

Sa'd in which Allah says that He created Adam with his two hands (*yadayya*), insinuating the fact that Adam is a composite being of material/physical body and a spiritual soul. The eminent Persian sage-poet Sa'di has portrayed this very truth in a couplet which can be roughly translated as:

Man is a strange compound of substances. He has both an angelic part and a completely animal part.

Here the emphasis is on three points:

1. The breathing of Allah's spirit into man, i.e. the addition of substantial entity and faculty of God-like knowledge and will, which if rightly used, would give man superiority over other creatures.
2. The origin of evil is arrogance and jealousy on the part of Satan who saw only the lower side of man (his clay) and failed to see the higher side, his faculty brought in by the spirit of Allah.
3. That evil only touches those who yield to it, and has no power over Allah's sincere servants, purified by His grace.

The root cause of the contemporary godless, materialistic and satanic global civilization is the view that human beings are nothing but evolved animals. And this viewpoint has been given tremendous support and theoretical backing by Darwin's evolutionary theory and its attendant social, moral and political implications. Just like Azazil, modern civilization and mainstream dominant thought has also an eye only for the physical/material part of man, remaining in total oblivion of the metaphysical/spiritual component. This lopsided and one-eyed perception of the reality of man --- a consequence of scientism in contemporary epistemology --- has led to the present worldwide *dajjali* civilization. This materialistic philosophy has not remained confined to the academic circles and intellectuals; rather it has trickled down to the common populace of both the West and the East. So much so that even a large majority of Muslim intellectuals and some leaders of Islamic revivalist movements also reject the view that the soul is a separate and ontologically distinct element of human beings. Renouncing the view of soul (presented above in detail) as a divine and spiritual ontological component of man, they identify the spirit or soul with life. And this, of course, is a highly misguided opinion; a travesty of truth explicitly and unambiguously presented by the Qur'an. We can only regret this grave error committed by Muslim scholars and exegetes under the influence of Western scientific thought.

(To be continued)

"... they bowed down except Iblees; he refused and was haughty; he was one of those who reject Faith."

Verse 61 of Surah *Al-Isra* contains a more explicit reason of Satan's refusal to bow down to Adam. It reads:

"...they bowed down except Iblees. He said: Shall I bow down to one whom Thou didst create from clay?"

Here a legitimate question arises as to how a commandment of Allah addressed to the angels covered Azazil who belonged to the created beings specified as *jinn*s. The exegetes answer this question by saying that Allah's order covered both angels and *jinn*s but since angels were in majority, only they were addressed. And other reason mentioned in this treatise was that Azazil had joined the lower ranks of angels on account of his extraordinary services and devotion to the Lord. Therefore, he was to comply the command of bowing down to Adam.

The important to be explored here is as to why Iblees refused to obey Allah's commandment. The verse of Surah *Al-Baqarah* does not state any reason for the non-compliance. Verse 12 of Surah *Al-A'raf* however does give a reason for Satan's disobedience:

"He said: I am better than he; Thou didst create me from fire and him from clay." [7:12]

And in Surah *Al-Hijr*, we read:

"(Iblees) said: I am not one to prostrate myself to man, who Thou create from sounding clay, from mud moulded into shape."

Verse 12 of Surah *Sa'd* repeats verbatim the statement given in Surah *Al-A'raf*. The upshot of all the above-mentioned verses is that the real cause of Iblees's refusal to obey Allah's command was that he was only aware of the animal/bodily part of Adam and, being made out of clay and mud, it certainly was inferior to *jinn*s whose source or material of creation is fire --- a decidedly superior element to clay and mud. Being himself a creation of *a'alam-e-khalq*, he was quite familiar with the animal (physical) or apparently visible part of Adam (as it also pertained to the same *alam-e-khalq*), but he knew nothing about the sphere of *amr* (*a'alam-e-amr*) and, therefore, was quite in oblivion about the supreme dignity of the spiritual part of Adam --- his soul. And as already explained above, Allah's "breathing into him of My spirit" made Adam the highest and noblest created being and only that justified his appointment as the Lord's vicegerent and representative on earth. And it was on account of the spiritual soul --- the Divine spark in Adam --- that all the angels were commanded to prostrate and bow down before him.

