

**WHY DARWINISM IS
INCOMPATIBLE
WITH THE QUR'AN**

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TO THE READER

In all the books by the author, faith-related issues are explained in the light of Qur'anic verses, and people are invited to learn Allah's words and to live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works by Harun Yahya can be read individually or discussed in a group. Those readers who are willing to profit from the books will find discussion very useful in that they will be able to relate their own reflections and experiences to one another.

In addition, it is a great service to the religion to contribute to the presentation and circulation of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing, so, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In them, one will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles unobservant of the respect and reverence due to sacred subjects, or hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

ABOUT THE AUTHOR

The author, who writes under the pen-name HARUN YAHYA, was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he then studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the imposture of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies such as fascism and communism.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal, may Allah bless him and grant him peace, on the cover of the books is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad, may Allah bless him and grant him peace, the last of the prophets. Under the guidance of the Qur'an and sunnah, the author makes it his purpose to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the final Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All author's works center around one goal: to convey the Qur'an's message to people, encourage them to think about basic faith-related issues (such as the existence of Allah, His unity and the hereafter), and to expose the feeble foundations and perverted ideologies of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian, and they are enjoyed by readers worldwide.

Greatly appreciated all around the world, these works have been instrumental in many people recovering their faith in Allah and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style gives these books a distinct touch which directly effects any one who reads or studies them. Immune to objections, these works are characterized by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who read these books and give serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism or any other perverted ideology or philosophy. Even if they continue to do so, it will be only a sentimental insistence since these books refuted such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity of the Qur'an. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in peoples' minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in

removing the doubts in peoples' hearts, as also verified from previous experience. It is apparent that it is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the moral values of the Qur'an. The success and impact of this service are manifest in readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. This state can only be ended with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, which leads people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the will of God, these books will be a means through which people in the 21st century will attain the peace, justice and happiness promised in the Qur'an.

INTRODUCTION

Different concepts may come to mind when the theory of evolution is mentioned. Some people, mainly materialists who think that it is a scientifically proven fact, fiercely support it and, equally fiercely, reject all ideas opposed to it.

A second group consists of people who are not well-informed about the theory of evolution's claims. They are not particularly interested in it, since they do not realize the harm that Darwinism has done to humanity over the last century and a half. They see no problem with how it is imposed on people and fiercely defended, despite its scientific invalidity, for they have closed their eyes to what is going on.

Even if they know that this theory has lost all scientific credibility, they cannot take seriously those who still find it important, because they themselves do not consider it important. They consider it unnecessary to explain the theory's invalidity or to publish books and hold conferences on the subject, for in their eyes the theory is already "old hat" or passé.

A third group consists of those who, under the influence of materialist suggestion and propaganda, view this theory as scientific fact and look for a "middle way" between it and belief in God. They accept Darwinism's account of the origin of life word for word, yet try to build a bridge between the theory of evolution and religious belief by maintaining that this account operates under God's control.

In reality, each of these views is mistaken, for the theory of evolution cannot reasonably be portrayed as scientific fact, passed off as unimportant, or adapted to religion. As we shall see throughout this book, the theory's ideological framework consists of anti-religious thought put forward to strengthen atheism and to give it a firm foundation. Moreover, it is fiercely defended by people who have been persuaded by materialism, for it is constructed on materialist philosophy and offers a materialist commentary on the world. From the time it was first put forward by Charles Darwin and right up to the present day, it has brought humanity nothing but conflict, exploitation, war, and degeneration. Given this, it is essential that we acquire a sound understanding of the subject and launch a serious fight against it on the ideological level.

This book replies from a very different perspective to the errors of those believers who still support the theory of evolution. It offers a response to those Muslims who look for common ground between the theory of evolution and the fact of creation, and who even try to find evidence for the theory in the Qur'an. The purpose is not to criticize Muslim evolutionists, but rather to explain that their attitude is mistaken, to assist them on the level of ideas, and to be a means whereby they can adopt a more correct perspective.

Two other facts will be discussed in this book: First, that Darwinism is a theory that lacks any scientific foundation, and second, that its real target is religion. Therefore, it will emphasize how wrong it is for Muslims to take the theory lightly or to underestimate it, and to see no need to wage an intellectual struggle against it.

Believers should avoid defending this theory and its ideological meaning, for both contradict the truths of Islam. Some may support the theory because they are unaware of the disasters that it has visited upon humanity, that it is supported by people who hate religion, and that it rejects the fact of creation. That being the case, those Muslims who have only a little information on the subject should avoid going down that road, for as Allah tells the faithful in the Qur'an:

Do not pursue what you have no knowledge of. Hearing, sight and hearts will all be questioned. (Qur'an, 17: 36)

Exemplary Muslims should research the matter in all sincerity and behave according to the realization that:

... Those who have become Muslim are those who sought right guidance. (Qur'an, 72: 14)

As the above verse commands, Muslims who believe in the theory of evolution must consider this theory carefully, carry out wide-ranging research, and make their decision according to their consciences. This book has been written to help them do so and to shed some light upon the path that they are following.

CHAPTER 1

WHY DO SOME MUSLIMS SUPPORT THE THEORY OF EVOLUTION?

Throughout history, people have thought about the universe and the origin of life, and have put forward various ideas on the subject. We can divide these into two groups: those who explain the universe from a materialist point of view, and those who see that God made the universe out of nothing, namely, the truth of creation.

In the introduction, we saw that the theory of evolution was constructed upon materialist philosophy. The materialist view claims that the universe consists of matter and that matter is the only thing that exists. Therefore, matter has existed for all time and no other power rules over it. Materialists believe that blind coincidence caused the universe to shape itself and life to come about by gradually evolving from non-living substances. In other words, all living things in the world emerged as the result of natural influences and chance.

Materialist philosophy uses the theory of evolution, both of which complement each other, to account for the emergence of life. This unity, which was born in ancient Greece, once again was made public under the primitive scientific conditions of the nineteenth century and, since the theory allegedly backed up materialism, whether or not it had any scientific validity, it was adopted immediately by materialists.

The fact of creation stands in opposition to the theory of evolution. According to the creationist view, matter has not existed for all time and therefore is controlled. God created matter out of nothing and gave it order. All things, living as well as non-living, came into being by God's creation. The amazing design, calculation, equilibrium, and order seen in the universe and in living things are clear evidence of this.

Religion has taught the truth of creation, which all people can grasp through reason and personal observation, since the beginning of time. All divine religions have taught that God created the universe by commanding "Be!," and that its flawless functioning is proof of His great creative power. Many Qur'anic verses also reveal this truth. For example, Allah reveals how He miraculously created the universe from nothing: "**The Originator of the heavens and Earth. When He decides on something, He just says to it, 'Be!' and it is'**" (Qur'an, 2:117). He also reveals the following:

He created the heavens and Earth with truth. The day He says "Be!" it is. His speech is Truth. The Kingdom will be His on the Day the Trumpet is blown, the Knower of the Unseen and the Visible. He is the All-Wise, the All-Aware. (Qur'an, 6:73)

Modern science demonstrates the invalidity of the materialist-evolutionist claim and confirms creation. Contrary to the theory of evolution, all the proofs of creation that surround us show that chance had no role in the universe's coming into existence. Every detail that emerges as we observe the sky, Earth, and all living things is intended as evidence of God's great power and wisdom.

This fundamental difference between religion and atheism is that the former believes in God, while the latter believes in materialism. When Allah asks those who deny, He draws attention to the claims that they

assert in order to reject creation: "**Or were they created out of nothing, or are they the creators?" (Qur'an, 52:35).**

Ever since the dawn of time, those who deny creation have claimed that humanity and the universe were not created and have sought to justify this irrational and illogical claim. Their greatest support came in the nineteenth century, thanks to Darwin's theory.

Muslims cannot seek a compromise on this issue. Of course people can think as they please and can believe in whatever theories they wish. However, there can be no compromise with a theory that denies Allah and His creation, for this would involve compromising on religion's fundamental element. Of course, doing so is totally unacceptable.

Evolutionists, aware of how such a compromise would damage religion, encourage religious people to try and find such a compromise.

Darwinists Encourage the Creation-by-Evolution View

Scientists who blindly support the theory of evolution are being backed further into a corner by new scientific advances that are becoming more frequent and better known to the public. Given that every new discovery works against the theory and attests to creation's truth, demagoguery takes pride of place over scientific evidence in evolutionist literature. On the other hand, even the most prominent evolutionist scientific magazines, like *Science*, *Nature*, *Scientific American* or *New Scientist* are forced to admit that several aspects of Darwin's theory has reached a dead end. Scientists who defend creation win these scientific debates, thereby exposing the evolutionists' baseless claims.

At this point, the view of creation by evolution comes to the materialists' aid. This is one of the tactics used by the evolutionists to appease the supporters of creation (or "Intelligent Design") and to weaken their intellectual position against the dogma of Darwinism. Although evolutionists do not believe in God, for they have made a deity out of chance and totally oppose the fact of creation, they think that their theory will become more acceptable if they remain silent about the religious evolutionists' idea that God created living things through evolution. In fact, they encourage a compromise between the theory and religion so that evolution will become more acceptable and belief in creation will weaken.

Given this, Muslims must understand that it is totally mistaken to believe that Allah created the universe and yet support the theory of evolution despite the lack of hard scientific evidence. Furthermore, it is just as mistaken to claim that evolution is compatible with the Qur'an by ignoring all the warnings in the Holy Book itself. Muslims who adopt such a position must realize that they are supporting an idea designed to help materialist philosophy and that, given this fact, they must withdraw their support at once.

Rejecting Evolution does not Mean Rejecting Science

The number of Muslims who believe that all living things emerged by means of evolution should not be underestimated. Their error is based upon a lack of knowledge and mistaken viewpoints, particularly in regard to scientific matters. Heading the list is the idea that evolution is a scientific and proven fact.

Such people do not realize that science has completely eroded the theory of evolution's credibility. Whether on the molecular level or in biology and paleontology, research has invalidated the claims that living things emerged as the result of an evolutionary process. Darwin's theory continues to survive, despite all scientific facts, only because the evolutionists are doing all they can, including deliberately misleading people, to keep it alive. Their writings and speeches are filled with scientific terms that the average person cannot understand. Yet when their words are analyzed, one can find no evidence to support their theory.

A careful examination of Darwinist publications reveals this fact quite clearly. Their accounts are almost never based upon firm scientific proof. The fundamental areas where the theory collapses are glossed over in a few words, and many fantastic scenarios are written about natural history. They never dwell on such essential questions as how life first emerged from inanimate substances, the fossil record's huge gaps, and the complex systems in living things. They do not do so because whatever they might say or write would contradict their aims and reveal the emptiness of their theory.

When Charles Darwin (1809-82), the founder of this theory, considered one of the complex systems in living things, in this case the eye, he realized the danger that this posed to his theory and even admitted that thinking about the eye made him cold all over. Like Darwin, today's evolutionist scientists know that their theory has no answer for such complex systems. But instead of admitting this, they seek to overcome the lack of scientific evidence by writing imaginary scenarios and imposing the theory on people by giving it a scientific mask.

Such methods become obvious during face-to-face debates between evolutionists and those who believe in creation, as well as in evolutionist writings and documentaries. Actually, evolutionists are not bothered by such things as scientific truth or reason, for their sole goal is to make people believe that evolution is a scientific fact.

In this way, evolutionist Muslims are influenced by the theory's supposed "scientific" image. They are particularly alarmed by such Darwinist slogans as: "Anyone who does not believe in the theory of evolution is being dogmatic or unscientific," and so give ground on their true beliefs. Influenced by outdated information or evolutionist writings and arguments, they believe that only evolution can account for the emergence of life. They then try to reconcile religion and evolution, for they are unaware of the latest scientific developments as well as the theory's own internal contradictions and complete loss of credibility.

However, given that evolution and creation are diametrically opposed, proving one means disproving the other. In other words, disproving evolution means proving creation.

For these reasons, materialists see debates on evolution as a kind of battleground, a direct ideological struggle rather than a scientific matter. Thus they resort to all possible means to obstruct those who believe in creation.

For example, evolutionist Lerry Flank recommends that the truth of creation be opposed by the following methods:

Creationist watchers must keep a close eye on the composition of state education boards. Ideally, people who are interested in quality education and in keeping the fundamentalists from using the public schools for their sermonizing should constitute the majority of these state boards... If this fails, and creationist textbooks are actually adopted and approved, then legal action becomes necessary.¹

It is clear from these words that we are not talking about a scientific debate, but a war of ideas waged by evolutionists in a framework of certain strategies.

Muslims who defend evolution must be aware of this. Darwinism is not a scientific thesis; rather, it is a system of thought designed to lead people to deny God. As this theory has no scientific foundation, Muslims must not allow themselves to be misled by its arguments and thereby give it any support, no matter how well-intentioned.

The Effects of Evolutionists Being in the Majority

The evolutionists' most important ploy to gain widespread acceptance for Darwin's theory is to assert that it is widely accepted within the scientific community. In short, they are claiming validity for their theory based upon the supposed majority of its adherents and the supposed correctness of the majority's view in all cases. By employing such logic, as well as their claim that evolution's truth is further proven by its wide acceptance within the universities, they attempt to use psychological pressure on people, including believers in God, to accept it.

Arda Denkel, an evolutionist professor of philosophy at The Bosphorus University, probably the most prestigious one in Turkey, even admitted the erroneous nature of this method:

Does the fact that many respected people or organizations or bodies believe in it prove the theory of evolution to be true? Could the theory be proved by a court verdict? Does the fact that respected and powerful people believe in something make it true? I would like to recall a historical fact. Did not Galileo stand up before all the respected people, lawyers, and particularly scientists of his time and speak the truth on his own, with no support from anyone? Did not the courts of the Inquisition reveal other, similar situations? **Gaining the support of respected and influential circles neither creates the truth nor has anything to do with scientific fact.**²

As Denkel noted, wide acceptance of a theory does not prove its truth. In fact, the history of science is full of examples of theories that were first accepted by a minority and then only later came to be accepted as true by the majority.

Moreover, evolution is not accepted by the entire scientific community, as its proponents would have people believe. Over the last 20-30 years, the number of scientists rejecting it has risen enormously. Most of them abandon their dogmatic belief in Darwinism after seeing the flawless design in the universe and living things. They have published countless works demonstrating the theory's invalidity. Even more important, they are members of prominent universities all over the world, especially in the United States and Europe, and experts and career academics in biology, biochemistry, microbiology, anatomy, paleontology, and other scientific fields.³ Therefore it would be very wrong to say that the majority of the scientific community believes in evolution.

It would thus have no meaning, even if evolutionists are genuinely in the majority. No majority view is definitely right just because it is the majority view. Muslims who believe in evolution need to know that the Qur'an discusses this matter when relating the fate of the many historical communities who held a similar view and ended up denying Allah and His religion by allowing themselves to be led away from the true path. Allah warns believers against following such deceitful people, and informs humanity that going along with the majority can lead to terrible mistakes:

If you obeyed most of those on Earth, they would guide you away from Allah's Way. They follow nothing but conjecture. They are only guessing. (Qur'an, 6:116)

CHAPTER 2

IMPORTANT TRUTHS IGNORED BY MUSLIM EVOLUTIONISTS

In the previous chapter, we discussed how Muslims who have been convinced that evolution is a fact, as opposed to a theory, might be unaware of relevant and recent scientific developments that refute Darwinism. This lack of awareness leads Muslim evolutionists to continue to accept ideas and beliefs disproved by science. Furthermore, they ignore the fact that the underlying foundation of evolution reflects a pagan mentality, ascribes divinity to chance and natural occurrences, and has engendered a great deal of oppression, conflict, war, and other catastrophes.

This chapter will focus on those truths that Muslim evolutionists ignore, and calls upon them to stop supporting the pagan mentality that provides the foundation for materialist-atheist thought.

Evolution Is an Ancient Pagan Greek Idea

Contrary to what its supporters claim, evolution is not a scientific theory but a pagan belief. The idea of evolution first appeared in such ancient societies as Egypt, Babylon, and Sumer, after which it passed to ancient Greek philosophers. Pagan Sumerian monuments contain statements denying creation and claiming that living things emerged by themselves as part of a gradual process. According to Sumerian belief, life emerged by itself out of the chaos of water.

