

AN ANCIENT SOURCE ADVOCATING EVOLUTION

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The readers of the Koran are looking at an ancient source that teaches evolution. Examples appear in Surah 71:14, which says, “And indeed He has created you by various stages.” The same Surah also says, “And Allah has caused you to grow out of the earth as a growth” (v. 17). The so-called Imam, a teacher of the Koran revered by the Muslims, who commented on these verses, said of them, “The words undoubtedly speak of the evolution of man. The commentators generally take them to refer to the various conditions through which the foetus [*sic*, “fetus” is meant] passes. But that they imply that man has been brought to the present state of physical perfection after passing through various conditions, is made clear by v. 17 where the first stage is spoken of as a growth from the earth.”¹

The gruesome details of this “growth” are explained in Surah 22:5: “O people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity....”²

Again, the Imam, Maulana Muhammad Ali, commented: “The various stages through which every human child passes are spoken of here, the object being to show how humble is his origin. Or, the reference may be to the various stages through which man has passed in his evolution to the present stage of perfection. Attention is thus drawn to the fact that, just as the physical evolution of man is gradual, so is his spiritual growth and development.”³ Notice the Koran said “every human child” passes through the various stages suggested beginning with dust. Were Muhammad here today he would struggle to pass the chapter in the seventh grade health book on human reproduction.

The Koran teaches further that death is a stage of evolution.⁴ In addition, the evolutionary process continues even in “paradise” which “is essentially a place for advancement to higher and higher stages.”⁵

The popular notion that Allah is just another name for the Supreme Being or the God of the Bible soundly is refuted by the fact that the Koran teaches evolution. Genesis 1 & 2 shows that God created man full-grown or mature. Jesus Christ

affirmed that “he which made them at the beginning made them male and female” (Matt. 19:4).

The undignified, even grotesque view presented in the Koran of the origin of the human race definitely is in the background of the lack of respect for human life as exhibited by the extremist groups among the Muslims today. The Bible says man is created in the image of God himself in Genesis 1:26-27. The Bible and the Koran are worlds apart in their presentations of the origin of man. The eighth Psalm declared: “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas” (Psa. 8:3-8).

ENDNOTES

¹*The Holy Qur'an, Arabic Text, English Translation and Commentary*, Maulana Muhammad Ali, ed. (Columbus, OH: Ahmadiyyah Anjuman Isha'at Islam Lahore, Inc., 1995), pp. 1103-1104.

²The use of the pronoun “We,” even capitalized, points to the deity of Islam in a self-contradictory way because the motto of Islam is “Allah is one and Muhammad is his prophet.” Or, as stated in Surah 4:48, “Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin.”

³*The Holy Qur'an*, footnote number 1673, p. 648.

⁴*Ibid.*, p. xv.

⁵*Ibid.*, p. xx.