

THEISTIC EVOLUTIONISTS' VIEW OF THE WORDS *BASHAR* AND *INSĀN* IN THE QUR'AN: A CRITICAL ANALYSIS

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Abstract

This research is a qualitative study that examines the theistic evolutionists' view, interpretations, and translations of the words *bashar* and *insān* in the Qur'an through a comparative and analytical analysis. Some theistic evolutionists understood the word *bashar* to refer to hominids, and the word *insān* to refer to Homosapiens. Alternatively, other theistic evolutionists understood the word *bashar* to refer to Homosapiens, and the word *insān* to refer to hominids. This study sheds light on the grounds of this contradiction and concludes that attempts to interpret the Quranic account of human beings and Adam from an evolutionary perspective are incorrect. On the other hand, the study concludes that the words *bashar* and *insān* are synonymous terms. The article proposes that the correct understanding and authentic interpretation of the terms are 'human beings.'

Keywords: theistic evolution; science; interpretation; *insān*; *bashar*.

Khulasah

Kajian kualitatif ini menilai pandangan, tafsiran dan terjemahan pendokong evolusi teistik bagi perkataan *bashar* dan *insān* di dalam al-Quran. Kajian dilakukan dengan menggunakan metode perbandingan dan analisa. Sebahagian pendokong teori evolusi teistik

memahami perkataan *bashar* merujuk kepada hominid manakala *insān* pula merujuk kepada homosapien. Dalam pada itu beberapa pendokong teori evolusi teistik yang lain pula berpendapat bahawa *bashar* merujuk kepada homo sapien dan insan merujuk kepada hominid. Kajian ini membahaskan mengenai punca percanggahan ini dan menyimpulkan bahawa cubaan untuk menafsirkan naratif al-Qur'an tentang Adam dan manusia dari perspektif teori evolusi adalah tidak tepat. Kajian juga menyimpulkan bahawa kata *bashar* dan *insān* adalah sinonim. Tafsiran dan pemahaman yang benar lagi asli bagi kedua-dua istilah tersebut ialah keduanya merujuk kepada manusia.

Kata kunci: evolusi teistik; sains; tafsir; *insān*; *bashar*.

Introduction

Theistic evolution is a view that regards religious teachings about God as compatible with modern scientific understanding about biological evolution. There is a considerable number of religious organizations that accepted evolution as a truth that does not contradict the religious scriptures. Some of these organizations are listed in Voices for Evolution section of the National Center for Science Education's site.¹

In Islamic world, there is an increasing trend of Muslim scientists who do not see any contradictions between evolution and the Qur'an. Further, they used some of the Qur'anic verses as evidences that Qur'an predicted the truth of evolution and that God described the evolution of the man from lower animals. What this trend tries to add to the scientific-religious controversial field is the conciliation between the two conflicting visions of the origin of life.²

¹ C. Sager, *Voices for Evolution*, 3rd. ed. (Berkeley, CA: National Center for Science Education, 2008).

² Some of the well-known Muslim scientists from Arabic countries who hold the view of theistic evolution are Amr Sherif (Egypt), Nidhal Guessoum (Morocco), Hani Rizq (Syria), Rana Dajani (Jordan),

The first term of theistic evolution which is 'theistic' states that there is a God, but He was not directly or miraculously involved in the origin of life. According to this view, God created and designed the natural laws according to which life will eventually emerge. But He stepped back and let His creation take over without any intervention from His side. He left His creation to do what it is designed to do, and life eventually emerged from non-living material as well as all forms of life are emerged by the mechanism of evolution, including man, which is what the second term (evolution) means.

Theistic evolution covers a broad range of ideas. Generally, it takes the position that evolution happened, but that a Creator or intelligence was somehow involved in the process. Dr. Amr Sherif, one of the proponents of theistic evolution in the Arabic World, stated: "Theistic evolutionists hold the view that Allah used the mechanism of evolution in the process of creation. Accordingly, they believe in the idea of the common ancestor, considering the scientific proofs on evolution as irrefutable".³

Meaning of Theistic Evolution

First of all, theistic evolution is not a scientific theory nor a religious sect. Further, there is no specific definition of theistic evolution in linguistic lexicons and dictionaries. Yet, there are some definitions rendered by some scientists to clarify the term which circles around the evolution and belief in God. Among these definitions are the following⁴:

Muhammed Basil at-Ta'e (Iraq), Ahmed Mustajeer (Egypt), among other scientists.

³ A. Sherif, *Atheism Delusion* (Egypt: Shorouk International Library, 2014), 231-232.

⁴ B. B. Baxter, *I Believe Because* (Michigan: Baker Book House, 1971), 159; J. W. Richards, *God and Evolution* (Seattle: Discovery Institute Press, 2010), 22; What is Evolutionary Creation?, Biologos, accessed 11 Dec 2019, <https://biologos.org/common-questions/what-is-evolutionary-creation>.

- a. The Biologos, the main theistic evolution website, defined theistic evolution as: "The belief that God used the process of evolution to create living things, including humans."
- b. The view that theism and evolution are both true. The term is ambiguous because the word 'evolution' means different things. Logically, one could be an intelligent design proponent and a theistic evolutionist.
- c. The theistic evolutionist holds a position somewhat between that of the absolute evolutionist and the creationist. He believes that God created the materials of our universe and then guided and superintended the process by which all life has evolved from the very simplest one-celled form on up to the sophisticated forms which we know today. Evolution was God's method of bringing about the present development though originally the materials were created by God.
- d. In light of what is mentioned, Theistic Evolution is a theological belief that holds fast to the scientific Theory of Evolution on account of the origin of life in general and human beings in specific and trying to interpret their Scriptures according to the same view.

The History of Theistic Evolution

The term theistic evolution was discussed since 1877. One of the first scholars to mention this term was the great Canadian geologist John W. Dawson, in *The Origin of the World*.⁵ In recent years, however, some proponents of theistic evolution endorsed alternative terminologies for their position. The most prominent example was the geneticist Francis Collins, who started Biologos. He uses the term 'Biologos' itself as the label for his overall position. The evangelical theologian Denis Lamoureux

⁵ John William Dawson, "The Origin of the World According to Revelation and Science," The Project Gutenberg Ebook, <http://www.gutenberg.org/files/33049/33049-h/33049-h.htm>.

strongly prefers the phrase, 'evolutionary creation' (EC) because he thinks the noun (creation) must have more emphasis than the adjective (evolutionary), something that the term 'theistic evolution' does not accomplish. Another highly qualified proponent of theistic evolution, George Murphy, has reservations about the phrase, but he recognizes its worldwide recognition and agrees with the idea itself, that "Evolution is God's way of creating."⁶

The increasing trend of theistic evolution goes back to the rising evolutionary propaganda referring to 'evolution' as a 'fact.' Hence, theistic scientists began to strive their way to correlate between the fact of evolution and the interpretation of their scripture.⁷ They all, including Muslims and Christians, agreed to give a metaphorical interpretation to the texts of their scriptures without trying to challenge the scientific fact of evolution.

