

PROSE SERVICES OF SYED MUHAMMAD FAROOQ UL QADRI

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Abstract:

Garhi Ikhtiar Khan which is a historical town has a unique identity in South Punjab. Many famous writers have been born from this soil. Those who made their mark in Urdu poetry and prose, including Khwaja Muhammad Yar Faridi, Syed Saif ud din Mugfoor ul Qadri, Khwaja Ghulam Qutb ud din, Karim Bakhsh Shoaib, Shabnam Awan and Syed Muhammad Farooq ul Qadri, are proof of this. Syed Muhammad Farooq-ul-Qadri was a religious scholar. He was not attracted to fictional stories, so he never focused on novels, fiction or drama. He achieved great fame in non-fiction literature and spent his entire life in Urdu prose. As it has been written, after examining the genre literature like an expert, he decided to make non-fiction literature credible with his pen. Sufism, spirituality, religious topics and social reform were also his subjects in this. He translated important books of Islamic scholars which had been published in Persian and Arabic into Urdu. Apart from this, he also wrote essays and sketches of many famous personalities. The cases, articles and letters which are covered with the color of Sufism are a testimony of his prose services.

Key Words: *Garhi Ikhtiar Khan, historical town, Urdu poetry, prose, Syed Muhammad Farooq-ul-Qadri, religious scholar, darama, sufism, sprituality, sketches, personalities, testimony.*

Syed Mohammad Farooq Al Qadri was born in Shahabad Sharif Garhi Akhtar Khan in 1947. After receiving his primary education, he passed Shahadatul Alamia in 1965 and Fazil Farsi examination in 1966 from Jamia Islamia, present (Islamia University Bahawalpur). In 1970, he obtained the first position in MA Islamiyat from Punjab University, Lahore and received a gold medal. He started his literary life with Urdu translations of Persian books after 1980. The last thirty years of his life were spent in sugar blood pressure. He passed away on June 13, 2020. He will be buried in Khanqah Qadria Shahabad Sharif Garhi Akhtar Khan near his great Aka Brain.

Syed Muhammad Farooq-ul-Qadri's friend Dr. Umar Hayat Al-Hussaini writes:

"ان کی وفات قومی سانحہ ہے اور اس سے ملت اسلامیہ کا ناقابل تلافی نقصان ہوا ہے ان کی رحلت سے فقط ان کے صاحبزادگان اور خاندان کو ہی دکھ نہیں بلکہ تمام اہل علم کا ناقابل تلافی نقصان ہوا ہے۔" (۱)

Allama Aslam Tahir-ul-Qadri writes about the personality of Syed Muhammad Farooq-ul-Qadri:

"سید محمد فاروق القادری صوفی اور عالم دین کے ساتھ ساتھ ایک منفرد اسلوب کے ادیب تھے یہ فن اور مہارت انہیں اپنے والدسید مغفور القادری سے ورثے میں عطا ہوا تھا۔" (۲)

Muhammad Farooq-ul-Qadri holds an important position as a researcher, critic, translator, author, writer, orator and memoirist, especially in South Punjab, Pakistan. Although Muhammad Farooq Al-Qadri was mainly related to Arabic and Persian, he made the Urdu language and literature the

center of all his research and scholarly attention. Some books of Syed Muhammad Farooq-ul-Qadri have also been published in Delhi and Bombay, India. His works are unusual for Urdu literature. Syed Muhammad Farooq-ul-Qadri has described many problems and human problems beautifully with his prose services, you are his example. In his prose, his intellectual thought comes out in the form of a high prose painter. He can be counted among the top writers of prose.

