

Purposes of Urdu translators of the meanings of Holy Qur'an (special study)

*Dr Muhammad Saleem

Abstract:

The article entitled above is a comprehensive study of Qur'anic sciences regarding targets & purposes of the translators of the meanings of Holy Qur'an. There are more than 400 translations of the meanings of Holy Qur'an in Urdu. Muslims, Non-Muslims and some organizations have been made translations of the meanings of Holy Qur'an to get various purposes. It is observed that all Urdu translators 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. Some optimistically believe that they intend to do a service whereas others pessimistically hold that they treacherously seek to further their rule. Some of them have been observed to be against Islam, starting their activities with spite, but after perceiving the truths of Islam and the miracle and greatness of the Holy Qur'an, they submitted to Islam, embracing it with pure hearts. Some translators made their translations of the meanings of Holy Qur'an to serve Allah and some of them have done their translation to earn only. All these translations vary from one another due to style, trend, type, method and style. Some Urdu translations have been made to fulfill the lingual requirements. Some translations have been made by the Muslim scholars to reduce the influence of Urdu translations of the meanings of Holy Qur'an by Non-Muslims. The article deals with the various purposes of the translators of the meanings of Holy Qur'an.

Keywords: Al-Quran, Translation, Islam, Non -Muslim, Dehlve, purposes, Arabian, complete, companion, understanding, language.

Introduction:

The Holy Qur'an is a most readable Book all over the world .It is the basic source of Islamic sciences. There is no way for any Muslim to follow its teachings understanding it in his own language. Understanding of the Holy Qur'an had become very difficult for non-Arabian Muslims from the early period of Islam. It is noted that the Muslim Scholars were not in the favor of translation of the

* Assistant professor Department of Arabic G C University Faisalabad.

Imprints of InfoBase Publishing 132 West 31st Street New York NY 10001...P-337-338)

- (10) The Mahabharata (MBh), is one of the two great Indian epics (the other is the RAMAYANA). It tells the story of the descendents of BHARATA, the – legendary leader of the early Indian tribes. It is the world’s largest epic, containing at least 100,000 verses. It is often said in India that there is nothing that is not in the MBh and that which is not in the MBh is to be found nowhere. The story is said to have been dictated to the god GANESHA by the sage VYASA. Vyasa is the teller of the tale for our own era, but it is considered to have existed long before. From time to time Vyasa himself plays an important role in the epic. (Encyclopedia of Hinduism, Constance A.Jones and James D.Ryan , An Imprints of InfoBase Publishing 132 West 31st Street New York NY 10001...P-268)
- (11) In Hinduism śūtra seems to have originated as manuals for those concerned with household and other rituals. Sūtra literature is written in condensed prose. The Kalpasūtra are concerned with ritual, and fall into three major categories: Śrautasūtras, Grhysūtras, and Dharmasūtras. As the names imply , the first deals with the performance of sacrifices (in complex detail), the second with rituals including “Samskaras”, and the third with these and with other duties belonging to the “Asramas”. They were extended in the verse-form “śāstra” literature. Sūtras are also sharp and elliptical works which are commented on in the darsana (philosophical) works: e.g “Jaimini, Badarayana, Kanada, Patanjali”. Oxford Concise Dictionary of World Religions, John Bowker, Oxford University Press, 2000, 2005, P-565
- (12) Divorce obtained by a wife for a ransom by her) Ibne Manzoor, Lesaan-ul-Arab, Article “Khola”
- (13) Arthashastra, Chapter: 03, Part: 11, P-366
- (14) Abdul Qader Aodah, Al-Tashree-ul-Jenai, Vol: 02, Chpater: Al-Qarrain, P-400/Az-Zuhaili, Al-fiqh-ul-Islami-wa-Adellatuho, Vol: 06, P-564

rituals. From that time tradition spoke of four Vedas rather than three.(Encyclopedia of Hinduism, Constance A.Jones and James D.Ryan , An Imprints of InfoBase Publishing 132 West 31st Street New York NY 10001...P-479)