Conceptual Framework of the Research

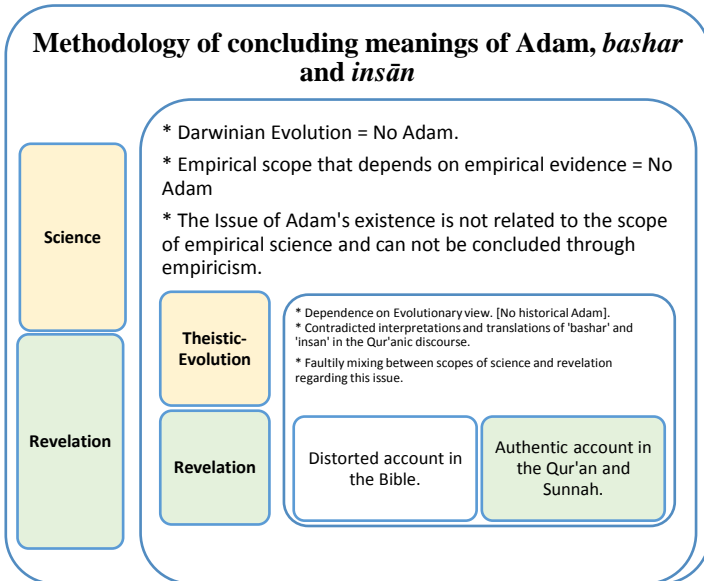
The study is based on the sources of the Qur'an and Sunnah in determining issues related to the unseen (*ghaybiyyāt*) like the creation and nature of Adam, father of humankind, and the authentic account of his story. It also challenges other accounts on Adam from the atheistic or theistic evolutionary perspective. The study aims at providing a reliable and consistent account of the story of Adam, considering the miraculous act of creation, as well as the interpretation and translation of the words *bashar* and *insān* in light of the conceptual framework of the Qur'an and authentic Sunnah.

⁶ Ted Davis, "Theistic Evolution: History and Beliefs," *Biologos*, <http://biologos.org/blogs/ted-davis-reading-the-book-of-nature/science-and-the-bible-theistic-evolution-part-1#sthash.PKPr4Eal.dpuf>

⁷ For purposes of clarification, the term 'scriptures' and 'revelation' will be used in the course of this research to indicate either the Old Testament, The New Testament or the Qur'an, or to refer to all of them collectively.

The following diagram shows the gradual comparative and critical analysis of the approaches that address the issue to precisely know the position of Adam and the meaning of *bashar* and *insān*. Firstly, to analyse the concept and thought of theistic evolution. Secondly, to compare the relationships between evolution, theistic evolution, and revelation; to show the inability of empirical science, represented by the theory of evolution and to give a precise and consistent account of Adam. Thirdly, to analyse the Muslim theistic evolutionists' thought, interpretation, and translations through their literature. Fourthly, to explain the account of Adam in the Qur'an and authentic Sunnah showing the outstanding account that neither contradicts the scientific facts nor the logical standards. Finally, to critically analyse other approaches related to theistic evolutionists who wrongly mixed between science and revelation and in-authentically interpreted and translated the Qur'anic account on Adam, *bashar* and *insān*.

Fig. 1 The research paradigm illustrating the researcher's conceptual framework



Relationship Between Evolution, Theistic Evolution and Religion

i. Evolution and atheism

Although evolution is a scientific theory, which deals only with what can be known through the scientific methodology and restricts itself to the empirical evidence, it touches some considerable aspects of philosophy, religions, and other systems of belief. Evolution is not a religion, however, followers of different faiths, including atheism, tried to come up with a harmonized concept of the origin of man with its thoughts. This is because the issue of the origin of man is a critical issue in different religions, including atheism.⁸

Evolution, like other scientific theories, is naturalistic, which requires it to be confined to what can be empirically measured, tested, and explained. All supernatural or metaphysical facts, e.g., God, angels, devils, miracles, and so on, are non-naturalistic and thus fall beyond the scope of empirical science. Further, evolution shall not be a proof to support the existence of God, nor to support that He is just a delusion. If God exists, evolution indicates how he caused life to evolve and diversify. If God does not exist, evolution indicates how life evolved and diversified in His absence. Nevertheless, evolution does not say either of these things; it merely tries to tell what happened.

Evolution fails to meet any religious features such as prophets, scriptures, rules for behaviour, reward, punishment, worship, topics of life after death or the existence of the soul. Simultaneously, it can be incorporated into any belief system, from the most ardent atheism to fundamentalist theism. This may be considered

⁸ Atheism is a kind of 'Religion' or 'Belief' in the common sense of the meaning of the religion as a system of certain beliefs; as atheists 'believe' that God does not exist.

the neutral vision of the relationship between evolution and religion.

Nevertheless, the Darwinian version of evolution (Darwinism and Neo-Darwinism) is widely considered as the greatest door to atheism, which cannot, in any possible and reasonable way, be harmonized with the theistic belief in the existence of God. As the National Association of Biology Teachers stated⁹:

“The diversity of life on earth is the outcome of evolution: an unsupervised, impersonal, unpredictable and natural process of temporal descent with genetic modification that is affected by natural selection, chance, historical contingencies and changing environments.”

This version of evolution is considered by atheists as the best friend of atheism. The following quotes of some scientists clear the way they used to propagate their atheistic view of life through the great door of evolution. Further, the evolutionist Julian Huxley said¹⁰:

“In the evolutionary pattern of thought, there is no longer either need or room for the supernatural. The earth was not created: it evolved. So did all the animals and plants that inhabit it, including our human selves, mind, and soul as well as brain and body. So did religion. All aspects of reality are subject to evolution, from atoms and stars to fish and flowers... to human societies and values indeed... All reality is a single process of evolution.

