

In the Name of Allah, The Most Merciful, the Most Beneficent!

**Translation as a Form of *Da'wah*: a Unique
Cultural Experience of King Fahd Glorious
Qur'an Printing Complex and Its influence on
Islamic Ummah**

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Abstract of the article. *Established in 1405 A.H. (1984 CE) by His Royal Highness King Fahd bin ‘Abd al-Aziz Al Sa’ud (may Allah have mercy upon him) Qur’an Printing Complex quickly became one of the most eminent institutions that are related not only to the propagation of Qur’anic knowledge, but to Islamic Affairs in general. The main goal of our article is to explore how the Qur’an Printing Complex obtained its highest position in Islamic world and which efforts, with the help of Allah the Almighty, were made by the wise government of Al Sa’ud and Islamic scholars from the Kingdom on the way to these achievements. It is proved that Qur’an Printing Complex completely realized Islamic view on the translation of the Glorious Qur’an and the Sunnah of Prophet Muhammad (peace be upon him) that is stated in the words of Sheikh al-Islam Ahmad ibn Taymiyah (may Allah have mercy upon him) in his work “Refutation of Greek Logic”: “Islamic community is obliged to convey (tabligh) The Qur’an, its words and meanings... if its conveying to the foreigners needs a translation, let them [i.e. Muslims] translate it as much as possible”.*

We assume that King Fahd Glorious Qur’an Printing Complex is a unique religious institution in the world, since no other religion has such a powerful scientific and cultural organization that deals with sacred texts and their edition. The level of published editions, interpretations and academic requirements to the translations received the highest evaluation not only from Muslim scholars, but also from Orientalists. The well-known edition of the Glorious Mushaf (al-Mushaf al-Madinah an-Nabawiyyah), published by Complex, constitutes one of the most referred sources in the present-day Qur’anic Studies. Our article affirms that methods and other features of Islamic call, used by Qur’an Printing Complex and based on the path of as-salaf as-salih, provide a wide scientific experience that is useful for Islamic ummah in every corner of the globe.

Praise be to Allah the Almighty, the Lord of all beings. May the peace and blessings of Allah be upon His Prophet and Messenger Muhammad, upon his family, his companions, and those who follow his path to the Day of Judgment.

Topicality of the chosen theme¹. Problems of the contemporary societies oblige all the followers of Islam to keep their values preserved not only from the new challenges, but also from the claims to leave these challenges as they are, without any responses from the viewpoint of the Qur'an and Sunnah. Since Islam has been correctly defined as "decentralized" religion (in contrast to Church in Cristianity), all the responsibility for this process is given to Islamic Ummah and, especially, its prominent and intelligent scholars of religion. However, all the efforts of Islamic governments are of high importance too, because only authority of the state might consolidate these people in the way of service to Islamic Ummah in the most appropriate way. Probably this kind of support is a real feature of Shariatic Policy (*as-siyasa ash-shara'iya*), described by Sheikh al-Islam Taqi al-Din ibn Taymiyah (may Allah have mercy upon him) in his prominent book on this topic².

As a result, all these processes give high importance to contemporary Qur'anic Studies, since this field of *ulum ad-din* deals completely with the Sacred Book of Islam. And a recent growth of Qur'an translations and interpretations in the world (from 296 in 1980 to 890 by 2002)³ gives a new meaning to Islamic institutions that deal with Qur'anic Studies in accordance with the true path of *as-salaf as-salih*. This

¹ The author is grateful to Dr. Waleed b. Bleyhesh al-Amri (Head of European Languages Unit from the Translations Centre of King Fahd Glorious Qur'an Printing Complex) for his useful remarks and comments on this research.

² (See the most complete edition: Ibn Taymiyah. *Kitab as-Siyasa ash-Shara'iya fi Islah ar-Ra'i wa r-Ra'ya*. Al-Makkah al-Mukarrama: Dar 'Alam al-Fawa'id, n. d.).

³ (Kidwai, Abdur Raheem. *Bibliography of the Translations of the Meanings of the Glorious Qur'an into English: 1649-2002: A Critical Study*. Al-Madina al-Munawwara: King Fahd Qur'an Printing Complex, 1428/2007, p. ix).

makes it possible to evaluate these organizations from the point of both religious and scientific experience. Moreover, the support from the state allows to concentrate great academic potential and to use all administrative structure for this. Despite a lot of such organizations in the Islamic world (different Islamic universities and government divisions), only one institution can be described as the most advanced and most appropriated for the service to al-Qur'an al-Karim and all *ulum al-din*, related to the Book of Allah Almighty. That is, King Fahd Glorious Qur'an Printing Complex in al-Madina al-Munawwara, founded in 1405/1984 by His Royal Highness King Fahd bin 'Abd al-'Aziz Al Sa'ud (may Allah have mercy upon him).

This great Islamic institution has been chosen as the main topic of our research for the following reasons. Firstly, this is a unique academic organization, related to scientific, cultural and religious issues. Secondly, its great activity in publishing and translations provides significant influence on the modern Islamic Ummah all around the world. Thirdly, King Fahd Qur'an Complex appeals to the true teachings of Islam and in this way combines the right ideas of *as-salaf as-salih* with the modern technological research.

Research subject. Our article is a try to analyze a significant role of King Fahd Glorious Qur'an Printing Complex in Islamic *da'wah*, specifications of its methods of translation, *tafsir*, other publications and, finally, notable features that make this institution so influential. Also an Islamic view on the translation of the meaning of the Glorious Qur'an that constitutes a basis for Glorious Qur'an Printing Complex will be under the scope of our research, in sha' Allah. A great respect from the experts in Islamic Studies (both Muslim scholars and Orientalists) to the editions of Complex is to be noted. All parts of these subjects are represented in the structure of our article.

Research goals. The main purpose of our research is to evaluate a great role of Glorious Qur'an Printing Complex in the modern Qur'anic Studies and by this means to emphasize magnificent efforts of the Kingdom of Saudi Arabia in the way of Islamic *da'wah* and propagation of Qur'anic knowledge. Main objectives of our article can be enlisted in the following way:

1. To explore the history and the present state of King Fahd Glorious Qur'an Printing Complex.
2. To analyze the methods of the Complex in the context of traditional Islamic views on the translation of the Glorious Qur'an.
3. To study, how editions of the Complex influenced Islamic Studies in the world, both Islamic and secular.
4. To analyze the opinions, expressed in relation to the Complex by Islamic and non-Islamic media.

