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### THE IMPACT OF NINE ELEVEN INCIDENT ON THE TRANSLATION OF THE HOLY QURAN AN ANALYTICAL STUDY OF IRFAN UL QURAN

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**Hafiz Muhammad Nabeel, Dr. Hafiz Muhammad Tahir Al Mustafa, Dr. Abdul Rehman, Dr. Nasir Mahmood, Naeem Qaiser, Dr. Muhammad Sarwar Khan. The Impact Of Nine Eleven Incident On The Translation Of The Holy Quran An Analytical Study Of Irfan Ul Quran-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 19(3), 1807-1815. ISSN 1567-214x**

#### ABSTRACT

After 9/11, accusations such as terrorism, violation of women's rights, extremism in Islamic thought, problems in the application of *Hudud* ul Allah and inappropriate behavior towards non-Muslims were made on Islamic identity. To refute these accusations, where researchers and authors wrote books, magazines and articles, an effort was also made to translate the verses of the Quran, into such a style that can remove the above-mentioned charges. In this article, intellectual effects on these selected verses will be examined, For this purpose, The Translation of Dr Tahir Ul Qadri Named "Irfan ul Quran" will be analyzed. This article will also try to know what the guidance in interpreting should be and explaining the meanings of the texts according to the time situation.

#### INTRODUCTION

Allah, the Highest, has revealed the Holy Quran as a book of guidance and a beacon for all mankind. It contains all the teachings for the good of the religion and the world. This book of guidance, which is a universal message, was revealed in the Arabic language. Allah Says:

**Translation:** Verily, We have made it an Arabic (language) Qur'an.<sup>1</sup>

This Qur'an is also a guide for non-Arabic people. Allah Says:

**Translation:** This is a declaration for mankind, and guidance, and a lesson for the God-fearing<sup>2</sup>.

Therefore, it was necessary that the Quran be translated into other languages so that people can benefit from its teachings. The scholars of every era and land have done significant work for this. Although it is impossible to translation and covert the meanings of the holy Quran totally into other languages, but the efforts of the scholars are continuing from the translation of the Quran by Shah Abdul Qadir Dehlvi<sup>2</sup> till today. A prominent effort in contemporary times is "Irfan ul-Qur'an" by Dr. Muhammad Tahir-ul-Qadri.<sup>3</sup> This Translation was made after 9/11 Incident. After this incident, The Muslim communities and identity was accused with terrorism, Violation of Woman Rights, extremism in Islamic Thoughts etc. Dr Qadri tried his best to translation the verses of Holy Quran in such a way to communicate and address the meaning of Holy that does not relate to terrorism and violation of Human or Woman rights and extremism.

## LITERATURE REVIEW

### *Trends in Islam in America after 9/11: An Exploratory Study.*

This is a MPhil thesis. The thesis writer's name is Saira Tayyaba. She completed it in 2008 from Bahauddin Zakariya University Multan. This research examines the attitudes and trends towards Islam and Muslims in America after the 9/11 events and shows when Muslims faced problems after these events.

### *A research study of allegations against religious schools after 9/11.*

The researcher is Muhammad Hamza who completed his PhD dissertation in 2013 under the supervision of Dr. Nasiruddin Siddiqui from Karachi University. In it, the author of the paper has rejected the allegations leveled on the religious madrasas after the 9/11 events in the light of facts and events and clarified the real role of the madrasas.

### *Effects on Muslims after 9/11.*

This is MS thesis completed by Qurrat ul Ain from Lahore College for Women in 2015. In which religious, economic and political effects on Muslims after these events have been reviewed.

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<sup>1</sup> Al Quran, Al Zukhruf: 3

<sup>2</sup> First Urdu Translator of the Holy Quran, Son of Shah Waliyullah Dehlvi.

<sup>3</sup> A Famous Pakistani Islamic Scholar, Founder of Tahreek Minhaj ul Quran International.

### ***Research and evaluation of the objections of the Orientalists on Islamic teachings after the incident of 9/11.***

This is a PhD thesis. The thesis writer's name is Shahzad Sadiq Afridi, who completed his studies in 2019 from Imperial College of Business Studies, Lahore. In this research, the objections of the Orientalists on Islam after the events of 9/11 have been refuted with rational and simulated arguments.