⁹ Eugenie C. Scott, “Science and Religion, Methodology, and Humanism,” Reports of the National Center for Science Education Volume 18(2), 2008, <https://ncse.ngo/science-and-religion-methodology-and-humanism>.

¹⁰ J. Huxley, *Essays of a Humanist* (New York: Penguin, 1966), 128.

He also mentioned in another article¹¹:

"The entire cosmos is made out of one and the same world-stuff, operated by the same energy as we ourselves. 'Mind' and 'matter' appears as two aspects of our unitary mind-bodies. There is no separate supernatural realm: all phenomena are part of one natural process of evolution. There is no basic cleavage between science and religion; they are both organs of evolving humanity."

Furthermore, Ernst Mayer, one of the founders of the Neo-Darwinism, stated (trying to show the impact of the evolutionary thought on its founder)¹²:

"It is apparent that Darwin lost his faith in the years 1836-39, much of it before the reading of Malthus. Lest to hurt the feelings of his friends and his wife, Darwin used deistic language in his publications. However, in his notebooks, he indicated that by this time, he had become a materialist (more or less = atheist)".

He also stated in another article¹³:

"Darwinism rejects all supernatural phenomena and causations. The theory of evolution by natural selection explains the adaptedness and diversity of the world solely materialistically. It no longer requires God as creator or designer (although one is certainly still free to believe in God even if one accepts evolution). Darwin

¹¹ Quoted in essay, "The New Divinity", originally published in *The Twentieth Century*, 170, 9. Collected in *'Essays of a Humanist'*, 1964, 218.

¹² E. Mayr, *American Scientist*, (n.p: np, 1977), 323.

¹³ E. Mayr, "Darwin's Influence on Modern Thought," *Scientific American*, November 24, 2009, accessed November 22, 2018, <https://www.scientificamerican.com/article/darwins-influence-on-modern-thought/>.

pointed out that creation, as described in the Bible and the origin accounts of other cultures, was contradicted by almost any aspect of the natural world."

Besides, he stated in his long argument that there is indeed one belief that all true original Darwinians held in common, and that was their rejection of creationism and special creation. This was the flag around which they assembled and under which they marched. Nothing was essential for them than to decide whether evolution is a natural phenomenon or something controlled by God. The conviction that the diversity of the natural world was the result of natural processes and not the work of God was the idea that brought all the so-called Darwinians together in spite of their disagreements on other of Darwin's theories.¹⁴

Dawkins, the current prominent atheist evolutionist, indicated how 'evolution' affected his choice between faith and atheism saying¹⁵ :

"Any creationist lawyer who got me on the stand could instantly win over the jury simply by asking me: 'Has your knowledge of evolution influenced you in the direction of becoming an atheist?' I would have to answer, yes."

He also made a very famous statement saying: "Darwin made it possible to be an intellectually fulfilled atheist."¹⁶ Insistently trying to marry evolution with atheism, Dawkins further stated that any evolution that had to be helped over the jumps by God was no evolution at all.

¹⁴ E. Mayr, *One Long Argument: Charles Darwin and the Genesis of Modern Evolutionary Thought* (Massachusetts: Harvard University Press, 1991), 99.

¹⁵ R. Dawkins, *The God Delusion* (London: Bantam Press, 2006), 68.

¹⁶ R. Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* (NY: W.W. Norton & Company, 1987), 6.

It made a nonsense of the central point of evolution.¹⁷ On Dawkins's guidance, Thomas Nagel further said¹⁸:

"My guess is that this cosmic authority problem is not a rare condition and that it is responsible for scientism and reductionism of our time. One of the tendencies it supports is the ludicrous overuse of evolutionary biology to explain everything about life, including everything about the human mind, Darwin enabled modern secular culture to heave a great collective sigh of relief, by apparently providing a way to eliminate purpose, meaning, and design as fundamental feature of the world."

Last but not least, one of the most powerful statements in this regard was Provine's statement on Darwin's Day when said¹⁹:

"Evolution is the greatest engine of atheism ever invented."

Furthermore, this position is not the atheists' only, other theologians have the same views as well. John Haught, an American theologian stated²⁰:

"Evolution is incompatible with all religious interpretations of the cosmos, not just with Christian fundamentalism. The prevalence of chance variations, which today are called genetic 'mutations,' definitively refutes the idea of any ordering deity. The fact of struggle and waste in evolution decisively demonstrates that

¹⁷ *Ibid.*, 249.

¹⁸ T. Nagel, *The Last Word* (New York: Oxford University Press, 1997), 130.

¹⁹ William Provine, "Evolution: Free Will and Punishment and Meaning in Life." Slide from Prof. William B. Provine's 1998 "Darwin's Day" Address, "Darwin Day" website, <http://eeb.bio.utk.edu/darwin/>.

²⁰ J. F. Haught, *Science and Religion: From Conflict to Conversation* (NJ: Paulist Press, 1995), 52.

the cosmos is not cared for by a loving God.
And the fact of natural selection is a clear signal
of the loveless impersonality of the universe."

To sum up, atheistic evolutionists tried, and still trying, to provide their illusionary perspective of attributing atheism to the 'fact' of evolution 'in its general meaning', which include the micro and macroevolution. However, the Darwinian evolution, which they represent, does not fall under the agreed microevolution. It is macroevolution that has no evidence until the moment.

ii. Theistic Evolution and its Relationship with Science and Religion.

From the description of the term, it tries to combine between the 'theistic' and 'evolutionary' perspectives regarding the origin of life. Eugenie C. Scott defined theistic evolution as a theological view in which God creates through the laws of nature. Therefore, theistic evolutionists accept all the results of modern science, in anthropology and biology as well as in astronomy, physics, and geology. In particular, it is acceptable to theistic evolutionists that one species gives rise to another; they accept descent with modification. However, theistic evolutionists vary in whether and how much God is allowed to intervene. Some believe that God created the laws of nature and allows events to occur with no further intervention. Others believe that God intervenes at critical intervals during the history of life (especially in the origin of humans).²¹

Another definition mentioned in Numbers's study saying²²:

²¹ E. C. Scott, *Evolution vs. Creationism: An Introduction* (UK: Greenwood Press, 2009), 70.

²² R. Numbers, *The Creationists: From Scientific Creationism to Intelligent Design* (Massachusetts: Harvard University Press, 2006), 34-38.