Research sources and methods to work with it. According to the goals of our article, we are planning to consider some of available literature published by the Complex (translations, editions of conferences, issues of Journal of Qur'anic Research and Studies), and also works by Islamic authors which deal with the problems of Qur'an translation. A recent *fatawwa* by Saudi scholars concerning the Glorious Qur'an and its studies should be used too. Comparisons, analysis, description and other ways of research are of high importance for our work. Special attention should be paid to Islamic and non-Islamic media. Using the practice of content-analysis in relation to their reports, positive evaluations along with other trends are to be signified.

Research structure. Our article should include introduction, four parts, and conclusion.

Part I. Foundation of King Fahd Glorious Qur'an Printing Complex in the Context of Islamic *Da'wah*.

A growing interest to the Qur'anic Text, its translation and modern representation, makes it possible for some non-Islamic as well as Islamic modernist authors to speak about the Holy Book of Islam not merely in the terms of traditional exegetics, history or philology, but directly in its relation to the modern inquiry strategy. This strategy constitutes a great challenge to all Muslims who try to keep principles of their belief (*usul al-din*) from every kind of innovations (*bid'a*). Defined by some Western scholars as “hermeneutics”, this position includes a wide list of post-modern theories of interpretation, based on the analytic achievements of European Philosophy after the prominent “linguistic turn”. Finally, modern researchers claim for “open hermeneutics” (Jacques Waardenburg)¹, “hermeneutics of indeterminacy” (Neil Douglas-Klotz)² and, finally, that “phenomenology and hermeneutics are tools and instruments with which to understand the Qur'an” (Massimo Campanini)³.

To our mind, this is not something new in Qur'anic Studies (and the evaluation of the role of the Qur'an in the modern world), but merely a well-known pure modernist implication from those who would like to free what they call “public sphere” from the laws, based on *Shari'a* and any other Islamic norms. We suppose, that new project of “open hermeneutics” itself cannot be freed from the imperative

¹ (Waardenburg, Jean Jacques. *Islam: historical, social, and political perspectives*. New York: Walter de Gruyter, 2002, p. 128-130).

² (Douglas-Klotz, Neil. *Re-hearing Quran in Open Translation: Ta'wil, Postmodern Inquiry and a Hermeneutics of Indeterminacy*.

<http://abwoon.infosaic15.com/pdf/Scholarly/RehearingQuran.pdf>. Accessed September 1, 2009).

³ (Campanini, Massimo. Qur'anic Hermeneutics and Political Hegemony: Reformation of Islamic Thought. *The Muslim World Journal*, Vol. 99 (January 2009), p. 124-133).

interpreters who, like the *rasihina fi l-'ilm* in ibn Rushd's *Fasl al-Maqal*¹, pretend to be a bridge between the inner and external meanings of The Qur'an. Moreover, since the *taw'il* of ibn Rushd was controlled by the boundaries of Arabic grammar², modern *rasihina* try to signify Qur'anic Text completely by the inner spiritual experience of every believer, current social events and political affairs. One may simply assume that this kind of hermeneutics will legalize European privatization of religion among Muslims and will give complete control over the meaning of Qur'anic Text to the social and political events. It is irrelevant to the traditional Islamic values of Qur'anic interpretation.

These very short descriptions of the present trends in Western Qur'anic Studies emphasize a great importance of every high-technological and effective project, dedicated to the service of Allah the Almighty. Founding Qur'an Printing Complex in the beginning of 80th (cornerstone was laid in al-Madina al-Munawwara on 16 Muharram 1403 A.H. (1982 CE), while the Complex was finally opened in Safar 1405 A.H. (1984 CE)³), King Fahd bin 'Abd al-'Aziz (may Allah have mercy upon him) showed his great wisdom and foresight, results of which are very obvious for every sincere Muslim. In 1403 AH (1982 CE) King justly noted that "With the blessing of Allah, the Highest, the Almighty, we hope that this project will be a source of goodness and blessing, firstly, for serving and maintaining the Glorious Qur'an, and secondly for providing more services for Islam and Muslims all over the World. We hope that Allah, the Almighty, will help and guide us in all our affairs in this world and the Hereafter and help us achieve the desired purposes of this project,

¹ (Ibn Rushd. *Fasl al-Maqal*. Beirut: Markaz Dirasat al-Wahda al-'Arabiya, 2007, p. 98).

² (Ibidem).

³ (*Nabza 'an al-Mujamma'*).

<http://www.qurancomplex.org/Display.asp?section=7&l=arb&f=nobza01&trans=>. Accessed August 30, 2009).

serving and taking care of the Glorious Qur'an so that Muslims may benefit from it and ponder over its meanings"¹.

It is important to add, that this foundation was a manifestation of great efforts in the way of service to Islamic Ummah, which were showed by King Fahd (may Allah have mercy upon him). His support for Islamic affairs all around the world is well-known. The cost of King Fahd's efforts in this field has been astronomical, amounting to many billions of Saudi Riyals. In terms of Islamic institutions, the result is some 210 Islamic Centres wholly or partly financed by Saudi Arabia, more than 1,500 Mosques and 202 colleges and almost 2,000 schools for educating Muslim children². Some researchers evaluate the foundation of the Qur'an Printing Complex as one of the most significant achievements of King Fahd in the way of his service to Islamic Ummah³. Beside the Islamic institutions, King Fahd (may Allah have mercy upon him), also sponsored a lot of Islamic projects in the most advanced Western Universities. It was his decision to propagate the Islamic Studies on the highest academic level like Harvard Law School King gifted five million dollars "for the expansion of its program for the study of Islamic law"⁴.

It is obvious, that from the primary Islamic Publishing House the Complex has developed to be the major seat of learning. This achievement became possible not only because of necessary financial support, but also thanking to the correct strategy

¹ (Ibidem),

² (*King Fahd and Support for Islam*).

<http://www.kingfahdbinabdulaziz.com/main/m000.htm>. Accessed August 30, 2009).

³ (As-Sudairi, Tawfiq ibn Abdul Aziz. King Fahd & Muslim Ummah, *The Muslim World League Journal*, Volume 29 (2001), p. 14).

⁴ (Dube, Jonathan. King Fahd of Saudi Arabia gives \$5-million to Harvard Law School, *Chronicle of Higher Education*, Vol. 39, Issue 44 (1993), p. 40).

of aims, chosen by the Complex administration. Let us examine all of these goals¹ in the context of modern challenges to Islam and other processes taking place in Islamic communities all around the world.