- (7) Upanishad in its literal definition means 'to sit down near'. They represented secret teachings reserved for those who sat near their GURU in the forest.(Encyclopedia of Hinduism, Constance A.Jones and James D.Ryan , P..... An Imprint of InfoBase Publishing 132 West 31st Street New York NY 10001
- (8) The Ramayana, the story of the "adventures" (*ayana*) of RAMA, is one of the two great Hindu epics. It was composed originally in SANSKRIT in an epic of about 25,000 verses in seven chapters. The author, VALMIKI, is called the "first poet" of India and the Ramayana is considered the first long poem composed by humans (as opposed to the VEDAS, which are much older and are considered to be eternal and uncreated). The SANSKRIT Ramayana dates to 600 to 400 B.C.E.(Encyclopedia of Hinduism, Constance A.Jones and James D.Ryan , An Imprints of InfoBase Publishing 132 West 31st Street New York NY 10001...P-394-395)
- (9) A *purana* is a story about the deeds and life of a divinity. These stories supply a rich backdrop to Hinduism, and, together with the epics, the RAMAYANA and MAHABHARATA, form the mythological infrastructure of the culture. Jains have their own *puranic* literature, but it dwells on the lives of the great teachers, the TIRTHANKARAS and other holy personages who have broken the bonds of karma, rather than on the gods. There are 18 traditional *puranas* in Hinduism, all written in SANSKRIT. Though their names could be taken to indicate a sectarian focus (as, for example, the Shiva Purana), most often they contain both SHAIVITE and Vaishnavite stories. At times stories outline the supremacy of the GODDESS, such as those in the Markandeya Purana, but even these are juxtaposed with stories from the other two sects. Included in the category of *purana* are very important local stories, usually in Sanskrit, but sometimes in local languages. In particular, the Tamil language of South India contains many stories like this. These *sthalā puranas*, or *puranas* of "place," tell the origin stories of the vast number of local divinities who populate the Indian landscape. An example of this would be the Tiruvilayadal Puranam, written in Tamil in the 16th century, which tells the story of MINAKSHI from the Brahminical point of view, showing how she became subordinated to SHIVA, who became her husband. (Encyclopedia of Hinduism, Constance A.Jones and James D.Ryan , An

An Imprints of InfoBase Publishing 132 West 31st Street New York NY 10001...P-277)

- (5) *shastras*; *artha* means “worldly affairs”) The *Arthashastra*, the “*Authoritative Treatise on Worldly Affairs*,” is generally attributed to Kautilya (Chanakya) (c. 300 B.C.E.), the minister of the famous Chandragupta Maurya kingdom, although it was apparently expanded at a later time, as the received text includes references to later phenomena. The *Arthashastra* resembles in many ways *The Prince*, written in the 16th century by the Italian Nicolò Machiavelli. It is a complete and elaborate treatise on statecraft and law, clearly designed for use by a king of Acharya Kautiliya Chanakya are considered to be revealed and tended to attract the experts of politics. The experts’ opinion about the Arthashastra in terms of its rich essays and the areas of legalities exceeding that of the *Manu Dharama Shastra* (Law of Manu) and they contend that it was written by the contemporary of Aristotle, Kautiliya as an advisable document for the Hindu emperor Chandragupta Maura. In which he has enlisted Public Administration, Foreign Policy, Finances, State Welfare, state of war and peace, organization and strategies related with the state and social life over one fifty chapters. (Encyclopedia of Hinduism, Constance A.Jones and James D.Ryan , An Imprints of InfoBase Publishing 132 West 31st Street New York NY 10001...P-44)
- (6) *Veda* is derived from the word, *vid*, “to know.” A Veda, then, would literally be a compendium of knowledge. In Indian tradition the four Vedas (sometimes collectively referred to as “the Veda”) are the ancient scriptural texts that are considered the foundation for all of Hinduism. The four are the RIG, SAMA, YAJUR, and ATHARVA VEDAS. The Rig Veda (c. 1500 B.C.E.), the most ancient extant Indian text, is the most important of the four. Two of the other Vedas, the Yajur and Sama, were based on the Rig Veda. That is, it supplied most of their text, but the words were reorganized for the purposes of the rituals. Yajur Veda, the Veda of sacrificial formulas, has two branches, the Black and the White Yajur Vedas; it contains the chants that accompanied most of the important ancient rites. The Sama Veda, the Veda of sung chants, is largely focused on the praise of the god Soma, the personification of a sacred drink imbibed during most rituals that probably had psychedelic properties. Priests of the three Vedas needed to be present for any larger, public ritual. The Atharva Veda became part of the greater tradition somewhat later. It consists primarily of spells and charms used to ward off diseases or influence events. This text is considered the source document for Indian medicine (AYURVEDA). It also contains a number of cosmogonic hymns that show the development of the notion of divine unity in the tradition. A priest of the Atharva Veda was later included in all public