### ***History of Nine Eleven Incident***

Nine-Eleven (9/11) accident occurred on September 11, 2001. In this incident, two planes hit the two buildings of the World Trade Center of New York, known as the Twin Tower, one after the other, causing both buildings to collapse. Thousands of people died in this incident. Immediately after this incident, the US President George W. Bush decided to go to war against terrorists. And held Al-Qaeda responsible for this incident. While al-Qaeda also accepted the responsibility of these attacks.

A few moments after the incident, the American intelligence agencies started rounding up the Muslims. Even a Sikh was killed on the 11th of September just based on the misconception that he looked like a Muslim due to his beard and turban.<sup>4</sup>

### ***Effects of Nine Eleven Incident***

In past 9/11 scenario, there was not only a backlash of violent hate crimes, verbal, and non-verbal harassment but also discrimination against Muslims in America. Three major sectors where discrimination was most visible were education, employment, and housing. Incidents of discrimination occurred more usually where the victim had a Muslim name, Muslim appearance, or any affiliation with any Islamic organization.<sup>5</sup>

9/11 certainly had an impact on Muslims around the world, including Muslims living in America. The actions that took place in the United States after the accident, the laws that were put in place, whether it was in terms of travel, in terms of the War on terror, they all had the same effect. Because many of them became the target of Islam and Muslims.

It is a tragedy that a theory that the terrorists wanted, and others probably also wanted to become a war between Islam and the West or between Islam and the United States, and we saw its ruins on Muslim countries as well as on Muslim peoples.

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<sup>4</sup> Idrees Azad, Nai Saleebi jang or Osama, ( Lahore: Mishal Books, 2005, ) ,25

<sup>5</sup> Muhammad Saad , Dr Moman , “ Hate Crimes and Discrimination against Muslims in America in post 9/11 Scenario , Ulum e Islamia , 23 (2008), 37.

### ***Post 9/11 Debates on Objections to Islam and Effects on Urdu Translation of the Qur'an***

In the above lines, a brief overview of the behavior of non-Muslims towards Muslims after the 9/11 incident has been presented. Now below, the objections of non-Muslims regarding Islam and their effects on the Urdu translation of the Quran are being presented.

#### ***Linking terrorism to Islam***

After the 9/11 incident, the stigma of terrorism was put on Muslims and negative propaganda was started to declare Islam as a terrorist religion. They have gone from the path of moderation to the path of extremism and terrorism. Armed riots, human killings, terrorism and attacks on mosques, shrines, places of worship, educational institutions, government buildings, trade centers and embassies and other places have become routine on their part, which they call Jihad. Obviously, those people take the name of Islam and perform Islamic worship and rituals.

Dr. Muhammad Tahir-ul-Qadri has shown lenience in the verses about Jihad and fighting and according to contemporary requirements, he called Islam and Muslims as messengers of peace and said that Jihad will be done only by those who are enemies of Islam and warring infidels. To explore his undemanding, some examples from his translation are being presented here.

#### ***Example:***

Translation: O (Glorious) Messenger! Fight against the disbelievers and the hypocrites and treat them harshly (for violating peace and human rights). And Hell is their abode and that is an evil abode.<sup>6</sup>

Islam does not order active jihad and fighting against the infidels, but orders to fight against the infidels to end oppression and sedition. It has been given that they mean the infidels who are an obstacle to peace and security. Dr Qadri has added some extra word in brackets to show this sense.

#### ***Violation of feminism***

One of the objections of non-Muslims to Islam is that Islamic thought is against women's rights. Islam violates the freedom of women and deprives them of their rights. In the present era, Dr. Muhammad Tahir-ul-Qadri has rejected these problems in his translations of those verses of the Holy Quran which Orientalists object to.

#### ***Example***

Translation: Men are guardians and managers over women.<sup>7</sup>

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<sup>6</sup> Al. Quran, Al Tobah:73

<sup>7</sup> Al. Quran, Al Nisa:34

The religion of Islam has given such a system of human rights to Muslims and humanity, where there is not only a demand for rights, but there is a reciprocal relationship and proportionality in the rights and duties. Also, there is a mutual balance between rights and duties. Due to not understanding the same relationship, proportion and balance of rights and duties, the mind gets confused, and they see inequality between rights.<sup>8</sup>

Those who have a cursory and superficial study of Islamic law of inheritance find it fallacy that the status of women is lower than that of men. This fallacy is the result of not correctly understanding the wisdom of the following blessed verse of the Holy Quran:

For mention of the same thing. The former translation has made the translation of Quranic word “*Qawwamon*” In charge. This word shows the dominancy of a Man. Keeping in the view of this allegation, Dr Qadri has translated the Quranic Word “*Qawwamon*” as “guardians and managers”.