The first and probably one of the most important tasks of the Complex is **“printing the Glorious Qur’an according to its well-known methods of recitation all over the Muslim world”**. It has been reported that, publishing 10 million copies per annum, the total number of copies printed in the Complex since its inception topped 240 million². Moreover, usage of many recitation way constitutes a very useful opportunity, because here we have two basic presuppositions: 1) all these recitations are based on the edition of Mushaf al-Madina an-Nabawiya, prepared by the Complex; 2) editions are not reduced to Hafs ‘an ‘Asim way of reading as it has been with so-called “Cairo edition”, prepared by scholars from al-Azhar in 1923-1924 CE. So, here needs of Muslims from every region are met. Moreover, accuracy in typing and other features of Mushaf, prepared by the Complex, has reached the highest degree and became a much refereed source for both Islamic and non-Islamic scholars. The same is true about “Madinah Mushaf Publisher”, one of the first soft-programs that includes complete Mushaf for reference and authorised by the most prominent scientific committee³. It has been also reported that the Complex signed a contract with King Fahd University for Petroleum and Minerals for preparing a computer program for the Glorious Qur’an on PDAs and mobile phones. This significant step is an initiative against many similar but faulty programs that are on hand⁴. Taking care of people with physical disabilities, the King Fahd Qur'an Printing Complex publishes an Islamic newsletter in Braille. Titled "Al-Fajr", (meaning

¹ (See: *The Aims of the Complex*.

<http://www.qurancomplex.org/Display.asp?section=7&l=eng&f=nobza02&trans=>. Accessed August 30, 2009).

² (*Journal of Qur’anic Research and Studies*, Vol. 2, Issue 4 (2007), [subtitle]).

³ (*Mushaf al-Madina an-Nabawiya li-n-Nashr al-Hasubi*. Ver. 1.0, 1426 [CD]).

⁴ (News from the Complex, *Journal of Qur’anic Research and Studies*, Vol. 2, Issue 4 (2007), p. 56).

Dawn), it is distributed free of cost to organisations and individuals. So far the monthly newsletter's 310 issues have come out, Braille is a language of embossed dots meant for blind persons. The King Fahd Glorious Qur'an Printing Complex also distributes Qur'an in Braille which is printed in 54 volumes¹.

The second important aim, declared by the Complex, is formulated as the **“Producing audio-recordings of the Glorious Qur’an according to its well-known methods of recitation all over the Muslim world”**. We suppose that this goal has two internal vistas, very useful for Islamic Ummah. Firstly, the Complex activities in audio-recordings emphasized the importance of the science of recitation (*‘ilm al-tajwid*) that is the “common duty” (*fardh kifaya*) for Muslims and opens a way for the “success in both worlds”². Secondly, propagation of audio-recording is a strong support for usage of the modern technologies in Islamic religious practice that helps Muslims to study their religion in the modern industrialised world. Interestingly, this problem will be the topic of the forthcoming conference “The Glorious Qur'an and Contemporary Technologies (Information Technology)” that will be held by the Complex on 13-15 October, 2009, in sha’ Allah³.

The third goal of the Complex connected directly with translation activities and declared as **“Translating the meaning of the Glorious Qur’an and its interpretation”**. It has been officially reported that the Complex produced more than 50 translations of the meaning of the Glorious Qu’ran in different languages⁴. Importance of this work and methods of translation will be under the scope of our research in the second and third part of our study, in sha’ Allah. In addition to the fact

¹ (<http://www.islamicvoice.com/february.2000/news1.htm>. Accessed August 31, 2009).

² (Sayf, Salah Salih. *Al-‘Uqd al-Qayid fi ‘Ilm al-Tajwid*. ‘Amman: al-Maktaba al-Islamiya, 1408/1987, p. 13).

³ (See a special web-site, dedicated to this event: www.quranit.org).

⁴ (*Journal of Qur’anic Research and Studies*, Vol. 2, Issue 4 (2007), [subtitle]).

that translations are done by experts in Qur'anic Studies from the whole world, scholars of the Complex wrote a new and authoritative commentary (“*Al-Tafsir al-Muyassar*”), where the most accepted interpretations are represented in a simple and understandable way. As it has been noted in the introduction by Ma’ali al-Sheikh Salih bin ‘Abd al-‘Aziz bin Muhammad Al Sheikh, Minister of Islamic Affairs, Endowments, Call and Guidance and General Supervisor of the Complex, this commentary is also prepared for the translation into other languages and written in the easiest and the clearest way of expression¹.

The fourth important field of the Complex activities is declared as “**Promoting Qur'anic fields of study**”. Beside other efforts, notable results of this research included in Journal of Qur'anic Research and Studies, a refereed Journal Specializing in the Glorious Qur'an and its Studies. We have counted, that among articles in four issues released till 2008, only 50 percents are those of Saudi scholars². This fact is an obvious proof of the international significance of Journal and its high position in Islamic Studies. Recently, the Complex edited and published Jalal ad-Din as-Suyuti work on Qur'anic sciences, *al-Itqan fi 'Ulum al-Qur'an* (in seven volumes) and *Usul al-Dabt 'ala Jihat al-Ikhtisar* by Imam Abu Dawud Sulayman ibn Najah³.

A next aim of the Complex' activity is one of the most important ones for present-day Islam. That is, “**Promoting the study of the Sunnah and the Prophet's Biography**”. In response to the aforementioned claims for the “open hermeneutics” which are held by secularists, promoting of Sunnah knowledge is one of the most necessary tasks. Beside its activities in publishing the Centre for Sunnah and the

¹ (*At-Tafsir al-Muyassar*. Al-Madinah Al-Munawwara: Mujamma' al-Malik Fahd li-l-Tiba'a al-Mushaf ash-Sharif, 1430/2009, p. “Ta”).

² (Beside the printed issues, see also CD: *Journal of Qur'anic Research and Studies*, Issues 1, 2, 3).

³ (The news from the Complex, *Journal of Qur'anic Research and Studies*, Vol. 2, Issue 4 (2007), p. 56).

Prophet's Biography at the Complex is concerned with the collection and preservation of manuscripts and printed books, as well as documents and data pertaining to the Sunnah and the Prophet's biography.

“Supporting Islamic studies and researches”. This noble goal is related not only to efforts in publishing (however, excellent results were achieved in this way too), but to the conferences and other scientific events, organized by the Complex. In 2006, The Complex organized a symposium named “The Glorious Qur’an in the Writings of Orientalists”. Among the notable ideas, recommended by the Symposium, “that steps be taken towards realizing an *Encyclopaedia of the Qur’an and its Sciences* and other languages”¹.