References

- (1) A formal and precise definition of Judaism is a matter of difficulty, but it may be said, more widely, that the foundation of Judaism rests on two principles – the unity of God and the choice of Israel. Judaism denounces idolatry and polytheism. It believes in a universal God but it is not exclusive. It believes that this world is good and that man is capable for perfection. He possesses free will and is responsible for his action. It is the religion which was first preached by Abraham and symbolized by the covenant of circumcision [Semitic] and it is still practiced by his descendants. [Encyclopedia of Religion and Ethics, James Hastings, Vol: 07,P-581]
- (2) It may define Christianity as the ethical, historical, universal, monotheistic, redemptive religion, in which the relation of God and man is mediated by the person and work of the Lord Jesus Christ. [Encyclopedia of Religion and Ethics, James Hastings, Vol: 07,P-581]
- (3) Islam is the name of peculiar to religion founded by Muhammad (PBUH), and embraces all the different sects which are now found among his followers. Islam is the infinitive form of *aslama*, and means “to resign oneself”, to profess Islam. The term “Islam” emphasizes the rabbinical precept that it is not the “study of the law which is most important, but the practice thereof”, and connotes the formal performance of certain outward duties. [Encyclopedia of Religion and Ethics, James Hastings, Vol: 07,P-438]
- (4) *Manu* is the name of the first man in each of the designated ages or *MANVANTARAS* in Indian tradition, a progenitor somewhat akin to the Western biblical Adam. There have been an infinite number of ages in the past, as there will be in the future. Therefore the *Manus* are infinite in number.

According to TIME calculations in Hindu traditions, there are 14 *MANVANTARAS* in each eon or *KALPA*, which constitutes a day in the life of BRAHMA or 4,320,000,000 years. The first *Manu* of our *kalpa* was Svayambhuva *Manu*, who Indian tradition says composed the *LAWS OF MANU*, the famous text on social law. In all there have already been seven *Manus* in the current *kalpa*, each one leading off his designated age, including the *Manu* who began the age we live in today, who is known as Vaivasvata. There will be seven more *Manus* in the remaining ages until our *kalpa* is ended. (Encyclopedia of Hinduism, Constance A. Jones and James D. Ryan ,

also present in these but the way Islam has treated its foreign policy is unsurpassable.

The book of Mohammed Bin Hassan As-Shebani, *As-Sair-ul-Kabir* is one unique piece of a successful foreign policy. This is a fact that the foreign policy delineated in Arthashastra is like a body devoid of soul whereas the Islamic foreign policy has both these characteristics in it.

In both these documents there are commonalities found in the topics like international trade, foreign relations, international relations, regulations of war and peace and treaties.

Conclusion:

The way the media helps in the reconciliation of different religions of the world same effort must also be invested in pointing out the sources of these religions.

Muslims and Hindus of the Indian sub-continent had the long time opportunity to live together which can ensure a more tolerant, stable peace, hope full and peace full relationship among the two. It is binding over the educational institutions of the sub-continent to organize more research while keeping the above guidelines intact.

the ‘‘ Al Khraj’’ of Abu Yousaf ‘‘Al Amwal’’ of Abu Obaid and the financial concepts of Allam Ibne Khzam.

This chapter helps in the management of the modern economy despite having said that where Islam condemns fraud, ill means and injustice, Arthashastra terms it state diplomacy so that by hook or by crook the state banks should be filled. Islam does not favor this since Hadrat Omar Bin Abdullah Aziz instructed his governor that the Bait-ul-Maal of the Muslim empire should not be filled with the over burden of taxes because the Holy Prophet Muhammad (PBUH) of God was not sent as a revenue administrator/ Tehsildar.

