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Holy Injīl Luke (A New Translation from Original Greek Text with Commentary)

(A Critical Study)

- Hafiz Umair Gulzar
- M.Iqbal
- Dr. Hassan Shakeel Shah

ABSTRACT

It is a common belief of the Muslims that Almighty Allah has sent Prophets during the different time periods to the different areas and nations. They were bestowed with the divine guidance and revealed with divine scriptures. These Holy Scriptures contain guidance for their nations. In Islam, it is a fundamental belief to accept and respect all the prophets and divine books revealed on them by Almighty Allah. Christian and Jews respect Tawrah and Zabur which were revealed on Moses and Jesus respectively. Many commentaries and translations of the holy Bible and the Qur'ān have been written. It is always been the matter of hot debate among theologians, historians and religious scholars that how far the present available versions are reliable in order to achieve the status of authenticity and accuracy. Rev. Duncan Peter is a senior European Scholar who has authored a commentary of Injīl and claimed its supremacy over other holy books. This paper will examine and analyzed the authenticity of his work and scholarship analytically as well as critically.

Key Words: Jesus, The Bible, The Luke, The Tawrah, The Qur'ān

It is a fundamental belief of the Muslims that Almighty Allah has sent Prophets during the different time periods to the different areas and nations. They were bestowed with the divine guidance and revealed with divine scriptures. These Holy Scriptures contains guidance for their nations. In Islam, it is a fundamental belief to accept and respect all the prophets and divine books revealed on them by

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and religious scholars that how far the present available versions are reliable in order to achieve the status of authenticity and accuracy.

Rev. Duncan Peter is a senior European Scholar who has authored a commentary of Injil and claimed its supremacy over other holy books. He said that the status of the Bible and the Qur'ān is same. This paper will examine and analyzed the authenticity of his work and scholarship analytically as well as critically

INTRODUCTION

This book Holy Injil Luke (A New Translation from Original Greek Text with Commentary) has been written by Dr. Duncan Peter. He was born on 4th March, 1966. He did his Master in theology from the University of Edinburgh. He got his training from Edinburgh theological center. He is serving as ordon Minister in Free Church of Scotland Glasgow. He is working as a Lecturer in Edinburgh Theological Seminary. He also teaches Theology in Nigeria and India. He has rendered a book “Holy Injil Luke A New Translation from Original Greek Text with Commentary”. This book is a commentary on the chapter of Luke from New Testament of the Bible. There are 27 small books in the New Testament of the Bible.¹ The 1st four books of Mathew, Mark, Luke and John are the account of the life, teaching and occurrences of Jesus. Dr. Duncan Peter has selected the 3rd book of Luke for commentary.

The author mentions the reason for choosing the book of Luke in the start of his translation and commentary that it contains a full description of the life of ʿĪsā al-Masiḥ from the angelic announcement of his conception to his ascension into heaven. It is also the longest account.² The book comprises of an Introduction, Translation from the Greek text. It also contains commentary in the form of footnotes. Appendices are also given which aim to explain difficult and less clear terms. There are total A-H (8) appendices in the Book. Acknowledgements and Glossary have been given in the end of the book.

SOURCES OF THE BOOK

Hence this is the translation of the Holy Text of the Bible so the author hasn't consulted much books.

He mentioned it clearly in the introduction that the Quotations from the Tawrah (Old Testament) are his own direct translations from the original Hebrew.

¹ Encyclopedia Americana, International Edition, v. 3 p, 650.

² Duncan Peter, Dr., Holy Injil Luke A New Translation From Original Greek Text With Commentary, Koinonia, Glasgow, 2017, p. 25.

Quotations from the Qur'ān, are usually taken from: The Study Qur'an: A New Translation and Commentary, Nasr, Sayyed Hossein; Dagli, Comer K. Dakake, Maria Massi, Lombard, Joseph E.B, Rustom, Mohammed (2015, Harper Collins)

Other Translations used in the book

- The Meaning of the Glorious Qur'an-by M.M Pickthall.
- The Meaning of the Holy Qur'an-by Abdullah Yosuf Ali.
- The Qur'ān –A New Translation-by Tarif Khalidi.

MERITS OF THE BOOK:

The merits of the book can be illustrated as follows:

AIM FOR RECONCILIATION:

The author writes down this book with an aim of reconciliation between Muslims and Christians. He wants to establish a trend of harmony between the followers of both religions. The followers of both religions should respect each other and should study the books of each other with a positive mind so that they can be aware of original teachings of the Holy Books and can come closer to each other. He wants to promote tolerance, compassion and harmony between the followers of the religions. The author wrote this book for the Muslim readers. That is why he used the terms and names in such a way that are familiar to Muslims. They are totally different from the expressions, names and terms that are mentioned in Original Bible. For example:

Jesus ʿĪsā al-Masīḥ

Mary Maryam

Joseph Yūsuf

John Yahya

QUOTATIONS FROM THE HOLY QUR'ĀN:

The Christian Scholars don't believe in the authenticity and credibility of the Qur'ān. They don't consider the Qur'ān as a Divine Book and don't give it the status of a revealed Book. That is why the Christian and Jewish scholars adopts a very negative style in their books regarding the Qur'ān. Duncan Peter's approach is different from that of his predecessors because he comparatively has adopted a positive attitude towards the Qur'ān. He quotes number of verses from the Qur'ān, compares them with verses of the Bible and sometimes even deduce results from the verses of the Qur'ān. He also tries to prove that there are common teachings available in the Qur'ān and the Bible. Though he has done it in an uncompleted manner but his attitude is different from other scholars of Europe.