"Theistic evolution, theistic evolutionism, or evolutionary creationism are views that regard religious teachings about God as compatible with modern scientific understanding about biological evolution. Theistic evolution is not a scientific theory, but a range of views about how the science of general evolution relates to religious beliefs in contrast to special creation views... Supporters of theistic evolution generally harmonize evolutionary thought with belief in God, rejecting the conflict thesis regarding the relationship between religion and science – they hold that religious teachings about creation and scientific theories of evolution need not contradict each other. "

Thus, the relationship with theistic evolution and either religion or science is supposed to be friendly. However, as for the scientific community, it is not a scientific theory, and as for the community of orthodox theologians, it is an evolutionary perspective that contradicts the literal meanings of revelation. Nevertheless, many of theistic evolutionists are always trying to settle the contradiction between the scientific view of evolution and the religious view of creation. For example, Theodosius Dobzhansky said, it is a blunder to mistake the Holy Scriptures for elementary textbooks of astronomy, geology, biology, and anthropology. Only if symbols are construed to mean what they are not intended to mean can there arise imaginary, insoluble conflicts.²³

Implications of Theistic Evolution

In its booklet on evolution, the National Academy of Science posted the question: Can a person believe in God

²³ T. Dobzhansky, "Nothing in Biology Makes Sense Except in the Light of Evolution," *The American Biology Teacher* Vol. 35 (1973), 125-129.

and still accept evolution? The answer was quite diplomatic for an organization in which 95% of its scientists of biology consider themselves as atheists or agnostics²⁴. They stated, most religions of the world do not have any direct conflict with the idea of evolution. Within the Judeo-Christian religions, many people believe that God works through the process of evolution. That is, God has created both a world that is ever-changing and a mechanism through which creatures can adapt to environmental change over time.

For theistic evolutionists, the root of the apparent conflict between some religions and evolution is a misunderstanding of the critical difference between religious and scientific ways of knowing. Religions and science answer different questions about the world. Whether there is a purpose to the universe or a purpose for human existence are not questions for science. Religious and scientific ways of knowing have played, and will continue to play, significant roles in human history. No one way of knowing can provide all of the answers to the questions that humans ask. Consequently, many people, including many scientists, hold strong religious beliefs and simultaneously accept the occurrence of evolution.²⁵

Thus, the main implication and consequence of theistic evolution is the alleged correlation between the alleged contradiction between the alleged fact of evolution and scriptures. However, according to their view, there are other implications that would be considered. The language of scriptures is metaphorical, and its literal meanings contradict the scientific facts. On the contrary for evolutionist, evolution, without any specification, is a scientific fact that has been supported by millions of evidences. Human beings are not exceptions from the

²⁴ Witham, L. A. *Where Darwin Meets The Bible: Creationists and Evolutionists in America* (USA: Oxford University Press, 2002), 273.

²⁵ Group of Scientists, *Teaching about Evolution and the Nature of Science* (USA: National Academy Press, 2004), 58.

process of evolution, and there is no divine intervention in the existence of Adam.

The implication of this Theistic Evolution for Jews, Christians and Muslims is that there is no historical Adam and Eve, and their story is just a metaphor referring to the group of Higher Apes that have been evolved to the human being. Believing in the special creation contradicts the scientific facts and should be abandoned. Therefore, God did not create Adam by His Hands, nor ordered the angels to prostrate to him. Besides, there is no weigh for the previous scholars who literally interpreted the texts of scriptures, since their limited knowledge caused them to inaccurately interpret and reach the meanings of Scriptures.

For the Christians, God's revelation is embedded in an ancient worldview that is assumed by the text, not challenged there. Thus, the Bible contains ancient science, science that would be erroneous if we took it at face value as part of what God intended to teach us. Theistic evolutionists find some questions that are hard to be answered within the evolutionary view of life: Was the 'fall of Adam and Eve' an actual historical event? If not, what is the Original Sin?

Besides, the implication of theistic evolution for Muslims is that the consensus of scholars, regarding the interpretation of the verses related to the story of creating Adam, is nothing beside the fact of evolution. The prophetic narrations regarding the story of creation shall not be accepted or considered, even if it were at the highest level of authenticity. Or at least, any narrative that indicates the sense of 'direct creation' has to be re-interpreted in light of evolution in one way or another.

Muslim Theistic Evolutionists' Literature on Adam, *Bashar*, and *Insān*

Although theistic evolutionists have the same attitude towards the scriptures, Muslim theistic evolutionists are not like other theistic evolutionists who have to dramatically

renounce the foundations of their religion because there is no distortion in the Islamic account. On the other hand, the Bible has many distortions related to this subject, such as the original sin and the existence of death after the fall, among many other myths. However, Muslim theistic evolutionists are twisting the meanings of the verses in their translations and interpretations to correlate those verses with the theory of evolution. By doing so, and according to the relative and changeable nature of science, they are exposing the Quranic account to be falsified whenever the falsification of the theory in the near or far future occurs.

All theistic evolutionists accept the idea of common ancestors, deny the sudden miraculous existence of historical Adam, give metaphorical meanings and interpretations to the account of Adam and agree on the evolutionary mechanism of natural selection and the outlines of Darwinism. However, most Muslim theistic evolutionists do not agree with the standard Darwinian version of evolution, especially the undirected, purposeless and blind natural selection.

The reason for a critical study of the interpretation of these respected scientists is not to judge or criticize their religiosity, prestige, or honourable position; instead, it is to shed light on the critical issue of twisting the meanings of the Qur'an to match scientific theories. The main factors that drove them to adopt such an opinion may include:

- i. They considered evolution as a fact like the round and moving earth. Accordingly, they found themselves searching for indirect meanings on the miraculous account of human creation, specifically Adam in the Qur'an.²⁶

²⁶ Nidhal Guessoum, *Islams Quantum Question: Reconciling Muslim Tradition and Modern Science* (London: I.B. Tauris, 2014), 323.

- ii. They adopted the issue of 'Adam' as a scientific issue, while it is, in fact, a miraculous act by God that should be known by revelation only.²⁷
- iii. They did not confine themselves to the understandings of the Shariah scholars specialized in the interpretation of the Qur'an.²⁸
- iv. They did not follow the authentic methodology of interpreting the Qur'an according to the science of Uṣūl al-Tafsīr.

The prominent professor, Amr Sherif wrote his book *How the Creation Began* to prove that theistic evolution is the real intended meaning in the Qur'anic verses related to Adam and human beings and to disprove the approach of the miraculous special creation of Adam. It is considered the leading book in which the author defined a certain methodology, gave a certain interpretation, and tried to refute the proofs of what he called outdated traditional interpreters who believe in the miraculous and non-evolutionary existence of Adam and human beings.