So far, 17 published works of Syed Muhammad Farooq-ul-Qadri have been published, which include translations, mentions and sketches as well as criticism and research. Among them: "Khalusat- ul-Mufakhir", "Jamae -ul-Uloom", "Altaf -al-Quds", "Thufa Mursal", "Fatuh -ul-Ghib", "Anfas -ul-Arifin", "Kitab al-Sadiq", "Kashf -Al-Mahjub", "Futhuhat Makkiyyah", Rasail Shah Wali Allah Dehlavi, "Ahwal-o-Asar Pir Abdul Rahim", " Ahwal-o-Asar Syed Muhammad Hasan Shah Jilani" Ahwal-o-Asar Syed Abdul Qadir Jilani, Fazil Barelvi and Amoor-e-Bidat , Islam ka Taswer-e-Malqiyat , Asal Masla Mashhi ha and Yaadon k Khawab are included. Hakeem Muhammad Musa Amritsari writes about Syed Muhammad Farooq-ul-Qadri's works Altaf Al-Quds.

"الطاف القدس في معرفت النفس کا غالباً پہلی بار مولوی ظہیر الدین نے اس کا ترجمہ کیا اور شاہ رفیع الدین نے اس کو دہلی سے شائع کیا تھا پھر اس کا حامل المتن اردو ترجمہ از مولانا عبدالحمید سیواتی ۱۹۶۳ء میں گوجرانوالہ سے طبع کیا۔ یہ دونوں ترجمہ لائق تحسین و توصیف ہیں۔ تیسرا ترجمہ ہمارے فاضل دوست سید محمد فاروق القادری نے کیا۔" (۳)

Prof. Ayub Qadri has commented on the translation of Anfas al-Arifeen as follows:

"انفاس العارفين فارسی زبان میں تھی بڑی خوشی کی بات ہے کہ المعارف نے اس کا اردو ترجمہ شائع کیا ہے۔ اس کے مترجم سید محمد فاروق القادری ہیں جو خود تصوف کے عظیم خانوادے سے تعلق رکھتے ہیں۔ انہوں نے اس کتاب کا نہایت محنت نظر اور عالمانہ شان سے ترجمہ کیا ہے۔ ترجمہ میں اصل کی پوری پوری رعایت رکھی گئی ہے مگر اس کے باوجود ترجمہ نہایت سلیس با محاورہ اور روزمرہ کے مطابق ہے اور فاضل مترجم کے علم و فضل کی جھلک صاف نظر آتی ہے۔ مترجم نے حسب ضرورت حواشی بھی لکھے ہیں۔ سید محمد فاروق القادری صاحب نے کتاب کی شرح میں ایک عالمانہ مفصل مقدمہ تحریر کیا ہے جو ان کے علم و فضل دقت نظر اور محققانہ انداز پر دلالت ہے۔ مقدمہ شاہ ولی اللہ اور ان کے علوم و افکار اور مسلک کے سمجھنے میں خاصی رہنمائی کرتا ہے۔" (۴)

Syed Muhammad Farooq-ul-Qadri deviated from the tradition and did a unique work which will remain alive for centuries. He was a religious scholar. He paid attention to non-fictional literature and studied Sufism deeply. He has translated important works of Sufism and famous personalities of the world of Islam. Looking back at his prose services, he comes out as a great prose writer. All the qualities of a prose writer are seen in them. Syed Muhammad Farooq-ul-Qadri translated ten books as a translator. In which six Persian and four Arabic books. Among the books that have been translated into Urdu are some important books including Ibn-e-Arabi's "Futuhat-e-Mukiya". Some of his books have been published in India as well.

Syed Muhammad Farooq-ul-Qadri's Persian translation as a sample:

دخلنا بغداد سنة احدى و ستين و خمسة فاذا الشيخ عبدالقادر مما انتهت اليه الرئاسة بها علما و عملا و حالا و استفاء كان يكفي طالب العلم عن قصد غيره من كثرة ما اجتمع فيه من العلوم والصبر على المشتغلين

ترجمہ: "ہم بغداد میں ۵۶۱ھ میں پہنچے اور حضرت شیخ عبدالقادر کی خدمت میں حاضر ہوئے آپ کو علم عمل حال اور فتویٰ نویسی کی اقلیم کی حکمرانی حاصل تھی۔ آپ کی ذات میں جو بے شمار علوم و دیعت کیے گئے تھے اور علم حاصل کرنے والوں پر آپ یہ شفقت فرماتے تھے اس کی بنا پر کسی طالب علم کا آپ کو چھوڑ کر دوسری طرف جانے کا سوال ہی پیدا نہیں ہوتا تھا۔" (۵)

