
 ENGAGING NEW MUSLIM EVOLUTIONISTS—PART II

Muzaffar Iqbal

At a certain level, any engagement with the twenty-first-century brand of Muslim evolutionists is a futile effort, because they are protean in their position and do not believe in the First Principles, which Ibn Sīnā famously deemed a necessity (*ḍarūra*), only “rejected by the sophist, who knows it is true but chooses to deny it; the perplexed, who is someone who is intellectually challenged, so admits them without recognizing the fact, and the obdurate (*mu‘ānid*), whose obstinacy flies in the face of even his own experience.”¹

Yet, since their prey can easily number in millions and since they can be instrumental in harming the soundness of the entire edifice of belief of those Muslims who take them as representative of the explicators of the Islamic creed—masters whom they indiscriminately cite and misrepresent—it has become necessary to expose the flaws of their methodologies, their internal contradictions and inconsistencies, their misreading of the primary texts, and their misuse of the well-established, centuries-old creedal and doctrinal concepts. This is particularly important now because the new Muslim evolutionists are being provided global platforms by those who are still clinging to their *mission civilisatrice* and who have been awaiting the appearance of neo-Darwinists in the Muslim world; in fact, Project Darwinism always had budget allocations for such recruits.

Speaking and writing from the newly provided platforms, new Muslim evolutionists now reach out to millions in outspread fields to infect unsuspecting Muslims by their preaching from the pulpits of disguised atheism, because there is no other player in the field. “My Mulla is dead and aspirin does not work.” The Mulla is dead because his life-line was cut off, first by the occupiers of the Muslim world, mainly France and Britain, and then by their proxies, who now control not only the centuries-old madrasa-university-mosque complexes such as the University of al-Qarawiyyin in Fez, founded as a mosque by the legendary Umm al-Banīn (Mother of Children), Fāṭima bint Muḥammad al-Fihriya al-Qurashiyya in 857–859 and later, in 1963, gulped by the state of

Morocco and al-Azhar al-Sharif, the noble and most resplendent legendary mosque-university complex in the City of a Thousand Minarets, the second oldest continuously-run university in the world after the Qarawiyyin, once the foremost seat of scholarship in the Muslim world, but which was “nationalized” and then reduced to the status of a rubber-stamping institution at the behest of corrupt rulers, whose staff is now being paid by American-Saudi handouts—but also the two most sacred Mosques on earth, while the third is under the brutal occupation and control of a savage genocidal regime. In such a state of affairs, the Mulla’s voice was bound to disappear from the scene and thus, those shouting from the pulpits of new atheism are given free reign to proclaim the two articles of their faith through their *kalima khabītha*: Darwinism and the Big Bang.²

It is also difficult to engage the new-Muslim Darwinists because their meteoric rise has made them giddy and haughty. They have been picked by the insatiable Muslim-evolutionary works-seeking publishing industry—almost a mafia—which provides them all the resources of modern academia (series editors, podcast hosts, monetization and lucrative publishing projects); most of these editors and their endorsers are not capable of judging the authenticity of the work they are publishing because their concern is academic veneer (proper footnotes, names and dates of scholars, etc.) and their readiness to accept what they really want for their own agenda of promoting Evolutionism in the Muslim mind deafens them to critique and to any voices pointing out gross misrepresentations of traditional Islamic sources. Riding the high winds, the neo-Muslim Darwinists are being lauded by certain Christian theistic evolutionists who begin with a disclaimer, “I do not have the qualifications to judge this work....,” but, nevertheless, instantaneously forget their lack of qualifications and pontify and praise what they do not understand and thereby provide a stamp of approval which carries tremendous weight in the colonized minds of the receivers of these publications. This is how the new Muslim evolutionists have established their new religion in a large segment of our social-media-generation Muslims.

It has, thus, become a matter of utmost importance for those who can see the grave implications of this strange new phenomenon of open-source publishing in the field of Islam and science by a handful of evolutionists, whose sale price is also known, to deconstruct with a mighty *tahāfut* their cobweb of sophistry—an effort similar to what the Proof of Islam did in the fifth/eleventh century, even though, and ironically, the new Muslim evolutionists are often speaking in his name!

This is a most urgent task for those Muslim scholars who understand the implications of creedal corruption, for corruption of creed (‘aqīda) is like bone cancer and it dissolves faith like acid dissolves whatever is immersed in

it. Credal implications of evolutionary thinking penetrate the very core of faith and play havoc with its most important characteristic of faith: certainty. “Belief (Īmān) thins in two ways,” ‘Abd al-Wahhāb ibn Aḥmad al-Sha‘rānī (898–973/1492/3–1565) tells us, “One is bad, the other good. The bad way is the weakening of certitude and the increase of doubt; the good way is the thinning of the veil, as belief can only be from behind a veil. So, the more one rises toward the station of excellence (al-iḥsān), which is the station of “being present and beholding” (*maqām ḥaḍrat al-shuhūd*), the more the veil of belief weakens and thins, and one’s vision grows stronger.”