As part of their own superstitious religions, the ancient Egyptians believed that "snakes, frogs, worms, and mice emerged from the mud of the Nile floodwaters." Just like the Sumerians, the ancient Egyptians denied the existence of a Creator and thought that "living things emerged by chance from mud."

The most important claim of the Greek philosophers Empedocles (fifth century bce), Thales (d. 546 bce), and Anaximander (d. 547 bce) of Miletus was that the first living things were formed from such inanimate substances as air, fire, and water. This theory posited that the first living things suddenly emerged in water and that later on, some of them left the water, adapted to life on land, and began to live there. Thales believed that water was the root of all life, that plants and animals began to develop in water, and that humanity was the end result of this process.⁴ Anaximander, a younger contemporary of Thales, held that "man arose from the fishes" and the source of life began with a "primordial mass."⁵

Anaximander's verse work *On Nature* is the first available written work based upon the theory of evolution. In that poem, he wrote that creatures arose from slime that had been dried by the sun. He thought that the first animals were covered with prickly scales and lived in the seas. As these fish-like creatures evolved, they moved onto land, shed their scaly coverings and eventually became human beings.⁶ (For further details, see *The Religion of Darwinism* by Harun Yahya, Abu'l Qasim Publishers, Jeddah, 2003) His theory can be considered the first foundation of the present-day theory of evolution, for it has many similarities with Darwinism.

Empedocles brought earlier ideas together and suggested that the fundamental elements (i.e., earth, air, fire, and water) came together to create bodies. He also believed that man had developed from plant life, and that only chance played any role in this process.⁷ As mentioned earlier, this concept of chance and its role in creation form the principle basis upon which the theory of evolution is built.

Heraclitus (d. fifth century bce) claimed that because the universe was in a process of constant change, there was no point in questioning the mythical account of its beginning and maintained that it had no beginning or end. Rather, it simply existed.⁸ In short, the materialist belief upon which evolution is based also existed in ancient Greece.

The idea of spontaneous development was supported by many other Greek philosophers, particularly Aristotle (384-22 bce). This idea said that animals, in particular certain worms, insects, and plants, came about by themselves in nature and so did not need to undergo any fertilization process. Maurice Manquat, well known for his studies on Aristotle's ideas on natural history, once said:

Aristotle was concerned with the origin of life so much that he accepted spontaneous generation (the coming together of inanimate substances to spontaneously form a living thing) in order to explain certain events that could not be accounted for in any other way.⁹

On careful inspection, one can see considerable similarities between the ideas of past and present evolutionist thinkers. The roots of the materialist idea that the universe has no beginning and no end, as well as the evolutionist view that living things emerged as the result of chance, lie in pagan Sumerian culture and were common among materialist Greek thinkers. The ideas that life emerged from water and a mixture known as "primordial mass," and living things emerge only because of chance, form the bases of these two ideas that are linked despite the passage of so much time.

Thus, Muslim evolutionists support a theory whose roots are embedded in ancient ideas that have been shown to have no scientific basis. Moreover, such ideas were first proposed by ancient materialist thinkers and contain pagan meanings.

Actually, evolution is not restricted to ancient Sumerian culture or ancient Greek philosophers, for it forms the essence of such major contemporary belief systems as Confucianism, Taoism, and Buddhism. In other words, evolution is no more than a theory that is completely opposed to Islamic belief.

Some Muslim evolutionists, despite scientific evidence to the contrary, claim that the Qur'an supports this supposed "creationist theory of evolution" and try to find the source of evolution in the Muslim world. They assert that this idea first emerged from Muslim thinkers and, when their works were translated into foreign languages, evolutionist thought appeared in the West.

However, the few examples given above clearly reveal that evolution is no more than a primitive belief dating back to ancient pagan societies. It would be a great mistake to try and show that evolutionist thought, built upon materialist foundations, can be ascribed to Muslims when there is absolutely no clear scientific and historical basis to support such a claim.

Chance Conflicts with the Truth of Creation

Those who maintain that there is no contradiction between evolution and creation ignore one important point: Such people believe that Darwinism's main claim is that living species emerged by evolving from each other. However, this is not the case, for evolutionists claim that life emerged as the result of chance, by unconscious mechanisms. In other words, life on Earth came about without a Creator and by itself from inanimate substances.

Such a claim rejects the existence of a Creator right from the start, and thus cannot be accepted by any Muslim. However, some Muslims who are unaware of this truth see no harm in supporting evolution on the assumption that God could have used evolution to create living things.

Yet they ignore one important danger: Although they are trying to show that evolution is parallel to religion, in reality they are supporting and actually agreeing with an idea that is quite impossible from their own point of view. Meanwhile, evolutionists turn a blind eye to this situation because it furthers their cause of having society accept their ideas.

Looking at the matter as a devout Muslim and thinking about it in the light of the Qur'an, a theory that is fundamentally based upon chance clearly cannot have anything in common with Islam. Evolution sees chance, time, and inanimate matter as divine, and ascribes the title of "creator" to these weak and unconscious concepts. No Muslim can accept such a pagan-based theory, for each Muslim knows that Allah, the sole Creator, created everything from nothing. Therefore, he uses science and reason to oppose all beliefs and ideas that conflict with that fact.

Evolution is a component of materialism and, according to materialism, the universe has no beginning or end, and thus no need for a Creator. This irreligious ideology suggests that the universe, galaxies, stars, planets, sun, and other heavenly bodies, as well as their flawless systems and perfect equilibrium, are the results of chance. In the same way, evolution claims that the first protein and the first cell (the building blocks of life) developed by themselves as the result of a string of blind coincidences. This same ideology claims that the wonders of design in all living things, whether they live on land, in the sea, or in the skies, are the product of chance. Although surrounded on all sides by evidence of creation, starting with the design in their own bodies, evolutionists insist upon ascribing all of that perfection to chance and unconscious processes. In other words, their main characteristic is to see chance as divine in order to deny God's existence. However, such a refusal to accept or to see God's evident existence and greatness changes nothing. God's infinite knowledge and matchless art reveal themselves in everything He creates.

As a matter of fact, recent scientific advances definitively reject the evolutionists' baseless claims that life emerged by itself and by natural processes. The superior design in life shows that a Creator Who has superior wisdom and knowledge created all living things. The fact that even the simplest organisms are irreducibly complex places all evolutionists in an impossible quandary – a fact that they themselves often admit! For example, the world-famous British mathematician and astronomer Fred Hoyle admits that life could not have come about by chance:

Once we see, however, that the probability of life originating at random is so utterly minuscule as to make it absurd...¹⁰

The evolutionist Pierre-Paul Grassé confesses that ascribing a creative force to chance is pure fantasy:

Yet the Darwinian theory is even more demanding: A single plant, a single animal would require thousands and thousands of lucky, appropriate events. Thus, miracles would become the rule: events with an infinitesimal probability could not fail to occur... There is no law against daydreaming, but science must not indulge in it.¹¹

Those words make the evolutionists' ideological dilemma perfectly clear: Even though they see that their theory is untenable and unscientific, they refuse to abandon it because of their ideological obsession. In another statement, Hoyle reveals why evolutionists believe in chance:

Indeed, such a theory (that life was assembled by an intelligence) is so obvious that one wonders why it is not widely accepted as being self-evident. The reasons are psychological rather than scientific.¹²

What Hoyle describes as a "psychological" reason has conditioned evolutionists to deny creation. All of these reasons are sufficient evidence for Muslim evolutionists to consider evolution as nothing more than a theory designed to deny God.

Natural Selection and Mutations Have No Power to Cause Evolution

Muslim evolutionists who ignore the fact that science has disproven evolution face another dilemma as well: the claim that the 1.5 million living species in nature came about as the result of unconscious natural events.

According to evolutionists, the first living cell emerged due to chemical reactions in inanimate matter. (Let's recall here that a considerable amount of scientific evidence shows that this is impossible. In addition, researchers who carried out experiments by bringing together the gases that made up Earth's initial atmosphere, as well as the appropriate atmospheric conditions, have been unable to "produce" even the smallest building block of life, the protein.¹³) Since they have failed to bring about a living organism despite all of the technology and scientific knowledge available to them, it is naturally irrational and illogical to claim that blind chance could have succeeded.

Evolution also claims that life began with that first cell, grew ever-more complex, and assumed an ever-greater variety until human beings were produced. In brief, the theory goes, unconscious mechanisms in nature must have continuously developed living things. For example, one bacterium contains the genetic code for some 2,000 proteins whereas a human being contains the genetic code for some 200,000 proteins. In other words, an unconscious mechanism "produced" the genetic data for 198,000 new proteins over time.

That is what evolution claims. Yet does nature really contain a mechanism that can develop a living thing's genetic data?

The modern theory of evolution – also known as neo-Darwinism, the updated version of Darwin's original theory that takes into account recent discoveries in genetics – proposes two such mechanisms: natural selection and mutation.

Natural selection means that the strong and those who can adapt to changing natural conditions survive the fight for life, while the rest are eliminated and disappear. For instance, a continual fall in a region's temperature means that certain animal populations that are not resistant to low temperatures are weeded out.

Over the long term, only those animals who are resistant to cold temperatures survive and eventually make up the whole population.

Alternatively, in the case of rabbits who live with the constant threat of predators, only those who best adapt to the prevailing conditions (e.g., those who can run the fastest), survive and thus pass their features on to subsequent generations. However, careful examination reveals that no new feature actually emerges here, for these rabbits are not turning into a new species or acquiring a new characteristic. Thus one cannot say that natural selection causes evolution.

This being the case, evolutionists are left with mutation. In order for evolution's claim to be acceptable, mutations must be able to develop a living thing's genetic data. Mutations are defined as errors in a living thing's genes that arise either as the result of external influences (e.g., radiation) or copying faults in DNA. Of course mutations may give rise to change, yet such changes are always destructive. To put it another way, mutations cannot develop living things; rather, they always harm living things.

Genetics made major advances during the twentieth century. By examining genetic diseases in living things in the light of rapidly developing science, scientists showed that mutations were not biological changes that could contribute something to evolution. This contradicts the evolutionists' claim. Advances in genetics, in particular, resulted in the acknowledgement that some 4,500 supposedly hereditary genetic diseases actually were caused by mutation.

In order for mutations to become hereditary, they must occur in the reproductive organs (sperm cells in men, ovaries in women). Only this type of genetic change can be transmitted to later generations. Many genetic diseases are caused by such changes in just those very cells. Mutations, on the other hand, form in other bodily organs (e.g., the liver or the brain), and so cannot be transmitted to subsequent generations. Such mutations, called "somatic," cause many cancers through degeneration in the cells' DNA.

Cancer is one of the best examples of the damage caused by mutations. Many carcinogenic factors, such as chemical substances and ultraviolet rays, actually produce mutations. Following the recent discovery of oncogenic and tumor-preventing genes that, when they malfunction, particularly effective in causing cancer, researchers realized how mutations lead to cancer. These two types of genes are necessary in order for cells to multiply and for the body to renew itself. If one of them is damaged by mutation, cells begin to grow in an uncontrolled manner and cancer begins to form. We can compare this situation to a stuck gas pedal or a non-working brake in a car. In both cases, the car will crash. In the same way, the cells' uncontrolled growth rate leads first to cancer and then to death. When mutations damage these genes at birth, as in the case of retinoblastoma, the affected babies soon die.

The damage done to living things by mutations is not limited to these examples. Almost all mutations observed so far are harmful; only a few are neutral. Despite this, however, evolutionists as well as Muslim evolutionists still try to maintain that mutation is a valid evolutionary mechanism. If species had evolved into one another, as evolutionists claim, millions of advantageous mutations would have had to occur and be present in all reproductive cells.

Science, as it continues to advance, has discovered millions of harmful mutations and has identified the resulting diseases. However, evolution faces a terrible quandary: Evolutionist scientists can cite no mutations that actually increase genetic data. Pierre Paul Grassé, one of France's best-known zoologists, editor of the 35-volume *Traite de Zoologie*, and former president of the French Academy of Sciences, has compared mutations

to the incorrect letters made while copying a written text. And just like incorrect letters, mutations do not increase information; rather, they damage the already existing data. Grassé states this fact in the following manner:

Mutations, in time, occur incoherently. They are not complimentary to one another, nor are they cumulative in successive generations toward a given direction. They modify what persists, but they do so in disorder, no matter how... As soon as some disorder, even slight, appears in an organized being, sickness, then death follow. There is no possible compromise between the phenomenon of life and anarchy.¹⁴

Given this fact, mutations, as Grassé puts it, "no matter how numerous they may be, they do not produce any kind of evolution." We can compare the effects of mutations to an earthquake. Just as an earthquake does not help develop or improve a city but actually tears it down, mutations always have negative effects in exactly the same way. From this point of view, the evolutionists' claims regarding mutations are completely unfounded. (For further details, see *The Evolution Deceit* by Harun Yahya, Taha Publishers, London, 1999).

Fossil Research Proves Creation

Given the above facts, scientific advances show that natural selection and mutation have no evolutionary force. Since no evolutionary mechanism exists, no evolution could have taken place in the past. However, evolutionists continue to insist that all living things evolved from one another by means of a gradual process that occurred over hundreds of millions of years. Their error is concealed within this logic, for if their scenario were true, countless transitional forms belonging to the timeframe in question should have emerged. Moreover, we should have found their fossil remains.

The evolutionists' illogical claims are apparent in every case. Let's consider the emergence of fish, which evolutionists say evolved from invertebrates, such as the starfish or marine worms. If this were the case, numerous examples of transitional forms must have existed in order to allow a gradual evolution. In other words, we should be able to see the fossil remains of many species having both fish and invertebrate characteristics. However, despite the many fish and invertebrate fossils found by scientists, **no fossil of any transitional form that might confirm their claim has ever been found.** Such an absence, in turn, means that **evolution never took place.** (In fact, the first fish on Earth appear in the same geological period with the first known complex invertebrates. Fish fossils go back to 530 million years.¹⁵ During that time, known as the Cambrian age, all major groups of invertebrates abruptly appeared on Earth.)

Although evolutionists are well aware of this, they resort to such methods as demagogy and faked evidence to make people believe in evolution.¹⁶ Even Darwin knew that the fossil record did not back up his theory; he merely hoped that it would grow richer over time and that the missing transitional forms would be found. Present-day evolutionists, however, are left with no such hope. As even they have admitted, the fossil record is exceedingly rich and of a sufficient degree to reveal the history of life. Professor N. Heribert Nilsson, a well-known Swedish evolutionist botanist from Lund University, says this about the fossil record:

My attempts to demonstrate evolution by an experiment carried on for more than 40 years have completely failed... The fossil material is now so complete that it has even been possible to construct new

classes, and the lack of any transitional series cannot be explained as being due to the scarcity of material. **The deficiencies are real, (and) they will never be filled.**¹⁷

T. Neville George, a professor of paleontology of Glasgow University, states that although the fossil record is very rich, the long-sought transitional forms have not yet been found:

There is no need to apologise any longer for the poverty of the fossil record. In some ways, it has become almost unmanageably rich and discovery is outpacing integration... **The fossil record nevertheless continues to be composed mainly of gaps.**¹⁸

Evolutionists even go so far as to admit that in addition to denying evolution, the fossil record provides scientific proof for the truth of creation. For example, the evolutionist paleontologist Mark Czarnecki confesses:

A major problem in proving the theory has been the fossil record; the imprints of vanished species preserved in the Earth's geological formations. This record has never revealed traces of Darwin's hypothetical intermediate variants – instead species appear and disappear abruptly, and **this anomaly has fueled the creationist argument that each species was created by God...**¹⁹

As we have seen, evolutionists have suffered a terrible disappointment on the subject of transitional forms. No excavation from anywhere in the world has rendered the slightest trace of any transitional forms since Darwin first proposed them. Those discoveries have all been of a kind as to dash evolutionists' hopes, and show that living things on Earth emerged suddenly, fully developed, and flawless.

However, even though they know that transitional forms never existed, evolutionist scientists refuse to abandon their theory. They offer prejudiced commentaries on a number of fossils. In his work *In Search of Deep Time*, Henry Gee, editor of the world-famous magazine *Nature*, describes just how scientific such fossil commentaries really are:

.... we arrange fossils in an order that reflects gradual acquisition of what we see in ourselves. We do not seek the truth, we create it after the fact, to suit our own prejudices... To take a line of fossils and claim that they represent a lineage is not a scientific hypothesis that can be tested, but an assertion that carries the same validity as a bedtime story – amusing, perhaps even instructive, but not scientific.²⁰

That is why believers in God must not be deceived by the word games and falsehoods dressed up in scientific garb. It is a great mistake to believe that people, just because they are scientists, are telling the truth and that they should be believed. Evolutionist scientists have no compunctions about concealing the truth, distorting scientific facts, and even producing forged evidence for the sake of their ideology. The history of Darwinism is full of such examples.

