n all three narratives, now widely called "Grand Narratives" in the language of the Post-Modernists, the origin of human life goes back to a heavenly location and to a cosmic time during which God, in his wisdom, decided to bring about this phenomenon called the Human Drama.

Because Islam is the last in this chain of heavenly revelations, Muslims claimed that their Prophet got the last word from heaven. This claim has led Muslim thinkers and masses to embrace a historical narrative about human origins that converges on certain points with the Judeo-Christian narratives but diverges significantly on other matters.

According to the Quranic narrative, reported in the second chapter named Baqara (Cow) and elaborated elsewhere in the text, man came into being after Allah (God) consulted with his angels about his selection for the position of khalifa (viceregency) of Allah on earth. Although the angels and Iblis (Satan) warned Him about man's possible future of violence and mischief, Allah dismissed their objection by saying that He knows what they do not know about human possibilities.

This Islamic view of human origins and man's favored status in the universe does not square with the dominant scientific view of evolution as argued by Charles Darwin and the scientific communities around the world. If one follows the logic of the evolutionists, man appeared after a long process of transformation from lower forms of existence to this higher form of biological development.

Traditional Muslim thinkers would say such arguments are based not only on the denial of a Creator but also on the doubt about His ability to create *ex nihilo*, to create out of nothing. Many Muslims also cite the Quranic verses stating that all living things came out of water, and in so doing, they side step the evolution debate while affirming the Divine presence even at this lower level of creation.