

CONTRIBUTIONS OF SHAYKH 'ABD AL-MAJID AL-ZINDANI TO *AL-I'JAZ AL-'ILMI*

Tazli Sham Ab. Rahman & Monika @ Munirah Abd. Razzak

Abstract

This article highlights the contribution of Shaykh 'Abd al-Majid bin Aziz al-Zindani, a notable researcher in the study of *al-I'jaz al-'Ilmi* (Islamic Scientific Miracles). Al-Zindani has extensively published written materials in supporting *al-I'jaz al-'Ilmi* research works based on al-Quran and al-Sunnah as references, which has been used to defend baseless perceptions and accusations due to conflict between Islam and Science. Al-Zindani summarised the important conditions and methods as guideline to the study of *al-I'jaz al-'Ilmi*. He was one of the founders of the International Commission on Scientific Signs in Quran and Sunnah and followed by the establishment of al-Iman University in Yemen, which expanded as the Center of Research and Development of *al-I'jaz al-'Ilmi*. The main objective of this paper is to review his important information regarding his expertise, as well as his major contributions in the research of *al-I'jaz al-'Ilmi* to the Islamic world.

Keywords: 'Abd al-Majid bin 'Aziz al-Zindani, scientific miracle, contributions, *Quran*, *Sunnah*.



doi:10.15364/ris14-0102-04

Corresponding author:

**Tazli Sham Ab.
Rahman**

Department of al-
Quran and al-Sunnah,
Academy of Islamic
Studies,
University of Malaya,
Kuala Lumpur,
MALAYSIA.

tazliesham@gmail.com

Introduction

Since the European Industrial Revolution, people have been living in a clash between science and religion. This clash has become greater and covers many areas of knowledge across the world.¹ As a result of this conflict, secularism has been spreading throughout the world today bringing about ideologies which have deflected people from the righteous faith.

The *Quran* comes with miracles that are clear and transparent for those who think. Allah has revealed many miracles over the centuries. During this science-discovering period, Allah has revealed the latest miracle known as *al-I'jaz al-'Ilmi* in the *Quran* and the *Sunnah*. This brings about realisation that the *Quran* is the revelation that contains the knowledge of Allah, He who knows the secrets of the universe.²

The truth and accuracy of the facts contained in the *Quran* have been discovered and proved with the help of science, and continuous discoveries through the use of modern equipment. The facts will become clearer and complete after going through comprehensive and continuous studies.

The study of *al-I'jaz al-'Ilmi* is growing, and it is going through its age of glory with the significant role performed by 'Abd al-Majid bin Aziz al-Zindani

¹ 'Abd al-Majid al-Zindani, *Ta'sil al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnah* (Sana'a: Jami'ah al-Iman, x.x.), 3.

² 'Abd al-Majid al-Zindani, *Bayyinat al-Rasul wa Mu'jizatuh* (Sana'a: Markaz al-Buhuth bi Jami'ah al-Iman, 2004), 73.

(al-Zindani).³ He is one of the scholars of *al-I'jaz al-'Ilmi* who has provided a wide range of important contributions to this field.

Therefore, in this article, the authors attempt to highlight the contributions of al-Zindani through the efforts that he has undertaken, as well as his writings on *al-I'jaz al-'Ilmi*. To further complement this study, information relating to his biography and contributions to *al-I'jaz al-'Ilmi* are included.

Name, Birth and Ancestry

Al-Zindani's full name is 'Abd al-Majid bin 'Aziz bin Ḥamud al-Zindani. He was born in 1942 in the village of al-Zahbi, in the district of al-Syi'r, in the region of Ib, Yemen. He is Arabic by descent, from the Arḥab tribe. In its history, the tribe has produced Muḥammad Ibn Maḥmud al-Zubayri⁴ (al-Zubayri), who had given massive services in the contemporary history of the Yemen revolution,⁵ and who was also al-Zindani's teacher and mentor.⁶ The nickname al-Zindani came from the name of a village in Arḥab, Qaryah ZindAn, where his great grandparents used to live a long time ago.

Education Background

Al-Zindani's education started since he was small, starting with his pious parents' upbringing and supervision. His father, who gave great emphasis on religious education since young, sent al-Zindani to al-Kuttab⁷ during the reign of monarchy in Yemen.⁸

³ Salih Muḥammad bin Ḥulays Al-Yafi'i, *al-Dawr al-Tarikhi al-Hadari al-'Ilmi wa al-Jihadi; Shaykh al-Zindani wa 'Ulama' al-Yaman fi Masirah al-Islah al-Shamil* (x.x.: x.x, 1992), 225-238.

