

Critical View of Religious Institutions in the Bahawalpur State 1947-1969 A Historical Study

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Abstract:

The soil of Bahawalpur has been the custodian of great academic traditions since ancient times. This fact can be proved through the presence of ancient academic institutions, universities and archeological sites. The sacred land of Uch has possessed the initial position of a nucleus of academic excellence regarding the propagation of the teachings of Islam. Madrassah-e-Ferozia is being regarded as the first ever academic institution of Bahawalpur region. During the reign of Sultan Nasir-ud-din Qabacha, Madrassah-e-Ferozia achieved the status of an Islamic university. During the period of Salateen-e-Delhi, Uch possessed the position of "Quba-tul-Islam" and "Balad-ul-Ilm" due to its magnificence in religious and academic sectors. The descendants of Abbasid Caliphate, Abbasi rulers of Bahawalpur State, keeping continuity with their ancestors glorious academic traditions played a major role in the promotion and propagation of knowledge in the academic and religious background, possessed by this exclusive region. They established the institutions of oriental disciplines and religious education in the altitude and longitude of the State.

Thus, a number of academic institutes were founded in every nook and corner of the State for the purpose of promoting education. This is my humble effort on the subject which may be appreciated by the scholars and students of social sciences.

Keywords: Religious Institutions, Establishment, The Bahawalpur State, Period 1947-1969, Jammia Abbasia, A Historical Study.

The Religious seminaries of Bahawalpur were a source of the promotion and propagation of the teachings of the Holy Quran and Hadith.

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correct. They recommend their own translations to study for their followers instead of authentic Muslim scholar's translations of the meanings of Holy Quran. It is reported that Pastor E M Vehrrey used to recommend the translation of the meanings of Holy Qur'an by Pastor Ema-du-din for their followers instead of Muslim Scholars' translations of the meanings of Holy Qur'an. The same case was reversed by Qadiyyani translators of the meanings of Holy Qur'an.

To follow a specific trend

There are some trends in Urdu translations of the meanings of Holy Qur'an. Variation of trends may be the reason of a new translation of the meanings of Holy Qur'an. Non-Muslim translators usually intend to follow a specific trend from their own colleagues. Non-Muslim religious leaders always recommend their own translations to study for the readers. It shows that they have some purposes so that they follow a specific trend, style, method and type of translation. Mostly Non-Muslim translators translate the meanings of Holy Qur'an without Arabic text following chronological order instead of textual order in the arrangement of Surah's. They also do not care the textual arrangement of Surah. Having limited knowledge; they try to create misunderstanding among readers. So Non-Muslim Community feels the need of a new translation of the meanings of Holy Quran according to their own trend, method, style and type.

It is observed that all Non-Muslims have not translated the Qur'an with a single objective and motivation; rather, some are biased and strive to discredit the Qur'an. Thus, they have made unauthentic and fabricated translations of the Qur'an, while others optimistically believe that they intend to do a service.

consistent (the former is more accurate of the two, but both are generally reliable). The (disadvantage of Yusuf Ali and Pickthall over more modern translations is that they clearly distinguish between the second person singular 'thou' and the second person plural 'ye' or 'you'. Nevertheless, if you prefer modern English, the translation by Shakir and Irving are serviceable (and Arberry and Dawood among the non-Muslim translations)". (42)

To mix their own concepts & opinions

Urdu has been the most popular language of Subcontinent and state language of Pakistan, It has influence on other Pakistani local languages like as Blochi, Sindhi, Kashmiri, Barahvi, Saraiki, Pahari, Gojri, Shinna, etc. All of the Pakistani local languages are rich with Quranic Islamic teachings. There are some Urdu translations of the meanings of Holy Qur'an have been made by hand of Non-Muslims like as Hindus, Sikhs, Christians, Qadiyansees. The prominent Christian translators were like as Pastor Emmad-u din, Pasture Ahmed Shah, Pastor J Ali Baksh and Sultan Muhammad Paals who have done their translators of the meanings of Holy Qur'an, it has been observed that all these translations of the meanings of Holy Quran have been made to mix some Christian traditions. Some Urdu translations of the meanings of Holy Quran have been made by the hand of Ahmdyyees & Qadiyyanees like as Mirza Bashir Ahmed Qadiyyani and Muhammad Ali Lahori, both were the leaders of Ahmdyyees & Qadiyyanees, they also try to relate meanings of some verses with their own doctrine.

To attract attention of the readers

It has described that translation of the meanings of Holy Qur'an have been done by Muslim & Non-Muslims in Urdu language. All these translators have attempted to facilitate their own readers like as Christian translators were trying to attract the attention of common as well as special readers translating the meanings of Holy Qur'an in Subcontinent. They bring words terminologies and phrases to transfer the meanings of Holy Quran from Hebrew traditions. They try to transfer the meanings of the Holy Quran adopting a new style, methodology and type for example they present translation without Arabic text and write the numbers of Surrahs at the beginning like Torrah instead of end like Al-Qur'an Alkrim. They follow the rules of the translation of Torrah.

Qadiyyanni translators of the meanings of Holy Quran also try to transfer the meanings of Holy Quran in Urdu mixing their own teachings and proving them