The Islamic economical system is better than that envisaged by the Arthashastra because morality, fear of God, empathy and sacrifice are also included in it and the spiritual elements are not found in it.

Islam specializes in the building of a standard state and holds to this principle that a state should keep itself vigilant among the comity of the states and that its foreign policy should not be exclusive, individual, congenial, reserve and not chaotic.

The secrets of knowing the world, setting relations with the world, benefitting from the resources of the world proves to be a guide but the Islamic foreign policy is based over the principles of charity, benign, tolerance, cooperation, about God and is formed over the rules of spirituality. Islam while forming its foreign policy joined it with the principles of morality similar to this are the other fields of life which also have the strong consideration of the morality.

In this regard the letters written from the Holy Prophet Muhammad (PBUH), and that by the rightly guided caliphs and that by the Abbasids and Omayyad’s nobles indicates that the issue of morality was practically implemented in all its domain back to 1200 years ago of its kingdom.

The foreign policy and the international law of Arthashastra is older than that given by Islam and especially the chapter in which Kautiliya introduces the integral principles of foreign policy to his student Chandragupta.

Like Arthashastra the documents of the other civilizations also consider the foreign policy of one country with the importance and the element of evolution is

About the limitations of relationships which can fall with each other in marital relationship Arthashastra also gives due consideration to it while contracting the relationship of marriage and whose regards are due according to the five generations whereas Islamic Fiqah also imposes such type of limitation upward in generation as well as downward in generation e.g. that no relationship can be established between the grandmother and granddaughter.

All the other religions of the world agree to the fact that for the preservation and stability of the humanity socially speaking: society must plan against every that act or every that factor which becomes a reason to damage humanity.

In this regard when both the Arthashastra and Islamic Fiqah were studied so it was common in both that killing of humans and cutting of the human organs were punishable acts in terms of compensating or the offenders were subject to the same treatment. Arthashastra for this purpose assigns witness an important role(13) but the Islamic Fiqah while compensating or subjecting the offender to the same treatment strictly conditions the validity of the witness.(14)

Hidden or open attack on the property of a human being has been termed by both the Arthashastra and Islamic Fiqah as an offence and in both cases the convict is punishable whereas Arthashastra suggests monetary punishment but Islam offers both the physical and the monetary punishment.

Arthashastra as compared to Islamic Fiqah does not reflect legal refinement and vastness in the marshal court and law. Islam here has more space and depth in this matter which is proved in one legal condition that if the rule of eye for an eye is suspended due to any reason the monetary security placed by that person is ceased only under the condition that the crime has taken place.

Over the offence of theft Islam punishes the convict while amputating his leg but if the judge is not sure about the conviction then he is authorized to give some minor punishment then the amputation or ordering to pay the fine in equality to the things theft.

In Arthashastra the laws related to monetary are fruitfully discussed because as the thinkers this fact was not hidden from Kautiliya Chanakya that the stability of one country is based over its economics whereas Arthashastra is sound in the material aspects of a society but despite having said that Arthashastra interprets

Arthashastra is pretty sound about the organization of the state and carries the same soul with which the first Islamic state was founded despite having said that both of these addresses the material aspects in a balance, they dream a society in which religious, political, economical and social securities are ensured and it's all fundamentals are unified and stress is made over the good working of all the factors of state and working for a moderate society.

In this context while keeping the rules, legalities and the material of Arthashastra and the Islamic Sharia this can be said that whereas the other Hindu political documents also hold the same idea that a prince of the state ensures life security of its people and along with it he protects the religion, politics and economics of its every subject. To perform this obligation organization of a more substantial institution is considered important. Likewise the Holy Prophet Muhammad(PBUH) ordered an army to ensure every person religious and political security.

It must be made clear that for the evolution of human's society the marital relationship and the bringing up of humans has been given importance in every religion. Arthashastra and the Islamic Jurisprudence agree that the procurement of humans without a check in any society must not be practiced and are against the high standards of both the authorities. There must be a check and it is possible only with the practice of marital relationship.

