

CRITICISM OF DARWIN'S THEORY OF EVOLUTION BY MUSLIM SCHOLARS

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Abstract

The Theory of Evolution is a major principle of modern biology. The theory was initiated by Charles Darwin in 1859, and has been criticized from various aspects by scholars from the West and the East. The principle of this theory is based on materialism and this ideology also influenced some Muslims' thought. At the same time, it could also affect the social belief system of Muslims. This article will briefly review the background of Darwin's Theory of Evolution, and analyze major criticisms of the theory by Muslim scholars from the religious, scientific, and philosophical perspectives. This article will highlight the main issues in the criticisms of Muslims scholars on the Theory of Evolution, and discuss the weaknesses of the theory from the point of view of Muslim scholars. The method used in this paper is primarily qualitative, with the data and arguments obtained from textual analysis.

Keywords: Darwinism, evolution, creation, origin of living things, mutation.



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Introduction

Darwin's Theory of Evolution serves as the foundation of modern biology, and it is the core framework of modern science as a whole. The theory is a manifestation of skepticism of Western scholars on the interpretation of the Book of Genesis in the *Bible* as held by the churches, in particular with regards to the origin of the universe and living things on Earth. For instance, according to the church, the age of the Earth is approximately six thousand years old which contradicts the fossil records. As a result, Western scholars derived various hypotheses and theories on the origin of living things. However, the most popular theory was introduced by Charles Darwin who theorized about evolution in 1859 in his book, *The Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life*.

The emergence of Darwin's Theory of Evolution resulted in three types of reactions from Christian scholars. They are, (1) Anti-Darwinism – opposition cluster; (2) Darwinism¹ – a group who tried to harmonize Christianity with the theory, which in turn created the Theistic Evolutionary Theory; and, (3) Darwinism – supporters of the theory. In the context of the Anti-Darwinism cluster, there are two bases of criticism and arguments against the theory, namely common ancestry and natural selection.

¹ There are scientists who disagree in the usage of the term, 'Darwinism,' to indicate the Theory of Evolution. See: C.E. Scott and G. Branch, "Don't call it Darwinism," *Evolution Education Outreach*, 2009, 90-94. However, the authors use the term 'Darwinism' after the phrase "Theory of Evolution" to indicate the theory presented by Charles Darwin and supporters of his ideas.

In the context of Muslim scholars, the reactions are quite similar to Christian scholars, where there are also three clusters, namely those who fully supported the theory (Darwinism), a group who tried to harmonize it with Islam (Darwinisism), and a group who criticizes the theory (Anti-Darwinism).

Muslim supporters of Darwinism include Ghulam Ahmad Pervez and Mahmud Muftic. This group accepts and allows Darwinian statements, and explains that the development of living organisms through evolution is in accordance to the verses of the *Quran*. For instance, Mahmud Muftic states that there are evidences in the *Quran* that support Darwinism, and the ongoing evolution process from primitive animals to more sophisticated animals with mankind at the end of it is supported in the *Quran* in 23:12-14. Muftic interpreted the word *nutfah* as a unicellular organism such as *Amoeba* sp., the word *'alaqah* as *Hirudo* sp. (which is a type of leech), and the word *mudghah* as molluscs, a group of shelled-animals such as snails.² However, his interpretation contradicted with the majority's view that the verses explain the process of embryology, i.e. human development from a drop of semen until it becomes a baby.

The group of Darwinisism who tried to harmonize the Theory of Evolution with Islam includes Islamic scholars such as Hossein al-Jisr, al-Asfahani, and Inayatullah Mashriqi. The thinking from this group brought about the idea of theistic evolution. Inayatullah Mashriqi defended the Theory of Evolution by saying that evolution is a universal phenomenon that is planned by Allah which, not only existed since the first creation, but will keep on continuing until the purpose of this creation is fulfilled.³ The difference between Inayatullah and Darwin is that Darwin refused to accept God as an entity.