Syed Muhammad Farooq Al-Qadri's translation of the Arabic text as a sample:

وهذا على ابن طالب رضى الله عنه في الخلافة قداشترى ازار بارية دراهم واشترى قيمصاً بخمسة دراهم فكان في طول فتقدم الى خراز فاخذ الشجرة فقطع الكم مع اطراف اصابعه و هو يفرق الدنيا يمنا و يسرة۔

ترجمہ: "حضرت علی ابن ابی طالب رضی اللہ تعالیٰ عنہ نے خلافت کے زمانے میں چار درہموں و میں تہبند اور پانچ درہم میں قیص خریدی کرتے کی آستینیں لمبی تھی آپ کفش دوز کی دکان پر تشریف لے گئے اور اس سے چھری قینچی لے کر آستینیں چھوٹی کر دی آپ دونوں ہاتھوں سے دنیا کو اپنے آپ سے دور ہٹا تے تھے" (۶)

Hazrat Sheikh Abdul Qadir Jilani is an important name in the world of Sufism. Syed Muhammad Farooq-ul-Qadri wrote a Tazkira under the name of "Ahwaal wa Athar Syed Sheikh Abdul Qadir Jilani". In it, all his life conditions and his teachings and his thoughts were presented in a concise and excellent manner. Apart from this, Pir Abdul Rahim Shaheed who played an important role in the war of 1965 and helped the Pakistan Army a lot. He wrote his memoirs and Syed Hasan Shah Jilani's memoirs, and these memoirs do not contain any anecdotes or anecdotes, but biographies in a modern literary style. As a memoirist, his uniqueness was that he did not let truth and truth slip from his hands and whatever he wrote, he wrote the truth about these personalities. If Syed

Muhammad Farooq-ul-Qadri is seen as a litigator, he has written high-profile cases. He gained an extraordinary reputation for investigative and critical case-writing." Along with the translation of Fatuhat-i-Mukiya, the essays he wrote in Rasa'il Shah Wali Allah, Infas-ul-Arifin, Jami-ul-Uloom, Kitab-ul-Sadiq and Fazil-Barelvi and Amur Bada'at are proof of his research. Case writing is a reliable genre of prose. When we review his literary works, his case cannot be ignored because he has written the case and forewords of many books.

Translation of the original text of Kashf al-Mahjub as a sample:

الحمد لله الذي كشف لأولياته بواطن ملكوته وقشع لأصفيائه سرائر جبروته و اراق دم المحبين بسيف جلاله و اذاق سر العارفين رُوح وصاله-موالحي الموات القلوب بانوار ادراك والمنفس لها براحتة روح المعرفة بنشر اسمائه والصلوة والسلام على رسوله محمد واله و اصحابه و ازواجه اجمعين-

ترجمہ: "تمام حمد و ثنا اس معبود برحق کے لیے ہے جس نے اپنے خاص بندوں کے لئے عالم ملکوت کے راز کھول دیے اور اپنے برگزیدہ دوستوں پر جبروت کے بھید آشکار کیے اپنے عاشقوں کا خون جلال اور بے نیازی کی تلوار سے بہایا اور اپنے محبوب کو وصال کی نعمت سے شاد کام کیا کسی کی ذات ہی مردہ دلوں کو اپنے انوار سے زندگی بخشی ہے اور اپنے اسمائے جلیلیہ کے ذریعے شراب معرفت کی مہلت عطا کرتی ہے درود و سلام ہو اللہ کے رسول حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم پر آپ کی آل اصحاب اور تمام ازواج مطہرات پر۔" (۱۷۷)

For the understanding and analysis of any work of art, the critic has to work not only with criticism but also with research. Researching the text of any work of art requires the author's biography and life circumstances and linguistic facts to express them in the light of their own ideas. Syed Muhammad Farooq-ul-Qadri is one of those critics who base his criticism on research.