In philosophical parlance, it can be said that Adam was an ontologically composite being --- consisting of an animal part which pertained to the realm of *Khalq* and a spiritual element or soul that belonged to the realm of *Amr*. And it is in this perspective that we can rightly understand verse 75 of Surah

“Behold, thy Lord said to the angels, I am about to create *bashar* from clay.” [38:71]

And in Surah *Al-Hijr*, we read:

“Behold, thy Lord said to the angels, I am about to create *bashar* from sounding clay from mud moulded into shape.” [15:28]

And at both places, two verses which are literally exactly identical in the two surahs follows:

“When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obedience unto him.”

The Arabic locution “*taswiya*” used at both places encapsulate the entire evolutionary process of the development of life on earth leading to the appearance of homo sapiens --- the animal prototypes of human beings. And it was only after the infusion of Divine spirit in one such prototype that it became a full-fledged human being --- Adam. The spirit or soul of Adam was previously lying in slumber in the repository of souls and its dignity and excellence was highlighted by the fact that Allah, the Most High, relates it to Himself i.e. *min ruhi* (out of my own spirit). This ontological dualism involved in the creation of Adam is of utmost significance in the metaphysical worldview of the Qur'an which is usually glossed over by contemporary modernist interpreters of the Holy Book. Addition and infusion of spirit or soul in the progeny of Adam is subtly referred to in verse 14 of Surah *Al-Mominun* where, first, the variegated stages of the development of human fetus in mother's womb are described in detail and then its formation on an entirely different pattern is stated --- viz. growing into a human being with a soul with all its capacities and responsibilities. And when Allah commanded all the angels to prostrate before Adam, all obeyed and extended the duty as ordained. Indeed, the angels always act as commanded by the Lord as verse 6 of Surah *Tahreem* tells us:

“... Who (the angels) flinch not (from executing) the commands they receive from Allah. But do precisely what they are commanded.” [66:6]

The prostration and bowing of all angels before Adam was, in fact, a sign or symbolic expression of the angels' acceptance of Adam as superior to them and Allah's vicegerent on earth. Bowing of angels, in a way, represents the coronation ceremony of Adam's appointment as Allah's deputy and recognition as the cream of all created beings.

THE REBELLION OF IBLEES AND THE REASON THEREOF

The above-mentioned seven places where Allah commanded the angels to bow down to Adam, the verses contain the assertion “except Iblees” followed by a number of slightly varying explanations given by him. For example, we read in the verse 34 of Surah *Al-Baqarah*:

حکمت قرآن

COMPLETION OF ADAM'S CREATION --- APPOINTMENT AS KHALIFAH

The Qur'anic theistic assertion of Allah as being the Creator, the Originator and the Fashioner render all mysterious and enigmatic questions regarding the origin of this world and the appearance of man in it intelligible and satisfactorily resolved. God is not immanent in the cosmos in the Neo-Platonic sense; He is a transcendent and a personal God to which man can turn directly for guidance. Although Allah is transcendent, the creation is not detached from Him, rather it is an expression, effect or concretization of the Divine performative word of "*kun*". The myriad forms of the created universe are differentiated in time and space, and are not part of the process of emanation. The following two verses of the Holy Qur'an clearly and unambiguously state that before the appearance of Adam, his prefigured primates in the form of "*bashar*" were created by Allah through long evolutionary process:

1. "Behold! Thy Lord said to the angels: I am about to create man (*bashar*) from clay." [Sa'd, 38:71]
2. "Behold! Thy Lord said to the angels: I am to create man (*bashar*) from sounding clay, from mud moulded into shape." [Al-Hijr, 15:28]

The word *bashar* used in these verses can refer to *Homo*, the genus of primates of which, according to evolutionary theory, modern humans (*Homo sapiens*) are the present-day representative. The genus *Homo* is believed to have existed for at least two million years and modern humans first appeared in the Upper Palaeolithic. In this sense, *bashar* can denote hominid (or hominoid) --- a primate of a group that includes humans (only in the sense of living physical body prior to the breathing of divine spirit into it), their fossil ancestors, and the bipeds. There is very strong insinuation in the Qur'an that Adam was one chosen *bashar* and he became Adam after Allah blew into him out of His spirit --- a primordial truth to which atheistic evolutionists turn a blind eye. The Qur'anic verses, which speak of selection of Adam from amongst a species of humans, are the following:

- i) "Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people." [A'le Imran, 3:33]
- ii) "It is We who created you (in the plural) and gave you shape; then We bade the angels: Bow down to Adam. And they bowed except Iblees; he refused to be of those who bow down." [Al-A'raf, 7:11]

Adam's being chosen by Allah and similarly creation of a multitude of human primates and crowning one individual with the title and status of "Adam" is quite significant. This essential difference is definitely due to the addition of spiritual soul --- a new and highest metaphysical element --- to

waves of successive hominids and the appearance on earth of *homo sapiens*. Because the "missing link" has yet to be found --- a link to be found only in the light of revealed datum of knowledge --- it is not possible to definitely state that there is a common lineage between the prehistoric primate and man --- the primordial Adamic man.

DR. RAFI-UD-DIN'S CHARACTERIZATION OF EVOLUTION

Essentially, following ideas presented by Rumi in his poetical lines given above, Dr. Rafi-ud-Din has pointed out three stages of the long process of evolutionary developments viz., firstly physico-chemical evolution, secondly biological evolution and, thirdly ideational or ideological evolution. This, in effect, means that the second stage of the descent of creation coincides with the first stage of evolutionary process. That is to say, as a result of the "Big Bang", tiny particles appeared which synthesized together to constitute "atoms" which in turn collectively constituted "molecules". Combination and recombination of these molecules in due course of time led first to the formation of inorganic compounds and then ultimately to the formation of organic compounds which represents the completion of the first stage of evolution. It will be noted here that we have characterized this stage as also the climax and completion of the third stage of the process of descent which has been expressed beautifully by Mirza Abdul Qadir Baydil in the words "two realms (of "*khalq*" and "*amr*") consumed ..." But since this third stage of the descent of creative impulse was also the first stage of evolution, biological evolutionary process started from this very phase.

As a matter of fact, the natural scientists have so far not been able to explain as to how the chemical compounds pertaining to the inorganic level acquired the altogether different and higher element/characteristic of "life". This, in fact, is a perennially irresolvable issue because it (as explained in the last sub-section of this essay) necessarily relates to the working of Divine agency of "*amr*" which is beyond and outside the jurisdiction of the so-called scientific enquiry and method. Indeed, it is only on account of a word "*kun*" of Allah that dead and inert matter acquired the current and throb of life and was thus elevated to an ontologically different and distinct sphere. Post-Darwin researchers have conclusively proved that changes occur in the genes or DNA of a species and these cannot be explained at all on the premises of Darwin's theory. In the miraculous birth of *Hazrat Isa (AS)*, the role of the sperm coming from the father's side was substituted by the word "*kun*" of Allah. Similarly, the word "*kun*" was used by the Almighty Allah for bringing about change in the genes of any species of animal kingdom, thus creating a new variety of living beings. And this process of evolutionary change (under Divine creativity) continued till the appearance of beings known as "*homo sapiens*" in the terminology of modern Biology. We will come back to Dr. Rafi-ud-Din's characterization of evolution in the form of three levels of evolutionary process --- particularly the human intellectual and social evolution --- in the last sub-section of this treatise.

random (essentially mindless and without design) mandate at the very heart of the evolutionary theory. Darwin himself had a problem with the myriad creation that reflected, if nothing else, stunning design. He, for example, well understood the development of the eye as a serious problem for his theory. He wrote:

“To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic observation, could have been formed by natural relation, seems, I confess, absurd in the highest degree.” (Quoted in Stephen Jay Gould, *Ever Since Darwin*, New York, 1977, p.103)

Let us, at this point, look at the guidance and knowledge provided by the Holy Qur'an. Verse 30 of Surah *Al-Anbiya* asserts:

“We made from water every living thing. Will they then not believe?”

That all life began in water (as a result of chemical reaction between water and crust of the earth) is a conclusion to which our latest knowledge in biological science points. Apart from the fact that protoplasm, the original basis of living matter, is a liquid or semi-liquid and in a state of constant flux and instability, this is a fact that land animals, like the higher vertebrates, including man, show in their embryological history, organs like those of fishes, indicating the watery origin of their original habitat. The constitution of protoplasm, as a matter of fact, is about 80 to 85 percent water.