When we consider even the most basic main lines of Darwinism, its invalidity and totally rotten foundations are immediately apparent. When we look at the details, the situation becomes even clearer. (See *The Evolution Deceit*, Taha Publishers, London, 1999 and *Darwinism Refuted*, Goodword Publishers, New Delhi, 2003 for more information).

Contrary to what evolutionists claim, we see a great design and planning in the features of all living and non-living things wherever we look. That is a sign that God has created them all. Evolutionists continue to wage their hopeless struggle because they do not want to accept this fact. As truly committed materialists, they are trying to bring a dead body to life.

All of this leads to just one conclusion: Darwinism turns people away from reason, science, and the truth and directs them toward irrationality. People who believe in evolution refuse to follow the path of reason and

science, and are taken in by the superstitious nonsense that has come down from the 1800s when Darwin was alive. Finally, they begin to believe that chance can play a divine role, even though the whole universe is full of the signs of creation. It is enough to look at just one of the flawless mechanisms in the sky and the sea, in animals and plants, in order to see this. To say that these are all the work of chance is an insult to reason, logic, and science. What is needed is a confession of God's might and greatness, and a subsequent surrendering to Him.

It is a Mistake to Think Charles Darwin was Religious

A large part of those religious people who support the theory of evolution suggest that Charles Darwin was religious. However, they are definitely mistaken, for during his life Darwin revealed his negative views of God and religion.

Darwin did believe in God during his youth, but his belief gradually faded and was replaced by atheism during middle age. However, he did not publicize this fact, for he did not want to attract any opposition from his devout wife in particular, as well as from his close relatives and the religious establishment. In her book *Darwin and the Darwinian Revolution*, Darwinist historian Gertrude Himmelfarb writes: "**The full extent of Darwin's disbelief, therefore, can be seen** neither in his published work nor even in his published autobiography, but only **in the original version of that autobiography.**"²¹ Her book also reveals that when Darwin's son Francis was about to publish his *The Life and Letters of Charles Darwin*, Darwin's wife Emma fiercely opposed the project and did not want to give her permission, fearing that the letters might give rise to a scandal after his death. Emma warned her son to take out those sections that made open references to atheism. The entire family feared that such statements would damage Darwin's prestige.²²

According to biologist Ernst Mayr, a founder of neo-Darwinism; "It is apparent that Darwin lost his faith in the years 1836-39, much of it clearly prior to the reading of Malthus. In order not to hurt the feelings of his friends and of his wife, Darwin often used deistic language in his publications, **but much in his Notebooks indicates that by this time he had become a 'materialist.'**"²³

Darwin always bore his family's reactions in mind, and throughout his life carefully concealed his ideas on religion. He did so, in his own words, because,

Many years ago I was strongly advised by a friend never to introduce anything about religion in my works, if I wished to advance science in England; and this led me not to consider the mutual bearings of the two subjects. Had I foreseen how much more liberal the world would become, I should perhaps have acted differently.²⁴

As we can see from the final sentence, if Darwin had felt confident he would have attracted no reaction, he might not have been so cautious. When Karl Marx (1818-83) proposed to dedicate his *Das Kapital* to Darwin, Darwin firmly refused the honor on the grounds that it would hurt certain members of his family if he were associated with such an atheistic book.²⁵

However, we can still find Darwin's attitude to spiritual concepts and beliefs in these words to his cousin: "I look upon all human feeling as traceable to some germ in the animals."²⁶

Darwin also opposed religious instruction for children out of his belief that they should be freed from religious belief.²⁷

These antireligious views have come down to present-day evolutionists as a kind of legacy. Just as Darwin did not want children to learn about God while they were being educated, modern evolutionists fiercely oppose teaching creationism in schools. They engage in active lobbying all over the world to have creation removed from the educational curriculum.

Darwin's Atheism and Efforts to Conceal it

He makes the following reference to his own lack of belief, "**disbelief crept over me at a very slow rate, but was at last complete...**"²⁸

The same book describes how Darwin's father took him aside when he was about to get married and recommended that he conceal his religious doubt from his wife. However, Emma was aware of his ever-decreasing faith right from the first. When his *Descent of Man* was published, she confessed to her daughter regarding the book's anti-religious sentiments:

I shall dislike it very much as again putting God further off.²⁹

In a letter he wrote in 1876, Darwin stated how his belief became weaker:

... This conclusion (theism) was strong in my mind about the time, as far as I can remember, when I wrote the "Origin of Species"; and it is since that time that it has very gradually, with many fluctuations, become weaker...³⁰

At the same time, he found it odd that anyone else should have religious beliefs, and stated that people, who he believed had evolved from primitive animals, could not trust those beliefs:

(C)an the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?³¹

The fundamental reason why Darwin denied God's existence was pride. We can see this in the statements below:

In the sense that an omnipotent and omniscient Deity must order and know everything, this must be admitted; yet, in honest truth, I can hardly admit it.³²

In a short hand-written appendix to the story of his life, he wrote:

I feel no remorse from having committed any great sin.³³

Darwin's statements denying God's existence and religion actually follow a classical atheist logic. A Qur'anic verse describes how those who deny Allah actually realize that He exists but still deny Him out of arrogance:

And they repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters. (Qur'an, 27:14)

The most important point here is this: Darwin's atheism had the greatest influence on shaping his theory. He twisted facts, observations, and proofs in order to maintain his prejudice that life was not created. When one reads *The Origin of Species*, one clearly sees how Darwin was at pains to reject all evidence for creation (e.g., the complex structures in living things, how the fossil record points to sudden emergence, and facts pointing to

the limits of how far living things can differ from each other in nature), and the way he postponed those things he could not immediately explain by saying: "Perhaps this matter will be resolved one day in the future." Had he been a neutral scientist, he would not have displayed such dogmatism. His own style and methods show that Darwin was an atheist who grounded his theory in atheism.

In fact, atheists have supported Darwin for the last 150 years and irreligious ideologies have backed Darwinism precisely because of his atheism. Thus, given the fact of Darwin's atheism, Muslims must not make the mistake of thinking that he was religious, or at least not opposed to religion, and continue to support him, his theory, and those who think like him. If they do, they place themselves alongside the atheists.

Darwinism Has Led Humanity from Disaster to Disaster

At the beginning of this book, we saw how evolutionist Muslims portray Darwinism as a scientifically proven fact and ignore its true face. Darwinism, which provided "scientific" support for fascism and communism, the twentieth century's bloodiest ideologies, has an even darker "true" face.

These ideologies, which reached their violent peaks during the last century, were responsible for communist revolutions and fascist coups d'etat, as well as fighting, conflict, civil war, and the division of the world into two blocs. Such bloody dictators as Lenin, Stalin, Mao, Pol Pot, Hitler, Mussolini, and Franco all left their marks. Some 120 million people died as a result of the cruelty inflicted by communist regimes alone, and the two world wars alone cost some 65 million lives. World War II, which began with Hitler's invasion of Poland in 1939, was a true disaster for humanity. (For details see Harun Yahya, *The Disasters Darwinism Brought to Humanity*, Al-Attique Publishers Inc., Ontario, 2001 and *Fascism: Bloody Ideology of Darwinism*, Arastirma Publishing, Istanbul, 2002)

Darwinism can be found at the ideological root of all of these political, economic, and moral catastrophes, for it nourishes and strengthens all of them.

Communism, Fascism, and Darwinism

Karl Marx and Friedrich Engels, the founding fathers of communism, mentioned in their works how much Darwinism influenced them. Marx showed his sympathy for Darwin by presenting to him a copy of his book *Das Kapital*, in which he had written a personal note. The German edition even carried the following message in his own hand; **"To Charles Darwin, from a true admirer, from Karl Marx."**

Darwinism was of such importance to communism that as soon as Darwin's book was published, Engels wrote to Marx: **"Darwin, whom I am just reading, is simply splendid."**³⁴

The prominent Russian communist Georgi Valentinovich Plekhanov regarded Marxism as **"Darwinism in its application to social sciences."**³⁵

Hitler's most important ideological mentor, the racist German historian Heinrich von Treitschke, said: **"Nations could not prosper without intense competition, like the struggle for survival of Darwin,"**³⁶ thus indicating the origin of the violence at Nazism's roots. Hitler himself was a Darwinist. Taking his inspiration

from the concept of "the fight for survival" employed by Darwin, he called his own famous work *Mein Kampf* (My Fight). At a 1933 Nuremberg party rally, Hitler proclaimed that: "**A higher race subjects to itself a lower race... a right which we see in nature and which can be regarded as the sole conceivable right, because it was founded on science.**"³⁷ This shows just how much he was influenced by Darwin.

Mussolini, the leader of Italian fascism, also favored Darwinism as a worldview and tried to use it to justify Italy's invasion of Ethiopia. Franco, the Spanish dictator at that time, also reflected Darwinist ideology both in theory and in practice. (See Harun Yahya, *Fascism: Bloody Ideology of Darwinism*, Arastirma Publishing, Istanbul, 2002)

By saying that life is a fight that the strong were destined to win and that the weak were condemned to lose, Darwin opened the way to brute force, violence, war, conflict, and massacre on a grand scale. Dictators who oppressed people, whether at home or abroad, were so inspired by Darwinism that they dressed themselves in its teachings. In their view, the law of nature demands that the weak be crushed and destroyed and that people do not necessarily have any inherent value, since they had evolved from animals.

Defending Darwinism Facilitates Communism's Spread

Communism is a hostile ideology, both in terms of the materialist philosophy upon which it is based and the historical analysis it proposes. It begins by denying God's existence, and its historical analysis, which describes religion as the "opiate of the masses," calls for the eradication of religion in order to erect its envisioned communist society.

Thus all communist regimes fight religion, attack religious values, destroy places of worship, and outlaw the observance of religious obligations. Regimes in such places as the former Soviet Union, China, Cambodia, Bulgaria, and Albania have followed policies that are so anti-religious that they border upon, and sometimes lead to, genocide.

Darwinism plays an important role in Marxist ideology's hatred of religion. Darwin provided Marxist atheism with a so-called scientific basis, which explains why Marx and Engels felt such gratitude for him. Engels' praise is particularly striking:

"He (Darwin) dealt the metaphysical conception of Nature the heaviest blow by his proof that all organic beings, plants, animals, and man himself, are the products of a process of evolution going on through millions of years."³⁸

Conflict lies at the heart of Marxist philosophy (dialectical materialism), which asserts that the universe functions according to the law of clashes between opposites. In other words, Darwin's asserted fight for survival in nature was now applied to human societies. Darwinism was the greatest support for communist ideology, which saw human history as a battleground and prepared the ground for further conflict.

The evolutionist P. J. Darlington explains that violence is a natural consequence of belief in this theory:

The first point is that selfishness and violence are inherent in us, inherited from our remotest animal ancestors.... Violence is, then, natural to man; a product of evolution.³⁹

Marxists believe that societies will accept their ideology if they bring them to believe in Darwinism. They attach so much importance to Darwin's principle that "violence and conflict are unchanging natural laws." This

is why all communist-oriented terrorist organizations give their militants months of training in communism, dialectical materialism, and Darwinism. Darwin's theory encourages these people to believe that they are actually animals, and that just like animals, people must fight for survival. Thus many young people become monsters quite capable of killing and even ruthlessly slaughtering children and babies.

In this way, communist ideology led to guerrilla and civil wars and bloody acts of terrorism in numerous countries throughout the twentieth century. That is why the intellectual struggle against Darwinism is so important: If Darwinism is exposed as the fallacy that it is and then collapses, Marxist philosophies based upon it will crumble. Since Darwinism has such an important role to play in anti-religious communist ideology, supporting one means supporting the other. Trying to justify Darwinism by reconciling it with religion and claiming that God used evolution to create living things means justifying communism. The communists know that religion and Darwinism are incompatible, but remain silent when confronted with religious people who accept evolutionary creation so that both ideologies can spread easily and even further afield. The important thing is to first open a door to the acceptance of Darwinism.

The communists' belief in evolution stems from their blind devotion to their ideology. For instance Robert Shapiro, an evolutionist professor of chemistry and DNA expert, says that the theory's basic claim that inanimate substances organized themselves and formed DNA and RNA is based on no scientific fact at all. He continues:

Another evolutionary principle is therefore needed to take us across the gap from mixtures of simple natural chemicals to the first effective replicator. This principle has not yet been described in detail or demonstrated, but it is anticipated, and given names such as chemical evolution and self-organization of matter. The existence of the principle is **taken for granted in the philosophy of dialectical materialism...**⁴⁰

As Shapiro has stated, evolutionists continue to defend the theory of evolution due to their dogmatic adherence to materialist philosophy. This indicates that any support given to this theory also means direct support for materialist philosophy, the spread of which inevitably prepares the ground for communist ideology's entrance into a given society. This link reveals how communist ideology draws its strength from Darwinism.

Muslims who support the theory of evolution need to think about this truth. They must not share a common perspective with communists, who have been and remain the fiercest enemies of religion, and/or support a view that is the "scientific" basis of communism. This becomes even more important when we consider that communism has not died, but is still holding out in authoritarian regimes like North Korea and, most dangerously, still dominating the political system and political culture of China, despite her superficial "capitalist" outlook.

Darwin's Racism

One of the most important and yet least-known aspects of Darwin is his racism: Darwin regarded white Europeans as more "advanced" than other human races. Presuming that man evolved from ape-like creatures, he surmised that some races developed more than others and that the latter still bore simian features. In his book, *The Descent of Man*, which he published after *The Origin of Species*, he boldly commented on "the greater differences between men of distinct races."⁴¹ In his book, Darwin held blacks and Australian Aborigines to be

equal to gorillas and then inferred that these would be "done away with" by the "civilized races" in time. He said:

At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous apes... will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as baboon, instead of as now between the negro or Australian and the gorilla.⁴²

Darwin's nonsensical ideas were not only theorized, but also given a degree of scientific and social respectability that enabled them to provide the most important "scientific ground" for racism. Supposing that living beings evolved in the struggle for life, Darwinism soon was applied to the social sciences. Known as "Social Darwinism," this new ideology contends that existing human races are located at different rungs of the "evolutionary ladder," that the European races are the most "advanced" of all, and that many other races still bear "ape-like" features.

Moreover, Darwinism does not rest with preparing the ground for racist attacks, for it also allows all kinds of separatist and destructive actions. This "life is a fight" principle has created an argument that justifies putting other people living peacefully in the same country into concentration camps, as well as the use of violence and brute force, war, death, and murder.

However, Muslims who realize that Allah has created them and everything else, that Allah has breathed His soul into them, that the world is a place of peace and brotherhood, that all people are equal, and that each person will be punished in the hereafter for whatever he or she has done in this world cannot harm others. Only those who believe that they came into existence by chance, have no responsibility to anyone, will never have to account for their actions, and believe that the world is a place of conflict can engage in such activities.

That is why Muslims should listen to their consciences before accepting Darwinism, and why they should understand the true price of backing a theory that science itself refutes. The damage Darwinism has done to humanity is clear. The tragedies, suffering, and conflict it leads to also are well known. As we have seen throughout this chapter, the way in which people are brought to believe in irrational and illogical ideas and concepts should convince us that Darwinism is a grave danger.

CHAPTER 3

THE SCIENCE OF ALLAH'S CREATION

So far, we have examined the grave error committed by Muslim evolutionists who accept the assertion that Allah used evolution to create living things. Unlike other evolutionists, such people do not directly say that life emerged by chance. However, by maintaining that Allah used evolution in His creation, they willingly or otherwise support Darwinism on some points. According to their mistaken perspective, Allah must have used such evolutionary mechanisms as mutation and natural selection.

However, science has demonstrated that neither natural selection nor mutation can create a new species. In other words, they have no evolutionary force. Those who support the idea of evolutionary creation maintain that Allah uses mutations to change a living thing's genetic data so that it can acquire useful organs, or that Allah first creates primitive creatures and then employs natural selection to turn them into more complex ones and to perfect them. In other words, He uses natural selection to add a new organ, lets an already-existing organ atrophy, or do away with it altogether in order to turn one species into another.