⁴ He was called *Abu al-Aḥrar* (Father of Freedom) and was a Yemeni revolution fighter. Born in 1910 in the city of Ṣana'a, Yemen. Was shot dead on April 1, 1965. See "al-Zubayri; Sha'ir al-Thuwwar Abu al-Aḥrar al-Yamaniyyin," accessed April 24, 2013, <http://www.ikhwanwiki.com>.

⁵ Al-Yafi'i, *al-Dawr*, 67-81.

⁶ Al-Yafi'i, *al-Dawr*, 158.

⁷ A small place to teach children to read, write and memorise the *Quran*. See Ibrahim Mustafa, *al-Mu'jam al-Wasit* (Istanbul: al-Maktabah al-Islamiyyah, xxxx), 775.

⁸ The reign of Imam Yahya Hamid al-Din. See "Shaykh 'Abd al-Majid al-Zindani," accessed December 1, 2011, <http://www.jameataleman.org/index.html>.

According to al-Zindani, his father used to send him to meet Muslim scholars to learn from them, and even invite them to his house for his educational purposes.⁹

Later on, al-Zindani was taken to a school in Aden¹⁰ to further his study. One of his teachers, al-Qaḍi Isma‘il bin ‘Ali al-Akwa’, who taught Arabic grammar,¹¹ always inculcated devotion towards revolutionary fighters and Muslim scholars in al-Zindani.¹²

Al-Zindani continued his study at University 'Ain Shams, Egypt, in the Faculty of Pharmacy until his second year of study.¹³ However, he decided to drop his study and went back to Sana‘a,¹⁴ Yemen, as requested by al-Zubayri¹⁵ after the 1962 Revolution (North Yemen Civil War).¹⁶ The North Yemen Civil War began in September 1962 following a coup against the state’s royalist government, and was fought between the supporters of the state’s new republic and those who supported the old order. Colonel Abdullah al-Sallal headed a military coup that overthrew the last of the imams, Muhammad al-Badr. Muhammad al-Badr who managed to escape, rallied many of the conservative northern tribes and began an opposition movement against the new, military-dominated republican regime.

Thus, commenced a protracted civil war which affected not only Yemen but several other Arab states as well. The Egyptians, under President Gamal Abdul Nasser, supported Abdullah al-Sallal and the republicans by sending tens of thousands of troops to fight the royalist under Muhammad al-Badr, who in turn received political and financial support from Saudi Arabia.¹⁷ The war finally ended in 1970, more than two

⁹ “‘Abd al-Majid al-Zindani; Sirat al-Shaykh wa Tarikh al-Balad Jild 1”, accessed April 20, 2013, <http://www.aljazeera.net>.

¹⁰ A city located in the southern part of Yemen.

¹¹ He was a scholar, politician and historian of Yemen. Born in the city of Dhamar, Yemen in 1920. Died on October 21, 2008. A prolific writer especially on history. "Al-Qadi Isma‘il bin ‘Ali al-Akwa” accessed December 21, 2011, http://marebpress.net/news_details.php?sid=13531&lng=arabic.

¹² “al-Zubayri wa al-Thawrah,” al-Iman li Bay’ wa Tawzi’ al-Ashritah, x.x, video.

¹³ “Safahat min Hayati,” Qanah al-Majd, 2009, video.

¹⁴ The capital of Yemen.

¹⁵ Al-Yafi‘i, *al-Dawr*, 190.

¹⁶ Al-Yafi‘i, *al-Dawr*, 71-78.

¹⁷ David Ledger, *Shifting Sands: The British in South Arabia* (London: Peninsular Publishing, 1983), 10.

years after the Egyptians had withdrawn from Yemen and after the revolutionaries had managed to capture a number of conservative tribes.¹⁸

Political and Social Environment during His Lifetime

From the political and social perspective, al-Zindani lives under the strong influence of communism. The communist influence in several countries especially in Yemen has caused some Muslims being swayed with wrong ideology until they lose faith in the existence of Allah and the truth of Islam which later leads to them being very prejudice towards the religion. This crisis of faith leads to them being easily influenced by the negative perception.

The implication of communism in Yemen has become the reason why many Yemen Muslim scholars oppose this negative ideology in the society. Communism has given an impactful effect towards the faith of Islam that later delineates a barrier by going against the religion and pious scholars.

Supervision of Muassasah al-I'jaz al-'Ilmi

The relationship between al-Zindani and *al-I'jaz al-'Ilmi* started while he was still in Egypt sometime around the year 1958.¹⁹ He was impressed with a book by 'Abd al-Razzaq bin Nawfal,²⁰ titled *al-Qur'an wa al-'Ilm*, which rejects the Communist's allegations in the *Gray Pamphlet*, which discusses conflicts with the verses of the *Quran* and the knowledge of science. The book had motivated him to continue his studies in the *Quran* and science because of the strength of the arguments against the Communist, atheist, and the invocators to the path of disbelief.²¹

¹⁸ Stanford Research Institute (SRI), *Area Handbook for the Peripheral States of the Arabian Peninsula* (Washington: Government Printing Office, 1971), 49-50.