Arthashastra and Islamic Fiqah time after time stresses over the happy marital relationship and that both the two sides must have mutual consent and they must be of the same status and religion and dowry must be decided. According to Grihya Sutra(11) if the religion is not common then the relationship will be termed as Aaswaran whose social status is below then Swaran whereas Islam has no such concept.

Both in Arthashastra and Islamic Jurisprudence the concept of divorce is primary in Arthashastra for divorce both the parties should agree but in Islam any one party can go for its right. The concept of Khola(12) is found in Arthashastra but over the number of wives there are differences in Arthashastra and in Islam because the former does not specify number of the wives whereas the later does that and that is four wives are allowed in Islam.

International Law. Second such personality is that of Abdur- Rehman Bin Mohammed Bin Khuldon (733 H- 808H). He is famous for the preamble he has written for his book , ‘‘Ibne Khaldoon, Imam Abul Hasan Ali Bin Mohammed Bin Habib Al Basri Al Bagdadi Al Maverdi R.A(324 H- 450 H), ‘‘Tabsrah-ul-Hukaam Fi Asool-el-Aqdyah o Minhaj Al Akam of Abu Abdullah Mohammed Ibne Farhoon Maliki (774) and ‘‘Al-Saysatah-ul-Shariah’’ Imam Taqi ud Din Ibne Timmah (740H) are the reference books for this field.

Arthashastra is no holy scripture but the writer of it studied Vedanta deeply. After reading this book one can approve that at that time Vedanta was free of adulteration and its text was original. The influences of Vedas (6), Upanishads(7), Ramayana(8) , Puran(9) and Mahabharata(10)

as the Islamic Sharia have that of the words of God.

Both books were compared with each other over the common topic of state management and many of the things were found to be same. This does not mean that the knowledge in both of the books can be combined but it can become the equal source for both Hindus and Muslims to shape their states on the principles of love. The document of Arthashastra totally denies all those examples of extremism set during the murder of Muslims and Hindus and the Muslims of Ahmad Abad, Gujarat, Bihar, and of Bengal who suffered holocaust at the hands of the Hindus whereas the document of Acharya Kautiliya Chanakya condemns such examples which he wrote for Chandragupta and over whose principles he established the Hindu Kingdom as an example of an established state.

There is a strong demand of the time that the different religions of the world debate among them the comparison of the basic and its sub kinds which by nature are impartial and hold positive results. A comparative study of Arthashastra and Islamic Sharia is made which is related in order with the organization of the state, Marital Laws, Marshal Laws, Financial Laws and the International Laws.

The importance of the organization of state, making of the institutions, Administration, Justice and the accountability and the Geographical division if are indispensable same would have been the case at Arthashastra’s time (300 B.C) when the political scientists of Acharya Kautiliya Chanakya same like that when fourteen hundred years back the Islamic Sharia thought couldn’t stay indifferent to these problems.

addressing the skill of government and politics. These includes Mano Dharma Shastra(4) (Law of Manu) and Dharma Sotrain, as well the Arthashastra.(5)

Arthashastra was discovered in Sanskrit in 1904 whose English translation was done by the Director of Oriental Society and scholar Dr.R-Sham Shastri after much toil in 1905. The Raja of the Mysore patronized its publication in 1909 and the published copy in 1915 has been termed the most authentic one by the Indian government. R.P Kingly translated this authentic copy of Sanskrit into English. He served for thirty years as teacher of Sanskrit in Gujarat and Marashatera College, later he retired as the Professor of Sanskrit in 1956 from the Alefestan College of Mumbai.

Advisory letters from the intellectual giants to the emperors, rulers and princes has been the integral part of the state's history. The letters written by Aristotle to Alexander the great and that by Kautiliya to Chandragupta advising state matters are termed as the scripture are similar in status that found in the Gospel of Luke to Prince Theophilus. There are two such epistolary examples present in the Islamic history as well which discuss the government advisory in respect of politics and state and from finances point of view. The first one is from Abdullah Bin Maqfah for Abu Jaffar Al Mansoor which he published with the name of the document "Al Rasalat-us-Sahaba and in which he advised the implementation and regulation of a Fiqah "Motlik". Second epistolary governmental advice was from Imam Qazi Abu Yousaf which he published in his book "Kitab ul Khiraj" and sent to Haroon-ur-Rasheed and is considered most authentic document while discussing the finances of the government.