DEMERITS OF THE BOOK:

When the book is examined and analyzed on the scholarly grounds, one can easily conclude that it is not mere a book but a sugar coated pill for a neutral reader. The thorough evaluation of the book resulted into quite evident realities. Some of the lacunae of this scholarly work are discussed as follows:

DISTORTION OF THE MEANING OF VERSES

The author has mentioned some verses of the Holy Qur'ān, in the introduction of the book, intending to prove that the Qur'ān and Injil has same status and they are equally sacred. So, they should be ranked equally and this is clearly mentioned in the Qur'ān. To support this view point, he has quoted some verses of the Qur'ān. These verses are deliberately distorted and misinterpreted by the author to support his view point. For example he translates the verse no 46 of sūra al-Mā'ida in these words;

*“We made ʿĪsā son of Maryam follow them confirming the Tawrah in his possession, and we gave him the Injil in which is guidance and light, confirming the Tawrah in his possession as guidance and an admonition to the godly”.*³

The above lines show the biased attitude of the Author because the author mentions that he has consulted the translations of Pickthall and ‘Abdullah Yūsuf ‘Alī⁴. But the reality is that for all the verses which he has mentioned in the preface of the book, he has totally neglected the translations of these two most authentic translators. He has not consulted any reliable translation because, he wanted to misinterpret the meaning of the verses. When the translation of the author is compared with the reliable translations of the Muslim Scholars the difference can be seen easily.

PICKTHALL TRANSLATES THE SAME VERSE IN THESE WORDS;

“And We caused Jesus Son of Marry, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and light, confirming that which was (revealed)

³ Duncan Peter, Dr., Holy Injil Luke A New Translation p. 9.

⁴ Ibid, p. 18

before it in Torah — a guidance and an admonition unto those who ward off (evil).”⁵

WHEREAS ‘ABDULLAH YŪSUF ‘ALĪ TRANSLATES IT WITH THE WORDS;

*“And in their footsteps We sent Jesus the son of Marry, confirming the law that had come before him, We sent him the Gospel, therein was guidance and light, and conformation of the law that had come before him: a guidance and an admonition to these who fear Allah.”*⁶

THE SAME VERSE HAS BEEN TRANSLATED BY DR. TAHIR-UL-QADRI

“And following in the footsteps of these (Messengers) We sent ʿĪsā, the son of Maryam (Jesus, the son of Mary) confirming the Book (the Torah) revealed before him. And We gave him the Injīl (the Gospel) which contained guidance and light, and (the Injīl [the Gospel] too) confirmed the (Book) Torah that preceded it. And it was (an absolute) guidance and admonition for the Godfearing.”⁷

The words *to follow them* and *in his possession* are not written in any reliable translation. Jesus was sent by Allah Almighty only for the people of a specific area and era. He was not a Prophet of all the times and for all the people. As Jesus said I have only towards the lost sheep of Israel.⁸ By using the words *in his possession* the author actually, wants to claim that Old Testament was present in written form at the time of Jesus. This is an erupted assumption which has no concern with the verse. This is totally against the reality according to the categorical verses of the

⁵ Pickthall, Marmaduke, The Meanings of the Glorious Qur'an, (Quranic Translation), Quran Majeed Printing Complex, Lahore, 2011, p. 127.

⁶ Abdullah Yusuf Ali, The Meaning of the Holy Qur'an, (Quranic Translation), Amanat Publications, Arab 2008, p. 299.

⁷ Tahir-ul-Qadri, Dr., The Glorious Qur'an, (Quranic Translation), Minhaj-ul-Quran Publishers, Lahore, 2012, p. 174

⁸ The Bible, Mathew 15:24.

Qur'ān⁹ and it can be verified from the verses of the Bible and the History of compilation of the Bible.

In the same manner he has written incomplete translation of Sura al-Imrān verse 3-4 in following way:

“He sent down the Book upon thee in truth, confirming what was before it, and He sent down the Torah and the Gospel (Injīl) a foretime, as a guidance to mankind.”¹⁰

PICKTHALL TRANSLATES THE SAME VERSE IN THESE WORDS;

“He hath revealed unto thee (Muhmmad) the scripture with Truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. Aforetime, for a guidance to mankind and hath revealed the Criterion (of right and wrong). Lo! Those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, able to requite (the wrong).”¹¹

‘ABDULLAH YūsUF ‘ALĪ TRANSLATES IT WITH THE WORDS;

“It is He, Who sent down to thee (step by step) in truth, the Book, confirming what went before it; and He sent down the Law of Moses and Gospel of Jesus before this, as a guide to mankind, and He sent down the Criterion(of Judgement between right and wrong). Then those who reject the faith in the signs of Allah Almighty will suffer the severest penalty, and Allah is Exalted in Might Lord of Retribution.”¹²

⁹ al-Qur'an, 5:77

¹⁰ Duncan Peter, Dr., Holy Injil Luke A New Translation p. 10.

¹¹ Pickthall, Marmaduke, The Meanings of the Glorious Qur'an, p. 55.

¹² Abdullah Yusuf Ali, The Meaning of the Holy Qur'an, p. 139.

THE SAME VERSE HAS BEEN TRANSLATED BY DR. TAHIR-UL-QADRI

“(O Beloved!) He is the One Who has revealed to you (this) Book with truth. (It) confirms (all those Books) that were revealed before it. And He is the One Who has revealed the Torah and the Injil (the Gospel). (As the Books were revealed) before this to guide the people, He has (now, in like manner,) revealed (the Qur’ān,) the criterion to distinguish right from wrong. Verily, those who deny Allah’s Revelations, for them is rigorous punishment. And Allah is Almighty, the Lord of Retribution.”¹³

INCOMPLETE TRANSLATION

The author has clearly mentioned that he is taking verse 3 and 4 and he has not mentioned that he is not taking the complete translation. He has deliberately taken only first four words of the 4th verses. This was the practice of Jews and Christians to conceal the truth and lead astray the innocent people. This trait of people of book is also mentioned in the Qur’ān that they concealed the truth.¹⁴ The author has done that because in the later part of the verse Inimitability of the Qur’ān has been mentioned and Allah has declared the Qur’ān a Criterion of truth till the Day of Judgment, that clearly means the Qur’ān is the final and complete guidance for the whole mankind till the Day of Judgment. After the Qur’ān there is no need of any Divine Revelation because it is the last and final revealed book of Allah Almighty for mankind.