Classical Darwinism assumed that all changes in living things take place gradually. “Natural selection”, Darwin wrote in the *Origin of Species*, “will banish the belief in the continued creation of new organic beings, or in any great and sudden modifications of their structure.” This assumption of the continuity of organic changes made it difficult to understand and explain how any single modification or group of co-adapted modifications could first arise. An improved and metaphysically loaded theory of emergent evolution put forward by C. Lloyd Morgan and others maintain that such events must be discontinuous with what went before. Whatever comes to be for the first time must do so suddenly or abruptly. One function of the concept of emergence is to express this contention. In opposition to purely mechanistic or reductionist view the concept of emergence implies that the variety, diversity and complexity are novel, irreducible and high level features of the creative advance of nature.

Scientists working in paleontology and its related fields have accumulated a number of early and pre-human fragments of skulls, teeth and bones, and yet the palaeontological gaps in our knowledge of human origins are indisputable, even among palaeontologists themselves, as is the interpretation of their findings. In other words, the links are still missing between the main

end to illustrations that have been adduced in support of this view. As such it is a mere caprice on the part of those Darwinists who still cling to the theory of natural selection and do not take into account the spontaneous capacities and characteristics of living organisms which constitute a definite proof of the teleological nature of evolution.

The emergence of conscious purpose in man itself, as one of his most important characteristics, constitutes an evidence in favour of purposive evolution. The very word evolution implies purpose, since it means growth or movement towards higher and higher stages of development. Every kind of growth or development must have destination from the very beginning, otherwise it will not be any growth or development at all. The highest product of the growth of a tree is the seed and the seed is implied in the tree at every stage of its growth. If the universe has really evolved and developed upto its present stage does it not mean that purpose, one of the most precious products, of its development, was implied in it from the beginning, that purpose of some sort was present at every stage of its development? At the material stage it was entirely unconscious, at the biological stage it was half conscious, at the human stage it became completely conscious and deliberate.

A purely scientific and agnostic man finds himself in the uncharted territory of an exploratory and descriptive science rather than the revealed and illuminating knowledge of the traditions, a knowledge that was the embodiment of a sacred science and a repository of meaning for the enigmatic mysteries of life. There is a need for a perceptive approach to man's origins and ends that can contextualize man's perception of self within a framework of comprehensibility and meaning. The scientific evolutionary narrative provides modern man with a terrestrial lineage of development that commences with a single replicating cell and ends with the spectacular transition from animal primate to conscious human. As a result, Godless Darwinian evolutionary theory has completely recast the mindset and mentality of people everywhere with its hypothetical explanation of man's origin and by implication his spiritual and ultimate destiny. That also explains why both Karl Marx and Engels highly appreciated the contents of Darwin's books and Marx even desired to dedicate "Das Capital" to Darwin.

By any stretch of imagination, the origin and progression of organic life on earth in all of its diversity and uniqueness through multiple, innumerable species cannot be the result of blind mutations and mindless transformations. The development of such things as organs and limbs and shells and skins of animals and humans can only be the result of a fundamental intelligence being manifested at every level of existence. Indeed, what is intelligence if not the very manifestation of pattern, order, design, uniqueness, function, meaning, and fullness and fulfillment of intention. In this sense, the cells, molecules and atoms that represent our flesh make our flesh virtually intelligent in a manner in which they create and maintain a living organism. An exquisite reality of organic forms belies the blind, spontaneous and

Economics and Politics. Indeed, if Darwinism with its radical opposition to teleology and its stress on mechanical selection is really an adequate explanation of a part of the evolutionary process, it ought to be an adequate explanation of the whole of it. As was only natural, Darwinism has deeply influenced all subsequent developments of the human and social sciences. It has yielded many bitter fruits and the bitterest of them all is Marxism and totally materialist interpretation of history, morals and religion.

“My theory”, said Darwin “will lead to a whole philosophy”. He was right. But the philosophy that results from the theory of Darwin is a terrible shock to man’s justified conviction of his own dignity over the rest of creation, which he thinks he enjoys by virtue of the nobility of his mind and spirit and the sanctity of his reason and free-will. For the implications of his theory are that the whole of this wonderful world of life is nothing but the blind and fortuitous play of the reckless forces of nature. It is completely devoid of plan or method. What is now a human being may have been a worm crawling in a gutter. The higher activities of man like religion, morality, politics, arts, science, philosophy, law and education have no worth or value of their own, since their very basic *i.e.* the conscience of man and his desire for ideals is the result of an accident, a chance product of ignoble tumult of animal impulses, desires and sensations which may not have come into existence at all.