The seventh, one of the most “strategic” aims is declared as **“Meeting the Muslims’ needs, in the Kingdom and abroad, for the Complex publications”**. It has been officially reported that “in implementation of the directives of the Custodian of the Two Holy Mosques to provide a copy of the Holy Qur’an and other publications of the Complex to the pilgrims, the Complex continues to annually distribute the gift of Custodian of the Two Holy Mosques to every pilgrim on his departure from the Kingdom of Saudi Arabia after performing their Hajj rituals. The number of the copies distributed to pilgrims until the Hajj season of 1427/1428 AH, has exceeded 25 million copies”². The same is true about other academic and religious publications of The Complex.

Finally, the last of important aims is related to the efforts in distribution and declared as **“Providing international networks with the Complex publications”**. These activities, concerned with informational framework and public relation policy, includes wide cooperation with Islamic centres all around the world and participation

¹ (Op. cit, p. 61).

² (<http://www.hajinformation.com/main/y1698.htm>. Accessed September 1, 2009).

in different academic and cultural exhibitions. According to the latest report, during 2006 The Complex participated in regional and international book fairs in Oman, UAE, Qatar, Kuwait, Egypt, Syria, Lebanon, Morocco, Tunisia, Algeria, Russia, Switzerland, South Korea, Germany and Iran¹.

Especially, all aforementioned efforts and achievements are only part of those that were done by King Fahd Glorious Qur'an Printing Complex since its foundation in 1984. But our analysis shows, how intelligent management of the Complex and Royal support help this institution to reach the highest degree in technology, science and other academic efforts. All this experience and present work make the Complex a unique place of learning and propagation of Islamic knowledge.

¹ (*Journal of Qur'anic Research and Studies*, Vol. 2, Issue 4 (2007), p. 56-57).

Part II. Methods of King Fahd Glorious Qur'an Printing Complex as Islamic Approach to Translation and Interpretation.

Translation of the meaning of the Glorious Qur'an and permission to it were among the widely discussed problems between Muslims. On the one hand, inimitability (*'ijaz*) and, as a result, untranslatability of the Glorious Qur'an is a well-known fact, but on the other hand, Islamic Ummah needs it for purposes of call (*da'wwa*). Sheikh Muhammad bin Salih al-Uthaymin (may Allah have mercy upon him) in his *fatwa* on travel to the non-Islamic countries writes, "[It is permissible] to stay there for the reason of call to Islam... This is a common duty (*fardh kifaya*) for everyone who has a possibility on it... Call to Islam is one of the obligations of religion and the way (*tariqa*) of the messengers. The Prophet (peace be upon him) ordered to convey from him in every time and place. He (peace is upon him) said, "Convey from me even if it will be a simple *aya*)"¹. Since Muslims ordered to base their actions on the precedents in biographies of Prophet (peace is upon him) and his companions, here we find a few events where translation was applied. For instance, when a group of Muslims immigrated to Ethiopia, they recited to Negus the opening verses of Surat Maryam. It is possible to say, that some kind of translation into Ethiopian was used, because, according to *Sira ibn Hisham*, the meaning was understood by Negus and his bishops². The same is true about the translation of *Sura al-Fatiha* into Persian, done by Salman al-Farisi³.

¹ (*Majmu' fatawwa wa rasa'il li-fadhila al-Sheikh Muhammad bin Salih al-Uthaymin*. Riyadh: Dar al-Watan, 1413, Vol. 3, p. 27).

² (*Sirat ibn Hisham: Biography of the Prophet*. Abridged by 'Abdus-Salam M. Harun. Cairo: Al-Falah Foundation, 1421/2000, p. 59).

³ (Hdayet Aydar and Necmettn Gökkir, "Discussions on the Language of Prayer in Turkey: A Modern Version of the Classical Debate", *Turkish Studies*, Vol. 8, No. 1, 2007, pp. 121–136).

One contemporary research notices, that “commensurate with the paramount signify cancel of the oral tradition of delivering the Qur’an, sermons also played an important role. The Qur’an was always recited and then, afterwards, paraphrased (and hence, explained) from the Arabic text into the vernacular”¹. Some Arab rulers of newly opened of Islam lands appear to have occasionally taken an interest in translating parts of the Qur’an into local languages. However, no attempt appears to have been made to translate the entire Qur’an into another language during this early period of Islamic history².

The most notable discussion concerning this problem was undertaken by the founders of different *madhahib* and their followers. It has been stated by Maliki, Shafi’i and Hanbali schools that usage of translation in *salat* is not permitted whether someone knows Arabic or not. Some narrations say that Imam Abu Hanifa (may Allah have mercy upon him) alone supported a different view; anyway, later he changed his opinion and declared this practice as impermissible³. A great medieval scholar of Qur’anic Sciences, Imam Badr al-Din az-Zarkashy summarized arguments of those who refuted possibility of translation. He personally used two evidences against translation of the Glorious Qur’an. Firstly, az-Zarkashy referred to 195 aya of *Sura ash-Shu’ara* (“In the plain Arabic language”)⁴. So, the Qur’an exists only in Arabic language, as it is given to mankind by God. Secondly, az-Zarkashy insists that it is impossible to convey all the meanings in another language. As a result, he assumes that “recitation” (*qira’at*) of the Qur’an is permissible only in Arabic

¹ (Hartmut Bobzin, “Translations of the Qur’an”, in *Encyclopaedia of the Qur’an*, vol. 5, p. 341).

² (Saeed, Abdullah. *The Qur’an: An Introduction*. New York: Routledge, 2008, p. 121).

³ (Ramadhan, Najda. *Tarjama al-Qur’an al-Karim wa atharuha fi ma’anihi*. Dimashq: Dar al-Mahabba, 1998, p. 326).

⁴ (Here and in all other places the translation of Dr. Muhammad Taqi’-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan is used. Published by King Fahd Qur’an Printing Complex, 1418).

language¹. But in all of these statements nothing is said about *daw'ah* purposes, since recitations as well as obligatory prayers constitute merely Islamic religious practice.

A very expanded and well-proved answer related to the problem of Qur'an translation was given by Sheikh al-Islam, Taqi ad-Din Ahmad Abu l-'Abbas ibn Taymiyah (may Allah have mercy upon him). He discussed this question in many of his writings and in-depth analysis of it needs a separate study. Here we will summarize some of his views, using the most basic statements in some of ibn Taymiyah's works.