In the same manner the translation of verse 68 of sūra al-Maida is not complete translation. It can be evidently seen in the following passage when we compare the translation of the author with the translation of Muslim Scholars.

¹³ Tahir-ul-Qadri, Dr., The Glorious Qur’an, p. 75

¹⁴ al-Qur’an, 2:146

“Say “O People of the Book! You stand on naught till you observe the Torah and the Gospel (Injīl) and that which has been sent down unto you from your Lord.”¹⁵

PICKTHALL TRANSLATES THE SAME VERSE IN THESE WORDS;

“Say O people of the scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord is certain to increase the contumacy and disbelief of any of them but grieve not for the disbelieving folk.”¹⁶

WHEREAS ‘ABDULLAH YūsUF ‘ALī TRANSLATES IT WITH THE WORDS;

“Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.”¹⁷

THE SAME VERSE HAS BEEN TRANSLATED BY DR. TAHIR-UL-QADRI

“Say: ‘O People of the Book, you are nowhere (on the path of *Dīn* [Religion]) until you establish (the system by enforcing) the Torah and the Injīl (the Gospel) and whatever has been sent down to you from your Lord. And, (O Beloved,) the Book which has been sent down to you from your Lord will certainly provoke rebellion and disbelief amongst most of

¹⁵ Duncan Peter, Dr., Holy Injil Luke A New Translation, p. 11.

¹⁶ Pickthall, Marmaduke, The Meanings of the Glorious Qur’an, p. 132.

¹⁷ Abdullah Yusuf Ali, The Meaning of the Holy Qur’an, p. 308.

them (because of jealousy). So do not grieve over (the state of affairs of) the disbelievers.”¹⁸

So, again the biased attitude of author is explicitly proved. The author has not translated the verse completely. This translation is also incomplete translation to create misguidance in the minds of common reader. It is distortion of the meaning of the verse. In this verse Allah Almighty has clearly stated that whoever, do not believes in the authenticity and validity of the last revealed book the Qur’ān can never be successful in the sight of Allah.

MISCONCEPTION OF THE AUTHOR

The author has quoted these verses with his own will to demonstrate that the Bible is also a revealed Book. Muslims should also admit the status of the Bible and should respect the teachings of the Bible.

It is a unanimous creed of the Muslims and Christians that the Bible is a revealed Book. It was revealed on ʿĪsā e. It is among the fundamental believes of Muslims to have faith in all the revealed books. It is not at all the point of conflict among Muslims.

The point is that the Torah OT and Injīl NT which were revealed on Mūsī e and ʿĪsā e are not available in their original form. The author claims that this is the same Bible which was revealed on ʿĪsā e and Muslims should give the present Bible same status. The author draws conclusions from the Qur’ānic text that the Injīl is a revealed book and is currently present in its original form as it was revealed to Jesus. He mentioned his claim in the following words:

“According to the Qur’ān, the Injīl was available at the beginning of the Islamic era (early 7th century AD) was the original Bible and obeyed as a Book from Allah.¹⁹ So, on the basis of the Qur’ānic teachings, the Injīl was not corrupted before the Islamic era”.²⁰

The fact is contrary to his claim. All of the scriptures that were revealed from Allah Almighty are not present in their original languages, their authenticity, genuineness and legitimacy are not confirmed. It is also admitted by various Christian Scholars and also explicitly mentioned in the Qur’ān that these scriptures and the Divine commandments were distorted and corrupted. It is the fact which is clearly stated several times in the Qur’ān.

It is mentioned in sūra al-Baqara.

¹⁸ Tahir-ul-Qadri, Dr., The Glorious Qur’an, 181

¹⁹ Duncan Peter, Dr., Holy Injīl Luke A New Translation, p. 10

²⁰ Duncan Peter, Dr., Holy Injīl Luke A New Translation, p. 11

“(O Muslims!) Do you expect that they (the Jews) will believe in you, whereas amongst them were people of a group who heard the Word of Allah (Tawrat [the Torah]), then altered it (themselves) after understanding it, although they knew well (what the truth was and what they were doing)?²¹

So, a serious disaster awaits those who write the Book with their own hands, then say: ‘This is from Allah,’ just to earn a paltry price for that. So they will face destruction (owing to the Book) that their hands have written and (for the compensation) that they are earning.”²²

In *sūra al-‘Imrān* it is mentioned that,
(People of Book) And they fabricate a lie against Allah and they know it themselves (as well).²³

“And there is indeed another section of them who, whilst reciting the Book, twist their tongues so that you may take their inverted expression as (part of) the Book, whereas it is not from the Book. And they say: ‘It is (all) from Allah,’ while it is not (at all) from Allah. They invent a lie against Allah and they know (it) themselves as well.”²⁴

It can also be seen in *sūra al-Mā’ida* that Allah has cursed the People of the book because they alter and conceal the truth.

“Then We laid Our curse on them because of their breach of promise (i.e., they were deprived of Our mercy), and We made their hearts callous (i.e., they were deprived of guidance and susceptibility. So,) they change the Words (of Allah’s Book) from their (right) places, and have forgotten a (major) portion of that (guidance) which they were urged upon. And you will

²¹ Tahir-ul-Qadri, Dr., The Glorious Qur’an, p. 16

²² Ibid, p. 17

²³ Ibid, p. 89

²⁴ Ibid, p. 90

continue being informed about one or the other of their treachery, except a few of them (who have embraced faith). So pardon them and forbear. Indeed, Allah loves the benefactors.”²⁵

It is stated at another place:

“O People of the Book! Indeed, there has come to you Our Messenger who (clearly) unfolds to you many such things from the Book as you have been concealing and who overlooks many of (your) wrongs (too). There has indeed come to you a light from Allah (i.e., Muhammad a) and an Enlightening Book (i.e., the Holy Qur’ān).”²⁶

The Qur’ān has mentioned this fact several times that the People of the book has altered the commandments of Allah and even they fabricate verses. So the concept stated by the author is on the whole is an erroneous and fallacious concept.