It is quite normal for people who are unaware of the latest scientific developments to make such assumptions, particularly if they wish to support evolution. However, such a claim flies in the face of scientific fact. Moreover, as we shall see later, the Qur'an does not mention such a thing.

One thing needs to be made quite clear: Of course Allah could have employed evolution to create living things if He had so willed. Yet the Qur'an contains no sign of evolution and not one verse supports the evolutionists' claim of the stage-by-stage emergence of species. Science also reveals the falsity of such a claim. Since the situation is so clear, there is no way for a Muslim to justify his/her support of it. The only possible reasons for such errors are a lack of information, an inferiority complex when dealing with evolutionists, and the belief that since evolutionists are in the majority they must necessarily be right.

Allah Created the Universe from Nothing

Allah creates everything, in the form and at the time that He chooses, without the use of any model and out of nothing. Since He is exalted above any defect and is rich beyond any need. He has no need of any cause, vehicle, or stages for His creation. Nobody should be deceived by the fact that everything is linked to given causes and natural laws. But Allah is beyond all these causes and laws, since He created them.

Allah, the Lord of the Earth and the heavens, can also do away with these causes if He so wills. For instance, He can create people who do not need oxygen to survive, and therefore do not need any lungs. Given this, why would He "need" to perfect the lung by making it evolve over time or through any other mechanism? It is therefore completely wrong for people to think of Allah's greatness and might as being limited to their own feelings and reason. We can have knowledge only to the extent that He permits.

Allah can use particular stages in His creation if He so wills. For example, He produces a plant from a seed or a human being from the coming together of a sperm and an egg cell. Yet these stages, as we shall see later, have nothing to do with evolution and have no room for chance or coincidence. Every stage in the emergence of a plant, or the turning of a single cell into a human being "in the best of forms," happens thanks to the perfect systems created by His infinite might.

Allah willed and created the Earth and the heavens, all that lies between, and all living and non-living things. This is very easy for Him, as indicated in the Qur'an:

He created the heavens and Earth with truth. The day He says "Be!" it is. His speech is Truth... (Qur'an, 6:73)

Our Word to a thing when We will it is just to say to it "Be!" and it is. (Qur'an, 16: 40)

He gives life and causes to die. When He decides on something, He just says to it, "Be!" and it is. (Qur'an, 40:68)

Creation is very easy for Allah. As these verses reveal, all He has to do is say "Be!," thereby willing it to be so. Many verses reveal that He created the universe and living things in perfect form. It is a grave mistake for Muslims to adhere to forced explanations in the face of this evident truth and to make such specious claims that Allah employed evolution to create and used mutation, natural selection, and transitional stages between apes and humans. It is quite wrong to put forward such accounts, for which there is no evidence in either the Qur'an or science, in the hope of being accepted by evolutionists.

Allah makes all the laws in the universe and gives them the form He chooses, brings about what He wills and when He wills it, permeates everything in the Earth and the heavens, and rules everything with His power. Yet some people do not fully comprehend His might and thus judge Him based upon their own limited powers. Allah reveals their existence in the Qur'an:

They do not measure Allah with His true measure when they say: "Allah would not send down anything to a mere human being."... (Qur'an, 6:91)

They do not measure Allah with His true measure. Allah is All-Strong, Almighty. (Qur'an, 22:74)

They do not measure Allah with His true measure. The whole Earth will be a mere handful for Him on the Day of Rising the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe! (Qur'an, 39:67)

Contrary to what those who believe in evolutionary creation suggest, Allah did not first create apes and then cause them to evolve into humans through flawed transitional forms with missing organs. Rather, as the Qur'an reveals, Allah created man in the most perfect manner:

We created man in the finest mold. (Qur'an, 95:4)

He created the heavens and Earth with truth and formed you, giving you the best of forms. And He is your final destination. (Qur'an, 64:3)

The above verses are some of the proofs that Allah created man in perfect form, in other words, the form that he has now. Of course, man also has several incapacities and weaknesses, all of which remind him of his poverty before his Lord. Deformities and disabilities are the results of a purposeful creation, for they serve as reminders for those who see them and as a test for those who carry them.

As forms and species, Allah created all living things instantaneously and perfectly, with no need for evolution at all. That evident truth is revealed in the Qur'an:

He is Allah – the Creator, the Maker, the Giver of Form. To Him belong the Most Beautiful Names. Everything in the heavens and Earth glorifies Him. He is the Almighty, the All-Wise. (Qur'an, 59:24)

The Qur'an describes how simple creation is for Allah:

Does He Who created the heavens and Earth not have the power to create the same again? Yes indeed! He is the Creator, the All-Knowing. (Qur'an, 36:81)

Your creation and rising is only like that of a single self. Allah is All-Hearing, All-Seeing. (Qur'an, 31:28)

Allah's Different Forms of Creation

Another important point ignored by those who believe in evolutionary creation is Allah's different forms of creation. Allah has produced living things that differ significantly from humans and animals, such as angels and the *jinn*. This matter will be discussed in the following pages.

Two-, Three-, and Four-Winged Angels

Angels are beings that always obey Allah's commands. The Qur'an describes their creation as follows:

Praise be to Allah, the Bringer into Being of the heavens and Earth, He Who made the angels messengers, with wings – two, three, or four. He adds to creation in any way He wills. Allah has power over all things. (Qur'an, 35:1)

As we can see from this description, the forms of angels differ considerably from those of human beings. Allah draws attention to the different forms of creation in the above verse.

Verses also show how angels are at Allah's command and obey Him:

Everything in the heavens and every creature on Earth prostrates to Allah, as do the angels. They are not puffed up with pride. They fear their Lord above them and do everything that they are ordered to do. (Qur'an, 16:49-50)

The Messiah would never disdain to be a servant of Allah, nor would the angels near to Him. If any do disdain to worship Him and grow arrogant, He will in any case gather them all to Him. (Qur'an, 4:172)

You who believe! Safeguard yourselves and your families from a Fire whose fuel is people and stones. Harsh, terrible angels are in charge of it, who do not disobey Allah in respect of any order He gives them and carry out what they are ordered to do. (Qur'an, 66:6)

In addition, angels were created before man. In fact, Allah told the angels when He was going to create Adam, the first human being, and commanded them to prostrate before him.

At the same time, Allah gave Prophet Adam, peace be upon him, knowledge that was different from that of the angels, and taught him the names of things. Angels do not possess that knowledge. As the Qur'an states:

When your Lord said to the angels, "I am putting a vicegerent on Earth," they said, "Why put on it one who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity?" He said, "I know what you do not know." He taught Adam the names of all things. Then He arrayed them before the angels and said, "Tell me the names of these, if you are telling the truth." They said, "Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise." He said, "Adam, tell them their names." When he had told them their names, He said, "Did I not tell you that I know the Unseen of the heavens and Earth, and I know what you make known and what you hide?" We said to the angels, "Prostrate to Adam!" and they prostrated, with the exception of Iblis. He refused and was arrogant and was one of the disbelievers. (Qur'an, 2:30-34)

***Jinn* are Created from Fire**

Like angels, the *jinn*'s appearance also differs from that of man. The verses below show that man was created from clay, while the *jinn* were created from fire:

We created mankind out of dried clay formed from fetid black mud. We created the *jinn* before, out of the fire of a searing wind. (Qur'an, 15:26-27)

He created man from dry earth like baked clay, and He created the *jinn* from a fusion of fire. (Qur'an, 55:14-15)

In the Qur'an, Allah also reveals His purpose in creating man and the *jinn*:

I only created *jinn* and man to worship Me. (Qur'an, 51:56)

It is clear from this that although man and the *jinn* are very different beings, they both were created to worship only Allah by living by the values He prescribed. He has revealed in many verses that both angels and the *jinn* have some characteristics that differ from human characteristics. For instance, both can transport matter:

He (Sulayman) said, "Council! Who among you will bring me her (the Queen of Saba's) throne before they come to me in submission?" An audacious one among the *jinn* said, "I will bring it to you before you get up from your seat. I am strong and trustworthy enough to do it." (Qur'an, 27:38-39)

The Qur'an also says that the *jinn*, just like the angels, were created before man. When He created Prophet Adam, peace be upon him, Allah commanded the angels and the *jinn* to prostrate before him. After that, He reveals that Satan is one of the *jinn*:

When We said to the angels, "Prostrate yourselves to Adam," they prostrated, with the exception of Iblis. He was one of the *jinn* and wantonly deviated from his Lord's command. Do you take him and his offspring as protectors apart from Me when they are your enemy? How evil is the exchange the wrongdoers make! (Qur'an, 18:50)

Creation is a simple matter for Allah, Who can create from nothing and with no previous cause. Just as He created the angels and the *jinn* in different forms from nothing, He also created man as a separate being from nothing and with no need for evolution. The same applies to other living things, such as animals and plants. Allah created all of these spontaneously out of nothing and without having them evolve – in other words, without turning one species into another. As we saw earlier, the stages Allah uses in this creation which we mentioned before have nothing to do with evolutionist coincidence or random events, for each is the product of the flawless systems Allah's might and sovereignty brought about.

How the Bird Created from Clay by the Prophet 'Isa Came to Life

Allah endowed Prophet 'Isa, peace be upon him, with metaphysical properties in the life of this world, as seen in: "... 'Isa, son of Maryam, of high esteem in this world and the hereafter, and one of those brought near." (Qur'an, 3:45) He came into the world with no father, spoke while still in the cradle, and cured the sick in a miraculous way.

Moreover, when Prophet 'Isa, peace be upon him, made a clay object in the shape of a bird and breathed into it, the bird came to life by Allah's will. This fact is related in the Qur'an:

As a Messenger to the tribe of Israel, saying: "I have brought you a sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by Allah's permission..." (Qur'an, 3:49)

Remember when Allah said, "'Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the

Gospels; and when you created a bird-shape out of clay by My permission, and then breathed into it and it became a bird by My permission..." (Qur'an, 5:110)

Allah can spontaneously create a living thing in that way. This is one of His miracles, and an important truth that evolutionist Muslims should not ignore.

A similar example mentions Prophet Ibrahim, peace be upon him, and reveals how Allah endows inanimate things with life:

When Ibrahim said, "My Lord, show me how You bring the dead to life." He asked, "Do you not then believe?" He replied, "Indeed I do! But so that my heart may be at peace." He said, "Take four birds and train them to yourself. Then put a part of them on each mountain and call to them; they will come rushing to you. Know that Allah is Almighty, All-Wise." (Qur'an, 2:260)

How Prophet Zakariyya's Barren Wife had a Child

One example of miraculous creation concerns the joyous tidings received by Prophet Zakariyya, peace be upon him, that his barren wife would give birth to a child:

(Allah said,) "Zakariyya! We give you the good news of a boy named Yahya, a name we have given to no one else before." He said, "My Lord! How can I have a boy when my wife is barren and I have reached advanced old age?" (An angel) said, "It will be so!"... (Qur'an, 19:7-9)

As the verses reveal, creation is a simple matter for Allah, Who requires no previous cause to create. He endowed this Prophet with a child, and by commanding that it should "Be!," this Prophet's wife spontaneously became pregnant. Our Lord reveals in the continuation of the verse:

... Your Lord says, "That is easy for Me to do. I created you before, when you were not anything." (Qur'an, 19:9)

Examples of Resurrection In The Qur'an

Creation and resurrection are entirely in Allah's hands, and, as is the case with creation, He has no need of external causes when it comes to resurrection. There are many examples of this in the Qur'an.

The Qur'an reveals that after people die and are buried, they will be resurrected on the Day of Judgment:

That is their repayment for rejecting Our signs and saying, "What, when we are bones and crumbled dust, will we then be raised up as a new creation?" Do they not see that Allah, Who created the

heavens and Earth, has the power to create the like of them, and has appointed fixed terms for them of which there is no doubt? But the wrongdoers still spurn anything but unbelief. (Qur'an, 17:98-99)

As we have seen, disbelievers do not believe that people will be re-created after dying and becoming one with the soil. This example summarizes the situation as regards the theory of evolution. Our Lord, Who will reform people's bodies from nothing on the Day of Judgment, also created the first man, Prophet Adam, from nothing. These verses are very important for those who believe in the Qur'an but who nevertheless insist upon believing in evolutionist ideas.

In the words: "**You have come to Us all alone, just as We created you at first, leaving behind you everything We bestowed on you...**" (Qur'an, 6:94), the Qur'an points to the resurrection of man on the Day of Judgment. It makes it clear that this creation will be like their "first creation." Each person, who will have died and become one with the soil, will be reborn through a re-creation in the hereafter and assume a human form. That is why the first human creation resembles this and happens not stage by stage, but all at once and in a miraculous manner.

There are many examples of resurrection in the Qur'an. For instance, Allah allowed the tribe of Prophet Musa, peace be upon him, to experience it, as He killed them and then brought them back to life. This is described in the Qur'an as follows:

And when you said, "Musa, we will not believe in you until we see Allah with our own eyes." So the thunder-bolt struck you dead while you were looking. Then We brought you back to life after your death, so that perhaps you would show thanks. (Qur'an, 2:55-56)

The Qur'an contains a similar account again involving the tribe of Prophet Musa, peace be upon him. Allah had commanded them to strike a corpse with the flesh of a previously killed cow. As Allah reveals in the verse, He did this to show them that man would be resurrected and to ensure that they had belief. This is clearly a miracle. However, as we shall see in the verse's following part, these people's hearts again grew hard after the miracle took place:

Remember when you killed someone and violently accused each other of it, and Allah brought out what you were hiding. We said, "Hit him with part of it!" In that way Allah gives life to the dead, and He shows you His Signs so that hopefully you will understand. Then your hearts became hardened after that, so they were like rocks or even harder still. There are some rocks from which rivers gush out, and others that split open and water pours out, and others that crash down from fear of Allah. Allah is not unaware of what you do. (Qur'an, 2:72-74)

Allah gives another example:

In this way Allah makes His signs clear to you, so that hopefully you will use your intellect. What do you think about those who left their homes in thousands in fear of death? Allah said to them, "Die!"

and then brought them back to life. Allah shows great favor to mankind, but most people are not grateful. (Qur'an, 2:242-243)

The Qur'an relates another example: the situation facing someone who did not believe in resurrection after death. According to the verses, Allah caused the person to be dead for 100 years and then resurrected him. However, even though so much time had gone by, the person thought that he had been dead only for one day or even less. When he was told the truth, he finally believed, as we see in the following verse:

Or the one who passed by a town which had fallen into ruin? He asked, "How can Allah restore this to life when it has died?" Allah caused him to die for a hundred years and then brought him back to life. Then He asked, "How long have you been here?" He replied, "I have been here for a day or part of a day." He said, "Not so! You have been here for a hundred years. Look at your food and drink – it has not gone bad – and look at your donkey so that We can make you a sign for all mankind. Look at the bones – how We raise them up and clothe them with flesh." When it had become clear to him, he said, "Now I know that Allah has power over all things." (Qur'an, 2:259)

Another example concerns the people of the cave (*ashab al-kahf*). What distinguishes this story from the others is that in this case the community was not killed, but merely fell asleep for longer than a normal human lifespan.

This group consisted of devout young people who had left their tribe and sought refuge in a cave because their tribe had turned to polytheism and idolatry. However, Allah miraculously caused them to sleep for more than 300 years in the cave, as follows:

So We struck them with drowsiness in the cave for a number of years. (Qur'an, 18:11)

They stayed in their cave for three hundred years and added nine. Say: "Allah knows best how long they stayed. The Unseen of the heavens and Earth belongs to Him. How perfectly He sees, how well He hears! They have no protector apart from Him. Nor does He share His rule with anyone." (Qur'an, 18:25-26)

However, after a time Allah awakened them. The description continues:

Then We woke them up again so that we might see which of the two groups would better calculate the time they had stayed there. We will relate their story to you with truth. They were young men who believed in their Lord, and We increased them in guidance. (Qur'an, 18:12-13)

They did not realize they had been asleep for such a long time. They thought they had only been asleep for a day, or a few hours, whereas it had actually been some three hundred and nine years. The verse in question states:

That was the situation when we woke them up so they could question one another. One of them asked, "How long have you been here?" They replied, "We have been here for a day or part of a day." They said, "Your Lord knows best how long you have been here. Send one of your number into the city with this silver you have, so he can see which food is purest and bring you some of it to eat. But he should go about with caution so that no one is aware of you." (Qur'an, 18:19)

Such examples given in the Qur'an explicitly reveal that Allah has no need of any cause in creation.