In his work against logical methods of Greek philosophers and their followers among Muslims, ibn Taymiyah explains problems of meaning conveyance through the different languages. He clearly allows the translation of the Glorious Qur'an for purposes of *da'wah*:

“It is well-known that Islamic community is obliged to convey (*tabligh*) the Qur'an, its words and meanings. It was ordered by Prophet, and conveyance (*tabligh*) is possible only through this. If its conveying to the foreigners needs a translation, let them [i.e. Muslims] translate it as much as possible”².

Moreover, Sheikh al-Islam ibn Taymiyah proposed clear methods of translation. He already divided all possible translations into 1) renderance of simple words (*alfaz*) and 2) transmission of meanings through usage of additional visions (*suur*). Ibn Taymiyah states that translation of the meaning of the Glorious Qur'an needs even more, “it is necessary to provide a similitudes (*amthala*) and comparisons (*maqayis*) which leads to solid understanding (*tasdiq*) of this meaning. If this

¹ (Ramadhan, Najda. Op. cit., p. 306-307).

² (Ibn Taymiyah. *Naqdh al-Mantiq*. Cairo: Maktaba as-Sunna al-Muhammadiya, n. d., p. 97).

meaning is understandable as such, there is no necessity in additions or comparisons¹. It is obvious that ibn Taymiyah allowed translation for the purposes of *daw'ah* and responses to heretics and innovators. However, Ibn Taymiyah calls all Muslims to use just Arabic language in every day practice and forbids so-called *ratana* (speaking in non-Arabic or mixing Arabic with non-Arabic) without reasons².

Generally, methods of translation, proposed by Sheikh ibn Taymiyah, are similar to the principles of *'ilm at-tafsir*. This is what modern Islamic scholar Dr. Muhammad Husayn az-Zahabi calls as *tarjama al-tafsiriyah aw ma'nuwiyya* (“interpretative or meaningful translation”) and set against *tarjama harfiyya* (“literal translation”)³. He notes that, if all rules are kept, this method of translation is the most appropriate for the Glorious Qur'an⁴.

King Fahd Glorious Qur'an Printing Complex used the heritage of ibn Taymiyah well and issued a *fatwa* with allowance to translate the meanings of the Glorious Qur'an⁵. It is said, that answer is based on the words of ibn Taymiyah. Here is the text of the fatwa, issued 4 Muharram 1426 AH, corresponding 13 February 2005 AD:

Question:

“Is it permissible for a Muslim to recite or memorise the Holy Qur'an in a language other than Arabic?”

¹ (Ibn Taymiyah. *Naqdh al-Mantiq*, p. 98).

² (Ibn Taymiyah. *Iqtidha' as-Sirat al-Mustaqim li-Muhalifa Ashab al-Jahim*. Riyadh: Maktaba ar-Rushd, n. d., Vol. 1, p. 461).

³ (Az-Zahabi, Muhammad Husayn. *At-Tafsir wa l-Mufasssirun*. Cairo: Maktaba Wahba, 2000, Vol. I, p. 21, 22).

⁴ (Op. cit. Vol. I, p. 23, 24).

⁵ (<http://www.qurancomplex.org/qfatwa/display.asp?f=89&l=eng&ps=subFtwa>. Accessed September 2, 2009).

Answer :

“If a Muslim cannot recite or memorise the Holy Qur'an in Arabic, it is permissible for him to do so in any other language; this is better than abandoning it altogether. Allah said, “Allah burdens not a person beyond his scope” (2:286)”¹.

As it has been stated before, The Complex produced more than 50 translations of the Meanings of the Glorious Qur'an into different languages. This production is represented by separate editions of the whole text, partial translations with commentaries, audio-recordings and complete translations of exegetic works (for instance, prominent *tafsir* of Sheikh as-Sa'adi). Let us describe the formal image of Complex' edition at first, and then to study principles of commentary and translations accepted by the Complex. Both criteria are connected to each other.

The Complex prefers to publish double-language editions, i.e. original Arabic text of the Glorious Qur'an and, on the other hand, translation with commentaries. It should be noted, that this position does not influence the style of translation, because ayat-by-ayat translation (not “phrase-by-phrase” or “word-by-word”) is the most accepted and philologically proved way of textual constructions. Every translation includes special introduction, written by the highest religious authority of the Kingdom. Some editions also include detailed index of the sample words and dictionary of the basic Islamic terms². Works of world famous calligrapher Uthman Taha, represented in Qur'anic font as well as in graphic elements of Mushafs, provide brilliant aesthetic qualities for every edition of the Complex. According to reports, Uthman Taha wrote Mushafs in four recitations: Hafs, Warsh, Qalun and ad-Duri³.

¹ (Ibidem).

² (See, for Instance, Macedonian translation (published in 1418, p. 922-929, 930-959) and English translation (published in 1418, p. 914-939)).

³ (Gawwi, Ahmad. *Katibi al-Mushafu ash-Sharifu Mu'jib bi-Khututi al-Kumbyutir... Wa bada hayatuhu murabbiyan li-l-ganam, Sahifa ar-Riyadh*, Zu l-Qi'da 2, 1427, No. 14031).

There are many academic strategies, used in translation of the Glorious Qur'an into different languages. Even Muslim translations include a wide spectrum of discussions and polemics¹. Following the way of *as-salaf as-salih* in *qawa'id at-tarjih* (rules of priority in meanings) and other principles of interpretation, scholars of the Complex constructed detailed requirements for every translation they are preparing to publication. As we already stated elsewhere², despite the obvious differences, *tafsir* and *tarjama* has a lot of similarities. These points of connection are constituted by the common principles of *tarjih*. If latter is defined as “strengthening one of the statements in *tafsir* on the basis of some proof (*dalil*) or some principle that gives a strength to it”³, we may assume that the same process is taking place in translation, when translator tries to choose only one and adequate meaning among a few. Let us show, which principles are included into the Complex' interpretation policy.

The Complex gives every translator a priority to choose own positions in relation to formal construction of the text. For instance, in Greek translation, published by the Complex, some interpolations which are separated from the main text by brackets are included⁴. However, in Macedonian translation by Hasan Jilo⁵ text is free from any insertions. These ‘interpolations’ (or paraphrases which are a result of the aforementioned *at-tarjama at-tafsiriyya*) serve as tools of understanding, so in different languages these paraphrases can play different roles, and total unification is not a necessary thing. A problem of interpolation and translators’

¹ (Kidwai, Abdur Raheem, *Bibliography*, p. x – xvii).

² (Jackubovych, Mykhailo. Ukrainian Translation of the Meanings of the Glorious Qur'an: Problems and Prospects, *Journal of Qur'anic Research and Studies*, Vol. 2, Issue 4 (2007), p. 47-48).