¹⁹ "Al-Zubayri wa al-Thawrah", al-Iman li Bay' wa Tawzi' al-Ashritah, x.x, video.

²⁰ He was a Muslim writer. Born on February 8, 1917 in Hayy 'Abidīn, Cairo, Egypt. Died on May 12, 1984. See 'Abd al-Razzaq Nawfal: 'Alim min Tiraz Farid," accessed Mei 2, 2013, <http://magmj.com/index.jsp?inc=5&id=3807&pid=795>.

²¹ "Liqa' ma'a Fadilat al-Shaykh 'Abd al-Majid al-Zindani," accessed on May 2, 2013 http://www.ejaz.org/arabic/index.php?option=com_content&view=article&id=556.

In 1979, al-Zindani moved to Saudi Arabia and lived there for quite some time.²² In Makkah, he met some of the great Saudi Arabian scholars such as of Shaykh ‘Abd al-Aziz bin ‘Abd Allah bin Baz and Shaykh Muhammad bin Ṣaliḥ al-Uthaimin. They became his source of reference for Islamic law.

In Makkah, al-Zindani had the opportunity to give his full attention to the study of *al-I’jaz al-‘Ilmi*. He delivered lectures relating to *al-I’jaz al-‘Ilmi* in various schools, mosques, and universities in Saudi Arabia. The talks attracted people from all walks of life, made up of students, academicians, scholars, and intellectuals, impressing them with the miracles of the *Quran*.

In 1980, al-Zindani became the supervisor of Mu‘assasah al-I’jaz al-‘Ilmi (the Institution of *al-I’jaz al-‘Ilmi*) which was established at Jami‘ah al-Malik ‘Abd al-‘Aziz (King ‘Abd al-Aziz University), Jeddah, Saudi Arabia. It was considered as the beginning for the gradual progress towards the establishment of an official body which manages *al-I’jaz al-‘Ilmi* affairs.²³

When al-Zindani studied facts on embryology contained in the *Quran* and the *Sunnah* at the King ‘Abd al-Aziz University, he tried to identify the experts in the field. He requested assistance from representatives from several countries to send him major reference books in the field of embryology.²⁴ As a result, representatives from Germany, Canada, and the United States sent him a copy of a book titled *The Developing Human*, written by Professor Dr. Keith Leon Moore.²⁵

He intended to meet Professor Moore to seek clarification on embryological facts as written in the *Quran* and the *Sunnah*. In the end, Professor Moore agreed to come to Saudi Arabia. During the meeting, al-Zindani took the opportunity to present the arguments related to embryology in the *Quran* and the *Sunnah* to Professor Moore.

²² “Safahat min Ḥayati”, Qanah al-Majd.

²³ “Safahat min Ḥayati”, Qanah al-Majd. See also “Ta’sis al-Hay’ah wa Tatwiriha,” accessed on May 2, 2013,

http://www.eajaz.org/arabic/index.php?option=com_content&view=article&id=874&Itemid=1.

²⁴ One branch of medical science that studies the development of the embryo. View *Kamus Dewan*, 4th ed. (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2007), 388, entry “embriologi.”

²⁵ A scientist who specialises in the fields of anatomy and embryology at the University of Toronto, Canada. His book has been translated into several languages: Russian, Japanese, German, Chinese, Italian, Spanish and Portuguese. See Abdullah M. Al-Rehaili, *This is The Truth* (Mecca: Muslim World League, xxxx), 4-5.

During the 7th Saudi Medical Meeting, Professor Moore came to Saudi Arabia and delivered a lecture titled “Human Development as Described in the *Quran* and *Sunnah*” in front of audiences, made up of students, academicians, intellectuals, and scholars²⁶ in Dammam, Saudi Arabia.²⁷ The talk was the product al-Zindani's hard work, as he managed to convince Professor Moore and made him came up with a statement saying that the embryology facts contained in the *Quran* and the *Sunnah* are the knowledge of God for Muhammad, proving that he is the Messenger of God.²⁸

Al-Zindani even produced additional Islamic facts about embryology based on the Quran and the Sunnah in Professor Moore's book titled *The Developing Human with Islamic Edition* (1983).²⁹ This showed Professor Moore's high level of confidence towards al-Zindani as the book was once used as the primary reference and has been translated into several languages.³⁰

Through Shaykh ‘Abd Allah Bin Baz, who at that time was the head of al-Majlis al-A‘la al-‘Alami li al-Masajid (International Supreme Council for Mosques), al-Zindani recommended the establishment of a more systematic and wider role body that manages the study of *al-I‘jaz al-‘Ilmi*. In 1984, Hay‘ah al-I‘jaz al-‘Ilmi fi al-Qur‘an wa al-Sunnah (Commission on Scientific Signs in Quran and Sunnah) was officially established at Rabi‘ah al-‘Alam al-Islami (The Muslim World League) in Makkah. Al-Zindani was given the trust to hold the first position of Secretary-General of the body until the year 1990.³¹ Today, the commission is known as al-Hay‘ah al-‘Alamiyyah li al-I‘jaz al-‘Ilmi fi al-Qur‘an wa al-Sunnah (International Commission on Scientific Signs in the Quran and Sunnah).³²

²⁶ Held between May 3 and 6, 1982.