Proceeding from believing in the theory of evolution as a 'fact', and the necessity of giving metaphorical interpretations to verses related to the origin of human beings, theistic evolutionists have their interpretations and consequently translations of the words *bashar*, *insān*, and Adam in the Qur'anic discourse. Furthermore, they tried to subject the interpretation of some verses to denote the evolution of human beings from lower ancestors. Claiming that the Qur'an preceded Darwin and other scientists in explaining the evolutionary process of natural selection.

For instance, under the title 'Evolution in the Qur'an?', Nidhal tried to represent human and biological evolution in his interpretation of the Qur'an saying: "There

²⁷ Amr Sherif., *How the Creation Began* (Cairo, Egypt: Shorouk International Bookstore, 2013), 337.

²⁸ *Ibid.*, 379.

are some the verses in the Qur'an that can be (and have been) interpreted as lending support to evolution, both the human part of it and the general biological one." Here are a few²⁹:

- i. Human Evolution: "And He created you in stages..." (Nūḥ 71:14); "He it is Who created you from clay, then He decreed a term/era..." (al-An'ām 6:2).
- ii. Biological Evolution: "Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things." (al-'Ankabūt 29:20); "Do the unbelievers not know that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they then not believe?" (al-Anbiyā' 21:30); "Allah hath created every animal out of water." (al-Nūr 24:45)."

Nidhal's translations of the words *bashar* and *insān* have the same problematic conceptual frame of his Darwinian Evolutionary thought. He mentioned the views of some Muslim scholars supporting the theory of evolution in toto or some of its aspects. He referred to the Syrian researcher, Muḥammad Shahrour's interpretation of the Quranic verses according to the evolutionary view. For him, Shahrour has undertaken an exciting Quranic approach to the question of human evolution. He starts by declaring that the Arabic and Quranic words *insān*, usually understood as 'man,' and *bashar*, usually rendered as 'human being,' must be distinguished because they refer to two different stages of human evolution.

Indeed, in reviewing the story of Adam in the Qur'an, he shows that each time the word *insān* (man) is used, there is a connotation of 'comprehension' (mental capacity), 'abstract conception' (of metaphysical entities, in particular) and 'intelligence.' By contrast, the word *bashar*

²⁹ Nidhal, *Islams Quantum Question*, 304.

is used only in the context of its creation, well before it has evolved to *insān* and become mentally capable. One could say that Shahrour wants to identify the *bashar* stage with hominid (or even Homo) and *insān* with modern man.³⁰

Another prominent proponent of theistic evolution in the Muslim world nowadays is Amr Sherif. In his book *How the Creation Began*, he addressed the theory of evolution in its Darwinian version mentioning some of the objections to its mechanisms. The critical part of his work is the interpretation of some verses of the Qur'an related to the direct creation to support the evolutionary perspective. Further, he criticized those who choose the side of 'orthodox interpretations' of the miraculous creation of man saying³¹:

"After reading the pieces of evidence of intelligent design and theistic evolution regarding the creation of the universe, life, and man in the previous chapters, will you adopt the presented scientific concepts? Alternatively, will you deny the evolution and adopt the special creation of organisms on an individual basis? Or will you stay in the middle of the way confirming evolution in all organisms except in the human being despite the presented scientific evidence?"

Almost all interpretations by Amr Sherif were similar to interpretations of Shahrour cited earlier by Nidhal. However, he further tried to refute the evidence of the scholars of *Tafsīr* and believers in the creation of man, giving interpretations that have not been mentioned by any scholar before him.

Thus, the main foundation of theistic evolutionists' interpretations and translations of the words *bashar* and

³⁰ *Ibid.*, 313-314.

³¹ Amr Sherif, *How the Creation Began*, 337.

insān in the Qur'anic discourse is to differentiate between the two words to indicate different stages of human evolution. Some of them chose *insān* to indicate hominids and *bashar* to mean human beings (homo sapiens), while others chose *bashar* to indicate hominids and *insān* to mean human beings. Nevertheless, both opinions are wrong, as will be explained in the following analysis.

The Qur'anic Discourse on the Words *Bashar*, *Insān* and Adam.

The story of Adam has been mentioned in the Qur'an in several verses in different chapters. Even, the account of Adam and human beings in the Qur'an is vibrant, precise, and informative. According to Zaghlūl al-Najjār, there are more than 830 indications of 'man' in the Qur'an in different forms which are as follows:³²

<i>Insān</i> - إنسان	Ninety-one verses indicated the word ' <i>insān</i> إنسان', five times the plural ' <i>inās</i> إناس' and one-time ' <i>ināsī</i> إناسي' and other time ' <i>insī</i> إنسي', this word in its different derivations means: The Human being, covers man and woman, and used opposite to the jinn.
<i>Al-Nās</i> - الناس	Two hundred forty-one verses indicated the word ' <i>al-nās</i> الناس'; human beings.
<i>Bashar</i> - بشر	Thirty-seven verses indicated the word ' <i>bashar</i> بشر' with its derivations.
<i>Ādam</i> - آدم	Twenty-five verses indicated the word ' <i>Ādam</i> آدم' and his sons ' <i>Banī Ādam</i> بني آدم'; the father of all human beings and his offspring.
<i>Rajul</i> - رجل	Fifty-seven verses indicated the word ' <i>rajul</i> رجل', which means 'man.'
<i>Mar'a</i> - مرء	Eleven verses indicated the word ' <i>mar'a</i> مرء' and its derivations, which means the person.

³² Zaghlūl al-Najjār, *Khalq al-Insān fī al-Qur'ān al-Karīm* (Lebanon: Dar al-Ma'rifah, 2008), 22-23.

<i>Imra'ah</i> - امرأة	Twenty-six verses indicated the word ' <i>imra'ah</i> ' and its derivations; which denotes the indication to the women.
<i>Nisā'</i> - نساء	Fifty-nine verses indicated the word ' <i>nisā'</i> ' and its derivations; which denotes the indication to the women.
<i>Nafs</i> - نفس	Two hundred ninety-five verses indicated the soul of the human being by the word ' <i>nafs</i> ' and its derivations.

The Story of Adam in the Qur'an and Sunnah

The Qur'an and Sunnah provide a vibrant account of the story of Adam. It has been mentioned comprehensively in different chapters as well as discussed partially in many verses. Among the chapters included the full account of the story of Adam are al-Baqarah, al-A'raf, and Šād. Allah mentioned it in al-Baqarah 2:30-37:

“And mention when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority”... Then Adam received from his Lord words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.”