AUTHENTICITY OF THE BIBLE ACCORDING TO CHRISTIAN SCHOLARS

It is an established fact that the Bible we have now a days is not original. Before mentioning the views of the author and other non-Muslim scholars regarding the authenticity of the Bible. First we Judge the authenticity of the Bible on a criteria. Dr. Tahir-ul-Qadri has mentioned a criterion on the basis of which the sanctity of any revealed Book is critically evaluated. This criteria is comprises of 3 elements.

GENUINENESS

The 1st thing that should be examined is that the present complexion and state of the book is exactly the same as given and preached by the Founder of the religion. Had the founder of the religion himself given the book or he had

²⁵ Ibid, pp. 164-165

²⁶ Ibid, p. 165

compiled it in his custody? Is the language of the book same? These points should be verified.²⁷

AUTHENTICITY:

It should be checked that any modification or alteration has been made in the book or not? The main point which should be noticed is that either there are any contradiction, conflicts and errors in the text of the book?

INTEGRITY:

It should be verified that either any external content is included in the book by any follower of the book after the demise of the Founder of the book. And it should also be checked that either any internal material is excluded by the followers of the book after centuries has been passed.²⁸

So the authenticity and credibility of any revealed book including the Qur'ān can be determined on the basis of these parameters. These parameters are neutral and any follower of religion can verify the authenticity of any Religious Book. Now the view point of Christian scholars on the authenticity of the Bible will be observed. First of all the view point of author regarding the legitimacy of the Bible will be observed.

AUTHOR'S VIEWS ABOUT THE COMPILATION OF THE BIBLE:

Duncan Peter also admits that the Bible is not purely the word of God. He says in appendix A;

- The Injil is, in fact, both a divine and a human book.²⁹
- This book is called 'Luke' after its human author.³⁰
- However, other parts of the Scriptures are clearly human writings, such as Injil.³¹
- Hazrat Luke does the work of Historian.³²

²⁷ Tahir-ul-Qadri, Dr., Islam and Christianity, Minhaj-ul-Quran Publications, Lahore, 2004, p. 64.

²⁸ Ibid, p. 65.

²⁹ Duncan Peter, Dr., Holy Injil Luke A New Translation, p. 247.

³⁰ Ibid p. 247.

³¹ Ibid, p. 248.

- Hazrat Luke has an idea ‘it seemed good also to me’. He decides to set down his research in writing.³³
- He selects and arrange his material.³⁴

It can be seen that in these writings there is nowhere written that the Luke has any instruction from God. He has collected and then arranged material on its own. So it is wrong to say that this is a Book of God.

LANGUAGE OF THE BIBLE:

The language of the Bible is never confirmed. Duncan Peter says that “The original language of the written Injil is thus Greek”.³⁵ The historians holds a different view point. In the Cambridge History of the Bible, it is mentioned that Bible was not written in the era of Jesus neither he ordered to compile Bible in his earthly life time. Towards the beginning of the Christian era, Aramaic was divided into two main branches or dialects, West and East Aramaic. Jewish Palestinian Aramaic was spoken and written in Palestine in the time of Christ and during the first centuries of the Christian era.³⁶ It is impossible to comprehend or characterize within a single formula the complex nature of the language of the NT.³⁷ The biblical scripts were rendered in 4 languages; Early Hebrew, Square Hebrew, Greek and Latin.³⁸

It can be clearly seen that the Bible was never compiled in the Aramaic the original language of Jesus. It was written in Hebrew and was given the name of the Bible. It was never written that it is a translation. In present days no Hebrew and Greek manuscript is present only full English Bible is available. The bible was 1st written in 1525-1611 on the demand of people and it was not given title of translation rather original bible.³⁹ So originally it is not Bible it is the translations of the different manuscripts.

³² Ibid, p. 252.

³³ Ibid, p. 252.

³⁴ Ibid, p. 252.

³⁵ Ibid, p. 253.

³⁶ P.R Ackroyd and C.FEvans (eds.), The Cambridge History of the Bible from the Beginnings to Jerome, Cambridge University Press, 1975, vol. 1, p. 3.

³⁷ Ibid, p. 11

³⁸ Ibid, p. 3.

³⁹ Ibid, v. 3, p, 141

AUTHENTICITY OF THE BIBLE:

The author again and again claims that the Bible which is present in English language is the original Bible that was revealed on Jesus. Many Christian scholars disagree with this point of view. They agree that we do not have the genuine Bible. The Bible is full of mistakes and distortions. Even it is written in the Bible that this Book is a drama and when you read it consider it as a drama.⁴⁰ The view point of some scholars are mentioned as follows:

DR. GRAHAM SCROGGIE:

Dr. Graham Scroggie of the Mody Bible Institute Chicago, one of the most prestigious Christian Evangelical Mission in the world, answering the question...