### *Example 2:*

Translation: And (if they do not understand) separate them (from themselves) in their bedrooms and (if they still do not reform) beat them (lightly).<sup>9</sup>

In this blessed verse, the wife's disobedience to the husband in view of the actual occurrence or apprehension of it, the husband has to choose one of these three ways gradually. 1: to advise them, 2nd to separate them from your beds. And third is to beat them, but Dr Qadri added word “Lightly” to show that Islamic thought are very positive to women.

### *Violence in Islamic thought*

The famous orientalist Ibn Warraq<sup>10</sup> writes in "**I am not a Muslim**": Muslim theologians are unanimous in declaring that no religious toleration was extended to the idolaters of Arabia at the time of Muhammad. The only choice given them was death or the acceptance of Islam. This total intolerance never seems to be taken into consideration by the apologists of Islam when they lay claim to Islamic tolerance.

Unbelievers in general are shown no mercy in the Koran which is full of lurid descriptions of the punishments awaiting such pagans.<sup>11</sup>

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<sup>8</sup> Dr, Muhammad Tahir ul Qadri, Islam or Ahle kitab, (Lahore:Minhaj ul Quran publications, 2014), 431.

<sup>9</sup> Al. Quran, Al Nisa:34

<sup>10</sup> Ibn Warraq is the pen name of an anonymous author critical of Islam. He is the founder of the Institute for the Secularization of Islamic Society and used to be a senior research fellow at the Center for Inquiry, focusing on Quranic criticism.

<sup>11</sup> Ibn warraq, why I am not a Muslim (New York: Prometheus Books, 1995) ,215.

Ibn Waraq and other non-Muslims have raised objections with the help of the following and other verses on this topic.

Dr. Muhammad Tahir Al-Qadi has shown flexibility in the translation of this verse, he writes:

Translation And fight in the cause of Allah against those who fight against you (Yes,) but do not exceed limits Surely Allah does not like those who exceed limits.<sup>12</sup>

Islam is a religion of love and peace which protects every human life with respect and ensures the protection of sanctity of human blood at all levels. Islam does not like any kind of war or conflict. Even during war, Islam has defined methods and (parameters) that the killing of non-Muslim women during war is prohibited. Prohibition is stated.

### ***Example 2:***

Translation: And (during war) kill (the disbelievers) wherever you find them.<sup>13</sup> There were many disbelievers of Holy Prophet (PBUH), we can define them in two categories.

- 1: Disbelievers but not against the Dawah of Holy Prophet (PBUH).
- 2: Disbelievers but against the Dawah of the Holy Prophet (PBUH).

It may be considered that; Allah is addressing the Muslims to kill the disbelievers generally where you find them. But in actual, This order is only for those disbelievers who are coming against to the Dawah of Holy Prophet (PBUH). So, uplift and address this allegation, Dr Qadri has marked some extra word (during war) in brackets.

### ***Problems with the application of Hududullah***

After the 9/11 incident, one of the main objections and allegation from west , non-Muslims and Orientalists regarding Islam was raised regarding the verses of the Holy Quran which are related to the implementation of the rules and the application of the *Hudullah*.

Dr. Etim E. Okon writes:

The sharia of Islamists is a judicial blockade against religious freedom, freedom of speech and all civil liberties with an Islamic cloak.<sup>14</sup>

Dr. Muhammad Tahir-ul-Qadri has rejected these problems and objections in the translations of the verses related to the above title.

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<sup>12</sup> Al. Quran, Al Baqarah:190

<sup>13</sup> Al. Quran, Al Baqra: 191

<sup>14</sup> Dr. Etim Eokon HUDUD, PUNISHMENTS IN ISLAMIC CRIMINAL LAW,(European scientific Journal : 2014),14.