- Belief in evolution necessitates **denial of the specifics of the creation of the first human being**, Ādam, upon him peace, as established in the Qur’ān and the Hadith, no matter how cleverly the new Muslim evolutionists insert the hand of God in this process. It also, by corollary, negates his Prophethood, for if he was just the product of a randomly self-organizing genetic soup, one among millions, who happen to be picked up by chance—as if chance has agency—then this random existant entity cannot be privileged over millions of other randomly-coming-into-existence entities.
- Belief in evolution **demolishes the entire set of beliefs associated with life to come** after this worldly life, because why would a “chancy creation” have another life in the Hereafter?
- Belief in evolution **has no place for Prophethood**; all human beings are byproducts of an equal opportunity employer.
- Belief in evolution **cannot account for the second exceptional creation** known to the Christians as Jesus and to Muslims as ‘Īsā, upon him peace; no sophistry can produce a human being with only half the genetic material necessary for reproduction—the 23 chromosomes from the sperm cell; in their absence, the 23 chromosomes of the ovum can never produce a 46-chromosome zygote, a non-existing zygote cannot divide and multiply and the path toward the uterus would never happen, there would never be a blastocyst to burrow into the uterine wall. The only recourse left to new Muslim evolutionists is the one already used by the Christian evolutionists: a truncated acceptance of miracles, which further weakens faith, because now ad hocism rules their entire edifice; they use the supernatural when needed, discard it when not.
- Belief in evolution **plays havoc with the entire *fiṭra*-based system** of recognition of the Divine, *fiṭra* being the repository of God-given

knowledge of essence of things, of His own transcendental supreme presence in the entire order of creation, the innate recognition of “humanness” in servitude (*‘ubūdiyya*) to the Divine, the freewill given by the same Creator to even deny Him! None of this is possible if human beings are just a trick creation.

- Belief in evolution **is incompatible with, and stands against, the reality of angelic presence** in the affairs of human beings: from the insertion of the *ruh* in the fetus to the taking out of life by the angel of death. One has to deny both the Qur’ān and the Hadith to accommodate evolutionism:

The Qur’ān: *And verily We created man from a quintessence (of clay). Then We placed him in a place of rest, firmly fixed. Then We made the sperm into a clot of congealed blood. Then of that clot We made a lump. Then We made out of that lump bones and clothed the bones with flesh. Then We developed out of it creature of another kind; indeed, blessed be Allah, the most marvellous Creator”* (Q 23: 12-14).

Hadith: Recorded by both collections of sound Hadith, the *Ṣaḥīḥs* of al-Bukhārī and Muslim, may Allah have mercy on them both, on the authority of ‘Abd Allāh bin Mas‘ūd, Allah be pleased with him, who reports that the Messenger of Allah, upon him blessings and peace, said: “Each one of you is constituted in the womb of the mother for forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him...”.²

Just as belief in Big Bang cosmology cannot give us mountains hymning with a Messenger of Allah, nor an earth which keeps record of what happens on it and which will *bring forth what it has carried as records*, on the day of mighty shaking, when all human beings, including those now denying Divine creation in support of their self-created theistic evolution, will ask: *what has happened to it*, but it will be too late, for the door of deeds would have been closed and the opportunity of repentance would have been lost and on that day, *they will see what they have carried forth* (Q 99), belief in Evolution, likewise, **cannot give us volitional human beings**, honored with primordial knowledge of names, through their ancestor, Ādam, who was taught Names of all things (Q 2: 31), and who was thus honored in a very specific and personal way. Evolution cannot produce a hoopoe working for Prophet, nor ants’ cognition capable of recognizing the advancing troops of a Prophet, nor a Prophet whose smile indicates his understanding of the language of the ants and his own sublime

humility to his Creator Who taught him the language of those creatures of his Lord.

The new Muslim evolutionists also fail to recognize that Darwin—and all his followers to this day—are the product of a specific civilization which gave birth to a specific concept of Man and nature at a specific time in its own history, the time when in the fading light of its final divorce from Christianity, it launched a revolt against God, leading to its Faustian Pact with the Devil, and thus produced a Kingdom of Man and discarded the Kingdom of God—a Kingdom of Man which was bound to birth Evolutionism, among hundreds of other isms, and which has now reduced the honored creation of God, the human being, to the confines of a physical body, which is devoid of anything higher than what its hormones dictate. Moreover, let it be said clearly, new Muslim Evolutionists are anchorless in the Islamic spiritual, philosophical and intellectual traditions, they merely hover over that glorious tradition, randomly pluck what they need, and peddle a distortion of Ghazālīan synthesis to justify and make tolerable their crop of confusion, all the time reaping the worldly benefits from their own Faustian Pact supported by the Darwin Industry.

The new Muslim evolutionists also fail to recognize that the enterprise of science to which they are so slavishly chained now rests on two distinctive articles of faith it has self-produced: Evolutionism and BigBangism, and that this is the main anchor of the entire edifice of modernity and its new-atheism. If they could look in that direction, they might recognize that they cannot accept Evolutionism without losing faith in all that is sublimely higher than the petty gains of this world. They also fail to affirm the supreme human covenant with the Creator prior to the actual embodiment of humanity, expressed in the marvelously succinct Qurʾānic verse, *alastu-bi-rabbikum*, “Am I not your Lord,” to which they, and all future progeny of Ādam gave a resounding response: “*balā, Indeed*”, and then they were told by the All-Mighty that this covenant was taken so that, on the Day of Resurrection, no one will be able to say ‘*We were not aware of this*’.

Would that they pay heed!

¹ Karim Lahham, *The Anatomy of Knowledge & the Ontological Necessity of First Principles*. Abu Dhabi: Tabah Research, 2001, p. 42.

² For this insight, see Ahmad Javaid, “New Atheism and Our Role”, seminar held on February 2, 2024, at the City of Knowledge Islamic Research Institute, Karachi. <https://www.youtube.com/watch?v=Qv8CwCorgYs>, part 3, at 5:43; accessed July 25, 2024.

³ Bukhari: 3036; also see: Ibn ‘Abidīn, *Radd al-Muḥtār ‘alā Durr al-Mukhtār* (1/202).