Yes, the Bible is not a revealed book it was compiled by the humans. These books have been passed through the minds of the men, are written in the language of the men, and bear in their style the characteristic of man.⁴¹

KNENNTH CRAGG:

Not so the New Testament... There is a condensation and editing, there is a choice, reproduction and witness. The Gospels have come through the mind of Church behind the authors.⁴²

CAMBRIDGE HISTORY OF THE BIBLE:

The history of the development of the NT Canon is the history of the process by which books written for the most part for other purposes and from other motives come to be given this unique status...⁴³

This study has of necessity become one largely of internal criticism of the NT documents themselves, because such external evidence on matter of origin, authorship, sources and date as has come down from second and succeeding centuries is very meagre, and, when itself subjected to critical examination, turns out to be of dubious value, if not worthless.⁴⁴

40 Bible, The New International Version, Preface, iv

41 Dr. Graham Scroggie, *Is the Bible the word of God?*, The Sunday School Times Company, Philadelphia, 1922 p. 15

42 Kenneth Cragg: *The call of the Minaret*, Oxford University Press, New York, 1956, p. 277.

43 P.R Ackroyd and C.FEvans (eds.), *The Cambridge History of the Bible*, v. 1, p. 234

44 *Ibid*, p. 235

According to a report there are 50, 000 errors in the Bible. Jehovah's Witnesses frequently claim that the Bible contains "50,000 errors". The claim by Jehovah's Witnesses of 50,000 mistakes in the Bible can be traced back to their magazine Awake! (8 September 1957).⁴⁵

John Mill in the Encyclopedia of Americana estimated that there are 30,000 variations in the New Testament.⁴⁶

FRED GLADSTONE BRATTON:

There are many who will question the inspiration of the Bible, because it clearly contains factual errors, unscientific ideas of the universe and unknown ideas of God and man.⁴⁷

The 20th century Christian takes the New Testament for granted. It is hard to realize that there was a time when Christians had no New Testament and a still longer time when they had one but did not know what books were or should be in it. The books that are included in the Bible were developed with passage of time and for long time we have no written Bible.⁴⁸

CONCLUSIONS:

The Injil was revealed on 'Īsā e but it was not compiled in era. With the passage of time the Bible was rendered by the followers 'Īsā e and the content was included in it by several people. So, no one have original Bible now. Bible was not revealed for all the humanity but it was only revealed for the people of that era. Muhammad a is the Last Messenger and the Qur'ān is the Last Revealed Book for the guidance of the whole Mankind till the Day of Judgment. It is the only Book which is available in its Original form and no alterations have been fabricated in it. There is no way to seek the guidance and pleasure of Allah Almighty other than to believe and act according to the Qur'ān. So every human being should believe in the teachings of the Qur'ān to become successful in both worlds.

45 http://www.biblecourses.com/English/en_lessons/en_201202_06.pdf

46 Encyclopedia Americana International Edition, v. 3 p, 646.

47 Fred Gladstone Bratton, History of the Bible, Beacon Hill Press, Boston, 1959, p. 1

48 Ibid, p. 3.

The Panoptical View of Bulleh's Punjab through His Verse

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ABSTRACT

Bulleh Shah, a prolific poet of the Punjab, is a Sufi, a moralist, a passionate disciple and a protagonist who has responded his times in the most spontaneous way in his poetry. This paper shall look into Punjab of his times through his poetry. It contains the answer to the inquiry that what are the things that made him speak against the unruly conditions of his age, and the answer is most likely, his surroundings of that times. To understand his poetry on a larger level a rendering of Bulleh's Poetry in English by Taufiq Rafat (2014) has been taken into consideration. The Punjab of his times was not steady and the people were tyrannized by the tyrants of the times, be it the Muslim or the Hindu rulers, or the religious dogmatic scholars. Whether it was sectarianism or was it genocide, all were witnessed and spoken by Bulleh.

Key words: Bulleh Shah, Poetry, Punjab, Religious Dogmatism, Taufiq Rafat.

Introduction

Sufi poetry is an oral culture that transcended from one to another. Qavvali and Sufi songs are the courses through which poetry is transcended and replicated from the singer to the listener. This singing leaves deep impact on the audience. Some may like to dance on the rhythmic patterns of the Sufi poetry. Bulleh Shah lived from roughly 1680 to 1758 and produced poetry embedded in Punjabi thought and dialect. Many critics term him as seventeenth century poet; however he spent the most of the year of eighteenth century so he will be considered 18th century poet in this work. A large portion of a time of isolation on the Indian and Pakistani sides of Punjab has not possessed the capacity to expel his poetic genius and colloquial rhythm and still his raga flows on the both sides of the post divided sub-continent. Though the lingo-social advancements on the Indian and Pakistan parts has brought about the odd circumstance

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for Punjabi authors but his poetry has the capacity to organize Indo-Pak Punjabi people in a free and regular terrain (Puri and Shah, Bulleh Shah in Punjabi Poetic Tradition).

In reality he is one of the best Sufis of the world and his idea measures up to that of Jalal-ud-Din Rumi and of course Shams Tabriz. As an artist he is different from the other Sufi artists of the Panjab because he speaks about real and living devout nature of Punjabi character which is more sensible than merely passionate as shown by many of the other Sufi poets of the same region. This study primarily deals with the resistance that Sufis like him produce as a mode of reacting against the oddly existing norms of his times. Punjabi language was the language of folks so he contributed a great deal to make people aware of the irregularities of his times that brought him to produce poetry of the laymen and for the laymen.

To understand the poetry and times of Bulleh Shah it is necessary to go through his lifespan quickly. He was specifically put under strict Islamic hold as was born in a Sayyed family residing at Pandoki village of Kasur near Lahore, in the year A.D. 1680. Some historians write about his birth at Uch Gillanian near Bhahawalpur districts; however, spent most of the years of his age including the troubled and unsatisfactory time in Kasur. It also includes the period of Emperor Aurangzeb's reign of turbulent (Karishna). He describes that time thus:

Nor aunt nor uncle receives respect

Children shun the path where parents stroll (66).

Many of the critics propound that Bulleh Shah has the influence of Bhakti ideas as well; however, this is not strange in it as Sufism in Islam and Bhakti that developed in 7th century India, in Hinduism work for the priority and supremacy of humanity while neglecting all political agendas and religious sectarianism. Since these two traditions prevailed in pre-divided subcontinent left deep impression on each other. Likewise the saints of both ideologies had great appeal for laymen; however, unlike clergymen and Christian saints they were kept away from the role of powers. Thus both speak for the subalterns and the underprivileged resultantly producing the positive impact of the power implemented on them in form of quality poetry and useful sermons.