Also, Allah mentioned in al-A'raf 7:11-22:

“And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, “Prostrate to Adam”; so, they prostrated, except for Iblīs.

Besides that, verses in other chapters included a part of the complete account of the story of Adam. For example:

- i. In al-Baqarah 2:37, Allah mentioned within the context of the story that Adam repented from his sin and Allah accepted his repentance.
- ii. In al-Isrā' 17:61, Allah stressed the enmity of Satan against Adam and his offspring. Allah said: “And [mention] when We said to the angels, “Prostrate to

- Adam," and they prostrated, except for Iblis. He said, "Should I prostrate to one you created from clay?"
- iii. In al-Sajdah 32:7-8, Allah stressed the difference between the miraculous creation of the first man (Adam) and the natural birth of his offspring saying: "(Allah) Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained."
 - iv. In Şād 38:71-74, Allah mentioned that after creating man from clay, He will breathe into him the soul, and by thus being an honoured creature. Allah said: "[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So, when I have proportioned him and breathed into him of My [created] soul, then fall to him in prostration." So, the angels prostrated - all of them entirely. Except for Iblis; he was arrogant and became among the disbelievers."
 - v. In Āli 'Imrān 3:59, Allah mentioned the miraculous born of Adam and Jesus supernaturally, unlike other human beings, by His word 'Be.' Allah said: "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was."

As for the Sunnah, the Prophet (p.b.u.h.) stated the miraculous creation of Adam clearly in many narrations. For example:

- i. Showing the miraculous birth and earthly origin of Adam from different parts of the earth, the Prophet said: "Allah created Adam from a handful which he took from the whole of the earth. So, the children of Adam are in accordance with the earth: some red,

- some white, some black, some a mixture, also smooth and rough, bad and good."³³
- ii. Showing also that the origin of Adam's creation was as mentioned in the Qur'an, the Prophet said: "Angels were created from light, *jin* were created from a smokeless flame of fire, and Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)."³⁴
 - iii. Stressing the existence of the individual historical Adam, the Prophet said: "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations) of your offspring." So, Adam said (to the angels), *al-Salāmu 'Alaykum* (Peace be upon you). The angels said, "*al-Salāmu 'Alaykum Wa RaḥmatulLāhi*" (Peace and Allah's mercy be upon you). Thus, the angels added to Adam's salutation the expression, '*Wa RaḥmatulLāhi,*' any person who will enter paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation."³⁵
 - iv. Showing the place in which Allah created Adam. (*Jannah*), the Prophet said: "When Allah fashioned Adam in paradise, He left him as He liked him to leave. Then Iblis roamed around him to see what that was and when he found him hollow from within, he

³³ Narrated by Abū Dāwūd al-Sijistānī, *Sunan Abī Dāwūd* (Beirut: al-Maktabah al-'Asriyyah, n.d), Hadith no. 4693; Muḥammad al-Tirmidhī, *al-Jāmi' al-Kabīr - Sunan al-Tirmidhī* (Beirut: Dār al-Gharb al-Islāmī, 1998), Hadith no. 2955.

³⁴ Narrated by Muslim bin al-Ḥajjāj, *al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar* (Beirut: Dār Iḥyā' al-Turath al-'Arabī, n.d), Hadith no. 1846.

³⁵ Narrated by Muḥammad bin Ismā'īl al-Bukhārī, *al-Jāmi' al-Musnad al-Ṣaḥīḥ* (Beirut: Dār Tawq al-Najaḥ, 1422), Hadith no. 3326.

recognized that he had been created with a disposition that he would not have control over himself."³⁶

- v. Shedding light on the significant days in Adam's life, the Prophet said: "The best day on which the sun has risen is Friday. On that day, Adam was created, he was admitted to *jannah*, and he was expelled from that place."³⁷
- vi. Clarifying the position of Adam, on the Day of Judgement, people will seek him to ask Allah to relieve them. They will say to him that he was the father of human beings whom Allah created with His hands and breathed into him from His soul as a magnificent miracle of creation. The Prophet said: "Allah would gather people on the Day of Resurrection, and they would be concerned about it, and Ibn Ubayd said: They would get a Divine inspiration about it and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of humankind. Allah created thee with His hand and breathed unto thee of His Spirit and commanded the angels, and they prostrated before thee. So, intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that..."³⁸

This account from the Qur'an and Sunnah indicates the supernatural act of creating Adam without father and mother. It is a story beyond the scope of science. The details of the story of Adam, the father of human beings, can be

³⁶ Narrated by Muslim, *al-Musnad al-Ṣaḥīḥ*, Hadith no. 2611.

³⁷ Narrated by Muslim, *al-Musnad al-Ṣaḥīḥ*, Hadith no. 1147.

³⁸ Narrated by Muslim, *al-Musnad al-Ṣaḥīḥ*, Hadith no. 193.

known only through revelation as any other account, until now, has no soundproof or evidence.

Critical Analysis of Theistic Evolutionists' Interpretations and Translations

In this short analysis, this paper will try to point out the main foundations of translating and interpreting *bashar*, *insān* and Adam in the literature of theistic evolutionists and examine it according to the authentic methodologies of interpreting the Qur'an. The research will give the due analysis to the theistic evolutionists' methodology and interpretations.

Inauthentic Methodology

The first principle in the interpretation methodology of theistic evolutionists is to renounce the traditional interpretations and to come up with new meanings that match modern scientific theories. As mentioned before, according to Muslim theistic evolutionists, there are some concepts that should be considered when addressing the interpretation of the verses related to the creation in the Qur'an. For them, we still confined to inherited concepts may be accepted one thousand years ago, yet we should get rid of these concepts now so that the verses could be correlated with the 21st-century scientific facts.³⁹

The scientific interpretation differs significantly from other interpretations related to the linguistic meaning or context of the verse. The scientific interpretation must be based on facts, not theories and supposition. We understand that interpreting the verses of creation from the evolutionary perspective seeks to prevent youth from being prey to the atheistic waves. However, this approach, in the long-term, will lead numerous Muslims to abandon Islam and Qur'an after the principle of macroevolution or speciation upon which the theory of evolution is based is rejected by science.

³⁹ Sherif, *How the Creation Began*, 336.