³ Al-Harbi, Husayn bin 'Ali bin Husayn. *Qawa'id at-Tarjih 'inda l-Mufasssirina*. Riyadh: Dar al-Qasim, 1417/1996, Vol. I, p. 35.

⁴ (King Fahd Qur'an Printing Complex, 1418).

⁵ (King Fahd Qur'an Printing Complex, 1418).

remarks (should it be and in which way it must be written) are discussed much by both Islamic and non-Islamic scholars. Every translation is a unique text; however, it should be done in accordance with primary meaning of the text and principles of *tarjih*. These principles are formulated by the Complex and included into the recent issue of *at-Tafsir al-Muyassar*¹. It is important to note, that the Complex considers this commentary as a basis for “translation of the meanings of the Glorious Qur’an into the languages of Islamic people and others”². Let us examine the main principles of this commentary.

First four principles (“**Adequacy to the way of *as-salaf as-salih* in creed**”, “**Giving priority to what is correct from traditional commentary**”, “**Reduction to the correct or preferred statement in tradition**”, “**Showing the Guidance of the Qur’an and the aims of Shari’a from *tafsir***”³) may be applied to every translation of the meanings of the Glorious Qur’an. So, scholars of the Complex require a following the way of *as-salaf as-salih* in translation (for instance, it can be reflected in translation of Allah – *Subhanahu wa Taala!* – names and attributes and other important questions) and avoiding every opinion that contradicts the Islamic creed. The second and third rules from this list are related directly to the practice of *tafsir*. The Complex prefers four commentaries (well-edited versions of these *tafasir* can be found on the web-site of the Complex); namely, that of at-Tabari, ibn Kathir, al-Baghawi and as-Sa’adi (may Allah have mercy upon them all). First three of these commentaries (as classical works) are listed in preface to *Tafsir al-Muyassar* as “the most important works”⁴. Detailed list of exegetic principles which are stated by *as-*

¹ (*At-Tafsir al-Muyassar*, p. “Ha”).

² (Op. cit., p. “Zayn”).

³ (Ibidem).

⁴ (Op. cit, p. “Ha”).

salaf as-salih, included also in *fatwa*, issued by Complex in 2002 on the basis of ibn Taymiyah works¹.

A great importance of the Prophetic Sunna and Biography for the translation of the meanings of the Glorious Qur'an, is a great evidence of the fact how the Complex supports both roots of Islamic religion.

All other principles (5-12) are devoted to the simplicity in expression (this rule can be adapted to the translations as well, since in its publications the Complex prefers the modern language that is easy for understanding) and attempts to produce a clear and correct meaning in the shortest way. However, as rules seven and nine tell us, in case of necessity (to help to understand) some paraphrases or glosses are possible². These rules, are implicated to translation as well, shows that the Complex proposes some flexibility in the ways of expression to achieve the eloquent and persuasive statements, while the basic (*usuli*) principles are kept preserved in any way. This is as Allah the Almighty says in His Book, "Invite (mankind, O Muhammad *salla Llahu 'alayhi wa s-sallam*) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Quran) and fair preaching, and argue with them in a way that is better" ("An-Nahl, 125").

Implication of these principles into the translations and other editions, make this literature referred sources in Islamic Studies all around the world. Significance of the Complex translations and its acceptance over Muslims will be shown in the next part of our research, in sha' Allah.

¹ (<http://www.qurancomplex.org/qfatwa/Hits.asp?f=4-1&l=arb>. Accessed September 3, 2009).

² (*At-Tafsir al-Muyassar*, p. "Zayn").

Part III. Academic Impact on the Islamic *Ummah*.

All significant achievements of the Complex, encountered in the previous parts of our study, represent its scientific activities as well. A great academic potential (personnel of the Complex is represented by the most distinguished scholars) and very attentive consideration of every translation makes editions excellent which might be useful for the wide spectrum of Islamic and non-Islamic researchers and other kinds of readers.

There are a lot of examples which support this opinion. Translations, published by the Complex, became very important sources of study not only for the countries, where complete and trustworthy translations did not exist before, but also among speakers of the greatest languages, where constant and old traditions of Islamic Studies are present. That is, Russian and English.

Russian translation of the meanings of the Glorious Qur'an by the eminent Azerbaijani scholar Elmir Kulief was published by King Fahd Glorious Qur'an Printing Complex in 1423/2002. This edition was not among the first translations into Russian language, since a lot of such works have been published before. The first complete translation of the meanings of the Glorious Qur'an has been issued in 1716 (by P. Posnikow). However, it has been rendered from the French translation and deviated too far from the original Arabic text¹. First two translations from the original Arabic text appeared only in the second half of the XIX century². The most important achievements have been done in XX century, when translations of I. Krachkowsky

¹ (Beliaev V., Griaznievich P. Predislovie, *The Qur'an. Translated into Russian by I. Ju. Krachkowsky*. Moscow: Eastern Literature Publishing House, 1963, p. 3).

² (Kuliev, Elmir Rafail. Tarikh Tarjamat Ma'ani al-Qur'an al-Karim ila al-lugha ar-rusiyya, *Journal of Qur'anic Research and Studies*, 2006, Vol. I, Issue 2, p. 137).

(Moscow, 1963), M.-N. Osmanov (“Pamir Journal”, 1990-1991), V. Shumovskoy (Moscow, 1995), V. Porochova (Moscow, 1995).

In his first edition of the translation of the meanings of the Glorious Qur’an, published by the Complex, Elmir Kuliev noted all the principles he used in his work and also importance of usage of the previous achievements. According to the information, stated in other parts of preface, Kuliev’s translation was revised by the numerous commissions (both experts in Qur’anic Studies and Russian language). Appearance of this work was a very resonant event. For instance, first reports about Kuliev’s work were issued even before its publishing¹. It is necessary to note, that Kuliev also translated *tafsir* of as-Sa’adi for the Complex and the book *Usul al-Iman fi Daw’ al-Kitab wa al-Sunnah*².

Despite the fact that many of Russian translations existed before Kuliev’s work, this edition received a very high approval from Russian Muslims. There were numerous reprints of it (by Russian Publishing House “Ummah” in 2004, 2005 and other years). Moreover, this translation was also published in Kazakhstan, where edition of it has been supported by President Nursultan Nozarbayev³. Some reviewers consider translation of Elmir Kuiev as the “most correct translation of the Meanings of the Glorious Qur’an”⁴, thanking to adequacy between original and Russian text as well as to sound implementation of *aqidah as-salaf as-salih*. Beside the accuracy and wide knowledge of translator, a great importance of this translation and its unprecedented success was also a result of authority, obtained by King Fahd Glorious

¹ (See collection of articles: www.encyclopedia.com/doc/1G1-130643031.html, Accessed September 4, 2009).