As a critic, his book "The real problem is economic" is a proof of his critical thinking based on economics. In which he has made a critical comment on the country's economy and the country's economic system, but also gave his opinion for the improvement of the economy. And proved that the economic system cannot be improved until the world system is run by following the principles of Islam. In it, the life of the Companions and the life of the Messenger of Allah (peace and blessings of Allah be upon him) have been presented as examples. His book "The real problem is economic" is a jihad in the field of economics today. Syed Muhammad Farooq-ul-Qadri openly criticized the atrocities of the landlords and also blamed the landlords for the destruction of the economy.

Syed Muhammad Farooq Al Qadri writes:-

"جاگیرداروں کے مظالم، سرمایہ داروں کے استحصال، سیاستدانوں کی ریشہ دوانیاں، ملازمین کی مفاد پرستی اور مذہبی طبقے کی بے حسی کے نتیجے میں محرومی کا جو احساس ملک میں پیدا ہوا اس سے فائدہ اٹھاتے ہوئے ۱۹۷۰ء کے انتخابات میں یہاں سوشلزم کا نعرہ لگا۔ گو اسے مساوات محمدی، اسلامی سوشلزم اور اس طرح کے کئی اور نام بھی دیے گئے۔ لیکن حقیقتاً یہ محروم طبقوں کے استحصال کا ایک بہترین طریقہ تھا۔" (۸)

His second book "Fazl Barelvi and Amor Badaat" refutes the baseless allegations against Maulana Ahmad Raza Khan Barelvi. In 1974, Syed Muhammad Farooq-ul-Qadri presented fatwas against polytheism and innovation along with the scholarly foreword. Proved that you were against Shariat and Sunnah and shirk and heresy and the accusations leveled against them are just propaganda. In this book, he examined several such critical aspects and proved from research that they fall under the category of innovation. Which Islam does not allow. Which includes topics such as the prohibition of prostration to the grave, women going to shrines, eating in the name of the dead and missing funeral prayers.

While Syed Muhammad Farooq-ul-Qadri has worked in many genres of prose writing, he has also written many articles on the subject of Islam. The color of Sufism can be seen in his prose, whether it is an essay or a translation, the color of Sufism can be seen in all of them. In addition, he wrote many articles on some Muslim figures such as Imam Abu Hanifa, Imam Razi and Ibn Arabi. Apart from this, he wrote an article on the subject of Pakistan and Islam. If seen as an essayist, he comes out as a good essayist by fulfilling all the requirements of essay writing. His articles are in plain and simple language which arouses the reader's interest.

A sample of essay writing by Syed Muhammad Farooq Al Qadri:

"مروی ہے کہ ایک دفعہ سیدنا امام ابو حنیفہ مسجد الحرام میں درس دے رہے تھے کہ اتنے میں حضرت امام جعفر صادق علیہ السلام تشریف لائے۔ آپ اس قدر محو تھے کہ کچھ وقت دوسری طرف توجہ نہ ہوئی۔ تھوڑی دیر بعد جب سیدنا امام جعفر صادق علیہ السلام پر نظر پڑی تو فوراً کھڑے ہو گئے اور کہنے لگے۔ اے ابن رسول صلی اللہ علیہ وسلم اگر آپ کی آمد کا مجھے بروقت پتا چل جاتا تو ایسا کبھی نہ ہوتا آپ کھڑے ہوں اور میں بیٹھا رہتا۔" (۹)

If the prose of Syed Muhammad Farooq-ul-Qadri is studied intellectually, he appears to be a practical Sufi. Due to extensive study of Sufism and upbringing under the shadow of Sufis and education and training under the supervision of Sufis, the color of Sufism is overshadowed in his thought. In all his writings, he seems to be a follower of social reform and the Sunnah of the Prophet (peace and blessings of Allah be upon him). If you look at his sermons and speeches, he did not talk outside of the Qur'an and hadiths. He had so much power with the pen that he could write whatever he wanted when reading his writings, he looks like a preacher of Islam. An Islamic thinker can be seen in his thinking.

