

International Event on Darwin Day

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Evolutionary Anthropology

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“Critique of the dualism of creation and evolution based on the Qur ’an”

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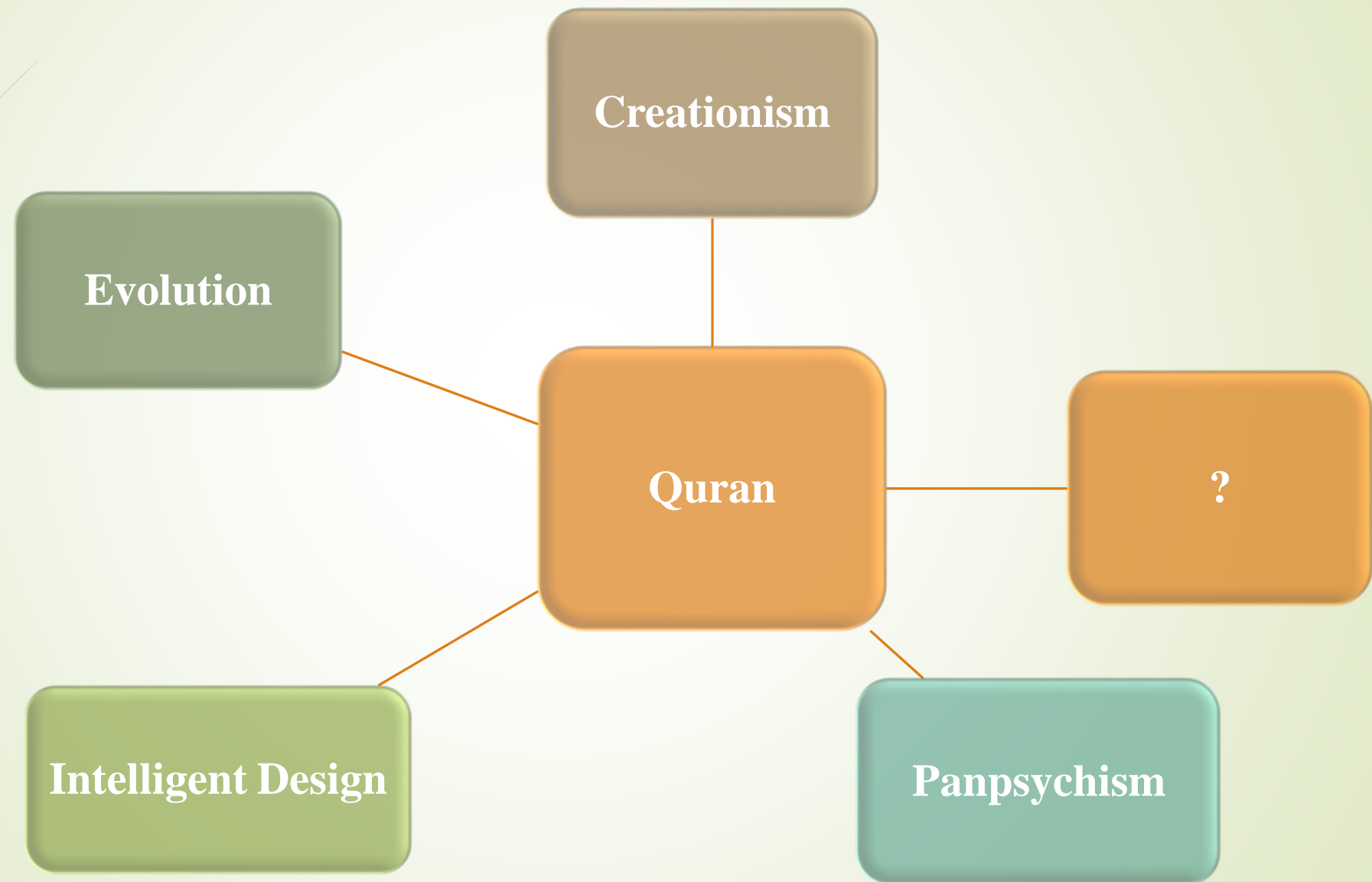
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

*Critique of the dualism of
creation and evolution
based on the Qur'an*

Which theory does the Qur'an confirm?



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graph LR; A[Existing approaches to describing how organisms originated] --> B[Scientific approach]; A --> C[Philosophical or Quasi-scientific approach?]; B --> D[The theory of evolution]; C --> E[Theory of Creation]; C --> F[Intelligent design theory];
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Existing approaches to describing how organisms originated

Scientific approach

The theory of evolution

Contrary to scientific evidence

Theory of Creation

Philosophical or Quasi-scientific approach?

Intelligent design theory

God of gaps

In this literature: *Creation* is not compatible with *Evolution*

“transcendent” God constantly involved (‘immanent’) in the creation, and He is ready **to intervene** as necessary.

Creation

Evolution


There is a **common global lineage** and natural mechanisms are sufficient to modify organisms and can explain the design cues in living systems **without an intelligent designer.**

But is *Creation* and *Evolution* also incompatible in **Quranic literature**?