The Behavior Of Bees: An Insoluble Dilemma For Evolutionists

In the Qur'an, Allah reveals that He has inspired the bee and told it what it should do:

Your Lord revealed to the bees: "Build dwellings in the mountains and the trees, and also in the structures that people erect. Then eat from every kind of fruit and travel the paths of your Lord, which have been made easy for you to follow." From inside them comes a drink of varying colors, containing healing for mankind. There is certainly a Sign in that for people who reflect. (Qur'an, 16:68-69)

As we know, bees collect pollen and produce honey by mixing pollen with secretions from their own bodies. In order to store the honey and raise their young, they make hexagonal wax cells, all of which are exceedingly ordered, have the same angle, and are generally identical. They build honeycombs with these. Moreover, bees that leave the hive in search of food and always return to it possess special systems Allah creates so that they can find their way home.

For an insect to know about the angles in hexagons, discover the formula for wax and design the systems necessary for producing it in their own bodies, and then fit such information into its own DNA so that future members of the same species will possess the same abilities are all, of course, impossible.

It is self-evident that bees have been taught all of these things by a higher power. In other words, such knowledge has been inspired in them, as the verses reveal. Allah, Who knows all, describes to the bee what it needs to do, and the bee then acts in the full light of that inspiration. Such conscious behavior is clear evidence of creation.

The study of such properties in animals reveals the flawless design and higher consciousness inherent in living things. Such things allow one to understand once again Allah's incomparable might. He has the power to create whatever creature He wills and with whatever attributes He wills, possesses limitless might, and is the Ruler of all.

However, evolutionists believe that such extraordinary features of living things came about by chance. According to this illogical claim, bees learned to calculate angles and managed to transfer that knowledge to other bees by chance. Chance also led to the emergence of bodily systems for producing wax and honey.

Just a few seconds of thought is sufficient to see that such imaginary scenarios are far removed from reason and science. Allah creates bees and gives them consciousness. Such miracles of creation place evolutionists in a dilemma from which they can never escape.

Prophet Sulayman Understood The Ant's Language

As touched on in the previous section, evolutionists maintain that living things are the work of blind chance and random events. In their view, and despite the fact that there is absolutely no proof to confirm this imaginary thesis, animals possess no consciousness. There is, however, a great deal of evidence to disprove their claims.

Consider the Qur'anic account of Prophet Sulayman, peace be upon him, and a female ant. According to the verses, he heard and understood the ant's words, as narrated in the following verses:

Then, when they reached the Valley of the Ants, an ant said, "Ants! Enter your dwellings so that Sulayman and his troops do not crush you unwittingly." He smiled, laughing at its words, and said, "My Lord, keep me thankful for the blessing You have bestowed on me and on my parents, and keep me acting rightly, pleasing You. And admit me, by Your mercy, among Your righteous servants." (Qur'an, 27:18-19)

As this verse makes clear, one ant addressed the others. Of course, it is out of the question for a creature supposedly "created" by chance to have a special communication system that allows it to address its own community or exhibit behavior indicative of reason and logic. A creature that comes into being by Allah's will displays conscious behavior in the manner and to the extent that Allah wills. It also is possible to communicate with such a creature, if Allah wills it.

Animals, which according to the theory of evolution, are supposed to lack consciousness in fact display evidence of considerable reason, as we have seen in these two examples. Maybe we cannot expect Darwinists to understand the extraordinary nature of this situation (We free from any imputation those who think sincerely and who follow the dictates of their consciences). However, those who say that they believe in Allah's existence and power really must think about such signs, for they clearly disprove evolution. This, in turn, shows that evolution cannot be defended in any possible way.

Creation Is a Miracle

Ignoring the fact that Allah has the power to create and destroy plays an important role in causing some Muslims to believe in evolution. Such evolutionist Muslims are under the influence of naturalism, which asserts that the laws of nature are fixed and unchanging, and that nothing can take place outside of them. Yet this is a great error. What we mean by "the laws of nature" stem from Allah's creating and maintaining matter in a particular form. In no way can they be considered features that stem from within matter itself. As Allah has made clear, He can alter these laws at any time and act outside of their scope.

We call such actions miracles. That the above-mentioned group of the cave remained alive for more than 300 years is a miracle beyond the laws of nature. Those whom Allah killed and then brought back to life are also miracles. Every event occurs because Allah wills it to occur. Those that occur within the bounds of certain laws are "normal," while the others are miracles.

The point that needs to be understood here is that Allah is not constrained by the laws He created. If He so wills, He can totally reverse all the laws of nature. That is easy for Allah to do.

Since Muslim evolutionists have fallen under the influence of naturalism, which forms the foundation of Darwinism, they try to account for the origin of human and other life in terms of natural laws. They believe that Allah brought living things into existence by means of a creation that is limited by natural laws, and thus imagine that creation was brought about by mutation, natural selection, variation, and one species turning into another. It is a grave error, however, for Muslims to accept such "naturalist" logic, for the miracles described in the Qur'an clearly reveal that such logic is ill-founded.

When we look at those verses that discuss the creation of living things and man, we see that this creation took place in a miraculous way and outside the laws of nature. This is how Allah reveals the creation of living things:

Allah created every animal from water. Some of them go on their bellies, some of them on two legs, and some on four. Allah creates whatever He wills. Allah has power over all things. (Qur'an, 24:45)

This verse points to the main living groups on Earth (reptiles, birds, and mammals) and says that Allah created all of them from water. On closer inspection, these groups were not created "out of each other," as "foreseen" by evolution, but "from water." In other words, they were formed separately from a common material Allah shaped.

Modern science also has made it clear that this common material was water, the basic component of every living body. Mammals' bodies are about 70 percent water. Each living thing's bodily water enables contact between cells, as well as inter-cell and inter-tissue contact. It is an accepted fact that nothing can live without water.

And yet some Muslims misinterpret the above verse and try to give it a meaning more in line with evolution. However, it is obvious that the fact of creation from water has nothing to do with evolution, for that theory does not claim that every living thing emerged from water and evolved. On the contrary, it maintains that living species evolved from one another, an evident contradiction of the fact that all living groups were created from water (in other words, that they were created independently).

The Creation of Man from Clay

In the Qur'an, Allah reveals that man was created in a miraculous manner. To create the first human being, Allah shaped clay, and then breathed a soul into it:

Your Lord said to the angels, "I am going to create a human being out of clay. When I have formed him and breathed My Spirit into him, fall down in prostration to him!" (Qur'an, 38:71-72)

We created man from the purest kind of clay. (Qur'an, 23:12)

Ask them for a ruling: Are they stronger in structure or other things that We have created? We created them from sticky clay. (Qur'an, 37:11)

It can be seen here that man was not created from an ape or other living species, as Muslim evolutionists would have us believe, but from clay, a lifeless substance. Allah miraculously turned that inanimate substance into a human being and breathed a soul into him. There is no "natural evolutionary process" at work here, but rather Allah's miraculous and direct creation. In fact, His words as recorded below show that man was created directly by Allah's power:

He (Allah) said, "Iblis, what prevented you prostrating to what I created with My own two hands? Were you overcome by arrogance, or are you one of the exalted?" (Qur'an, 38:75)

In short, the Qur'an contains no "evolutionary" account of the creation of man and living things. On the contrary, it states that Allah created these miraculously from such inanimate substances as water and mud. Despite this, the history of Islam shows that some Muslims were influenced by ancient Greek philosophy, as well as by internal materialist and evolutionary elements, and then tried to adapt that philosophy to the Qur'an. The great Islamic scholar and reformer Imam al-Ghazali (d. 1111) responded to these trends, which emerged in his own day, in his *Tahafut al-Falasifa* (Incoherence of Philosophers) and other works. However, together with the spread of the theory of evolution during the nineteenth and twentieth centuries, "creation by evolution" theses began to reappear in the Islamic world. The next chapter considers the errors made by those Muslims who defend such theses, and analyzes their comments on the Qur'anic verses that they use to justify their position.

CHAPTER 4

THE ERRORS OF THOSE WHO USE QUR'ANIC VERSES TO "PROVE" EVOLUTION

The fundamental guides for all Muslims who believe in Allah and Islam are the Qur'an and the Sunnah (teachings) of the Prophet, may Allah bless him and grant him peace. The Qur'an contains many verses about the creation of life and the universe. None of these verses gives even the slightest indication of creation through evolution. In other words, the Qur'an does not support the ideas that species evolved from one another or that there is an evolutionary link between them. On the contrary, the Qur'an reveals that Allah created life and the universe miraculously by commanding them to "Be!" When we recall that scientific discoveries also invalidate evolution, we once again see how the Qur'an always runs parallel to science.

Of course, if Allah had so willed, He could have created anything by means of evolution. Yet there is no sign of His doing so in the Qur'an, and not one verse supports the evolutionists' claim that species developed by stages. If creation had taken place in such a way, we would have been able to see its details within the Qur'an. Even though everything is so clear, some Muslims who support Darwinism misinterpret certain verses by ascribing to them meanings that do not agree with the clear and obvious meanings that those verses actually have. In order to defend evolution and provide some Qur'anic evidence for it, the meanings of some verses are distorted, guesswork is relied upon, and prejudiced interpretations are made. About the people in this dangerous situation, Allah says the following:

Among them is a group who distort the Book with their tongues so that you think it is from the Book when it is not from the Book. They say, "It is from Allah," but it is not from Allah. They tell a lie against Allah, and they know it. (Qur'an, 3:78)

Those who know the Qur'an and yet twist its verses' original meaning and deliberately misinterpret them are said to commit falsehoods against Allah. No Muslim would willingly do such a thing, for he or she would be too afraid of the consequences. Thus, all comments based upon guesswork and speculation, especially when made by people who know the Qur'an and what it says on such important matters, are morally unacceptable. Of course it would be mistaken to make such a generalization about everyone who claims that evolution is compatible with religion, because some of them do not think about what such a claim means and others do not realize the underlying dangers. Even so, people must not mislead others on what the Qur'an says by speaking on Allah's behalf and seeking to prove evolution by using its verses. Those who do so must reconsider the seriousness of what they are doing and avoid making any such interpretations or comments, for Allah will hold them accountable for their words. Not only do such people deceive themselves, but they also deceive those who read their words – a heavy responsibility indeed.

At the root of the question is this: Muslims who believe in evolution accept it as a scientific fact and thus approach the Qur'an with the idea that it must confirm evolution. Thus they load every word that might have an evolutionary interpretation with meanings that it cannot possibly bear. When the Qur'an is regarded as a whole,

or when the verse in question is read in conjunction with those before and after it, one can see that the explanations offered are forced and invalid.

In this chapter, we shall consider those verses that Muslims who accept evolution present as evidence for evolution. We shall then respond to their claims, again from the Qur'an, and compare them with the interpretations made by prominent Islamic scholars.

However, we should be aware of the following basic fact: The Qur'an must be read and interpreted in the form that Allah revealed it, with a completely sincere heart and without being influenced by any non-Islamic idea or philosophy. Approaching the Qur'an in this manner will reveal that it contains no information about creation by evolution. On the contrary, it will be seen that Allah created living things and everything else with the single command "Be!" If half-ape half-human creatures really existed before Prophet Adam, Allah would have explained that in a clear and easily understandable manner. The fact that the Qur'an is quite clear and very understandable shows that the claim of evolutionary creation is untrue.

1. The Error That Man Was Created By Evolutionary Stages

What is the matter with you that you do not hope for honor from Allah, when He created you by successive stages? (Qur'an, 71:13-14)

Those who support evolutionary creation interpret the words successive stages as meaning "going through evolutionary stages." However, interpreting the Arabic word *atwaran* as evolutionary stages, which is no more than a personal opinion, is not unanimously accepted by all Islamic scholars.

Atwar (situation, condition) is the plural of *tawru*, and appears in that form in no other Qur'anic verse. The Islamic world's interpretations of this verse demonstrate that fact.

In his interpretation, Muhammed Hamdi Yazir of Elmali translated the verse as: "**He has created you stage by stage through several conditions.**" In his commentary, he described these stages as "steps of evolution." However, this description has nothing to do with evolution, which proposes that man's roots lie in other living species. In fact, immediately afterwards he says what these stages are:

According to the explanation given by Ebus Suud⁴³ first come the elements, then nutriments, then mixtures, then sperm, then a piece of flesh, then flesh and bone, and this is finally shaped with a completely different creation. "**Blessed be Allah, the Best of Creators!**" (Qur'an, 23:14) Is not Allah, the Almighty Creator, worthy of praise and respect? Can He not raise you still further with another form and creation? Or can He not also destroy you and cast you down into sorrowful torment? Why do you not think of these things?

As the above statements show, this verse describes how a person reaches his or her mother's womb as a sperm, develops as an embryo and then as a piece of flesh, and then develops into flesh and bone before emerging into the world as a human being.

In Imam al-Tabari's commentary, Surah Nuh: 14 is translated as "**In fact, he created you by stages,**" and interpreted this as meaning, "You were first in the form of a sperm, then He created you as a blood clot, then a small piece of flesh."⁴⁴

Omar Nasuhi Bilmen translates the verse as "**In fact, He created you through various degrees,**" and goes on to interpret it as follows:

He (created) you through various degrees. You were first of all a seed, then a drop of blood. You became a piece of flesh and possessed bones, then you were born as a human being. Are not all these assorted and exemplary occurrences and changes shining proofs of the existence, power, and greatness of a Lord of Creation? Why do you not think of your own creation?⁴⁵

As we see here, Muslim Qur'anic scholars agree that the interpretation of Surah Nuh: 14 refers to the process involved in the development of the human being from the joining of a sperm and an egg. That the verse is to be interpreted in this way is clear from the principle of "**interpreting Qur'anic verses in the light of other Qur'anic verses,**" because in other verses Allah explains the stages of creation as being those inside the mother's womb. That is why *atwaran* has to be translated in this way. It is not justified to use the word as support for the theory of evolution, which tries to tie the origins of man to another living species.

2. The Error That the Qur'an Contains Signs of the Evolutionary Process

There surely came over man a period of time when he was a thing not worth mentioning. (Qur'an, 76:1)

The same people also use this verse as evidence for evolution. In translations based on personal interpretation, the expression "when he was a thing not worth mentioning" is expressed as a statement of "previous states before man became man." However, this claim is just as far from the truth as the first one.

The Arabic part of the underlined section runs as follows:

Lam yakun shay'an madhkuran

Trying to use this expression as evidence for evolution is really forcing the words. In fact, Qur'anic scholars do not interpret this verse as indicating an evolutionary process. For example, Hamdi Yazir of Elmalı makes the following comments:

In the beginning were elements and minerals, then vegetable and animal nutrients—"a kind of clay" (Qur'an, 23:12) were created out of them in stages. Then, something emerged very slowly and by stages from the sperm that was filtered from them. But that was not something called a human being. Just as mankind is not eternal, nor is his substance; that emerged later. Man came into being long after the beginning of time and the creation of the universe.⁴⁶

Omer Nasuhi Bilmen explains the verse in this way:

These verses announce that Allah created man to see and hear out of a drop of water when he was not, and that He has set a test for him.... Mankind did not exist in the beginning, but was created later as a figured body out of a drop of water, soil, and clay. That person was not known at that time, his name and why he had been created were a mystery to the inhabitants of Earth and sky. He then began to be reminded that he has a soul.⁴⁷

Imam al-Tabari explains the verse as meaning: "Such a long period of time passed since the time of Adam that at that time he was not even a thing that had any worth and superiority. He was nothing but sticky and modified clay."⁴⁸

For this reason, to see the expression of time in this verse as an evolutionary period is purely subjective.

3. The Error That Creation Out Of Water Indicates Evolutionary Creation

We created man from a mingled drop to test him, and We gave him (the gifts) of hearing and sight. (Qur'an, 76:2)

Those who defend evolutionary creation try to show that the statements in many verses that man was created out of water are evidence that all living things emerged from water.