The spirit of man revolts against such ideas and their scientific accuracy at once becomes doubtful. No wonder, therefore, that there were soon many powerful rebels in the Darwinist camp. Wallace, the co-discoverer of the Darwinian theory of the struggle for existence, ultimately came to believe in a spiritual explanation of evolution. Romanes, a prominent disciple of Darwin, ended in Christian theism. Fleischmann kept illustrating the orthodox Darwinian standpoint during many years of personal research, but finally developed into an outspoken opponent of not only the theory of selection but also of the doctrine of descent. Friedmann did the same. Driesch started with a mechanical theory of life but wrote a series of essays to show that life is fundamental and evolution is purposive. Among the founders of constructive theories of evolution opposed to Darwinism may be counted Lamarck, Etienne Geoffroy, St. Hilaire, Ersner, Kassowtz, W. Haacke, Nageli, De Vries, Driesch and Bergson. Suffice it to say that the commonest and the most prominent feature of all these theories is that a living organism has not to wait passively for natural selection and prolonged accumulation of minute variations. On the other hand, there is a hidden purpose working in and through the organism that enables it spontaneously and of itself to bring forth what is necessary for self-maintenance, often what is new and different with an extensive range of possibilities. It is, for instance, able to produce protective adaptations against cold or heat, to regenerate lost parts, often to replace entire organs that have been lost and under certain circumstances to produce new organs altogether. There is no

existence, was so far going unnoticed. In this controversy, some eminent biologists like Thomas Huxley and Ernest Haeckel championed the cause of evolution and defended the views of Darwin both as regards the occurrence of evolution and the factors responsible for its occurrence. Their critics, on the other hand, refuted these views wholesale with the result that Darwinism and evolution came to be identified with each other on both sides. While the scientists have now accepted the fact of evolution, the controversy about Darwinism still persists although it is perfectly true to say that Darwinism is rapidly losing its ground and its opponents are already on the way to a complete victory. Indeed if we take into consideration, what we hear and read in scientific circles and journals again and again, we have to conclude that even now there is no dearth of serious students of evolutionary science who believe that Darwinism has already collapsed.

Briefly, the theory of Darwin is that it is in the nature of life to vary. The whole organism and its individual organs and functions are subject to minute variations which occur blindly and haphazardly in any and every direction. Moreover, all species of animals have to struggle against a hostile environment, against their enemies and dangers of every kind in order to feed and protect themselves and their offspring. In this struggle only the fittest species are able to maintain their race; all others perish. This means that nature favors the maintenance and further development of only that accidental change of shape, colour, structure, function or instinct which renders the animal better able to secure food for itself, to grasp its prey, to avoid or defeat its enemies, to protect its offspring, to propagate its species and so on. Without choice, without aim and without conscious purpose nature offers a wealth of variations, the conditions of existence act as a sieve, variations which correspond to them maintain themselves gliding through the meshes of the sieve, those that do not disappear. In this process of passive adaptation, the forms of life are raised from the originally homogeneous to the heterogeneous, from the simple to complex, and from the lower to the higher. The absence of purpose is the very essence of Darwinism. Variations arise fortuitously out of the organism and present themselves for selection in the struggle for existence. They are not actively acquired by means of struggle. If there is any purpose in evolution, it is, according to Darwin, apparent and not real. Darwinists endeavor to explain the emergence of even the most complicated organ such as the eye and the most puzzling function such as the instinct of a bee, as a result of a series of accidents. This position is, of course, completely antagonistic to that of teleological evolutionists like Lamarck, Bergson and Iqbal.

Darwinism has passed through several stages and undergone several differentiations and transformations since its birth but its essence and main features have remained the same. Although it is primarily a biological theory, the Darwinists use it to answer all questions relating to Psychology, Metaphysics, Logic, Epistemology, Ethics, Aesthetics and even History.

verses. It is, however, reassuring to note that an able expounder of the wisdom of Iqbal --- Dr. Mohammad Rafi-ud-Din --- has made his ideas understandable and easy to grasp in an article published in April 1960 issue of "Iqbal Review".