Creation



Evolution



The
Qur'anic
concept
of
creation

All things are created by God.

Creation has a beginning and a starting point.

Creation begins with the raw material available.

Creation is a time-consuming process.

Creation is a gradual and step-by-step process.

Everything is created by measurement.

Creation is always going on .



The Qur'anic concept of *Creation*

- Creation means the emergence of phenomena in a **natural, time-consuming, step-by-step process** with the interference of **natural laws** supported by God's command, of course.
- In fact, while acknowledging the involvement of natural causes in the emergence of phenomena, the Qur'an mentions God's command **as the primary cause** that all causes depend on.

The Qur'anic concept of Commandment: “*Malakūt*”

- The Qur'an's emphasis on the immediate impact and definite fulfilment of God's “command”, as interpreted by “**Be, then it will become**”, has led a group of Qur'anic scholars to interpret this as the *realm of “amr”* and elaborated its features as one realm among “unseen realms”. According to them, the realm of *amr* refers to the **special realm of God**, which is free of all material features such as time, place, gradation, movement, quantity, quality and the interference of humans as well as other natural elements and factors of the world of *khalq*(creation) as determined by God’s will, judgment and decree .

“Malakūt” and Consciousness

- Verses that speak of God's command and His kingdom, mention the influence of God's command, which **monopolizes the dominion** over all thing.
- In Quran, this relation between God and all thing has named as “**Malakūt**” which leads to make all objects devotees and worshipers of God, as well as they submit to His command.
- The fact that **all things glorify God** is a sign of **ubiquitous consciousness**.

“Malakūt” / Revelation / Consciousness

Revelation of the special **command** of each heaven to them

- creation of a system of rulership over each heaven ; giving it a sense of purpose and survival.

Revelation of God's **command** to the bee

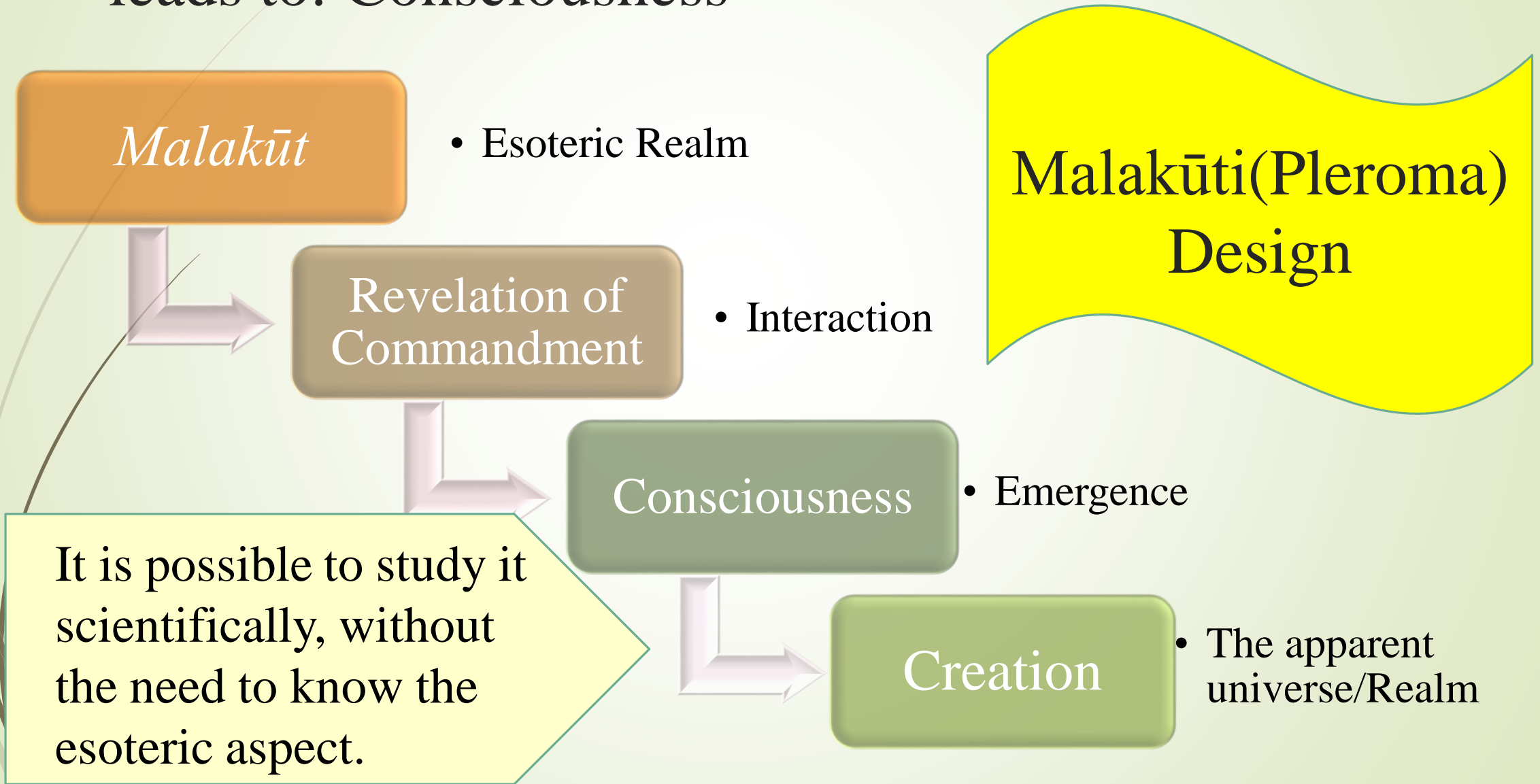
- the natural awareness of the bee on how to make a hive and produce honey