If the thematic study of Syed Muhammad Farooq-ul-Qadri's prose works is done. So all the topics in them start with Islam and end with Islam. As if the subject of his writings was reform of society and Islam. Every link of his works is connected with Islam. Whether it is a translation or an anthology, the subject of all is Islam. The style of any writer is recognized by his style of writing. Later writers can judge from his writing what style of style it is in which era.

Through style, one writer gets superiority over another writer and separates one era from another era. A writer is recognized by his style. Style has a special importance in prose writing. Syed Mohammad Farooq Al Qadri's prose style is important. When he entered the era of prose writing, it was the era of modernity. Like his contemporaries, he also created modern trends in prose writing. Both traditions and modernity seem to be compatible with them. He has emphasized on telling the feelings and emotions of the heart directly with authenticity. Adopted simplicity and sincerity instead of complexity and artifice. He made the social, moral and Sufism of his time the subject and adopted a simple and smooth prose style.

When evaluating the prose services of Syed Muhammad Farooq-ul-Qadri, his style is his special feature. In his prose, the language, expression and idioms keep changing according to the situation. Choose the words in the best way. Their language feels unique and good. The use of words gives individuality. Syed Muhammad Farooq-ul-Qadri is an example of the magic of words:

”اسلام سے پہلے جنگی قیدیوں کے ساتھ عورتوں بچوں اور بوڑھوں کو بھی قتل کر دیا جاتا تھا۔ بعض دفعہ آگ میں بھی جلا دیتے تھے۔ غفلت یا نیند کی حالت میں اچانک دشمن پر ٹوٹ پڑنے کو قابل فخر سمجھا جاتا تھا۔ جیتے جاگتے انسانوں کو آگ میں جلانا، بچوں کو نشانہ بنا کر تیر اندازی کرنا، ہاتھ پاؤں کاٹ کر پھینک دینا کہ مجروح ایڑیاں رگڑ رگڑ کر مر جائے عام رواج تھا۔ اسی طرح دشمن کو مار کر اس کی کھوپڑی میں شراب پینا اور حاملہ عورتوں کے پیٹ کر دینا جنگ کے آداب میں شامل تھا۔ یہ ساری باتیں حضور نبی اکرم صلی اللہ علیہ وسلم نے ختم کر دیں۔ جو چیز جس موقع پر سامنے آئی اس کے بارے میں وہی حکم دے دیا اور اس ظلم کا فوری سدباب کر دیا گیا۔“¹⁰

He has great skill in making sentences. They use words keeping in mind the beauty of the sentence. His writings consist of short sentences and feel connected from one paragraph to another. He had great skill in making sentences. He did not only see the beauty of the sentence but chose the words in the best way. His words are in simple phrases in which brevity and continuity are found. The best example of his phrasing is found in Tazkirah Shah Abdul Qadir Jilani (may Allah have mercy on him):

”آپ تیرہ مختلف علوم پڑھاتے تھے ان میں سے: تفسیر، حدیث، اختلاف ائمہ، اعتقادات اور اصول نحو غیرہ ایسے علوم شامل ہیں۔ یہ سارا کام نظم و ضبط اور ٹائم ٹیبل کے مطابق ہوتا تھا۔ چنانچہ ظہر کے بعد قرآن مجید کی تعلیم ہوتی جو باقاعدہ تجوید اور مختلف قرات کے ساتھ پڑھائی جاتی۔ نماز، جماعت، فتویٰ نویسی، تربیت، مستشرقین اور عبادت و بندگی کے لیے علیحدہ علیحدہ اوقات مقرر تھے“¹¹

He is one of the prominent prose writers of Urdu literature. His prose efforts can never be ignored. The service he has rendered to Urdu literature is a great capital. We can say without doubt that Syed Muhammad Farooq Qadri is not the name of an individual but of an era, because the style and direction he used his pen and the right way of thinking. Syed Muhammad Farooq-ul-Qadri will apparently leave the world, but his research capital will always be alive in academic minds and literary gatherings.



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