was given special honor and respect. The reason for this was not only his connection with a big spiritual shrine, but also the fact that his speech was of such a high standard in terms of maturity and quality.

The colorful reflection of the essence of following the Beloved God ﷺ is prominent in his speech with full vigor and freshness. Eagerly, in the presence of the Prophet ﷺ, Ahl al-Bayt, Sahabah and Atbay-e-Azam, the voices of beliefs and emotions are showered. His naats are a manifestation of great love, devotion and passion for the benefactor of humanity ﷺ. It is said that the love of the Prophet (ﷺ) was met by Sayyid Naseeruddin Naseer in Ghati, and by his grace, Na'at (Naat) soon found himself in the field of the Prophet (ﷺ). Sufism

has a fundamental position in his naat of happiness and pleasure, wise and poor thoughts, love of Mustafa (peace be upon him) and thoughts.⁸

Syed Naseeruddin Naseer's troubled heart had immense love for the Holy Prophet. Dr. Zahoor Ahmad Azahar Syed Nasiruddin Nasir writes about the poetry of Nasiruddin Nasir that Syed Nasiruddin Nasir Gilani was steadfast in his love for the Prophet ﷺ. Syed Naseeruddin Naseer was also a good speaker Sy⁹ and when he recited his own naat, he would entertain and mesmerize the audience. He had a special skill in presenting his speech whether it was recited with a chant or verbatim. He wrote Urdu, Punjabi, and Persian language.

Art performances:

A good poet is also an expert in the art of prosody, because without taking care of prosody subtleties, the poem becomes weightless, so the only mark of a good poet is that he has careful attention to prosody rules and symbols. While Syed Nasiruddin Nasir's poetry is valuable from an intellectual and technical point of view, it is also admirable from a prosaic point of view because no stanza of Syed Nasiruddin Nasir's Persian or Urdu poetry is out of weight. Another feature of Peyman Shab is that most of the ghazals in this collection are written by Syed Naseeruddin Naseer and the lines of some of them are a fascinating proof of his genius.¹⁰

Dr. Muhammad Ishaq Qureshi writes that poetry was the most prominent part of his conversation, the prosody, rhyme and rhyme, the structure and style of poetry is so mature with him that he is not only among his contemporaries but in the general ranks of poets. Also distinguished.

Scientific works:

Works

Poems:

1. Embrace surprise:

Syed Naseeruddin Naseer's first collection of poetry consists of Persian quatrains, which was published in 1982 by Mehria Nasiriya, Publishers Golra Sharif.

In this book there are verses on the topics of praise, love, knowledge and philosophy.

2. Night measure:

This is the first collection of Urdu Ghazliyat by Syed Naseeruddin Naseer which was first published in 1983 and second time in 2000 by Mehria Nasiriya Publishers.

3. Religion of All East:

This is the Naatiya collection of Syed Naseeruddin Naseer. It has been published four times. It was published for the first time in 1983 and the last in 2009.

4. Relativity:

This book is a collection of Manaqib and its attribute is "Bah Akhbar Alam Insaniyat" in the name of Manoon. In this book, from the father of the Prophet of the end of time, ﷺ, to the saints of the present age, devotion has been offered in the service of twenty-eight personalities. This work was published for the first time in 1983, the second time in 2000 and the third time in 2004.

5. Color System:

This book is a collection of Urdu Rubaiyat by Syed Naseeruddin Naseer, all the Rubaiyat are rhymed translations of Quranic verses and hadiths. One page of Quranic verse or hadith in Arabic text and its rhymed translation. This work is an artistic masterpiece of Syed Naseeruddin Naseer. The book was published for the first time in 1998 and for the second time in 2007.

6. Arsh Naz:

This collection was published for the first time in 2000 and for the second time in 2001. It includes various words in Persian, Urdu and Saraiki languages. It has 82 compositions, including 39 Persian Ghazals, 12 Punjabi Ghazals, 12 Khamriats.

7. Hands-on:

Dast Nazar is the second collection of Urdu ghazals by Syed Naseeruddin Naseer. From 2000 to 2007, this collection was published four times.