²⁷ “Safahat min Ḥayati”, Qanah al-Majd.

²⁸ Al-Yafi‘i, *al-Dawr*, 234.

²⁹ Keith L. Moore and ‘Abd al-Majid ‘Aziz al-Zindani, *The Developing Human with Islamic Additions*, 1982, Third Edition, (Philadelphia: W.B. Saunders Company with Dār al-Qiblah for Islamic Literature, Jeddah, Saudi Arabia, 1983).

³⁰ ‘Abd al-Majid ‘Aziz al-Zindani, *Annahu al-Haq* (Makkah: al-Hay‘ah al-‘Alamiyyah li al-I‘jaz al-‘Ilmi fi al-Qur‘an wa al-Sunnah, 2006), 25.

³¹ Al-Yafi‘i, *al-Dawr*, 233.

³² “Safahat min Ḥayati”, Qanah al-Majd.

The role of Hay'ah al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnah is to organize conferences, forums, academic dialogue and many more.³³ Several conferences related to *al-I'jaz al-'Ilmi* had been organized such as:

1. Islamic Medical Conference in Cairo, Egypt (1985)
2. Space Science Seminar (1986)
3. World Conference of Scientific Miracles in the Quran and Sunnah in Islamabad, Pakistan (1987)
4. World Conference of Scientific Miracles in the Quran and Sunnah in Senegal (1990)
5. World Conference of Scientific Miracles in the Quran and Sunnah in Indonesia (1994)
6. World Conference of Scientific Miracles in the Quran and Sunnah in Beirut, Lebanon (2000)
7. World Conference of Scientific Miracles in the Quran and Sunnah in Dubai, Emirates (2004)
8. World Conference of Scientific Miracles in the Quran and Sunnah in Kuwait (2006)
9. World Conference of Scientific Miracles in the Quran and Sunnah in Algeria (2007)
10. World Conference of Scientific Miracles in the Quran and Sunnah in Egypt (2010)
11. World Conference of Scientific Miracles in the Quran and Sunnah in Turki (2011)
12. World Conference of Scientific Miracles in the Quran and Sunnah in Qatar (2013)

³³ "Ta'sis al-Hay'ah wa Tatwiriha," accessed on May 2, 2013.

All the titles of the papers presented have been revised, made improvements and documented with the title *Human Development as Described in the Quran and Sunnah Correlation with Modern Embryology*. The listed papers are as follows:

1. "Some Aspects of the Historical Progress of Embryology" by Gerald C. Goeringer, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
2. "Description of Human Development: The *Nutfah* Stage" by E. Marshall Johnson, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
3. "Genetic Programming in the *Nutfah* Stage: Complexity Due to Multiple Mechanism" by Joe Leigh Simpson, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
4. "Description of Human Development: '*Alaqah* and *Mudghah* Stages" by Keith L. Moore, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
5. "Description of Human Development: '*Izam* and *Lahm* Stages" by G. C. Goeringer, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
6. "Description of Human Development: *Nash'ah* Stage – the Fetal Period" by T. V. N. Persaud, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
7. "Embryogenesis and Human Development in the First Forty Days" by 'Abd al-Majid bin 'Aziz al-Zindani, Mustāfa A. Aḥmad and Joe Leigh Simpson.
8. "Human Development after the Forty-Second Day" by T. V. N. Persaud, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
9. "New Terms for Classifying Human Development" by Keith L. Moore, 'Abd al-Majid bin 'Aziz al-Zindani and Mustāfa A. Aḥmad.
10. "The Scientific Significances of the Quranic Terms" by 'Abd al-Majid bin 'Aziz al-Zindani, Mustāfa A. Aḥmad and E. Marshall Johnson.

Al-Zindani also participated in delivering working papers in conferences at various stages. For example, al-Zindani with several world leading scientists had completed several working papers relating to embryology presented at the 8th Saudi Medical Meeting,³⁴ in Riyadh, Saudi Arabia.³⁵ Later, these working papers were

³⁴ Held on October 30 to November 3, 1983. See al-Yafi'i, *al-Dawr*, 234.

presented in conferences in Egypt in 1985, Pakistan in 1987, Senegal in 1991, and finally, in Russia in 1993.