***Example:***

Translation: Indeed, those who wage war against Allah and His Messenger (blessings and peace be upon him) and remain engaged in creating mischief in the land (i.e. perpetrate terrorism, robbery and burglary among the Muslims).<sup>15</sup> Some peoples retained that Muslim law is very strict and Muslims are very harsh in the application of *Hudu llah*. Dr. Qadri has mentioned the examples of “Fasad fil Ard” as (i.e. perpetrate terrorism, robbery and burglary among the Muslims). To act for making the society peaceful is the rational problem, not a terrorism or strictness.

Imam Kasani says:

Translation: Punishment is the name of stopping from every evil that causes harm and pain to God's creation.<sup>16</sup>

Therefore, by the concept of punishments, the fear of harm and loss of peace is reduced.

Syed Muhammad Mateen writes:

Like other Shari'ahs and country laws, such as Roman law, restrictions and punishments in Islam are not issued as a form of revenge, but the purpose of implementing Sharia restrictions is to prevent the disruption of the unified system of civilization, to support the oppressed, and to create a sense of security among noble and peace-loving citizens. To create and inculcate the fear of God in the hearts of anti-social elements and to restrain them from such activities which cause corruption in the land and lower the moral standard of the society.<sup>17</sup> Therefore, Dr. Muhammad Tahir-ul-Qadri has tried to translate this verse of Holy Quran in such a style that may be address the objection of non-Muslims and has answered that Islam does not want to punish the peaceful people, but only after the fulfilment of some condition for the application of a *Hud*, some punishments are logged to protect the system of civilization.

***Muslim friendship with Jews and Christians***

According to the types of non-Muslims in the Qur'an and Sunnah, their rulings are also different. It is not permissible to fight with every disbeliever, in the same way it is not permissible to befriend every unbeliever. *Mawalat*, i.e. heartfelt love, is permissible only for the people of Islam. *Mawalat* and confidential relationship and respect for infidels and, which leads to disbelief, are not permissible. In the same way, those non-Muslims who do not fight against Islam are entitled to *Mawasat* (compassion) and beneficence, while *Madarat* (external good nature) is permissible from all non-Muslims.

<sup>15</sup> Al. Quran, Al Maidah: 33

<sup>16</sup> Al Kasani, Abu Bakar bin Masood, *Badai us Sanaie fi Tarteebu Sharaie*, (Lahore: Diyal Singh Research Center, 1987), 4:111

<sup>17</sup> Sayed Muhammad Mateen, *Islami Hudu or unka Falsafah*, (Lahore: Hutf Art Press, 1999),12

Dr. Muhammad Tahir-ul-Qadri has answered by translating the objection of non-Muslims to the religion of Islam that Islam forbids its followers to have a strict attitude and friendship with non-Muslims, and considering the teachings of the Qur'an and Sunnah, he has called for gentleness and Flexibility has been demonstrated.

**Example:**

Translation: O believers! Do not make disbelievers (aggressive) allies except Muslims.<sup>18</sup>

The Holy Qur'an has not included all non-Muslims in the same category and type, but the rulings of different non-Muslims are also different.

Dr Muhammad Sajjad writes:

The first type was those non-Muslims who originally claimed to follow sematic religions, i.e. People of the Book.

The second category is those non-Muslims whom the jurists have declared to be suspicious people of the Book. After that, there is the status of common infidels, whether they are idolaters or polytheists, but believe in some religion or the other. After that is the rank of those people who are not convinced of the existence of any God. The last rank is the polytheists of the Arabs, i.e. the people of the Holy Prophet (peace and blessings of Allah be upon him) whom he directly invited to religion with his holy language for thirty-three years and they rejected it. The *Shariat* of Allah has taken a very strict attitude regarding them and has not made any concessions to them.<sup>19</sup>

**RESULTS:**

Translation of the Holy Quran is a noble act.

Dr, Qadri has not changed the meanings of the Holy Quran.

To Explain the Quranic word, The translator has expressed the meanings in brackets.

Dr, Qadri has tried his best to uplift the allegation on Muslim thoughts during translation.

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Idrees Azad, Nai Saleebi jang or Osama, ( Lahore: Mishal Books, 2005, ) ,25

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<sup>18</sup> Al. Quran, Al Nisa: 144

<sup>19</sup> Dr. Muhammad Sajjad, Gair Muslimon say Taeluqat or Baqai Bahmi ki Asas: Seerat un-Nabi k Aine me, Al Ilm, Islamabad, 2;166(2018), 5.



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