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This week a magazine published a book review that attracted unexpected attention. The critique of biologist Edward Wilson's 'The Social Conquest of Earth' by Oxford academic Richard Dawkins has polarised the scientific community and provoked some strong feelings all round as judged by online commentary. In a bit of ivory tower pot-stirring, Dawkins accused Edwards of "perverse misunderstandings of evolutionary theory".

To Muslims, of course, there's a lot that's perverse about evolutionary theory. After Allah Created Adam, the first human, he walked upright and clothed and was blessed with a great understanding of the world around him. Allah granted Adam the knowledge of every language, even those that are unknown to us, and of how to plant wheat and harvest it and how to make bread; he knew how to produce fire, to mine for iron and to use gold and silver as money in transactions.

It's a different view of human origins than what you'll hear from evolutionary biologists, but one that's fundamental to Muslim belief. And after all these years we've become somewhat used to Dawkins' self-satisfied grandstanding in the public eye. Alongside other authors and 'thinkers' of his ilk, he has played a prominent role in touting the outlook of the 'humanist' (usually, but not always, a euphemism for atheist).

Dawkins' academic profile and access to the media have meant that his views are broadcasted very widely and have gained currency among large parts of the population. *The Magic of Reality* is his latest volume (subtitle: 'How we know what's really true'). Ostensibly aimed at children, it peddles the key tenets of the secular outlook to a young audience.

With topics like 'Who was the first person?', 'Why do bad things happen?' and 'What is a miracle?', the content is an overt attempt to advocate atheism to the next generation with a sneering tone and cynical illustrations. Of course Dawkins has long been an outspoken critic of the influence of religious sentiment upon public life and is also a vocal opponent of religious instruction in schools.

Dawkins' argument appears to be that religious belief cheapens our perception of the natural world, but even to those with a minimal understanding of Islam it's clear that there's nothing in our religion that discourages an appreciation of the magnificence of creation. Far from it, the early scholars of Islam urged Muslims to channel their wonder at the world around them into a commitment to the belief in the existence of the Creator.

Allah Existed eternally when there was nothing else, no sky, no earth, no light, no darkness, no human or Angel. Allah Existed without being bound to space or time; He Created the universe without being a part of it, without being connected to it or disconnected from it.

What's perverse about atheism is the idea that the universe brought itself into existence from nothingness, a notion that is absurd to anyone of sound mind. And that's the real delusion.