The second principle of their interpretation is the claim that there are clear and distinct hints of the gradual evolutionary creation in the Qur'an. For them, if we looked at the core issue, the creation of Adam, we would find that the Qur'an shows that Adam was gradually created according to the principle of evolution.

The immediate, miraculous, and direct creation of Adam does not deny the stages of the creation of Adam. There is no sense to hold the understanding of miraculous creation as contradicting the gradual stages. There are no clear distinct hints of gradual 'evolutionary' creation in the Qur'an. Instead, the Qur'an is extremely clear about the miraculous creation of man.

The third principle, which is considered a grave error, is designating the issue of human creation as a scientific issue, and as the text of the Qur'an should be subjected to scientific interpretation. As Amr asserted: "We should understand the scope of science and religion. Therefore, the correct methodology in dealing with the scientific issues mentioned in the Qur'an is that interpreters should know the decision of science in that issue, then understand the Quranic verse in light of the established scientific facts." He also mentioned that the strong evidence rendered the theory of evolution as a scientific fact upon which Biology, in its different branches, is based.⁴⁰

Science has no room in deciding the general issue of the origin of species, let alone the specific issue of the historical Adam. Considering Adam as a scientific issue shows the discrepancy and confusion in understanding the scope of science and the scope of religion. Adam, the historical father of human beings, was given a rich account in the scriptures, showing his miraculous creation, life, and affairs of his offspring. Science has no room in determining whether Adam existed or not, or whether angels exist or not.

⁴⁰ *Ibid.*

Based on this flimsy and inauthentic methodology of interpreting the Qur'an, theistic evolutionists interpreted and translated the verses related to Adam and creation from their evolutionary point of view. The researcher will critically analyse their interpretations that have been based on this methodology to determine the vague and inauthentic interpretations rendered by them.

Inauthentic Interpretations and Translations

For clarification, Allah uses different terms in the Qur'an to indicate one essence. He uses each word in its proper context. For example, Allah used 'al-Qur'ān,' 'al-Kitāb,' 'al-Furqān,' and 'al-Dhikr' to indicate one essence, which is the Qur'an. The same for 'insān,' 'bashar,' and 'Banī Ādam' to mean human beings. Linguistically, the two terms are synonyms and refer to the human being, male or female.

Theistic evolutionists gave different accounts of *insān* and *bashar* trying to differentiate between the human beings and the other primitive species of hominids. According to the linguistic meanings, both refer to the same entity; human beings. The theistic evolutionists based all their interpretations and approaches on the assumption that there is a difference between *insān* and *bashar*. All of their interpretations are in light of this segregation. For instance, Amr said⁴¹:

“Interpreters considered the two terms *insān* and *bashar* as synonyms bearing the same meaning. However, if we considered the chronological sequence of the verses observing the Arabic grammar, we will find that Allah used for creating the *insān* a past form, and used for creating the *bashar* a present or near future form. That means the verse shows that the *insān* was already created before Allah tells His angels that He will create a *bashar* from the

⁴¹ Sherif, *How the Creation Began*, 352.

same substance of the *insān*, yet this *bashar* will be evolved from the *insān*."

Also, Nidhal quoted and praised the account of Shahrour which confirms the same account of Amr regarding the meanings of *insān* and *bashar*. According to these views, they translated the word *bashar* to hominid (or even Homo) and *insān* to modern man, as mentioned previously in Nidhal's account on the issue. However, there is a contradictory theistic evolutionary approach, which is Shahin's interpretation of *insān* as hominid and *bashar* as modern man. Nevertheless, this approach will be addressed in the next point concerning 'contradictory interpretations.' The following points are to clear and dismantle the interpretation and translation in the previous passage.

First, Allah used the past form for creating the *insān* and the present form for creating the *bashar*, which is the same being, for the proper context, not the Arabic grammar. He said in the first two verses how He created human beings and the *jīn*. While in the next verse, Allah said to the angels, I will create a human being and breathe into him from My soul, which is a different context.

Second, there is no difference between the two, as well as there is no difference between al-Qur'an and al-Kitab in essence.

Third, the first group of theistic evolutionists sees *insān* as an animal who does not have logic, nor did Allah honour or require him to worship Him. However, several verses in the Qur'an indicate the interchangeable usage of *insān* and *bashar* to refer to the same entity. Many verses in the Qur'an indicated 'the rational and intellectual *insān*.' For example:

- i. After providing some rulings and judgments related to marriage and punishments for some sins, Allah used the word *insān* saying: "And Allah wants to lighten for you [your difficulties], and humankind was created weak." [Āli 'Imrān 3: 24]

- ii. Affirming the enmity of Satan against the human beings, Allah used the word *insān* saying: "He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed, Satan, to man, is a manifest enemy." [Yusuf 12:5]
- iii. Further, Allah affirmed the same hostility in a clearer context in which He attributed the human beings to himself saying 'My servants' then he used the word *insān* to indicate them saying: "And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Satan is ever, to humankind, a clear enemy." [al-Isrā' 17:53]
- iv. Furthermore, within the context of affirming the enmity, Allah used the word *insān* to indicate the man saying: "[The hypocrites are] like the example of Satan when he says to the man, "Disbelieve." However, when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds." [al-Ḥaṣhr 59:16]
- v. Addressing human beings, reminding them of His blessings upon them, Allah used the word *insān* saying: "And He gave you from all you asked of Him. And if you should count the favours of Allah, you could not enumerate them. Indeed, humankind is [generally] most unjust and ungrateful." [Ibrāhīm 14:34]
- vi. Showing that He created man from a sperm-drop, Allah used the word *insān* saying: "(He created man from a sperm-drop; then at once, he is a clear adversary." [al-Naḥl 16:4]
- vii. Informing us that every person will meet his fate and read the book of his deeds, Allah used the word *insān* to refer to the meaning 'accountable person' saying: "And [for] every person We have imposed his fate upon his neck, and We will produce for him on the

- Day of Resurrection a record which he will encounter spread open." [al-Isrā' 17:13]
- viii. Further connecting between the meanings of creation and resurrection and accountability, Allah used the word *insān* to indicate human beings in the next two verses: "And the disbeliever says, "When I have died, am I going to be brought forth alive?" Does man not remember that We created him before, while he was nothing?" [Maryam 19:66-67]
- ix. Another clear indication of the accountability of man (*insān*) is what Allah described at the Day of Judgement concerning the status of wrongdoers. He used the word *insān* saying: "And ever is Satan, to man, a deserter." [al-Furqān 25:27-29]
- x. Showing that man has free will and tendency to dispute anything, Allah used the word *insān* to indicate this reasonable man saying: "And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute." [al-Isrā' 17:13]
- xi. Commanding man to be good towards his parents, Allah used the word *insān* saying: "And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do." [al-'Ankabūt 29:8]
- xii. Showing that man is the being who bore the Trust (obligations), Allah used the word *insān* saying: "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant." [al-Aḥzāb 33:72]
- xiii. Between the disbelievers' turning away at the beginning of the verse and the ungrateful status of man, Allah used the word *insān* to refer to man saying:

"But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from us, he rejoices in it; but if an evil afflicts him for what his hands have put forth, then indeed, man is ungrateful." [al-Shūrā 42:48]

- xiv. Finally, the overwhelming surah of al-Aṣr mentioned *insān* is in a great loss except for believers. Allah said: "By time. Indeed, mankind is in a loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." [al-‘Aṣr 103:1-3]

After these profound verses addressing *insān* as the accountable and reasonable man, human being, or humankind, it shall become clear that the words *insān* and *bashar* refer to the same being. Will theistic evolutionists continue to consider him as a primitive being to support their view that the human being has evolved from a common ancestor with apes?

As an evolutionist, Amr believes that the stages of the creation of human beings mentioned in the Qur'an are that the unicellular species evolved gradually to mammals, then evolved into humans. Although this description has not been given by the Messenger (p.b.u.h.), companions, nor any scholar, which indicates a methodological fault, he used an inauthentic and fragile understanding of the conjunctions to keep this invented understanding with the sequence mentioned in this verse.

He said that the conjunction '*thumma*' (then), in the verse: "...Then, we covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators" [al-Mu'minūn 23:12-14], indicates a slow gradual sequence, which is true. However, the scale of this slow gradual sequence is not confined to Amr's assumed range of millions of years. Instead, Allah used the same conjunction letter to indicate a slow gradual sequence

in just dozens of years, not even hundreds. Allah said: "Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life..." [al-Rum 30:40]. The time between our creation and our provision, or from life to death is but a few years, not millions of years. However, the same conjunction tool '*thumma*' has been used to refer to this short period.

Contradictory Interpretations

Another example of the confused interpretation of the Qur'an in terms of differentiating between the words *insān* and *bashar* is the model of Abdus-Sabour Shahin. Contrary to Amr's conclusions, Shahin concluded in his book, *My Father Adam* that the *bashar* were primitive animals from which *insān*, human beings, evolved.⁴² Indeed, both of the conclusions are wrong.

According to Shahin, *bashar* is a primitive animal that lived millions of years before *insān*, while *insān* is the homo sapiens whom Allah blessed with intellect, accountability, and reward.⁴³

However, in the Qur'an, Allah used the term *bashar* to indicate the homo sapiens to whom Allah sent messengers and prophets and commanded them to worship Him alone. For example:

- i. When the angels gave Mary the glad tidings of Prophet 'Isa a.s, she wondered: "How I could deliver a son without being touched by any 'man.'" To indicate this meaning, Allah used the word *bashar* saying: "She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is." [Āli 'Imrān 3:47]
- ii. The clear verse that *bashar* is the current human being is the verse in which Allah described His selected

⁴² Abdus-Saboor Shahin, *My Father Adam: The Story of Creation Between Myth and Reality* (Egypt: Akhbar Elyoum, 1998), 9.

⁴³ *Ibid.*

- people to convey His message as *bashar*. Allah used the word to refer to human being: "It is not for a human [Prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied." [Āli 'Imrān 3:79]
- iii. Stressing the same meaning, Allah also said: "And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? [al-An'ām 6:91]
 - iv. Even when the women saw the Prophet Yusuf (p.b.u.h.), they did not say this is not *insān*; rather, they said this is not *bashar*. Allah retells their statement in the Qur'an using the word *bashar*, saying: "Perfect is Allah! This is not a man; this is none but a noble angel." [Yūsuf 12:31]
 - v. Furthermore, Allah commanded the Prophet Muhammed (p.b.u.h.) to say to the disbelievers, 'I am only a human like you' using the word *bashar*, not *insān*. Allah said: "Say, "I am only a man like you, to whom has been revealed that your god is one God." [al-Kahf 18: 110]
 - vi. Allah described the Jews and Christians as human beings using the word *bashar*. He said: "But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created..." [al-Mā'idah 5:18]
 - vii. In another clear indication that *bashar* is the modern human being, Allah used the word to indicate the claim of the disbelievers that the Prophet (p.b.u.h.) has

a human teacher. Allah said: "And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language." [al-Nahl 16:103]

- viii. Also, Allah addressed us as human beings, referring to us that we are *bashar*, and at the same time, reminding us about the origin of our father, Adam. He said: "And of His signs is that He created you from dust; then, suddenly you were human beings dispersing (throughout the earth)." [al-Rūm 30:20]

Conclusion

In light of this scientific-religious approach related to Adam, and after analysing the evolutionary approach, it shall become apparent that evolutionists and theistic evolutionists misunderstood the issue of the creation of Adam due to abandoning the guidance of revelation and sticking to unestablished scientific theories. Also, Christian theologians who believe in the myths mentioned in the Old Testament or Muslim scholars who used the Israeli myths have failed in their account of Adam.

For Muslims, the only logical approach to understanding the creation of Adam is the final revelation, the Qur'an, and its authentic method of interpretation, as well as the authentic Sunnah of the Prophet (p.b.u.h.). The theistic evolutionists proceeded to create their belief in Adam from the perspective that evolution is a fact, which it is not true. Consequently, they directed their correlation between the apparent contradiction between evolution and revelation to question the interpretation of revelation and produce their evolutionary interpretations, whether of the Bible or the Qur'an.

Interpretations extracted from the Qur'an and Sunnah by Muslim scholars specialized in the Qur'an exegesis, state and indicate the extraordinary and miraculous creation of Adam, which confirms that the issue of Adam does not

lie under the laws of nature and consequently the scope of science. Adam's creation was miraculous, and science has no foot in determining the creation of Adam, at least until now. Authentic revelation is the most authentic account of the story of Adam in which there is no contradiction with scientific facts, logic, and human nature.

The research concludes that the view, interpretations, and translations that are based on theistic evolutionists' conceptions of the words *bashar* and *insān* are wrong as they contradict the linguistic meanings of both words, the mainstream authentic *Tafsīr* of the Qur'an or authentic Sunnah regarding the same words.

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