The Punjab of Bulleh's Time

This had been noteworthy that the political hegemonic powers had always molded and misused religion according to their needs. It was the Sufis who not only responded the situation differently but stood against all the tyrannical practices prevalent in the society. Religion became a tool to mask the political gains; that favored the running tide and stood beside the political agendas succeeded and those who rebelled against the atrocities were put under political and pseudo religious pressure. The religion had been used as a shield to protect the exploitations by many of the fake religious bandits, but Bulleh had rightly highlighted these fake religious and scholastic associations of his times.

Such learning fools elevates
And some fresh bother creates,
Is used to con illiterates,
Make vows with false intent (Rafat 118).

As Ram Punyani in his article published in daily Dawn writes, "In contemporary times, religion and religious identity is being used as political agenda". Bulleh Shah like other Sufi poets opposed and adopted an unshakeable stance. Whether it is political anarchy or religious dogmatism; family resistance or social intolerance, he resisted and his resistance was his reaction. The Qavvals say that he was raised and taught on entirely Muhammadan lines, just like the accustomed Sayyad family was, back then. He was a non-conformist from the very beginning and his teachers in Kasur Hazrat Ghulam Murtaza and Muhiyuddin guided him well and groomed in Persian and Arabic. Bulleh had a natural tendency of seeking spirituality and his thirst brought him to Lahore looking for an instructor to relinquish his spiritual aghast finally becoming disciple of Arain Inayat Shah Qadri.

It has been specified over that the Punjabi Sufis in their pieces utilized, aside from a couple of specialized terms and words concerning tasawwuf acquired from Arabic and Persian, the vocabulary and terms of neighborhood exchanges and cabin enterprises, in the Punjab as somewhere else the towns and towns were self-supporting units. All the necessities of life in those circumstances were created by the individuals themselves. The

Sufi verse which was breast fed in the towns what's more, towns in this manner bore solid impressions of its environment. The most vital industry of the Punjab, which prospered pretty much in each town and city, was the cotton business. Bulleh Shah has frequently used the image of cotton, cloth and tools to spin the wool or cotton. As in one of his Kafi he says

Stop the spinning wheel, girl.

Gather the cloth, take off the reel, girl (122).

Sufism or Tasawwuf is an expression of Arabic origin, tasawwuf is the name given to the otherworldly custom of Islam, or Islamic enchantment. It is for the most part thought to be a standard designation of true Sufism in oriental and non-Western dialects. In general, a person who moves toward becoming Sufism or turns into a 'searcher of awesome truth' is depicted as a Sufi or a start. William Stoddart as quoted in Sufism in History and its relationship with Power, makes an imperative mark that just Sufi in Arabic is the title awarded just like the Sanskrit's word yogi, to the one who has accomplished the place amongst them, but it is and can be connected by expansion to those who are still only going towards it. So a Sufi does not need to be essentially a capable; any individual focused on navigating the profound directions may likewise be named as a Sufi (Anjum 224).

Bulleh came to trust that it is feasible to set up a direct connection with God. His everlasting longing of the human soul to have enlightenment of Divine Reality; however his Sufism was most likely Quranic to begin with. In any case, the Shariah has importance as long as duality perseveres. The moment it vanishes, one is freed from all bonds. This is precisely what appears to have occurred with Bulleh Shah. He qualified himself to the ways of God that is translated in Arabic as 'Tariqat'. This ends up at the freedom of the soul of Bulleh. He turned into a piece of the Divinity believing in pantheistic thought that is, Allah is everywhere and is in everything. In his poetry, he calls himself bride and Allah, a beloved, a groom and sometimes a husband. As rendered by Rafat

Now the last rites are ended, and

the bright room
is empty of guests. No one there
but the bride and groom (212).

Producing such kind of statements was neither safe nor admiring in that time but Bulleh persisted with his fearless nature against all the tyranny and misbehave of the time. Before the Sufi set transported to India, it had crossed numerous scaffolds. The Saint convention of the Bhakti Movement was yet another impact which it guzzled and brought forth a particular assortment of Sufism. It is established in the Punjabi soil. The ghost of religious bias has dependably been the issue all through the historical backdrop of humankind however these are 'Bulleh Shahs' of various ages that have remained against it and rejected the brutality for the sake of religion. Today, as the area has fallen into ghastly uproar of fundamentalism, religious dogmatism and conventionality, there's most extreme need of recovery of the indigenous culture and customs that are set apart with the message of peace and worth of mankind (Bulleh Shah: A voice against religious bigotry, n.p).

The way Sufis' tombs rose as a position of journey recommends that the preacher target of the Islamic spiritualists was planned primarily for transformation and to set up the Perso-Arabian social mastery in South Asia. Despite the fact that the Sufi holy people got persuaded with non-Islamic perspective on transcendentalism in course of their communication with non-Muslim holy saint, but they didn't enable their devotees to support it in the straight to make it a part of Islamic religious philosophy. Sufi holy people ordinarily saw as image of secularism, but they never constrained Jejiya (Tax forced on non-adherents) imposed on Hindus in Islamic India (Sufism in India: Its origin, history and politics, Upadhyay).

With the penetration of intermediaries and intruders of various nationalities, Arabs, Turks and the Afghans, Sufism was conveyed to Sindh (now in Pakistan). In any case, those Sufi journalists like Bulleh Shah and Shah Abdul Latif, who bolstered empathetic, impartial, liberal considered serving the wonderful way and spreading the conviction

arrangement of reverence, moderation, illumination and getting merged in the glorious source got the psyche of the masses.

That sits on the lips, but has no place in heart,
And yet expected to be granted bliss (140).

Bulleh was a poet of the people and chose the language of the people to describe their misery and apprehension that well define that age. He says:

O ruthless ones, the trap you set for others,
is set for you. Be sure it will not miss (140).