However, such verses are always interpreted by Qur'anic scholars and commentators as referring to creation from the joining of a sperm and an egg. For instance, Muhammed Hamdi Yazir of Elmali comments on the above verse as follows:

... he was created from a *nutfah* in the form of water. The *nutfah* is pure water. It also means seminal fluid. *Nutfah* and seminal fluid traditionally have the same meaning. But at the end of Surat al-Qiyamah it says "**a *nutfah* in the ejected semen**" (Qur'an, 75:37), thus stating that the *nutfah* is part of the semen. As it is reported in *Sahih al-Muslim*, "Children do not come from the entire fluid." And the hadith, speaking of every little part of the whole, does not say, "Every part of a fluid," but rather speaks of one part of "the whole fluid," and that a child does not come from the entire fluid, but from just one part of it. The *nutfah* is just one pure part of the semen.⁴⁹

Ibn al-Tabari interprets it as meaning, "We have created the descendants of Adam out of the mixing of male and female fertilizing fluids."⁵⁰

Omer Nasuhi Bilmen explains it in this manner:

... **(We created man from a mingled drop.)** We have formed him out of the male and female fluids that mix together. Yes... Human beings were, for a period of time, a *nutfah*, in other words, crystal clear, pure water, and then for a certain period of time, an '*alaq*, in other words, a clot of blood, and then a *mudgha*, in other words, a lump of flesh. Later, bones are formed and wrapped around with flesh, and come to life...⁵¹

As we have seen from these explanations, there is no connection between man's creation from "a mingled drop" and the theory of evolution's claim that man emerged by stages from a single cell that developed by chance in water. As all great Qur'anic scholars have stated, this verse draws our attention to the fact of creation inside the mother's womb.

When we examine another verse where the stages of human creation are discussed, the fundamental error in these comments is clearly revealed:

Mankind! If you are in any doubt about the Rising, know that We created you from dust, then from a drop of sperm, then from a clot of blood, then from a lump of flesh, formed yet unformed, so We

may make things clear to you. We make whatever We will to stay in the womb until a specified time, and then We bring you out as children so that you can reach your full maturity. Some of you die and some of you revert to the lowest form of life so that, after having knowledge, they then know nothing at all. And you see the ground dead and barren; then when We send down water onto it it quivers and swells and sprouts with luxuriant plants of every kind. (Qur'an, 22:5)

In this verse, the stages of the creation of a human being are described. Dust, i.e., substances both organic and inorganic, which are found in their elementary forms on and in the earth, is the raw material that includes the basic minerals and elements in the human body. The second stage is the coming together of these materials in the seminal fluid, which is described in the Qur'an as a mingled drop. This drop contains the sperm that possesses the genetic information and structure necessary to fertilize the egg inside the mother's womb. In short, the raw material for a human being is (dust of) the earth, the essence of which is collected in a drop of seminal fluid in a manner that will bring about a human being. Following the water stage, a human being's developmental stages inside the mother's womb are described in the Qur'an. The theory of evolution, on the other hand, assumes the existence of millions of hypothetical stages (the first cell, single-celled creatures, multi-celled creatures, invertebrates, vertebrates, reptiles, mammals, primates, and countless similar stages) between the origination of life in water to a human being's formation. In the sequence presented by the verse, however, it is clear that there is no such logic or description, for a human being takes on the form of an '*alaq*' after he or she is in the form of a drop of water.

For this reason, it is clear that the verse is not describing the different evolutionary stages undergone by a human being, but rather the stages of creation from before and inside the mother's womb right up to old age.

Other verses stating that human beings and other living things were created from water also contain no meaning that could be used to support evolution. The following verses are among those that contain such statements:

Do those who disbelieve not see that the heavens and Earth were sewn together and then We unstitched them, and that We made from water every living thing? So will they not believe? (Qur'an, 21:30)

Allah created every animal from water. Some of them go on their bellies, some of them on two legs, and some on four. Allah creates whatever He wills. Allah has power over all things. (Qur'an, 24:45)

The verses below clearly state that the "drop of water" is semen:

He created the two sexes – male and female – out of a sperm-drop when it spurted forth (*min nutfatin idha tumna*); that He is responsible for the second existence. (Qur'an, 53:45-47)

Was he not a drop of ejaculated sperm? (*nutfatan min maniyyin yumna*) (Qur'an, 75:37)

Man has only to look at that from which he was created. He was created from a spurting fluid (*Khuliqa min ma'in dafiqin*), emerging from between the backbone and the breastbone. (Qur'an, 86:5-7)

Some Qur'anic commentators think that "the creation of living things from water" contains a meaning that parallels the theory of evolution. However, this view is seriously flawed. The verses reveal that water is the raw material for living things by saying that all living things were created from it. In fact, modern biology has revealed that water is the most fundamental component of all living bodies, for the human body is approximately 70 percent water. Water permits movement inside the cell, between cells, and between tissues. Without it, there would be no life.

4. The Error That Creation First From Dust and Then From Water Indicates Evolutionary Creation

... Do you then disbelieve in Him Who created you from dust, then from a drop of sperm, and then formed you as a man? (Qur'an, 18:37)

Imam al-Tabari comments on this verse as follows:

... Would you deny Allah, Who created your father Adam from dust, then created you from a man and a woman's fluids, then wrapped you in human form? Allah, Who gave you these things and made you what you are, brought you into being to make you another living thing after you die and return to soil.⁵²

Omer Nasuhi Bilmen's commentary on the same verse states:

Do you deny the Almighty Allah Who created the Prophet Adam, the origin of your race and the cause of your creation, (from dust), Who then created you and (formed you as a man after creating you) from a *nutfah* and a drop of sperm, Who brought you into being as a complete human being as a result of different stages of life? Because denying the afterlife means denying the Almighty Allah, Who gives you the news that it will happen and Who has the power to make it happen.⁵³

As these commentators indicate, using such verses as evidence for evolutionary creation is no more than pure subjectivism, for they in no way bear the meanings that the evolutionists attribute to them. The expression creation from dust describes the creation of Prophet Adam, and creation from water refers to the development of a human being, starting with the sperm. It is indicated in the verse below that Allah created a human being directly from dried clay. This verse, which describes Prophet Adam's creation, does not speak of a stage:

When your Lord said to the angels: "I am creating a human being out of dried clay formed from fetid black mud. When I have formed him and breathed My Spirit into him, fall down in prostration in front of him!" (Qur'an, 15:28-29)

If the Qur'anic account of creation's stages is read carefully, bearing in mind the consecutive processes, it will be realized immediately that such an evolutionary view is incorrect.

The Qur'an contains many verses indicating that Prophet Adam, peace be upon him, was not created through an evolutionary stage. One of them reads:

The likeness of 'Isa in Allah's sight is the same as Adam. He created him from earth and then He said to him, "Be!" and he was. (Qur'an, 3:59)

The above verse states that Allah created Prophets Adam and 'Isa, peace be upon them, in the same way. As we stressed earlier, Prophet Adam was created with no parents, from the earth, at Allah's command "Be!" Prophet Jesus also was created without father, by Allah's Will expressed through the command "Be!" By means of this command, Maryam, peace be upon her, became pregnant with Jesus:

(Maryam) veiled herself from them. Then We sent Our Spirit to her, and it took on for her the form of a handsome, well-built man. She said: "I seek refuge from you with the All-Merciful, if you do your duty." He said: "I am only your Lord's messenger, so that He can give you a pure boy." She asked: "How can I have a boy when no man has touched me and I am not an unchaste woman?" He replied: "It will be so! Your Lord says: 'That is easy for Me. It is so that We can make him a Sign for mankind and a mercy from Us.' It is a matter already decreed." (Qur'an, 19:17-21)

In the other verses that refer to creation from water and earth, it is not man's evolutionary stages that are being described, but the stages of human creation before the womb, during it, and after birth.

Mankind! If you are in any doubt about the Rising, know that We created you from dust, then from a drop of sperm, then from a clot of blood, then from a lump of flesh, formed yet unformed, so We may make things clear to you. We make whatever We will to stay in the womb until a specified time and then We bring you out as children so that you can reach your full maturity. Some of you die and some of you revert to the lowest form of life so that, after having knowledge, they then know nothing at all. And you see the ground dead and barren; then when We send down water onto it it quivers and swells and sprouts with luxuriant plants of every kind. (Qur'an, 22:5)

He created you from earth, then from a drop of sperm, then from a clot of blood, then He brings you out as infants, then so you may achieve full strength, then so you may become old men – though some of you may die before that time – so that you may reach a predetermined age and so that hopefully you will use your intellect. (Qur'an, 40:67)

Out of a sperm-drop when it spurted forth (Qur'an, 53:46)

5. The Error That The First Man Was Created Over Time

Your Lord said to the angels, "I am going to create a human being out of clay." (Qur'an, 38:71)

Another error in evolutionary creation stems from the faulty interpretation of the above verse. Evolutionists claim that the underlined phrase above indicates a slow creation over time. However, the original Arabic makes it clear that this is a purely subjective view and entirely contradictory:

"*inni khaliqun basharan min tinin*" means "I am He Who created a human being out of clay."

The verse says nothing like "I am creating." In fact, the verse continues, **"When I have formed him and breathed My Spirit into him, fall down in prostration to him!"** It is clear from this that the verb create here takes place in a single instant.

Indeed, no Qur'anic scholar translates it as "I am creating." For instance, a Turkish Muslim scholar, Suleyman Ates's commentary reads:

Your Lord told the angels "I am going to create a human being out of clay."

Allah told the angels He was going to create a human being out of putrid clay. After giving the clay human form and breathing His Own Spirit into him, he told the angels to prostrate before him. They all did so. Only Satan did not prostrate himself to man's ancestor, saying that he who was created from fire was better than a human being created from clay.

Imam al-Tabari translates the same verse as, **"I am going to create a human being out of clay,"** and provides this commentary:

... The Lord once told the angels, "I am going to create a human being out of clay. When I create him, order his form, and breathe My Spirit into him, you will prostrate before him."⁵⁴

Those who defend evolutionary creation also cite the following verse to support the thesis that human beings were created through a process:

He Who has created all things in the best possible way. He commenced the creation of man from clay. (Qur'an, 32:7)

According to such peoples' interpretations, the underlined expression refers to a process, in this case an evolutionary process. Yet it does not actually refer to such a thing at all. As we have stressed throughout this book, a great many verses describe in detail Allah's creation from nothing, and none of them can be interpreted to mean an evolutionary process. The following verses stress that Allah is in a constant state of creation.

He Who originates creation and then regenerates it and provides for you from out of heaven and earth. Is there another god besides Allah? Say: "Bring your proof if you are being truthful." (Qur'an, 27:64)

Have they not seen how Allah brings creation out of nothing, then reproduces it? That is easy for Allah. (Qur'an, 29:19)

Allah originates creation, then will regenerate it, and then you will be returned to Him. (Qur'an, 30:11)

Allah's constant creation of every detail in the universe does not imply evolution. Like the other such interpretations, this one is very forced. Moreover, when the Qur'an is taken as a whole, such an assertion is found to have no true basis. Omer Nasuhi Bilmen interprets the verse to mean "... He created the Prophet Adam from earth,"⁵⁵ and Imam al-Tabari as "He commenced the creation of Adam from clay."⁵⁶

Evolutionist Muslims cite the verses below, especially the underlined part, to support their case:

O man! What has deluded you in respect of your Noble Lord? He Who created you and formed you and proportioned you and assembled you in whatever way He willed. (Qur'an, 82:6-8)

Yet it would be forcing the verse's meaning to say that it refers to an evolutionary process. In fact, Hamdi Yazir of Elmali interprets the verse as follows:

"The Lord created you. It is clear that creation here means bringing into being prior to ordering the body and the organs, giving measure and form and bringing the parts together. We are also told that existence, the essence of every blessing, is the most important Divine Favor and Kindness.

He then ordered your body and organs. It is stated that "He created you from dust, then from a drop of sperm, then formed you as a man" (Qur'an, 18:37) and, as in many other verses, that man was brought to the stage at which he could have the soul breathed into him in stages; He ordered your body, organs, and powers, and gave you harmony and moderation. There are two interpretations here, one originating from *'adl* and the other from *ta'dil*. Since they both mean "balancing" and "normalizing," several interpretations have been made stating that the "creation in order" has been made perfect.

According to the account by Muqatil, the expression in Surat at-Qiyama: 4 that **"We are well able to reshape his fingers,"** means that the body is well-proportioned and orderly, as the matching and details of the twin organs (e.g., the eyes, ears, hands, and feet) is known from anatomy.⁵⁷

According to Abu Ali Farisi, the expression "He proportioned you" actually means **"He shaped you in the most beautiful form, and with this proportion gave you the capacity to perceive reason, ideas and might, and gave you dominion over plants and other living things. He brought you forth in a state of maturity far exceeding that of the other beings in the world."** This is compatible with the meanings of "When I have formed him and breathed My Spirit into him" (Qur'an, 15:29) and **"favored them greatly over many We have created"** (Qur'an, 17:70). All of these are a blessing and kindness from Allah.⁵⁸

Omer Nasuhi Bilmen interprets the verse in these terms:

Yes. Your Lord (Who created you) gave you form from nothingness (then shaped you), gave you sound and perfect organs (and proportioned you). He proportioned your organs, with a pleasing beauty and natural disposition.⁵⁹

Imam al-Tabari states that Surat al-Infitar: 7 refers to man being created within an order:

Oh Man, the Lord Who created you made that creation ordered and produced you in a healthy, ordered and correct form. (In other words he created a complete human being with ordered height, sound dimensions and in the best possible form and appearance.) Allah produced you with the beauty or ugliness He saw fit.⁶⁰

As can be seen from the above accounts, the statements are very clear; they point to Allah's sound, ordered, and complete creation of the first man. Similar statements are in fact to be found in many other verses. For instance, Surat as-Sajda: 7-9 says:

He Who has created all things in the best possible way. He commenced the creation of man from clay; then produced his seed from an extract of base fluid; then (He) formed him and breathed His Spirit into him and gave you hearing, sight and hearts. What little thanks you show! (Qur'an, 32: 7-9)

The word "creation" was first used in these verses, which then went on to say that He created eyes, ears, and hearts. Thus, we are being told that all of these stages happened at the same time; in other words, that the first man's eyes, ears, and hearts were created together, and that he was created in one moment. It is a grave error to interpret these verses as referring to human evolution. In fact, the great Islamic scholars all agree about this verse's interpretation. For instance, Imam al-Tabari says:

... He then brought forth man as a complete being in an ordered form, then breathed his soul into him, and thus made him a speaking creature ... He gave the ears with which you hear, the eyes with which you see, and the hearts with which you distinguish between right and wrong, and you must give thanks for these gifts ...⁶¹

Omer Nasuhi Bilmen's interpretation reads: "The Lord ordered man who started to take form, completed his body while it was still in his mother's womb, and formed it in the appropriate manner (and then breathed His Spirit into it). In other words, He gave him life and inspired the vital force in his soul ... The Lord gave you such beneficial powers (hearing) that thanks to these you hear the words spoken to you, and created your eyes and hearts with which you see what is around you and distinguish between what is beneficial and what is not. Each of these is a great divine blessing."⁶²

6. The Error That Prophet Adam Was Not The First Man

Another claim put forward regarding evolutionary creation is that Prophet Adam, peace be upon him, may not have been the first man and may not even have been a human being. (We absolve Prophet Adam, peace be upon him). The following verse is presented as evidence for this:

When your Lord said to the angels, "I will create a vicegerent on Earth," they said, "Why put on it one who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity?" He said, "I know what you do not know." (Qur'an, 2:30)

Those who support this claim say that the Arabic verb *ja'ala* in the expression "I will create a vicegerent" means "to appoint." In other words, they suggest that Prophet Adam was not the first man, but that he was "appointed" as a vicegerent among many people. However, in the Qur'an, this verb has the following meanings:

To create, invent, translate, make, place and render

Some examples of Qur'anic verses where *ja'ala* is used are:

He created you from a single self, then produced (ja'ala) its mate from it, and sent down livestock to you – eight kinds in pairs... (Qur'an, 39:6)

Say: "He brought you into being and gave (ja'ala) you hearing, sight and hearts. What little thanks you show! (Qur'an, 67:23)

(Do you not see how He) placed the moon as a light in them and made (ja'la) the sun a blazing lamp? (Qur'an, 71:16)

Allah has spread (ja'la) the ground out as a carpet for you (Qur'an, 71:19)

As can be seen from the above verses, *ja'ala* has various meanings. Furthermore, several verses state that Prophet Adam, peace be upon him, was created from dust. These verses make it clear that Prophet Adam, peace be upon him, was not just one man among many, but that he possessed a special and different creation.