Revelation of the Spirit, which is from the God's **command**, to the prophet

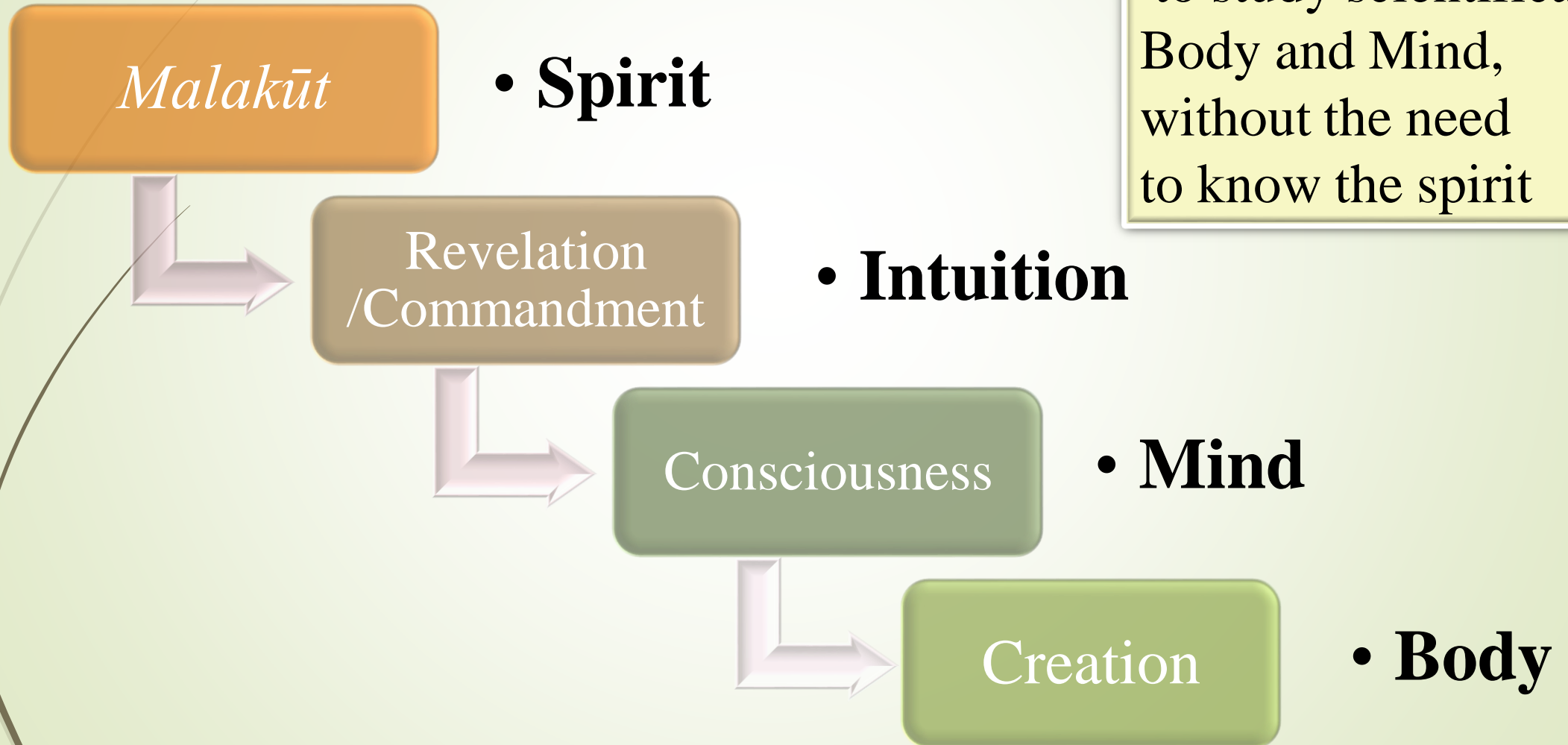
- the prophets have a superior understanding

Consciousness

Revelation: Interaction between Malakūt and khalq leads to: Consciousness



Malakūt and khalq about **Human**



It is possible to study scientifically Body and Mind, without the need to know the spirit



Thank you
for your kindness and attention.