8. Guarantees of Hazrat Fazil Bareilvi:

This book includes the sayings of Maulana Shah Ahmed Bareilvi. This collection was published in April 2005. The quality of this collection is that in view of the need of the friends, the meanings of difficult words are also given on each page through footnotes. have gone

9. Al-Rubaayat al-Madhiyyah in Hadhrat al-Qadriyyah:

This is a collection of Persian Rubaiyat in praise of Hazrat Sheikh Abdul Qadir Jilani. It was first published in 2007 and it contains a total of 211 Rabaiyat.

10. Reasoning style of Imam Abu Hanifah:

This book was published in 1990. It has a long discussion about Imam Abu Hanifa's academic and jurisprudential status and position in Islamic sciences and jurisprudence.

11. Name and ancestry:

"Name and Genealogy" is a scholarly and research masterpiece of Syed Naseeruddin Naseer. This book is attributed to Hazrat Fatima Al-Zahra and her descendants. This book has been published four times till 2011. The main topic is the confirmation and research evidence of Syadat Sheikh Abdul Qadir Jilani. Apart from this, the Shariah status of Nikah Syedah and the beliefs of Shia and Khawarij have been examined in detail.

12. The path to destination:

This book was published in 1995. In this book, Sufism and contemporary issues are discussed.

13. Shariah status of support and perseverance:

In this book, the proofs for affirming Tawheed and rejecting Shirk are described. It was published for the third time in 2009.

14. Latmat al-Ghaib Ali Irlat al-Rib:

This book was published for the second time in 2003. In this book, religious issues and reasoned answers to Hazrat Sheikh Abdul Qadir Jilani's opponents are given.

15. Al-Jawahid al-Tawheed in the teachings of al-Ghostia:

This work contains the personal characteristics of Sheikh Abdul Qadir Jilani and the topics of his thoughts and teachings.

16. Researching the Word of Allah:

In this article, Syed Naseeruddin Naseer has researched the literal and terminological meanings of the word Allah and clarified the difference in the use of the word Allah.

17. Status of poetry in Islam:

In this paper, Syed Naseeruddin Naseer has highlighted the true concept of poetry which is in accordance with the basic principles of Islam. Undoubtedly, this is a unique research.

18. Manners of reciting the Quran:

This paper is a rare gift for those who are interested in this paper. In this paper, Syed Naseeruddin Naseer has written about the glory of the Holy Quran and has made the subject of reciting the true manners, this is a gift of knowledge for the lovers of the Holy Quran.

19. Was Iblis a scholar:

A group of Sufis has some special ideas about Iblis. This group also says a lot about the knowledge of Iblis. Syed Naseeruddin Naseer's paper has discussed this issue extensively and guided the people of truth.

20. Comparison of knowledge and dignity:

In this paper, he has cleared a misunderstanding by clarifying the fact that the criterion of true greatness is not mere deeds but knowledge is useful. Not interested in evidence.

21. Peri-Muridi in Aina Shariat:

In this article, Syed Naseeruddin Naseer has described the need and importance of allegiance, the relationship of Pirumrid and especially the essential attributes for a Pir that should be the characteristic of any Sahab Tariqat personality.

22. Personality, biography and teachings of Hazrat Piran Peer:

As it is clear from the title, in this paper, he has described the morals and habits of Sheikh Abdul Qadir Jilani. While trying to cover his life and teachings, he has also looked at the basic ideas of Islam.

23. Manners of fatwa writing:

In this era, generally every person blesses others with his fatwa and does not think that he is qualified to give fatwa or not. Syed Naseeruddin Naseer has written the general rules and regulations of giving fatwa while explaining the characteristics of the scholars of fatwa in this article. This book is not less than a gift for scholars.

24. Tariqa al-Falah in the problem of al-kafu al-nikah:

It is a jurisprudential magazine in which the Shariah status of Syed and non-Syed marriage is clarified while discussing the issues of marriage.

25. Earthquake disasters in Pakistan:

In this paper, the terrible earthquake that occurred in Pakistan on October 8, 2005 has been made the subject and while examining its causes, the glory of Muslims and the reasons for their decline in the present era have been examined in order to follow the footsteps of the ancestors. The correct direction can be determined while walking.