Like Arthashastra the Islamic concept of managing a state has seen an evolutionary course. The Islamic concept of state management is cardinally based in the source of the Holy Quran, personality of the Holy Prophet (PBUH) and in the simple foundation and development of the simple state of Medina Munavera by the rightly guided caliphs. The later political leaders of the Islamic world referred to the same model of the state and with its help ruled much vast Islamic states of their time and ensured the implication of the rules formed by them. Those notable personalities which worked over the rules of Fiqah(Jurisprudence) are second Hijrah Imam Mohammed Bin Hasan Al-Shebani (189 hijrah). He was the first one to discuss the strategy of a state as the rules and regulations in his book of rules "Al Sair Al Kabir" and is also known as the document for

similar geographical and racial origins. But to overcome the Muslim Hindu riots it is more important to hold a comparative study of Islam and Hinduism together since it suggests more solution to their mutual differences.

Some of the recent examples of the past can be consulted as references in this regard. The destruction of the Babari Mosque in Ajothya by the extremists was the outcome of religious extremism on the other hand the Muslims of Afghanistan went to destroy the statues of Buddha in Bahamian.

South Asia has been the center of Islam, Hinduism and Chinese civilization. Chinese civilization has its own individuality in the region and other than the minor territorial skirmishes nothing serious of the sort like racial or religious clashes ever took place in it. On the other hand the history of the subcontinent shows that Muslims and Hindus have been living in the same region for long time which spans over one thousand years of common style of living and few different nations could hardly claim to have the same time to such like different religions. Both the nations despite in the advancement of the social and in the cultural sciences kept a distance but as far as the social, political and economical aspects of life are concerned both the nations did affect each other consciously unconsciously in this regard.

In two or multiple religions country the mutual relationship among them is the formidable force behind the formation of the Law of the land whereas it is concerned with the regulation of the government and the state and all the citizens of that region accept the law of the land and their mutual cooperation makes the system successful. Many of the Muslims and Hindus of the Indian Subcontinent under the government of Delhi Sultanate, Mughals and later on under the British government served peacefully and followed the law whereas today hundred millions of Muslims like the Hindus are serving under the government. Hindu nations over the stretch of thousands of years served under different Hindu monarchs and emperors and then over one thousand years they served under the Muslims whereas before the independence in its last centuries they served under the British crown. It was this last century government of the British which in the Hindus realized the democratic spirit and its consciousness.

While they were heading on the road of democratic evolution they while learning about their heritage discovered ancient documents thousands of years old

West transferred the true soul of Islam which they found while reading it impartially and transferred it to their people due to which West has started studying Islam with a fresh start.

Especially the post crusades bias was given up and it is indicated in the fact that although in spite of a concerted effort of Islam phobia international learning centers still regard Islamic knowledge with respect.

In the present age the coverage of the comparative religious discussion and their dialogue has stood differently. More than half of the media energies have been spent over giving public acceptance to this idea and Europe is leading this activity over which has a reason for this since all the leading countries of the world especially the ones in the power do such for image building. Previously Akbar the great practiced in the similar way while introducing Deen-e-Allahi (Allah's Religion) to gain the political consideration which although died with his death while sacrificing the principles of religion for his political influence. He couldn't truly organize the institution of comparative religions and got confused into the ideas of mixing different religions then holding a comparative study of religions because the former idea of adulterating different religious rituals altogether was least allowed by Islam and as mentioned in Sura Al-Kaferoon. In Medina Quran invited people of the book to accept Islam on those terms which were common. The comparative dialogue or the meeting between different dialogues helps one religion to understand another and should not to consider it its opponent whereas in mixing it the two religions lose their identities and this has happened several times. Ages back the Grecian civilization was considered to be the center of culture but with its fall the Romans took over. The intellectuals of that time suggested to pick the best things of both the societies and came up with the Hellenistic civilization which hid the individualities of both the respective civilizations.