The Qur'an reveals another important fact about Prophet Adam: his removal from the Garden of Eden. It says in the verses:

Children of Adam! Do not let Satan tempt you into trouble, as He expelled your parents from the Garden, stripping them of their covering, and disclosing to them their private parts. He and his tribe see you from where you do not see them. We have made the demons friends of those who do not believe. (Qur'an, 7:27)

We said: "Adam, live in the Garden, you and your wife, and eat freely from it wherever you will. But do not approach this tree and so become wrongdoers." But Satan made them slip up by means of it, expelling them from where they were. We said: "Go down from here as enemies to each other! You will have residence on Earth and enjoyment for a time." (Qur'an, 2:35-36)

The verses' statements are perfectly clear. Allah created Prophet Adam, peace be upon him, from dust. Prophet Adam is a special creation that emerged first from his existence in heaven and then from his removal from it. Yet evolutionist Muslims ignore this evident truth and maintain that "heaven" here refers not to the Heaven in the hereafter but to a beautiful area on Earth, despite the fact that the Qur'an specifies many features of the heaven in which Prophet Adam was created. For example, that Heaven contains both angels and the devil, and the angels speak with Allah. It is a mistake to produce forced interpretations and seek evidence of evolution when the verses are so clear on this matter.

Many verses state that all people are descended from Prophet Adam, peace be upon him. As the Qur'an tells us:

When your Lord took out all their descendants from the loins of the children of Adam and made them testify against themselves "Am I not your Lord?" they said: "We testify that indeed You are!" Lest you say on the Day of Rising: "We knew nothing of this." Or lest you say: "Our forefathers associated others with Allah before our time, and we are merely descendants coming after them. So are You going to destroy us for what those purveyors of falsehood did?" (Qur'an, 7:172-173)

Prophet Adam, peace be upon him, was the first man and Allah's first messenger. The verses are so clear on this matter that there is no need for any commentary. All that people have to do is read the Qur'an with a

sincere heart and listen to their conscience. Allah will reveal the truth to those who read the verses with that intent.

7. The Error That The "Forefathers" Mentioned In The Qur'an Refer To Evolutionary Ancestors

Another matter that Muslim evolutionists try to portray as evidence for their claims is the expression our forefathers, which appears in several verses. According to their erroneous interpretation, this expression refers directly to man's primitive ancestors. Their rationale for this is that the word forefathers appears in the plural in the Qur'an. Two of the verses in question read:

He (Musa) said, "Your Lord and the Lord of your forefathers, the previous peoples." (Qur'an, 26:26)

There is no god but Him – He gives life and causes to die – your Lord and the Lord of your forefathers, the previous peoples. (Qur'an, 44:8)

However, this is a forced claim because the use of the word in the plural form is familiar and definitely cannot be used as a basis for an evolutionist interpretation.

This expression occurs in many other verses, among them Surat al-Baqara: 133. Here, "forefathers" does not refer to any evolutionary process, but to preceding generations. In the same way, the term "forefathers, the previous peoples" in the past refers to past generations. The expression carries no evolutionary meaning:

Or were you present when death came to Ya'qub and he said to his sons, "What will you worship when I have gone?" They said, "We will worship your God, the God of your forefathers, Ibrahim, Isma'il and Ishaq – one God. We are Muslims submitted to Him." (Qur'an, 2:133)

8. The Error About The Form Of Human Creation

Allah caused you to grow from the earth, and then will return you to it and bring you out again. (Qur'an, 71:17-18)

Evolutionist Muslims view this verse as a vital foundation upon which they can base their views. The expression "**Allah caused you to grow from the earth**" is presented as evidence for inorganic evolution. As is clearly indicated in the verse's interpretation, however, it expresses the creation of the first human being from earth. Hamdi Yazir of Elmali offers the same interpretation:

There are two aspects to the verse. The first is that saying He created you from earth means that He created your father from earth, and began the process of creating your race by creating him from earth. The

other is that he created all of you from earth, because Allah creates us from nourishment, from plants, from earth.⁶³

Omer Nasuhi Bilmen offers this interpretation of Surah Nuh 17-18:

O people! Consider this. Allah made you like a plant from earth. In other words, "He has created Adam, your forefather, from earth, or your essential substance (zygote) came into existence from plants and several food stuffs growing in the earth. People then grow and live. (Then) O people, He will return you to it. In other words: When you die, you will return to the earth and become part of the soil. (And) Then He will take you out of the graves and drive you all to the Judgment Day. These are facts."⁶⁴

Imam al-Tabari's commentary states that: "Allah created you from dust of the earth. He made you from nothing.... He will later return you to your original states, to the earth. You will return to how you were before you were created. He can bring you back from the earth alive when He chooses."⁶⁵

As we have seen from these interpretations by Qur'anic scholars, this verse cannot serve as a basis for evolutionary creation.

What is more, the claim of inorganic evolution has no scientific basis. The idea that lifeless substances could come together to form life is an unscientific one that has not been confirmed by any experiment or observation. Quite the contrary: French biologist Louis Pasteur (1822-95) showed that life can only come from life. This shows that life was definitely consciously created. In other words, Allah created all living things. (For more detail about the scientific proof and evolutionist deceptions on this subject please refer to *The Evolution Deceit* by Harun Yahya, Taha Publishers, London, 1999, and *Darwinism Refuted* by Harun Yahya, Goodword Publishers, New Delhi, 2003)

9. The Error That The Qur'an Points To Natural Selection

One of evolution's most fundamental claims is that natural selection is an evolutionary force. As we saw in earlier chapters, natural selection is an evolutionist deception that maintains that the strong survive while the weak are eliminated over time.

However, modern science shows that natural selection has no evolutionary force and cannot cause species to develop or new ones to appear. However, these scientific facts, which Darwinists choose to ignore because of their materialist concerns, also are ignored by Muslim evolutionists. Some Muslim circles support this dogmatic Darwinist view and even try to provide extremely forced Qur'anic evidence for it. For example:

Your Lord creates and chooses whatever He wills. The choice is not theirs. Glory be to Allah! He is exalted above anything they associate with Him! (Qur'an, 28:68)

This verse reveals those to whom Allah will show the true path and those prophets He will announce as messengers. It is a great mistake to say that the verse points toward evolutionary natural selection.

Qur'anic scholars unanimously agree on this interpretation. For instance, Imam al-Tabari offers the following commentary:

Your Lord creates what He wills out of His servants, and **selects those He chooses to follow the true path**. They have no right of choice in the matter. They have no right to choose to do as they wish...⁶⁶

The great scholar Omer Nasuhi Bilmen offers this interpretation:

In those holy verses, Allah declares His creative Power, that He favors and chooses whom He wishes, His Wisdom and Might, His Unity, His meriting praise and splendor, His Divine Command, and that all His servants will be summoned to His spiritual Presence. In other words, no one can prevent the Almighty's favoring and choosing in any way. Whatever His servants choose is not effective on their own. With all due respect, Allah is not obliged to create what they favor and prefer. Allah does not send His prophets upon the preference and opinion of the people to whom He has sent His prophets, but only upon His divine Preference. Only He knows how and by which means goodness and prosperity will manifest. He has no partners, nothing may exist against His eternal Will, and no one's will may be against His exalted Determining and Selecting.⁶⁷

Hamdi Yazir of Elmali interprets the verse as follows:

Your Lord creates and selects what He chooses. In other words, **He creates what He wills and chooses those He wills from whom He has created. He imposes upon them such duties as prophethood and intercession**. They have no choice in the matter. Apart from those Allah chooses, they have no right to select other partners or intercessors.⁶⁸

A second verse that evolutionist Muslims offer is:

Praise be to Allah, the Bringer into Being of the heavens and Earth, He who made the angels messengers, with wings – two, three, or four. He adds to creation in any way He wills. Allah has power over all things. (Qur'an, 35:1)

Such Muslims suggest the verse is evidence for evolutionary development. However, they have to twist the verse's true meaning in order to derive such a meaning. It also conflicts with reason and logic, for the verse talks about the creation of the angels. Imam al-Tabari interprets the verse as follows: "He can increase the number of an angel's wings to the extent that He wills. He can carry out the same process in all living things. Creation and command are in His hands."⁶⁹ Omer Nasuhi Bilmen agrees, "He is so powerful that He decides on angels' wings and powers."⁷⁰

10. The Error Of Showing The Qur'an As Evidence For Mutation

Just as with natural selection, evolutionist Muslims misinterpret and force Qur'anic verses when it comes to mutation.

However, to think that a natural mechanism that has nothing but destructive effects could be evidence for evolution is a terrible error. No evolutionary effect of mutation has ever been observed. (For more detail on the scientific evidence about this subject, please see *Darwinism Refuted* by Harun Yahya, Goodword Publishers, New Delhi, 2003, *Evolution Deceit* by Harun Yahya, Taha Publishers, London, 1999) The important thing here

is the evidence that evolutionist Muslims who believe that mutation is a mechanism of evolution try to offer from the Qur'an. They completely twist some verses away from their actual meaning. The verses in question read:

If We willed, We could transform them where they stand so they would neither be able to go out nor return. (Qur'an, 36:67)

You are well aware of those of you who broke the Sabbath. We said to them, "Be apes, despised, cast out." (Qur'an, 2:65)

When they were insolent about what they had been forbidden to do, We said to them, "Be apes, despised, cast out!" (Qur'an, 7:166)

Say: "Shall I tell you of a reward with Allah far worse than that: that of those whom Allah has cursed and with whom He is angry – turning some of them into monkeys and into pigs – and who worshipped false gods? Such people are in a worse situation and further from the right way." (Qur'an, 5:60)

So He (Musa) threw down his staff and there it was, unmistakably a snake. (Qur'an, 7:107)

Unless someone believes that it is necessary to twist and force the truth to find some Qur'anic evidence for evolution, it is impossible to see the verses as any kind of evidence for mutation.

The first four verses speak of the miraculous way in which Allah changes living things' bodies. The subject of the fifth verse is not even living, which makes it impossible to suggest it undergoes mutation. Evolutionist Muslims' portrayal of these verses as evidence for evolution shows just how corrupt, forced, and un-Islamic the idea of evolutionary creation truly is.

11. The Error That There Is A Familial Connection Between Man And Ape In The Qur'an

One verse that is often wrongly interpreted during debates on evolution, and which is interpreted by some individuals as indicating that theory, is the verse regarding Allah's turning a group of Jews into monkeys:

You are well aware of those of you who broke the Sabbath. We said to them, "Be apes, despised, cast out." We made it an exemplary punishment for those there then, and those coming afterwards, and a warning to the heedful. (Qur'an, 2:65-66)

This cannot be construed in a manner parallel to the theory of evolution, for:

1) The punishment mentioned might be in a spiritual sense. In other words, it is possible that the Jews in question were compared to monkeys in the sense of character and not in their actual physical appearance.

2) If the punishment in question did happen physically, that would be a miracle outside the laws of nature. We are talking about a sudden, supernatural miracle by the will of Allah here, a conscious creation. Evolution proposes that different species turned into each other over millions of years, by chance and in stages. For this reason, this Qur'anic account has nothing to do with the scenario put forward by those who support evolution.

In fact, the following verse reads: **"We made it an exemplary punishment for those who were living at that time and those who will come later, and a warning to the heedful."** This verse indicates that the people in question were turned into apes as a warning to those who will come later.

3) This punishment happened only once and to a limited number of people, whereas the theory of evolution puts forward the illogical and unscientific scenario that apes are related to all people.

4) The verse says that human beings were turned into apes; evolution says that it happened the other way around.

5) Qur'an, 5:60 relates that a deviant community incurred Allah's wrath and was turned into apes and pigs. It reads:

Say: "Shall I tell you of something with Allah far worse than that: that of those whom Allah has cursed and with whom He is angry – turning some of them into monkeys and into pigs – and who worshipped false deities? Such people are in a worse situation and further from the right way." (Qur'an, 5:60)

In this situation, the web of flawed logic that we have been considering throughout this book produces the unrealistic conclusion that the verse contains not only an evolutionary link between human beings and apes, but also between human beings and pigs! Not even the evolutionists claim that there is such a link between humans and pigs.

As we have seen so far, the claim that some verses point toward evolution is an error that contradicts not only the Qur'an but also the theses of the theory of evolution itself.

CHAPTER 5

WHAT IF DARWINISM IS NOT PERCEIVED AS A MENACE?

The preceding chapters touched upon the errors into which some Muslims who support evolution have fallen. Another point that needs to be considered, however, is that the theory represents a hidden danger to others, even though they do not actually believe in it.

Muslims who regard evolution as a harmless theory, even though it is completely opposed to the fact of creation, and then stand by and watch it develop are actually helping it gain a wider and stronger hold on society. Thus, they are allowing atheism to grow stronger. For this reason, Muslims must understand the philosophy beneath the theory. Evolution is a supposedly "scientific" expression of materialist philosophy. Materialist philosophy, in turn, actually means atheism.

This means that each and every Muslim must wage a war of ideas against atheism.

Those Who Think That Darwinism Is Not a Threat Are Wrong

Some Muslims maintain that evolution is a thing of the past and is no longer accepted, and therefore does not pose a serious threat from the viewpoint of Islam. As a result, they see no need to expose its falsehoods and unscientific claims. They claim that "Darwinism is dead."

Contrary to what such people think, however, many people still support evolution because of its philosophical implications, even though it is scientifically bankrupt.⁷¹ Darwinists are still exceedingly influential in many countries, universities, the media, and schools. In fact, Darwinism remains active on the global stage, by dominating the academia, international media, and the worldview of the ruling elite.

Evolutionists can exert a significant degree of pressure upon the scientific world. One-sided comments are made in scientific publications and in the media, and evolution is portrayed as absolute truth. The media in particular, which influences a large section of society, describes every fossilized bone that is found as a new proof for evolution. It is backed by Darwinist academics in schools and universities. Scientists who believe in God find their careers blighted and, because they reject Darwinism, their books and articles are not published. Furthermore, they are accused of dogmatism and backwardness. If scientists in Western countries wish to build an academic career, they must turn a blind eye to Darwinism and even support it, whether they want to or not. Otherwise, it will be very difficult to rise in their chosen profession.⁷²

One of the most prominent scientific critics of this theory is Phillip E. Johnson, a professor of law at the University of California-Berkeley and the intellectual leader of the Intelligent Design movement,⁷³ who describes how the theory is used as a weapon against true belief:

The leaders of science see themselves as locked in a desperate battle against religious fundamentalists, a label which they tend to apply broadly to anyone who believes in a Creator who plays an active role in a worldly affairs. These fundamentalists are seen as a threat to liberal freedom, and especially as a threat to public

support for scientific research. As the creation myth of scientific naturalism, Darwinism plays an indispensable ideological role in the war against fundamentalism. For that reason, the scientific organizations are devoted to protecting Darwinism rather than testing it, and the rules of scientific investigation have been shaped to help them succeed.⁷⁴

Using this "intellectual dictatorship," evolutionists turn some universities into nests of Darwinist education that produce graduates who believe that materialist philosophy is science. They think that the right to education needs to be taken away from believers in God. One of the clearest examples of this was seen in the angry attitude of Ali Demirsoy, a Turkish evolutionist and professor, during a televised debate about evolution. He uttered statements along the lines of "No scientist who believes in God should be allowed in a university. I would throw believers out of universities." Such statements clearly reveal the evolutionists' prejudiced attitudes.

Muslims may be overly optimistic, because they are unaware of the situation's true facts, and therefore unable to perceive Darwinism as a threat. However, materialists and especially Marxists are waging a serious war against religion by means of the "scientific" backing they receive from Darwinism. That is why Muslims need to free themselves from the error of thinking that Darwinism is finished as quickly as possible. At a time when evolutionists are waging a global war of ideas against religion, it is a mistake to say that the theory is dead and to see Darwinism as harmless.,

Avoiding the War of Ideas Just Strengthens Darwinism

Those who think that Darwinism is dead or represents no danger, who spread that idea in their own circles are, consciously or not, helping the theory gain new ground. When they put forward that opinion, people form the idea that there is no such danger. Moreover, it prevents the growth of any ideological and scientific sensitivity to Darwinist propaganda, falsehoods, and suggestions, which means that precautions cannot be taken.

People who believe in evolution continue to prepare the groundwork, albeit with outdated facts, and fiercely defend the theory at every available opportunity. They try to keep their ideas alive, even by falsehood and distortion. Since many Muslims do not think that the theory represents a danger, they do not read or learn about it and thus cannot respond intelligently to the evolutionists with whom they come into contact.