Thematic review of Syed Naseeruddin Naseer's ghazals:

Syed Naseeruddin Naseer is mainly a poet of Hamd and Naat. His Hamdiya and Naatiya poetry is in the forms of Rubai, Mukhams, Masads, Qatah, Masnawi, Tarjeeband and Mahiya, but most of his Hamdiya is in the form of Ghazal. In both collections of his ghazals (Piman Shab, Dast Nazar), the glimmer of Hamdiya and Natiya poetry is visible. Following in the footsteps of Hasan bin Thabit, every day, every hour, he was immersed in the praises of the Holy Prophet. Is.

It is the basic belief of all Muslims that permanence and existence belong only to the self-righteous self and eternity, eternal existence and non-self-existence are reserved with self-righteousness. He is the ruler over the Arabs and the Gentiles and the earth and the sky. He is the Almighty. This is reflected in the first hymn of "Dast Nazar". The character of Muhammad ﷺ is born with blessings. This is evident in these poems of Syed Naseeruddin Naseer. In the lyrics of Syed Naseeruddin Naseer, mentions of the attributes, perfection and eternal beauty of the master of two worlds are heard. The color of the characteristic of being a scholar and expert is seen prominently in the ghazals of Syed Naseeruddin Naseer. The description of the majesty, majesty and exaltation of the Holy Prophet (peace be upon him) and his eternal dispositions are prominent in these poems of "Dast Nazar". The Day of Resurrection, faith in the intercession of Muhammad (peace be upon him) is the basic belief of every Muslim. Syed Naseeruddin Naseer also. They seem to be full advocates of this faith. In their poems, there are elements like crying and lamenting in the presence of the Holy Prophet, repentance and shame, confession of sins and asking for forgiveness and intercession.

SUMMARY OF DISCUSSION

Syed Naseeruddin Naseer, apart from his kinship with the well-known spiritual intellectual family, another introduction to him is his poetic personality. He is the best poet of Urdu and Persian. There is no doubt that his poetry is strongly connected with the Persian and Urdu classical tradition, but along with the classical tradition, innovation and individuality and new themes are also prominent in his poetry. Piman Shab and Dast Nazar. There are two collections of Urdu ghazals. The color of Hafiz Shirazi, Masadi Shirazi and Bidal is prominent in his words. Besides, the influence of great Urdu poets like Mir, Souda, Dagh and Iqbal is also found in his words. Some Punjabi Sufi poets like Waris Shah, Balhe Shah, and Pir Meher Ali Shah also show their influence. Eternal themes of love and love are part of Syed Naseeruddin Naseer's ghazals and emotions and heart events are prominent features in them. Who is the essence of a sincere lover and a pious temperament. Arifana Sarmasti is the classical tradition that started with Vali Decani, Mir Taqi Mir, Mir Dard, Mirza Ghalib and Asghar Gondvi, it developed more spiritual progress and Iqbal brought it to its peak, but modern poets. The classical tradition of Sufism and Irfan seems weak in Kalam, while Syed Naseeruddin Naseer does not ignore the classical tradition. He has infused it with his own blood and liver and has created a special individuality in it with the impoverishment of the poor and the dervish indolence. Syed Naseeruddin Naseer, following Iqbal, composed hymns and natiya poems in ghazals and

some full ghazals. Hamdiya and Naatiya. His ghazal has a complete tradition of Hamdiya and Sufism following Iqbal. One of the important reasons for this is his training. Like Iqbal, his training and early education started from the mosque and school. Syed Naseeruddin Naseer's ghazals contain a lot of education, pure imagination, inner purification and social themes. Mentions of Zahid and Nasih, Sheikh and Parsa, Jam and Sabu, Mekhana and Makda and drinking of knowledge are also prominent in his ghazal. The events of beauty and love, honesty and truth in love and sometimes the slow and sharp doubts of the lover are also part of his ghazal, because these themes are full of color.) in Hamdiyyah and Natiya poetry, the glimpse of poetry is visible. The love of Mustafa (peace be upon him) was infused in his veins and in every breath. Stay submerged.

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