DARWIN'S THEORY & ITS FLAWS

No doubt, Charles Darwin (1809-82), through his long and arduous voyage on Beagle and accumulation of fossils, promoted the theory that organisms tend to produce offspring varying slightly from their parents. He, however, failed miserably to explain the mechanism by which new species may arise widely different from each other and from their common ancestors. Unfortunately, the ordinary educated person too often identifies the fact of evolution with its cause and ignores that to say that evolution has occurred is not the same thing as to believe in its cause as explained by a particular philosopher or scientist. It is, however, easy to see that to know a fact is not the same thing as to know its cause. A man who believes in the fact of evolution is generally imagined to be a Darwinist, although Darwinism is a theory relating to the cause of evolution and not to its fact. Darwinism is not evolution, nor is evolution Darwinism.

The idea of evolution became a subject for scientific study even in the domain of science long before Darwin had said anything about it. The European who first put forward the idea of evolution in its modern scientific form was Buffon, the French naturalist. Goethe in Germany and St. Hilare in France received it with enthusiasm. The latter in fact called attention to the embryological evidence in its favour. However, the true father of the modern theory of evolution is another French naturalist Lamarck (1744-1829) whose epoch-making work on *Zoological Studies* was published in 1809 and he presented a purposive or teleological evolution as against the merely passive and mechanical evolution of Darwin. Unfortunately, however, Lamarck did not receive in his lifetime the recognition that he deserved. The idea of evolution was widely known and understood only after Charles Darwin had published his *Origin of Species* and Wallace had stated that he, working independently, had arrived at similar results. Darwin soon followed up his first publication by his *Descent of Man*. Since then the theory of evolution has found an increasing confirmation in practically every field of science especially in Physics, Astronomy, Geology, Biology, Sociology, Embryology, Paleontology and Comparative Anatomy. Darwin not only collected and systematized all evidence for evolution that could be available in his own days, but also put forward the view that Natural Selection, through the survival of the fittest in the struggle for existence, is in itself a complete explanation of the cause of evolution. It is this particular explanation of evolution that is known as Darwinism. Darwin's books, however, created a fierce controversy about the fact of evolution because they attracted the attention of the common intellectual, for the first time, to a theory that questioned his age-old beliefs and assumptions and which, though long in

geological world of minerals and hard rocks and then after dying in that realm he appeared in the botanical world of plants and trees. And then after experiencing death from that stage he arose in the realm of living animals. Continuing the evolutionary thrust, from the animal kingdom he appeared in the human realm. He says he remains undaunted by physical death as a human being as this cannot take away or lessen his essential being from him which is likely to move on to two still higher stages (which are not relevant to our discussion here but Arberry's translation of those verses has been given for thoughtful readers).

Further, in Book IV of the *Mathnawi*, the Maulana presents verses formally under the title "The method and stages of the creation of Adam from the beginning of creation". Indeed, the evolutionary idea of the multifarious created beings has been expressed in very bold and categorical words. His inimitable lines may be quoted here:

The evolution of man.

First he appeared in the class of inorganic things,

Next he passed there into that of plants.

For years he lived as one of the plants,

Remembering naught of his inorganic state so different;

And when he passed from the vegetive to the animal state

He had no remembrance of his state as a plant

Again, the great Creator, as you know,

Drew man out of the animal into the human state

Thus man passed from one order of nature to another,

Till "he" became wise and knowing and strong as he is now.

One of the learned Urdu translators of the *Mathnawi*, Qazi Sajjad Husain, has translated these verses in a way as if "he" refers to the soul of man --- in parentheses he gives the word spirit or soul --- "*rooh*" --- for "he". That is quite erroneous from the point of view of our analysis given above in this treatise. That is simply because the soul is an entity belonging to the sphere of "*amr*" and as such it has not undergone any descent or evolutionary ascent. In fact, the entire evolutionary process described above in detail pertains to the physical/material part of existence only and had nothing to do with the spiritual component or soul of human beings. Also noteworthy is Rumi's mention of forgetting the conditions of earlier stages through which a being passes while progressing to the higher realm.

The most profound appreciator of the deep meaning and significance of the Qur'anic themes and Rumi of our age --- Allama Mohammad Iqbal --- has also expressed the idea of evolution in his poetry. He not only mentions the idea, he also opines about its causes, starting-point and ultimate reaches and objectives of the evolutionary process. He discusses and expounds these ideas at such a lofty level of sophistication and intellectual vision that people of ordinary mental capacity can hardly comprehend the real import of those