² (The news from the Complex, *Journal of Qur’anic Research and Studies*, Vol. 2, Issue 4 (2007), p. 57, 58).

³ (See an interview with translator here: <http://www.centrasia.ru/newsA.php?st=1171523580>. Accessed September 4, 2009).

⁴ (K. Kabir. *O principah perevoda Sviaschennogo Pisanija*. <http://www.adab.ru/?p=18>. Accessed September 4, 2009).

Qur'an Printing Complex among the Russian-speaking Muslims. This is a trust in relation to the scholars of the Kingdom of Saudi Arabia, expressed by Russian Sunni Muslims, and knowledge of great efforts, made by the Complex propagating the true Islamic belief.

The second notable example of the Complex academic and religious authority is the translation of the meanings of the Glorious Qur'an into English, done by Dr. Muhammad Taqi ad-Din al-Hilali and Dr. Muhsin Khan. The first edition of this translation was published in the USA by Kazi Publication¹. Then it appeared in the Middle East; majority of editions were published by Darussalam Publishing House in Riyadh. Abd ar-Rahim Kidwai writes, "though it appeared first in 1977, this translation has had phenomenal success only recently..."². We suppose that, beside notable efforts of the prominent translators, this success is also motivated by two "external" factors. Firstly, both authors were affiliated with Madinah Islamic University, one of the most advanced Islamic schools in the world. Secondly, in 1417 (1996/1997) Hilali-Khan translation was published by King Fahd Glorious Qur'an Printing Complex, supported by the permission from Sheikh 'Abd al-'Aziz bin 'Abd Allah ibn Baz (may Allah have mercy upon him), issued in 1404/1983. Distributed by the Complex and other Islamic organizations, "this translation is widely available in Sunni mosques and Islamic bookstores in the United States and in Europe"³. This work receives the highest approval from Muslims⁴, and even their opponents call such translation as "conservative"⁵, i.e. that reflects traditional Islamic views, without any deviations to secularism or other agenda.

¹ (Kidwai, Abdur Raheem, *Bibliography*, p. 203).

² (Ibid, p. 200);

³ (Saeed, Abdullah. *The Qur'an: An Introduction*, p. 135).

⁴ (Syed Vickar Ahamed. *Interpretation of the Meaning of the Glorious Qur'an*. New York: Tahrike Tarsile Qur'an, 2004, p. xxiv)

⁵ (Edward Hotaling. *Islam without illusions: its past, its present, and its challenge for the future*. Syracuse University Press, 2003, p. 46).

Activities of the Complex in the field of translation received the highest marks from the European Orientalists. Hartmut Bobzin, a prominent German scholar of Islam, writes in his article for Brill Encyclopedia of the Qur'an:

“The task of translating the Qur'an into the languages of their new host countries was set before Muslims themselves... in this context, the “King Fahd Complex for the Printing of the Holy Qur'an” in Medina acquires a very specific importance. The ultimate goal of this institution is to make the Arabic text of the Qur'an, together with “the translation of the meaning of the Qur'an,” freely accessible worldwide.... All of these editions, produced with an excellent quality of typographic technique and binding, are bilingual, and some even have additional, relatively extensive commentaries”¹ .

Especially, it is impossible to enlist all the academic achievements of the Complex, which helps Muslims all over the world to learn their own religion, to respond to new challenges and to convey Islamic message worldwide. In 1428/2007, the Complex won the Custodian of the Two Holy Mosques King ‘Abd Allah bin ‘Abd al-‘Aziz (may Allah preserve him!) International Award for Translation in the branch, “Efforts of Institutes and Bodies”, for the year 1428 AH/2007 in appreciation of the pioneering role it plays in the field of the translation of the meanings of the Glorious Qur'an². This highest recognition from the Royal Authority shows, how important and successful efforts of the Complex are. The same is supported by the latest news, according to which King Fahd Qur'an Complex has won 1420/2009's

¹ (Hartmut Bobzin, “Translations of the Qur'an”, in *Encyclopaedia of the Qur'an*, Vol. 5, p. 341).

² (The news from the Complex, *Journal of Qur'anic Research and Studies*, Vol. 2, Issue 4 (2007), p. 55).

Dubai International Holy Qur'an award. This is the second time that an organization has been awarded this honor¹.

¹(King Fahd Qur'an complex gets international award.
<http://www.saudigazette.com.sa/index.cfm?method=home.regcon&contentID=2008091317133>. Accessed September 5, 2009)

Part IV. World Approval and Recognition of the Complex.

In the previous parts of our article, some opinions, expressed in relation to King Fahd Glorious Qur'an Printing Complex and its activities were emphasized. Here, we will try to overlook publications that appeared in the Arabic and non-Arabic media (including news agencies, informational web-sites, TV, radio and so on). Especially, it seems impossible to look through all the publications concerning the Complex, but we consider that even a part of this massive represents some trends in relation to the Complex. These trends, consisted from the completely positive opinions, reflect some widespread views on the Complex and its activities. The goal of this part of our research is to show, which activities of the Complex are seen as the most important in public opinion and which efforts of the Complex are well-known to the media. Especially, we are conscious that journalist's opinion is not completely adequate to what is called by "public opinion". However, modern information society is very attentive to media; so, this part of our study is very important too.

We would like to start our exploration from the reports of Arabic media. One of the most recent releases, devoted to The Complex, was held by "Al-Arabiya" TV channel¹. The Complex is referred to as "the greatest organization for printing the Glorious Qur'an into the entire world". General remarks about its foundation and the role of Royal Family are emphasized. Structure of Complex' administration is explained as well. Among the activities of the Complex, mentioned by "Al-Arabiya" journalists, printing of the Glorious Qur'an and translations of its meanings into different languages is enlisted.

¹ (News release, dated by Ramadhan 03, 1430).

A very interesting publication appeared recently in “Al-Madinah” newspaper¹. Using data from official reports, the author includes the exact quantity of the Complex’ printed editions – 223.157.536 – in his article. Some titles of edited books in the field of Qur’anic Studies and translations are mentioned too².