Yet it is easy to learn and grasp this theory's invalidity, for it is a nineteenth-century thesis that has lost all scientific justification. Furthermore, scientific data on the origin of the universe and life – such as the "fine tuning" of the universe (also known as the Anthropic Principle), the complexity of life at the molecular level, the complex information in life's origin, and the sudden appearance of very distinct life forms in the fossil record confirm the fact of creation. However, as long as the faithful fail to research or learn about these advances, they will continue to lack the knowledge to respond intelligently to evolutionists. Therefore, they struggle to respond with false logic and erroneous information and examples. Before Muslims make use of the vast literature dealing with the falsity of Darwinist ideas, they must realize the present danger and believe in the necessity of a war of ideas.

Given this reality, evolutionary creationists who believe that Darwinism poses no danger are, in a sense, responsible for the way that Muslims remain silent in the face of Darwinists. We say this because even though they do not regard chance as a creative force and they believe in Allah, they lack the facts needed to adopt a valid and consistent approach when confronted with evolutionist claims. And so they seek for a middle way

between those claims and their own beliefs. As a result, they put forward such ideas as "Allah created living things by means of evolution" or "Evolution is compatible with religion."

However, as this book has explained, this situation is unacceptable to any Muslim who truly believes in Allah. Evolutionists claim to speak in the name of science, but, in reality, they are lying in its name. That is why Muslims must not give credence to that deception, with its "scientific" external appearance, but should look at the ideologies that the theory serves. Failure to perceive the atheist philosophy and structure upon which this theory is based, as well as believing it to be true, mean surrendering to it and sharing part of the blame for all the harm that Darwinism inflicts upon mankind. Without being aware of it, such Muslims are inflicting great harm upon society.

This is why Muslim evolutionists must reconsider the ideas that they support. Surrendering to the other side, while knowing that it is wrong and an unproven and thoroughly discredited theory, and trying to adapt Islam to Darwinism are unacceptable options. We must not forget that all Muslims are obligated to wage a war of ideas to overthrow any idea that denies Allah's existence and to use the truth to destroy falsehood. Evading that responsibility, seeking common ground with atheists, and making concessions to the other side or giving in to their ideas are all grave errors.

For example, in a society where communism is widespread, the duty of a Muslim is not to "Islamicize" communism. Such a path brings no benefits to religion, but merely serves the interests of communism. The duty of a Muslim is to overthrow communism as a philosophy, attack it on the level of ideas, and to demonstrate the truth of Islam.

In the same way, it is not a Muslim's duty to "Islamicize" Darwinism, but to overthrow that great lie on the level of ideas and to show the truth of creation. This is why Muslims must act consciously and not support Darwinism, which is the basis of all atheist philosophies.

Darwinism Poses a Threat to Society

Nobody who thinks in an unbiased, honest, and free manner can genuinely believe that unconscious atoms came together by chance, organized themselves, and finally brought about people who think, reason, feel, see, hear, establish civilizations, make discoveries, create works of art, rejoice, feel sorrow, or even study the atoms that compose their own bodies under the electron microscope. Yet this is the irrational belief that Darwin's theory imposes upon people. Despite the scientific terminology they use, that is the essence of Darwinist logic.

People who accept such "logic" begin to lose their powers of rational analysis and judgment. After accepting the most impossible scenario as quite logical, they become unable to see the most obvious proofs of religious faith. Such people, who have lost the ability to think and to see the most obvious truths, to understand the suggestions and propaganda to which they are subjected for what they are, and who blindly accept that idea just because the majority do so, can easily be drawn in any direction. After arriving at that stage, such people cannot even use their own intelligence, a condition that makes it much easier to give them a gun and send them off to be a terrorist or else convince them that "Darwin says that this person belongs to an inferior race, so you may kill him or her."

In fact, the damage done to young people by Darwinism in many countries is seen to be irreversible. Hooligans in England, neo-Nazis in Germany, the skinheads in America, and the majority of young people throughout the world have lost all human qualities. Such people, who are killers and monsters, are living examples of Darwinism's danger. The reason why such countries are having terrible trouble with their young people is that those young people received a Darwinist education.

We must be aware that people raised in this way will bring nothing but harm to the societies in which they find themselves. One day, today's young people will be adults, administrators, diplomats, and teachers. So if we hope to see a modern, scientifically advanced and rational civilization in the future, we must educate our young people with that aim in mind. This can be done only if we free our young people from Darwinist ideas and falsehoods and explain to them that they are not evolved animals, but rather God created them, have a soul, and possess the greatest knowledge among all living things. In other words, we must tell them the truth.

If young people know that they have been created with an honorable and superior soul and consciousness, they will behave accordingly. If they are made to believe that they have evolved from animals, share a common ancestor with apes, and other similar ideas, they will look at life as a fight and resort to all methods to win it. A selfish and irresponsible generation, capable of all kinds of cruelty and with no concept of tolerance, love, respect, or brotherhood will then emerge. In any case, they will see themselves and other people as essentially valueless due to their belief that all people are descended from animals. Believing that there is no point in leading an honorable and moral life, they will selfishly display all kinds of wickedness and immorality.

What needs to be done, therefore, is to eliminate the dictatorship of evolutionist concepts and theories in schools, books, the press and the media, social platforms – in short, everywhere – and to direct people toward the rationality and deep thinking demanded by both the Qur'an and science.

CONCLUSION

As this book has stressed, evolution and its supporters are totally trapped because science comprehensively rejects Darwinism. Evolutionists are aware of this and, as a result, are in a great panic. Thus they are attacking those who defend the truth of creation in discussion programs, panels, and everywhere else. But as they have no answers, they only try to regain the verbal high ground.

The logic of "Let's not confuse religion with science, for belief is one thing but the fact of evolution another" is intended to break Muslim unity and weaken their resistance. The true message of those who suggest this way of thinking is, "There is a real world, and this can be understood by means of science, which shows that there is no such thing as creation, although everyone is at liberty to have his or her own individual beliefs." But this is also a great deception, for it is an obvious fact that Allah created the universe and all living and non-living things. Every detail in the universe is another proof of His creation. In reality, there is no evidence for the theory of evolution other than "individual belief" and opinion. Muslims must be aware of the deceptive suggestion that tries to show that the truth of creation is also an "individual belief."

Such a suggestion is easily defeated, as we read in the following verse:

**Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away!
Woe without end for you for what you portray! (Qur'an, 21:18)**

Behind some Muslims' efforts to reconcile evolution with religion lie the doubts, defeatism, lack of information, and uncertainty that they feel when confronted with evolution. Yet such defeatism is totally unnecessary, for evolutionists have no scientific backing or evidence with which to defend their theory. They engage in demagoguery because of their dogmatic insistence on their theory, and try to silence their opponents by means of psychological pressure. Their position is actually hopeless.

Evolutionist Muslims cannot see this because they are unaware of the latest scientific developments. People who lack current information on the subject naturally believe the theory of evolution to be true. Lack of information can easily be resolved, however, through reading books and other publications on the subject. Muslims who have detailed information about the theory of evolution cannot remain silent or uncertain in the face of the evolutionists' claims. Along with this, thinking about Allah's creation and the flawless art permeating the universe, clinging tightly to the Qur'an, and understanding the nature of the truths revealed in the Qur'an are the easiest ways of freeing oneself from those influences.

Many Muslims may already accept and even defend evolution for the reasons given throughout this book. However, Islamic morality calls upon Muslims to head back to the true path the instant they realize that they have gone astray. Supporting Darwinist thinking before one comes to realize the serious harm that it can lead to is not at all the same thing as continuing to support it after one has realized the danger of doing so. One can support the theory without knowing the scale of the danger or its scientific invalidity. However, once one has learned the truth of the matter, the best and most virtuous thing to do is to go straight into action and support the intellectual struggle against this harmful theory. Allah tells Muslims:

Those who disbelieve are the friends and protectors of one another. If you do not act in this way (protect each other), there will be turmoil in the land and great corruption. (Qur'an, 8:73)

**They said, "Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise."
(Qur'an, 2:32)**

NOTES

1. Lester J. McCann, *Blowing the Whistle on Darwinism* (1986), p. 99 (quotation from Randy Wysong, *The Creation-Evolution Controversy* (1976), pp. 28-29)
2. Arda Denkel, *Cumhuriyet Bilim Teknik Eki* (Cumhuriyet Science and Technology Supplement), February 27, 1999, p.15 (Emphasis added)
3. Some of the most prominent contemporary critics of Darwinism are Michael Behe (biochemist), Michael Denton (biochemist), Jonathan Wells (biologist), William Dembski (mathematician), Charles Taxton (biochemist), and Dean Kenyon (molecular biologist). Many other scientists arguing against Darwinism can be reached through institutions like The Discovery Institute, The Intelligent Design Network, or The Institution for Creation Research. (For further details, see Harun Yahya's *The Qur'an Leads the Way to Science*, Nickleodeon Books, Singapore, 2002)
4. David Skjaerlund, *Philosophical Origins of Evolution*, (<http://www.forerunner.com/forerunner/x0742-philosophical-origin.html>)
5. <http://www.candleinthedark.com/anaximander.html>
6. <http://buglady.clc.uc.edu/biology/bio106/earlymod.htm>
7. David Skjaerlund, *Philosophical Origins of Evolution*, (<http://www.forerunner.com/forerunner/x0742-philosophical-origin.html>)
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9. Maurice Manquat, *Aristote naturaliste*, Paris: Librairie Philosophique, J. Vrin, 1932, p. 113
10. Sir Fred Hoyle & Chandra Wickramasinghe Prof of Astronomy, Cambridge University Prof of Astronomy and Applied Mathematics University College, *Cardiff Evolution from Space*, J. M. Dent, 1981, pp.141, 144
11. Pierre-Paul Grasse, *Evolution of Living Organisms*, Academic Press, New York, 1977, p.103
12. Fred Hoyle, Chandra Wickramasinghe, *Evolution from Space*, Dent, London, 1981, p.130
13. The evolutionary scenario related to the origin of life is called the theory of chemical evolution. Countless experiments conducted during the twentieth century failed to support this theory. Stanley Miller's experiment, the most famous case, consisted of his alleged "creation" of a primitive atmosphere and the subsequent synthesis of a few amino acids. However it was later recognized that the primitive atmosphere was far more hostile to organic compounds than Miller had assumed. No one has ever been able to duplicate the assembling of proteins, the real building block of life, in any "chemical evolution" experiment. For details, see Harun Yahya, *Darwinism Refuted*, Goodword Books, New Delhi, 2003.
14. Pierre-Paul Grasse, *Evolution of Living Organisms*, Academic Press, New York, 1977, p.97
15. In 1999, Chinese paleontologists, at the Chengjiang fauna, discovered the fossils of two fish species that were about 530 million years old. This period is known as the Lower Cambrian. See, *BBC News Online*, November 4, 1999
16. The History of Darwinism includes some notorious examples of faked evidence. The "Piltdown Man," displayed in the British Museum for nearly half a century as "man's primitive ancestor," turned out to be a hoax perpetrated by joining an orang-utan's jaw to a human skull. German biologist Ernst Haeckel faked the drawings of human and animal embryos to make them look similar, and his false drawings mislead academia for many

decades. Kettlewells' famous photographs of "industrial melanism", showing the peppered moths of Britain, was recently exposed as made-up scenes in which dead specimens were glued to tree trunks. The stunning "dino-bird," given the scientific name of Archaeoraptor and which shook the world in 1998, turned out to be a hoax fabricated by sticking together five different fossils from different species. For details, see Harun Yahya, *Darwinism Refuted*, Goodword Books, New Delhi, 2003.

17. Prof. N. Heribert Nilsson, Lund University, Sweden. Famous botanist and evolutionist, as quoted in: *The Earth Before Man*, p.51, (<http://www.netcentro.co.uk/steveb/penkhull/create3.htm>)(Emphasis added)

18. T. Neville George, *"Fossils in Evolutionary Perspective"*, Science Progress, vol 48, January 1960, pp. 1,3 (Emphasis added)

19. Mark Czarnecki, *"The Revival of the Creationist Crusade"*, MacLean's, January 19, 1981, p. 56

20. Henry Gee, *In Search of Deep Time*, New York, The Free Press, 1999, pp.116-117.

21. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 384 (Emphasis added)

22. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 383

23. Mayr, Ernst, *"Darwin and Natural Selection"*, American Scientist, vol.65 (May/June, 1977) p. 323 (Emphasis added)

24. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 383

25. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 383

26. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 384

27. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 385

28. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 381 (Emphasis added)

29. Gertrude Himmerfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago, 1962, p. 382

30. Francis Darwin, *The Life and Letters of Charles Darwin*, D. Appleton and Co., 1896, Chapter 1.VIII., Religion.

31. Francis Darwin, *The Life and Letters of Charles Darwin*, D. Appleton and Co., 1896, Chapter 1.VIII., Religion.

32. Francis Darwin, *The Life and Letters of Charles Darwin*, Charles Darwin to C. Lyell, D. Appleton and Co., 1896, Down, April [1860].

33. Francis Darwin, *The Life and Letters of Charles Darwin*, D. Appleton and Co., 1896, CHAPTER 2.XVI.

34. Conway Zirkle, *Evolution, Marxian Biology and the Social Scene*, Philadelphia; the University of Pennsylvania Press, 1959, p. 527 (Emphasis added)

35. Robert M. Young, *Darwinian Evolution and Human History*, Radio talk given in an Open University course on Darwin to Einstein: Historical Studies on Science and Belief, 1980 (Emphasis added)

36. L. Poliakov, *Le Mythe Aryen*, Editions Complexe, Calmann Lévy, Bruxelles, 1987, p. 343 (Emphasis added)

37. Carl Cohen, *Communism, Fascism and Democracy*, New York: Random House Publishing, 1967, pp. 408-409 (Emphasis added)

38. Fredrick Engels, *Socialism: Utopian and Scientific*, Part II: Science of Dialectics, (<http://www.marxists.org/archive/marx/works/1880/soc-utop/ch02.htm>)

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40. Robert Shapiro, *Origins: A Sceptic's Guide to the Creation of Life on Earth*, Summit Books, New York, 1986, p. 207. (Emphasis added)
41. Benjamin Farrington, *What Darwin Really Said*, London: Sphere Books, 1971, pp. 54-56
42. Charles Darwin, *The Descent of Man*, 2nd ed., New York: A.L. Burt Co., 1874, p. 178
43. Ebus Suud was an Ottoman sheikhulislam and scholar who lived between 1492 or 3-1574 or 5.
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45. Omar Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, vol. 8, p. 3851
46. Hamdi Yazir of Elmali, <http://www.kuranikerim.com/telmalili/insandehr.htm>
47. Omer Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, vol. 8, p. 3851
48. Imam at-Tabari, *Tabari Commentary*, vol. 6, p. 2684
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50. Imam at-Tabari, *Tabari Commentary*, vol. 6, p. 2684
51. Omer Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, vol. 8, p. 3915
52. Imam at-Tabari, *Tabari Commentary*, vol. 3, p. 1268
53. Omer Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, vol. 4, p. 1958
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62. Omer Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, p. 2764
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64. Omer Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, vol. 8, p. 3851
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70. Omer Nasuhi Bilmen, *Turkish Edition of and Commentary on the Qur'an*, vol. 6, p. 2882
71. See Harun Yahya, *Darwinism Refuted*, Goodword Books, New Delhi, 2003; Phillip E. Johnson, *Reason in the Balance*, Intervarsity Press, 1995; Phillip E. Johnson, *The Wedge of Truth*, Intervarsity Press, 2000; Benjamin Wiker, *Moral Darwinism: How We Became Hedonists*, Intervarsity Press, 2002
72. In the United States, several academicians who have criticized Darwinism have been pushed out from their positions by the Darwinist establishment—institutions like the American Civil Liberties Union and the National Center for Science Education. Robert deHart, a highschool teacher, was ousted in 1998 merely for mentioning to his students some information that criticized the theory of evolution.

73. Phillip E. Johnson is one of the leading figures in the intellectual challenge against Darwinism. His books include *Darwin on Trial*, *Reason in the Balance*, *Defeating Darwinism by Opening Minds*, *Objections Sustained* and *The Wedge of Truth*.

74. Philip E. Johnson, *Darwin On Trial*, Intersity Press, Downers Grove, Illinois, 2nd ed, 1993, p.155