Outlining the Important Methods of *al-I'jaz al-'Ilmi*

During the *al-I'jaz al-'Ilmi* World Conference in Islamabad, Pakistan, al-Zindani presented an important paper relating to *al-I'jaz al-'Ilmi*. The contents of the paper included introduction of *al-I'jaz al-'Ilmi* and methods relating to *al-I'jaz al-'Ilmi*, thus making it an important base for anyone who wants to pursue *al-I'jaz al-'Ilmi*. The working paper was selected to be printed and disseminated through a resolution of the conference.³⁶ The methods are as follows:

- i. Allah's knowledge is perfect, covers all, without errors, and not limited. Human knowledge is limited, can be top up, and prone to errors.
- ii. There are *qat'i* (final) *nas* as there are scientific facts that are final *qat'i*.³⁷
- iii. In revelation, there are *nas* with vague (*zanni*) *dalil* (evidence) and in the knowledge of science, there are theories that are vague in terms of their strengths.
- iv. It is impossible for *qat'i* revelation to clash with experimental scientific facts. If it does happens, there must be a mistake in determining the finality of either one.
- v. When Allah reveals to His slaves a proof of His signs on the horizon and within themselves to show that He is sanctioning His verse in His scripture or a *Hadith* from His Messengers' *Hadith*, and it explains meanings, completing the chemistry, solving the final meaning for an interpretation, restricting the *dalil* of *nas* pronunciations with what had been seen from the scientific facts. This is a miracle.
- vi. The *nas* revelation was sent down with pronunciation that brings together a wide range of meanings encompassing every authentic meaning in its topics which will shine continuously from one generation to another.

³⁵ "Conferences/Symposia Attended," accessed on May 26, 2013, <http://faculty.ksu.edu.sa/52876/Pages/Conferences,Symposiaattended.aspx>.

³⁶ Al-Zindani, *Ta'sil al-I'jaz al-'Ilmi*, 4.

³⁷ Al-Zindani, *Ta'sil al-I'jaz al-'Ilmi*, 25.

- vii. In the event of conflicts between definitive (*qat'i*) *dalil* from *nas* and theory of science, then, the theory will be rejected because *nas* is a revelation from the knowledge of Allah, which includes everything. When *nas* and theory are compatible, then the *nas* mentioned before will become the *dalil* for the theory's validity. When the *nas* is *zanni*, and the facts of science is *qat'i*, then, the *nas*, exegesised in accordance with the theory.

In the event of discrepancy between a *qat'i* scientific fact and a *zanni Hadith* during their *thubut* (attestation), hence, the *zanni Hadith* are exegesised, so that it will suit the scientific fact. When it is impossible to settle between those two, then the *qat'i* ones will be prioritised.

Establishment of University al-Iman

In 1993, al-Zindani and several Muslim scholars established University al-Iman in Sana'a, located in the Republic of Yemen.³⁸ The university made *al-I'jaz al-'Ilmi* a compulsory subject in the syllabus. Through the establishment of the university, the areas of study of *al-I'jaz al-'Ilmi* were compiled and placed in the syllabus throughout the whole course of study. Among the fields of study of *al-I'jaz al-'Ilmi* are embryology (Stages of The Creation of Man), geology (The Quran on Mountains), oceanography (Facts about The Seas and Oceans), cosmology (The Quran on the Origin of the Universe) and others.

The official website for University al-Iman can be visited at www.jameataleman.org. It contains information regarding the university, fatwa, activities, forums, academic articles, and so on.³⁹

Lectures, Forums, and Television Shows

Al-Zindani had delivered talks about *al-I'jaz al-'Ilmi* in a variety of fields of study and most of his lectures were recorded in the form of audio or visual and are prevalent in

³⁸ "Ta'rif bi Jami'ah al-Iman," website *Jami'ah al-Iman*, accessed on May 2, 2013, <http://jameataleman.org/>.

³⁹ "Ta'rif bi Jami'ah al-Iman," accessed on May 2, 2013.

some countries. His lectures contain discussions, dialogues, and his experiences with scientists in an effort to solidify the study of *al-I'jaz al-'Ilmi*. He was invited by television stations to convey some segments relating to *al-I'jaz al-'Ilmi*. The television stations which have broadcasted television programmes with al-Zindani are as follows:

