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"Challenges of Evolution Theory and Intelligent Design"

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Intelligent design is a new reading of the argument for order, which scientists and philosophers advocate for their claims via physics, biochemistry, biology, and mathematics. They use the reasons of empirical science to prove the existence of an intelligent Creator. ID has reconstructed the main body of the order argument and is based on scientific principles. Its defenders try not to rely on religious principles and beliefs.

-ID says that the process of natural selection alone cannot explain all the intricacies of living things, and an intelligent factor is necessary to explain the complexities. However, this intelligent factor can be something other than the God of the Abrahamic religions. So ID does not discuss the identity of the designer.

-ID can be considered in the middle of a spectrum of atheism on one side and atheism on the other.

So, the intelligent design claim can be formulated as follows:

Introduction 1: Every complexity requires a competent and intelligent designer

Introduction 2: There is complexity in the universe

Result: The universe is the result of the design of an intelligent designer.

Disadvantages to this argument:

1. How is an intelligent designer inventory? If the ID does not speak about the nature of the designer, then the designer can be anything. It is A central problem that arises right after proving the designer. What qualities does a designer have other than intelligence?

2. What made the designer decide to design? Does the designer pursue a specific goal? How can his work be considered intelligent if the designer has no purpose?

3. Is the designer benevolent? If so, why are so many inefficiencies and defects visible in the universe?

4. Is the designer wrong or not? What are the criteria for the misdiagnosis of a designer?

5. If the designer made the complex things, then who made the simple things? Is simplicity the result of an accident? What is the preference for presenting something as complicated or simple? If we assume that evolution and complexity create simplicity in the designer's work, we arrive at dualism.

5. We cannot argue for the existence of a designer unless we discuss the characteristics and traits of the designer and leave the natural world and the naturalistic method because the assumption of an anonymous and mysterious designer is much more irrational than the assumption of the absence of a designer. The enigmatic designer can be an extraterrestrial or mythical creature like Zeus. Therefore, it is necessary to discuss the nature of the designer.

As Hume challenged the argument of order, so made his objections to the theory of ID. If we can assume the existence of a wise designer, we cannot consider him the same wise God in the Christian Jewish tradition. Therefore, by simply quoting nature, we cannot prove the designer's existence with particular characteristics and deny the accident because the world is full of diversity.

Deficiencies in the argument of order have also been considered by Islamic thinkers such as Motahari. Accordingly, he believes that the maximum that the idea of order can do is to lead us to the supernatural but don't offer any argument for the existence of an omnipotent God.

Therefore, proponents of intelligent design don't have any choice except to try to prove the identity and nature of the designer, and in this way, they need religious statements. Scientific propositions, most of what can do, prove the existence of complexity and argue about how that complexity arises, as far as information and discovery exist, through the naturalistic method, and make no further claims. Therefore, it is impossible to prove the designer through scientific and naturalistic propositions because these propositions are the maximum can do, proving the existence of complexity, not more, and they do not provide any knowledge about the presence of the designer and his attributes.

Therefore, proving a designer's existence without discussing the designer's identity and attributes is barren and unprofitable. If it is claimed that the world has a designer, then it must be introduced, and it is possible to know the designer by believing in the knowledge of religious propositions.