If we utilize the activity of mutual religious dialogue with this idea that all the religions of the world can better understand and can stand together better while sharing, analyzing and weighing especially in those regions and countries where over centuries multi religious citizens have been living but the same thing cannot be applied over those countries which are living at the distance of sunset. Since generally the three Sumerian religions like Judaism,(1)Christianity (2) and Islam(3) are most of the time holding the activity of religious dialogue due to their

Comparative study of Arthashastra and Islamic Jurisprudence

*Dr. Abdul Qadoos

**Dr. S.Naeem Badshah

Abstract:

In the intellectual world the comparative study of the different religions and religious beliefs has emerged as a positive trend, before and after the Middle ages in a time when the Grecian, Roman, Persian and Islamic philosophies were comparatively studied which benefitted not only Muslims in terms of reading the Grecian logic, philosophy and the oratory, whereas the Islamic knowledge was introduced to the outer world with the help of the Spanish Jews.

The comparative study of Islamic and the human mind knowledge convinced the other nations that the Islamic knowledge is the result of supernatural ideas and despite being a philosophy and in a philosophical form; it has a deep relationship with humans e.g. that both the Greek and the Islamic knowledge presents the concept of God but the modern day access to learning has termed the Greek concept of God as absurd, unpractical and heretical whereas they termed the concept of God in Islam as an irrefutable manifestation of truth.

In this paper the organization, management, government and the society laws of the two(02) different major religions(Hinduism & Islam) will be compare in the light of their solid and primary sources.

Keywords:

Arthashastra, Acharya Kautiliya Chanakya, Hinduism, Islam

Introduction

The varied comparison of different subjects also founded the concept of orientalist. Although West couldn't ensure the impartial appreciation of Islamic knowledge and exploited any weakness if found, despite of it some intellect of the

* Assistant Professor University of Science & Technology , Bannu

** Associate Professor The University of Agriculture , Peshawar

SibtainAhamad. Karachi: Jamiyat-ul-Falah.

Naumani, M.M. 2003. 'Ma'arif-ul-Hadees'. Karachi: DarulAsha'at.

Rahman, T. 1998. Language, Religion and Identity inPakistan: Language-Teaching in Pakistan *Madrassas Ethnic Studies Report*, Vol. XVI, No. 2, July 1998

Rahman, T. 2005 a. 'A History Survey of Language-Teaching Among South Asian Muslims'. www. Dr_TariqRahman Official web Page.

Rahman, T. 2005 b. 'Passport To Privilege: The English-Medium Schools in Pakistan. *Peace and Democracy in South Asia*', Page 24, Volume 1, Number 1, January 2005.

Rahman, T. 2005 c. 'Language-Teaching and Power in Pakistan'.www. Dr_TariqRahman Official web Page.

Shah, S.Z.H. 1972. 'HazratMujaddid Alf Thani'. Karachi: Idara e Mujaddidiyah.

Shah, S.Z.H. 2003. 'Umda-tus-Salook'.5th Edition. Karachi: Zawwar Academy Publications.

The Atlantic Monthly; *October 1999; The Rise of Jewish Schools - 99.10; Volume 284, No. 4; page 21-22.*

Wafaq-ul-Madressah. Volume 13, December 2009. Multan: Head Office Wafaq-ul-Madressah Al-Arabia , Pakistan.