1. The 'Annahu al-Ḥaq Series: This series was broadcasted by Qatar Television Station. It is a collection of al-Zindani's discussions and dialogues with 14 of the world's top scientists from various fields of expertise. Eventually, the series was produced in Arabic and English languages.
2. The Barahin al-Iman Series: The segment was broadcasted by TV Iqra', Saudi Arabia. It discusses the *dalil* for the six pillars of *iman* (faith). The series was also broadcasted by television stations in Qatar and Kuwait.
3. The Su'al 'an Ayat min Dhikri al-Ḥakim Programme: This programme contained questions and answers relating to verses from the *Quran* and *fatwa* regarding current issues.⁴⁰
4. The al-Shari'ah wa al-Hayah Programme: It is one of Aljazeera Television Station's shows that invites prominent figures to the studio, including al-Zindani, for questions and answers session.⁴¹
5. The Ziyarah Khassah Programme: Another show is operated by Aljazeera Television Station. It visits certain figures, including al-Zindani, for interview and questions and answers sessions and broadcast them in several series.⁴²

Al-Zindani's various lecture topics regarding *al-I'jaz al-'Ilmi* have been recorded in the form of cassette and compact disc, and among them are:

1. Al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnah: It is the analysis of *al-I'jaz al-'Ilmi* which includes a variety of examples.
2. Al-I'jaz al-'Ilmi fi Majal al-Faḍa' Muqabalah ma'a Dr. Faruq al-Baz:⁴³ Interview with Dr. al-Faruq Baz⁴⁴ which discusses information about cosmology followed by a review by al-Zindani based on the *dalil* from the *Quran* and the *Sunnah*.

⁴⁰ Al-Yafi'i, *al-Dawr*, 235.

⁴¹ "al-Shari'ah wa al-Hayah", Qanah al-Jazeera, 2002, video.

⁴² "Ziyarah Khassah", Qanah al-Jazeera, 2007, video.

3. Al-I'jaz al-'Ilmi (al-Ma' wa al-Ḥayah): It is the analysis of *al-I'jaz al-'Ilmi* regarding water and its relation with life.
4. Al-I'jaz al-'Ilmi fi 'Alam al-Maykrubat: It is the analysis of *al-I'jaz al-'Ilmi* regarding micro-organisms, in particular, about the wisdom behind the prohibitions by Allah against *haram* (forbidden) foods and the importance of *wudu'* (ablution) and *tayamum*.
5. Al-I'jaz al-'Ilmi fi 'Ilm al-Ajinnah: It is the analysis of *al-I'jaz al-'Ilmi* regarding the study and development of embryology and its history.
6. Al-Mu'jizah al-Mutajaddidah fi al-Qur'an wa al-Sunnah: It is the analysis of *al-I'jaz al-'Ilmi* in the form of a current miracle, with explanations using a variety of current examples.
7. Al-Islam wa al-'Ilm: It is the analysis of the relevance of Islam with scientific facts based on the *Quran* and the *Sunnah*.
8. Al-Qur'an; Ayat wa Mu'jizat: It is the analysis of four things which are the meaning of miracle, examples of miracle, the facts of human creation, as well as the study of oceans and clouds.

Literature Works and Writings

Al-Zindani was also active in publishing beneficial works, especially those relating to his main expertise which is *al-I'jaz al-'Ilmi*. He also published other significant works regarding *tawhid* and politics. Most of his works were published, and some are still in the form of university notes.

⁴³ "Al-I'jaz al-'Ilmi fi Majal al-Fada' Muqabalah ma'a Dr. Faruq al-Baz", al-Iman li Bay' wa Tawzi' al-Ashritah, x.x, video.

⁴⁴ Born on January 2, 1938 in Zaqaq, Egypt. He is an Egyptian scientist that has been worked for NASA since 1967 to 1972 in the planning of the landing astronaut on the moon. View "Biography", accessed on May 2, 2013, http://faroukelbaz.com/index.php?option=com_content&view=article&id=113&Itemid=2.

Published Works

Most of the following works have been published and distributed to the students of University al-Iman:

1. *Al-Iman*: The book discusses the six pillars of *iman* together with *dalil naqli*⁴⁵ and *'aqli*⁴⁶ and scientific facts. The author outlined solid common sense about the existence of Allah through his style of modern language, as well as rejection of doubt in religious faith. The content of the book was checked and confirmed by 100 Yemeni scholars and has gotten a written permission from the Ministry of Justice of Yemen for distribution.⁴⁷
2. *'Ilm al-Iman*: A book that discusses the six pillars of *iman* but with a wider and detailed debates. It includes the actual meaning of faith, which takes the form of *iktikad* (firm belief), words, and practice.⁴⁸
3. *Annahu al-Ḥaq*: Al-Zindani's interview with 14 non-Muslim scientists regarding verses of the *Quran* and scientific facts from various fields of knowledge. The purpose of these dialogues was to examine the scientific facts mentioned in several verses of the *Quran* and to highlight the fact that the religion of Islam encourages mankind to explore science, and the acquiring of knowledge without any contradiction between the *Quranic* revelation and the scientific facts.⁴⁹
4. *Bayyinat al-Rasul wa Mukjizatuh*: A book about the concept of miracle together with a collection of examples of various categories of miracle of the *Quran* and the *Sunnah*.⁵⁰ A chapter from the book has been printed separately as a small brochure entitled *al-Bayyinah al-'Ilmiyyah fi al-Qur'an al-Karim*.
5. *Al-Ṣawm; Ḥikam wa Aḥkam*: A brochure about the wisdom of fasting based on scientific studies. The final part of the brochure is questions and answers about the law of fasting based on the knowledge of *fiqh*.⁵¹

⁴⁵ From the texts of the *Qur'an* and the *Hadith*. See *Kamus Dewan*, 1070, entry "naqli."