Notable efforts of the Complex, dedicated to the representation of the Glorious Qur’an using the most advanced technologies, are under the scope of journalists too. In Safar of 1430 (February of 2009) a very popular web-resource “Islamtoday” published a reference and general information about the Complex’ activities in the field of computer’ fonts creation which are serving to the correct mapping of the Glorious Qur’an³. The same was reported by some other Arabic web-sites. Moreover, information release about the forthcoming Symposium on the Qur’an and Information Technologies was issued through some information agencies like “The Federation of Arab News Agencies”⁴.

A great attention of media is also paid to the distribution of the printed editions. One of the articles that appeared in “Ash-Sharq al-Awsat” newspaper describes King Fahd (may Allah have mercy upon him) efforts in foundation of **the** Complex⁵. An exact quantity (in different years) of Mushafs, given to the Two Holy Mosques as well as to other places which are visited by pilgrims is mentioned. Activities in distribution outside the Kingdom of Saudi Arabia were noted as well.

¹ (Ar-Rashid, Fahd. Taqir: Mujamma’ al-Malik Fahd yawza’ akthar min 223 malyun mushaf munzu innshaahu, *Al-Madinah Newspaper*, August 3, 2009).

² Ibidem.

³ (www.islamtoday.net/nawafeth/artshow-50-108398.htm. Accessed September 5, 2009).

⁴ (<http://www.fananews.com/look/article.tpl?IdLanguage=17&IdPublication=1&NrArticle=618953&NrIssue=5&NrSection=1>. Accessed September 05, 2009).

⁵ (Al-Khulayfi, Abd Allah. *Al-Malik Fahd Asasa Akbar Mujamma’ li-t-Tiba’a al-Mushafu sh-Sharif wa awsa bi-tawziyahu ala l-muslimin fi anha al-alam*, Ash-Sharq al-Awsat, 26 Jumada s-Sani, 1426, No. 9744).

It is obvious, that King Fahd Glorious Qur'an Printing Complex was also under attention of the Western Media. For instance, in 1993, "Washington report on the Middle East Affairs" (WRMEA) published quite an expanded article, completely devoted to the Complex and efforts of King Fahd (may Allah have mercy upon him). Hussein Shehadeh, the author of the article, writes that

"Service to Islam was the foundation upon which King Abdul Aziz based the modern Kingdom of Saudi Arabia. One of his first acts as monarch was to recognize the responsibility of the Kingdom for preserving the Muslim heritage and facilitating the annual pilgrimage (hajj) to Mecca and Medina.

Since that time, the four sons who have succeeded him each has initiated programs to further the values, culture and tenets of Islam and to support the interests of Muslims around the world¹.

Moreover, the articles talks about great scientific efforts which have been made by the special commission to produce Mushaf al-Madina an-Nabawiyya. These efforts were supported by great attention that is paid to every sample edition:

"To ensure the accuracy of the copies of the Qur'an printed at the Complex, King Fahd appointed Minister of Pilgrimage and Endowments Abdul Wahab Abdul Wasie as chairman of a committee to oversee the facility's operations. The committee followed guidelines set by the version of the Qur'an written in the seventh century by Zaid Bin Thabit and other Muslim scholars by order of Uthman Bin Affan, the third caliph of Islam. This version of the Qur'an, along with guidelines set by later Muslim

¹ Hussein Shehadeh. Saudi Government Center Prints 70 Million Qur'ans in 7 years, *Washington report on Middle East Affairs*. February 1993, p. 41).

scholars, was used to produce what would eventually be called Al-Medina AlMunawwarah (City of Light) Qur'an.

Before the work went into print, the committee worked for 14 months reviewing every word in every chapter of the version. Once the copy was unanimously approved for accuracy of content, the workers and technicians began to put the Qur'an on paper.

Calligraphers and computers worked side by side, painstakingly copying the verses, and artisans were employed to illuminate the pages. After each entire edition was completed, it was rechecked for accuracy and proofread for errors. Technicians and computers are used to keep a comprehensive check on the whole printing process, all the way through to shipping. Once printing actually begins, samples are reviewed every five minutes to ensure that the presses are operating properly”¹.

Since 1993, a lot of articles concerning different activities of King Fahd Glorious Qur'an Printing Complex were reflected on the pages of the Western and Eastern news agencies².

Obviously, it is impossible to analyse all the publications, dedicated to The Complex. However, our short analysis shows that both Western and Eastern media appreciated influence of the Complex much. A lot of positive approval, expressed by journalists, attest that the Complex is excellent not only as an academic and religious institution, but as a social imperative with true Islamic call.

¹ (Hussein Shehadeh. Saudi Government Center Prints 70 Million Qur'ans in 7 years, p. 41).

² (See complete database here: <http://www.highbeam.com/doc/1G1-108591058.html>, accessed September 7, 2009).

Conclusions

In our research we wanted to explore an influence, which resulted from the blessed efforts of the King Fahd Glorious Qur'an Printing Complex. This impact into Islamic Ummah all over the world is constituted by the Complex activities in the fields of publishing, translation and propagation of the Islamic knowledge. According to the facts which were stated in the previous parts of our study, we may assume all this information in the following statements:

1) Since its opening in 1984, King Fahd Glorious Qur'an Printing Complex quickly became a very influential institution that is excellent in all directions of work;

2) Edition and publication of Mushaf al-Madina an-Nabawiyah was a great event not only for Muslim and Non-Muslim Islamic Studies, but for the whole history of modern Islam as well;

3) Methods of translation and interpretation which are implied to the work on the meaning of the Glorious Qur'an (developed by the scholars of the Complex in accordance with the principles inherited from *as-salaf as-salih*), found its appreciation and recognition among the Muslims and Western scholars of Islam as well;

4) Usage of the most advanced technologies for the propagation of Qur'anic knowledge helps to propagate Islamic knowledge all over the world;

5) Preparation and publication of scientific researches and classical Islamic literature on Islam, done by the Complex, has it positive effect on Islamic Studies and directs this discipline into the right way;

6) Staff of the Complex, represented by distinguished scholars, makes the Complex one of the most important scientific institutions on the whole Islamic world.

7) Efforts of the Complex, approved by the numerous awards, show that the organization is recognized well in Kingdom as well as outside of it.

8) Both English and Arabic Media inform about the Complex and every important step of its efforts; this displays all the importance of the Complex in the public opinion and the highest degree of its authority.

We are asking Allah the Almighty to make efforts of the Complex useful for every Muslim and to reward the Custodian of the Two Holy Mosques King ‘Abd Allah bin ‘Abd al-‘Aziz for his support of Islam all around the world.

May Allah bless His Last Prophet, Muhammad al-Mustafa. There is no god, but Allah. He gives success and He knows what is correct.