Mysticism is actually a mission of esteemed religious appeal of any confidence, which hates discord and scuffle in any structure. They additionally guided the State in political undertakings with their experience of customary cooperation with common masses. The Sufis are known as Islamic mystics and the Muslims generally see them as mediators amongst God and people. In the Subcontinent, the Sufis made untiring, magnanimous and perpetual battle for the spread of Islam. They committed their lives and surrendered their homes to champion the reason for Islam inexplicably. Neither did they fall back on arms nor to swords for this. It was their warmth, sensitivity, organization and boundless donor activities that won the hearts of individuals.

The Islam's spread begets from the intrusion of Muhammad Bin Qasim (AD. 695-AD.715), a historical legend who served greatly for enlargement of Islam in the Subcontinent, yet foundations of Sufism can be followed to the time when the main Sufi, Muhammad Alfi, went to the Subcontinent. After the Muslim triumph of northern India, the Sufis started to fill the nation. The Islam proclaimed by the sword and by forceful ulama and qazis who couldn't inspire the Hindus. They detested this ideology, but Sufis like Bulleh Shah's way of persuasion was terror free. All the eager changes were undoubtedly the consequence of Sufi lecturing.

In any case, with the progression of time, numerous Sufis advanced here after the intrusions of Muslim defenders. Sufism flourished and turned into a proper institution in the twelfth and thirteenth century. The two extraordinary Sufis who set the stone of success were Shaikh Abdul Qadir Jilani and Hazrat Shahabuddin Suharawardy. Four

branches of Sufism, in particular Qadriya, Suharawardya, Chishtiya, and Naqshahbandya were presented in the Subcontinent by Syed Bandqi Mohammad Ghosh, Shaikh Bahawaldin Zakariya, Khwaja Moinuddin Chishti, and Khwaja Mohammad Baqi Billah separately and respectively (Bhutto, 2006).

There is a set up myth that the Sufis took after the Muslim warriors. Dr. Masood Bhutto writes in "Sufis and the spread of Islam" that the well-known Qadriya system entered India through Sindh in AD1482. Bulleh Shah followed the same Sufi order. Sakhi Sultan also known as (Mangopir), Hazrat Shah Abdul Latif Bhittai, Sachal Sarmast and Qalandar Lal Shahbaz were holy people of high stature in Sindh and are great names of the same Sufi tradition. It is said that prevailing tribes of the Punjab acknowledged Islam because of the Sufis.

The Sufis were well-perused, generally traveled a lot and spiritual pioneers of the masses. They succeeded in their central goal since they had both the quality of character and the strength of conviction, and were benevolent and dedicated to their cause. Their development made advances in the Subcontinent and it became effective and fruitful for various reasons.

Firstly, before they began preaching, they set honorable and splendid examples through their conduct and direct contact with masses. Secondly, Islam presented by them was basic, commonplace and adaptable route, as opposed to the ulemas who laid much accentuation on the unbending nature of guidelines. Thirdly, they emphasized Allah's definiteness and lenient way to get an affection of Go. They were against concealments and social shades of malice, sentencing the utilization of power to work freely. At that point their khanqahs, were constantly open for everybody, and those with cash needed to give liberally to the poor. Individuals rushed every once in a while to the Sufis for comfort and solace (Bhutto, "Sufis and the spread of Islam").

He is viewed as a supporter of human rights since he instructs the lesson of respect of humanity. He takes a stab at the respect and respect of people. He, through his verse, makes man mindful of this reality and encourages him not to prod (abuse) the individuals who are powerless, not to kill one's siblings in desire of royal position and

property. None can sniff an aroma similar to sectarianism in his verse. An incident as mentioned in “The Religious Tolerance in the Teachings of Baba Bullah Shah and Khawaja Ghulam Fareed” as once Muslims assassinated a Sikh, to avenge the murders of Muslims, while he was going by a Muslim domain. Baba Bulleh Shah indicated incredible response over this episode and openly condemned the contemporary ministers. He was of the supposition that the answer of viciousness ought not to be brutality. He says in regards to the lessons of religious resistance and peacefulness (Khokhar et al 54).

Since there are many dialects of Punjabi and many have been mingled so badly that they lost its true shape. Many even have struggled so much so that they have entirely altered the true essence of the thought of the poets and writers in maintaining their originality. Punjabi is typically isolated into six primary dialects, which obviously have their minor varieties and admixtures. There is, to start with, the Doabi, talked for the most part in and around Jullundur, in the region by and large between the Beas and the Sutlej streams. Also, there is Malwai. This is talked in Ludhiana and its environs. Thirdly, there is the Majhi, talked in focal Punjab, in the Amritsar-Lahore-Faisalabad (once in the past Lyallpur) range by and large. Fourthly, Saraiki fixated on Multan and talked with optional alterations in the quadrilateral framed by Jhang, Mianwali, Bahawalpur and Mithankot. Fifthly, Potthohari, fixated on Rawalpindi and talked by and large in the zone including Jehlum, Attok, the Hazara locale in NWFP, and the Mirpur and Muzaffarabad areas in Jammu and Kashmir. The 6th dialect is a type of Dogri, talked in the zone past Sialkot and neighboring on Jammu and western Himachal Pradesh.

Spiritualist writers in the Punjab have utilized words and expressions openly from each one of these dialects, to fill the needs of exact correspondence in verse and talk. From the age of Bulleh Shah and Waris Shah an unmistakable artistic Punjabi expression appears to have developed which today is portrayed as Maanjhi, that is focal or standard Punjabi. The work of Bulleh Shah and other Punjabi spiritualist writers bears this out abundantly.

Bulleh was much aware of the social evils prevailing in the society, one of which was the evil of lavish dower. Though he resisted against all evils despite of being a man in such a stereotypical society he not only understood the pain of the parents who sent off their girls to the houses of their in-laws after marriages but also writes while putting himself into their shoe as well.