⁴⁶ Of common sense.

⁴⁷ 'Abd al-Majid al-Zindani, *al-Iman* (Sana'a: Jami'ah al-Iman, xxxx), 3.

⁴⁸ 'Abd al-Majid al-Zindani, *'Ilm al-Iman* (Sana'a: Jami'ah al-Iman, 2001), 1-8.

⁴⁹ Al-Rehaili, *This is the Truth*, iii.

⁵⁰ Al-Zindani, *Bayyinat*, 11-13.

⁵¹ 'Abd al-Majid al-Zindani, *al-Ṣawm; Ḥikam wa Aḥkām* (Sana'a: Jami'ah al-Iman, xxxx), x.

6. *Naḥwa al-Iman*: A brochure, which is the first series of *Silsilah li Tathbit al-Iman*, which puts on questions about life and the creation.⁵²
7. *Ṭarīq al-Iman*: A brochure, which is the second series of *Rasail li Tathbit al-Iman*, outlining the path of faith for the unbelievers and strengthens the faith of Muslims.⁵³
8. *Kitab al-Tawhid* and *Kitab Tawḥid al-Khaliq*: Each book is made up of a combination of three volumes that discuss the question of *tawhid* using appropriate current approaches. The books are arranged in the form of questions and answers and a brief summary.⁵⁴ The books are used in the syllabus taught at al-Ma'ahid al-'Ilmiyyah in Yemen⁵⁵ since its official establishment in 1974 until it was repealed in 2001.⁵⁶
9. *Al-Mar'ah wa Ḥuququha al-Siyasiyyah*: The book discusses women's rights in politics as well as questions regarding women's leadership based on the *Quran* and the *Sunnah*, as well as facts of modern science.⁵⁷

Works Yet to be Published

All works that have not been published yet are in the form of university notes that are being used as the syllabus at University al-Iman.⁵⁸ They include the following:

1. *Al-I'jaz al-'Ilmi fi 'Ulum al-Arḍ*: Discusses *al-I'jaz al-'Ilmi* regarding geology.
2. *Manahij al-Da'wah; al-Taghyir wa Wasa'iluh*: Discusses the method of *da'wah* in making changes in leadership.

⁵² 'Abd al-Majid al-Zindani, *Naḥwa al-Īmān* (x.x.: x.x, xxxx), x.

⁵³ 'Abd al-Majid al-Zindani, *Ṭarīq al-Īmān* (x.x.: x.x, xxxx), x.

⁵⁴ 'Abd al-Majid bin 'Aziz al-Zindani, *Tawhid al-Khaliq* (Cairo: Maktabah Dar al-Salam li al-Tiba'ah wa al-Nashr, 1994), 3. See 'Abd al-Majid bin 'Aziz al-Zindani, *Kitab al-Tawhid* (Cairo: Maktabah Dar al-Salam li al-Tiba'ah wa al-Nashr, 1994), 3.

⁵⁵ Al-Yafi'i, *al-Dawr*, 175.

⁵⁶ "al-Sirah al-Dhatiyah li Fadilat al-Shaykh 'Abd al-Majid bin 'Aziz al-Zindani", accessed on May 2, 2013, http://olamaa-yemen.net/main/articles.aspx?article_no=609

⁵⁷ Al-Zindani, *Bayyinah*, i-iv.

⁵⁸ "al-Manhaj al-Dirasi al-'Am alladhi Yadrusuhu al-Talib", accessed on May 2, 2013, http://jameataleman.org/main/articles.aspx?selected_article_no=82

3. *Al-Munzalaqat fi al-Asma' wa al-Sifat*: Discussion on the causes of deflection in faith using *tawhid al-Asma' wa al-Sifat* debate.
4. *Al-I'jaz al-'Ilmi fi al-Bihar wa al-Sahab*: Discusses *al-I'jaz al-'Ilmi* regarding the oceans and clouds, as well as their relationship with the wind.
5. *Al-I'jaz al-'Ilmi fi al-Ṭib al-'Ilaji*: Discusses *al-I'jaz al-'Ilmi* regarding medical treatments based on Prophetic medicine.
6. *Al-I'jaz al-'Ilmi fi al-Ṭib al-Wiqai*: Discusses *al-I'jaz al-'Ilmi* regarding preventions based on Prophetic medicine.