www.darululoomdeoband.com

www.kuliyatushariyah.edu.pk/jrks

www.jamiaturrasheed.pk

www.wafaqulmadressah.org.pk

www.moe.gov.pk

www.thenews.com

www.stonewall.org.uk

www.vexen.co.uk.religion

www.adherents.com

www.Ocnus.Net.com

References

- Abbasi, I. 1999. 'Deeni Madressah'. Karachi: Makataba Umer Farooq.
- Abdullah bin Mubarak . 2010. 'Kitab-ul-Jihad'. Translated from Arabic into Urdu by Mansoor Ahmad.Khanewal: Maktaba Shah Ismail Shaeed.
- Abdussattar. 2006. 'MukhtasartaarufDarulAloomFathulBarakat'. Multan: Ghantaghar.
- Alam, M.B. 1965.'Jawahirul Hikm'. Karachi:H.M. Saeed& Company.
- Asif, M. 2009.'Islami aurMaghribiTehzeebkiKashmakash (FikreIqbalkeTanazur Mein)'. Multan: BahauddinZakariya University.
- Badruddin , S. 1966.'Hazraat-ul-Quds'.Translated from Persian to Urdu by M. Ashraf. Sialkot: Maktaba e Naumania.
- Crystal, D.(1997). A Dictionary of Linguistics and Phonetics, UK: Blackwell Publishers.
- Crystal, D.(2000). The Cambridge Encyclopedia of Language: Second Edition, Islamabad: National Book Foundation.
- Kandhalvi, M.I. 1990. 'Seerat-ul-Mustafa'. Lahore: Maktaba Al- Hasan.
- Kandhalvi, Y.M. 1992. 'HayatusSahabah'. Translated from Arabic to Urdu by M. Ihsan-ul-Haq. Lahore: Shama Book Agency.
- Mahmood, K. 2007. 'Khulafa-e-Rashideen'. Lahore: Mahmood Publications Islamic Trust.
- Majumdar.et. al. 1961.'An Advanced History of India'. London: Macmillon& Co. Ltd.
- Malik, A.H. 2002. 'Qur'anic Prism'.Muzzafargarh: IsalmicRersearch Foundation Pakistan. UK. Canada. US.
- Maruf, M. 1998. 'Iqbal's Philosophy of Religion'. Lahore: Islamic Book Service.
- Mesthrie, R. 2001. 'Concise Encyclopedia of Sociolinguistics'. UK: Elsevier.
- Mujtaba, M.A. 2009. 'Majalis-e-Nasiriyah'. Lahore: Makataba e Nasiriyah Aminiyah.
- Nadvi, S.S. 1985. 'Seerat-un- Nabi'. Islamabad: NBF.
- Naumani, S. 1971. 'Sirat-un-Nabi' Vol-II'. Translated into English by

EFA	Education for All
EMIS	Education Management Information System
FBS	Federal Bureau of Statistics
GER	Gross Enrolment Ratio
GoP	Government of Pakistan
GDP	Gross Domestic Product
HEC	Higher Education Commission
IT	Information Technology
ICT	Information Communication Technology
MoE	Ministry of Education
MRO	Madressah Reforms Ordinance
NER	Net Enrolment Rate
NEAS	National Education Assessment System
NGO	Non Governmental Organisation
NPA	National Plan of Action
UNESCO Organization	United Nations Education, Scientific & Cultural

right of having scarf on head like in France. The French government has banned any kind of veil or scarf for Muslim women only. Why is it not banned for Christian Nuns?

Madaris are basically the Muslim Faith schools and if other religions also have faith schools these are their madaris. In all over the world almost all the religions have their madaris or faith schools. This is a welcome note by a Christian faith school in UK

Christian Faith School: _ General Info Welcome! _ At Christian Faith School we believe that a strong academic program in a Christian environment is essential for student success. We believe our students will be leaders who will change every aspect of the world: ministry, education, business, medicine, fine arts, athletics, science, and technology. Our mission: Developing students who impact the world through spiritual fortitude, academic excellence, physical strength, and unleashed creativity.

What is the difference between the message of an Islamic madressah and this faith school? Numbers of Faith Schools in the UK only in 2001, there were 7000 state faith schools. 6384 primary and 589 secondary (of a total of nearly 25000 schools). About 40 are not Christian.³² Jewish state faith schools, 7 Muslim state faith schools (all created since 1997 and 3 more coming into the state sector in 2007 September). At least one Sikh and Greek Orthodox (both also created since 1997).

Conclusion

The purpose of this paper was to answer the rising questions about Madaris floating in domestic and international media. The historical perspective, vital statistics, curricula and problems and prospects have been discussed in the preceding pages. The setting up of Madressah is an established tradition of Muslim Ummah that can be traced back to the era of Prophet Muhammad (PBUH). The study brought to light the facts. As a researcher it was my first research to go directly to some madressah and collect data. I have seen for my self that madaris have their own educational system. It is the largest NGO of Pakistan which is providing food, shelter, clothing, books and education to thousands of children.

Terms Used In This Paper

AEPAM	Academy of Educational Planning and Management
AIOU	Allama Iqbal Open University
CMIS	College Management Information System
ESR	Education Sector Reforms