If dowry-less you leave

How can you hope to please?

Your spouse will grumble and grieve.

Take heed from one who knows the deal, girl (Rafat 122).

The era of Bullah shah is 17th and 18th century the time when Hindustan was in political fall. Bulleh Shah raised his voice against the tyrants of Nadir Shah Irani and Ahmad Shah Abdali who attacked Dehli in 1740-50. In the middle of 18th century the governor of Punjab government was so weak that he could not have any income from landlords of that time for the government use. Probably that was the time when plunderers about every inch of Punjab without any exception Bullah had said:

This hell is nethermost hell.

Come see me once in a while (Rafat 130).

The rajas had divided Punjab into two parts eastern Punjab and central Punjab and they would take every penny from the landlords but keeping enough with them so that they could have crop in the next season as well. The process continued till the arrival of Ranjeet Singh. He took most of the part of Punjab with his arrival Punjab saw a new social harmony that continued till the death of Ranjeet Singh in 1838. Bulleh had long ago dead, the pace time Bulleh had lived was time of Jahangir. But even that time was not altogether favorable.

On the other side, the Ullehahs had over shadowed and controlled the illiterate people i.e farmers, carpenters, and laborers so perfectly that they meticulously occupied their domestic lives as well. They had taken away their wives and children. On the contrary, Bulleh Shah favors these down trodden people and the sufferers who not only serve the elites but also get victimized for no big reason. Bulleh's poetry worked as a

counter to the recurrent discourses of power of that time and became the voice of the silent and the out-casted people. He compares the hypocysy of the literate and concludes that the illiteracy is better if knowledge makes someone hypocrite like those pseudo religious scholars, about this Bulleh said

Mullahs mug their way to power,
And now are judge and juror;
And avarice grown by the hour,
And straight to the hell you wend.

His poetry like the poems of Shah Hussain had created fear and guilt in the heart of heartless rulers. Bulleh shah was a great socialist. His poetry has been adulterated because the people had sung and interpreted it accordingly. Another action to which Bulleh Shah reacted was the political influence to ban the music from the society. The period of his birth was an era of Aurangzeb, who had put stop to music and poetry. The long rule of the last Great Mughal head, Aurangzeb (1658-1707), is profoundly disputable in Indian history. Being a customary Muslim, Aurangzeb is scandalous for his narrow-minded and harsh political and social strategies. At the point when Aurangzeb banned the music proclaiming it as haram in Islam—Bulleh Shah, taking after directions from his mentor, insubordinately went from town to town in Punjab, singing and dancing to his Kafis.

After Aurangzeb died, Bulleh Shah was 27 years old in 1707. This was the period when a son of Aurangzeb Muhammad Shah ruled for 29 years. Muhamad Shah's representative in Lahore in 1721 Abdul Samad Khan , satisfied valiantly with the raiding Sikhs and kept them under control. He needed to battle to the Pathan insubordination in Kasur which raised incredible hardship on the general population who were over and again required to hack up expenses to fund the internal armed forces. Hussein Khan, the Pathak ruler, won two or three battels against the Afghan officers sent against him yet in the long run missed out to new fortifications. Bulleh Shah has describes the situation thus In topsy-turvy world I saw the truth unroll

Crows peck at scarecrows, pigeons fell the hawk,

And asses have assumed the horse's role (Rafat 66).

Nadir Shah intruded and spread in Lahore in 1738. Raiding Sikhs groups shaped themselves into burglar baronies and forced their own arrangement of extortion on the Punjab agriculturist. Zakaria Khan's child it was he who sanctioned the general slaughter of Sikhs at Shaheed Ganj in Lahore in 1746 and interminably resistance started under Guru Govind Singh. One year from now Lahore representative, dreading interest against his principle in Delhi, welcomed the Afghan ruler Ahmad Shah Abdali to India however himself traveled to Delhi upon his entry to the gateways of Lahore.

Confronted with such an exceptional circumstance where human presence develops as its refutation and life shows up as a welcome to death, he is gone up against with the lasting inquiry of what to look like at human predetermination. In his journey to find what is essentially amiss with people, he utilizes a hazardously innovative instrument: question. He begins questioning all that is given: sorted out religion, politico-financial organizations, societal standards and the pervasive good values. Subsequently, the subject of human personality with all its different shades gets to be one of the intermittent topics of his idyllic investigation. Society dependably confronts an existential emergency when solitary personality is held up as a device of arranging man who by the very way of life is a result of various associating strands.

In any case, Bulleh Shah lived in irregular times when recorded powers made a circumstance where character lost every one of its implications whether it was of solitary or plural nature. It mattered little whether you were a Hindu, a Muslim or a Sikh. Inner strife created by the ascent of the neighborhood strengths stifled long by the Mughal control and general disorder unleashed by Nadir Shah's intrusion rubbed off the lacquer of the considerable number of things which appeared to have a bit of sacredness.

His verse is not to divert the mass but to awake them, yet a large number of individuals know him today as the main Punjabi writer and get them delighted with his observances and the expressive quality that he utilizes in his verse. Although, numerous faultfinders have brought up issues on the validation of his verse, in any case, a lot of his verse has been spared with an almost no alteration in the rank. The general population

who attempted to protect his verse has tried that the pith of its verse and particular style of the artist ought not to be bargained. In spite of the fact that his verse is in Punjabi dialect, nonetheless, his work has been the one that has been genuinely considered and deciphered into different dialects.

The picaresque drawn by Bulleh Shah in his verse cannot be seen in any book of history of the time. The reader feels to take a panoptical view of everything happened many centuries ago. This is the reason that the poetry of Shah is still alive and read across globe for it doesn't have only the rhythm that dwells in the hearts of the reader or listener but the truthfulness also gives a sour taste of the brutal history.

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