Conclusion

Al-Zindani have many significant contributions to Islam and the Muslim *ummah* through his role in the development of *al-I'jaz al-'Ilmi*. He can be acknowledged as one of the scholars of *al-I'jaz al-'Ilmi* in pioneering the way to identify the important methods of *al-I'jaz al-'Ilmi* that can be examined throughout his novel works in this field.

References

- Al-Baz, Faruq. "Biography", accessed on May 2, 2013, <http://faroukelbaz.com/>.
- Al-Iman University, "Shaykh 'Abd al-Majid al-Zindani," accessed December 1, 2011, <http://www.jameataleman.org/index.html>.
- Aljazeera, "'Abd al-Majid al-Zindani; Sirat al-Shaykh wa Tarikh al-Balad Jild 1", accessed 20 April 2013, <http://www.aljazeera.net>.
- Al-Majd Channel, "Safahat min Hayati", Qanah al-Majd, 2009, video.
- Al-Rehaili, M. Abdullah, *This Is The Truth*, Makkah: World Supreme Council for Mosques Affairs, Commission on Scientific Signs of Qur'an and Sunnah, Muslim World League, 1995.
- Al-Yafi'i, Salih Muhammad bin Hulays, *al-Dawr al-Tarikhi al-Hadari al-'Ilmi wa al-Jihadi; Shaykh al-Zindani wa 'Ulama' al-Yaman fi Masirah al-Islah al-Shamil*, x.xx.: x.x., 1992.

- al-Zindani, 'Abd al-Majid bin 'Aziz et al., *Ta'sil al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnah*, Sana'a: Jāmi'ah al-Iman, xxxx.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Ilm al-Ajinnah fi al-Qur'an wa al-Sunnah*, Sana'a: Markaz al-Buhuth bi Jami'ah al-Iman, xxxx.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Ilm al-Iman*, Sana'a: Markaz al-Buhuth bi Jami'ah al-Iman, 2000.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Annahu al-Haq*, Makkah: al-Hay'ah al-'Alamiyyah li al-I'jaz al-'Ilmi fi al-Qur'an wa al-Sunnah, 2006.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Bayyinat al-Rasul wa Mu'jizatuh*, Sana'a: Markaz al-Buhuth bi Jami'ah al-Iman, 2004.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Kitab al-Tawhid*, Cairo: Maktabah Dar al-Salam li al-Tiba'ah wa al-Nashr, 1994.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Tawhid al-Khaliq*, Cairo: Maktabah Dar al-Salam li al-Tiba'ah wa al-Nashr, 1994.
- al-Zindani, 'Abd al-Majid bin 'Aziz et al., *Human Development as Described in the Qur'an and Sunnah; Correlation with Modern Embrology*, Makkah: Muslim World League, 2000.
- al-Zindani, 'Abd al-Majid bin 'Aziz, "al-Zubayri wa al-Thawrah," al-Iman li Bay' wa Tawzi' al-Ashritah, x.x, video.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *al-Sawm; Hikam wa Ahkam*, Sana'a: Jami'ah al-Iman, xxxx.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Bayyinat al-Rasul wa Mu'jizatuh*, Kuwait: Maktabah al-Manar al-Islamiyyah, xxxx.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Nahwa al-Iman*, x.x.: x.x, xxxx.
- al-Zindani, 'Abd al-Majid bin 'Aziz, *Tariq al-Iman*, x.x.: x.x, xxxx.
- Commission on Scientific Signs of Qur'an and Sunnah, "Liqā' ma'a Fadilat al-Shaykh 'Abd al-Majid al-Zindani," accessed on Mei 2, 2013, <http://www.eajaz.org/>.

Commission on Scientific Signs of Qur'an and Sunnah, "Ta'sis al-Hay'ah wa Tatwiriha," accessed on May 2, 2013, <http://www.eajaz.org/>.

King Saud University, "Conferences/Symposia Attended," accessed on May 26, 2013, <http://faculty.ksu.edu.sa/52876/Pages/Conferences,Symposiaattended.aspx>.

Ledger, David. *Shifting Sands: The British in South Arabia*. London: Peninsular Publishing, 1983.

Moore, Keith L. and al-Zindani, 'Abd al-Majid 'Aziz, *The Developing Human with Islamic Additions*, Third Edition. Philadelphia: W.B. Saunders Company with Dār al-Qiblah for Islamic Literature, Jeddah, Saudi Arabia, 1982.

Noresah Baharum, *Kamus Dewan*, 4th edition. Kuala Lumpur: Dewan Bahasa dan Pustaka, 2007.

Stanford Research Institute, *Area Handbook for the Peripheral States of the Arabian Peninsula*. Washington: Government Printing Office, 1971.