The Anti-Darwinism group criticized the theory because of a number of contradictions between the theory and Islam, particularly those related with the *Quran* and *Hadith*. Among the scholars who opposed the theory are Nuh Ha Mim Keller, Irfan Yilmaz, and Seyyed Hossein Nasr. This article focuses on the main critiques by Muslim scholars from the Anti-Darwinism cluster. This article will identify and analyze the major criticisms of this theory by Muslim scholars from religious, scientific, and philosophical

² Mahmud Muftic, "Life, man and the Qur'an," in *The Lord: The Qur'an, Universe and Evolution*, ed. M. Ilyas, 71-93. Kuala Lumpur: A.S. Nordeen. 2001.

³ Muzaffar Iqbal, "Biological origins: Traditional and contemporary perspectives," International Conference on God, Life and Cosmos: Theistic Perspectives, Islamabad, 33, accessed February 3, 2012, http://cis-ca.org/kalam/muzaffar.htm#_ftnref101.

perspectives. The method used in this article is qualitative, while data are obtained from textual analysis of literature sources. This article is important to Islamic studies as it exposes a number of issues involved in Muslim scholars' criticisms of the Theory of Evolution.

Criticisms from the Perspective of Islam

The main critique towards Darwinism by the Muslim scholars is its negative implications on the Muslims' faith (*aqidah*). Allah is the Almighty Creator who is capable of doing anything, including the impossible.⁴ The evolution of a species to another species is generally not impossible since it does not contradict with the statements in the *Quran*. However, the evolution of mankind is impossible since Allah has explained in 38:71-76 of the *Quran* that the origin of mankind is from Prophet Adam. Even though the evolution of other species is possible, it is not permissible to believe that random mutation and natural selection were the origins of the living things because the *Quran* asserts that Allah SWT is the Great Creator of this universe. To believe that random mutation and natural selection were the causes of evolution is wrong because it equates the causes to Allah as the cause of everything.⁵ From the perspective of Islam, only Allah is the Cause of everything. This is directly related to two of the names of Allah which are *al-Hayy* (the Most Alive) and *al-Muhyi* (the Almighty Giver of Life). Both of these names lead to two main principles, i.e. living things are not reducible to be lifeless by mankind, and Allah is the source to all things, whether they are alive or not. Nothing in this universe could create and bestow life except for Allah. Seyyed Hossein Nasr explained that a body can be transformed into energy, and vice versa. What cannot be done in the laboratory is to extinguish something from its existence and vice versa because Allah is *al-Bari'* and *al-Khaliq*. Clearly, according to Seyyed Hossein Nasr, Darwinism's view on the origin of the livings based on a coincidence must be rejected.⁶

Darwin's Theory of Evolution states that living things on Earth occurred naturally, randomly, and coincidentally – and this denies the existence of the Creator of the universe. Muslim Darwinists who support this statement are the people who do not fully

⁴ Nuh Ha Mim Keller, *Evolution Theory and Islam* (Cambridge: The Muslim Academic Trust, 1999).

⁵ Keller, *Evolution Theory*, 8.

⁶ Seyyed Hossein Nasr and Muzaffar Iqbal, *Islam, Science, Muslims and Technology* (Kuala Lumpur: Islamic Book Trust, 2007), 152-153.

comprehend Allah's Divine Name and His nature. They believe that Allah created this universe the same way as a watchmaker; He created the universe and all the rules at the beginning, and then let the universe run by itself, with those rules in charge of creating the living things in the universe. This belief defies Allah as the Superintendent and the Administrator of this universe. Thus, the group who believes that the theory does not contradict with *Tawheed* has actually gone astray and at the risk of becoming atheists subconsciously.⁷ The statement from the theory clearly indicates the close relationship between the theory and the concept of Materialism. It became the symbol of success for Auguste Comte who was famous for his view that put theology and metaphysics as primitive and contradictory to science. The positivist group and its supporters view the development of science must involve a decline in metaphysics and theology.⁸

The presence of Darwin's Theory of Evolution resulted in many scientists, religious scholars, and philosophers to try to harmonize and restructure their beliefs in accordance to science. On the contrary, science is the one which needs to be in accordance with religion. Thus, the efforts of harmonizing the interpretation of the *Quran* with the theory are criticized by many Islamic scholars. Darwinists and Darwinists have conducted researches and investigations in finding the verses in the *Quran*, Prophetic traditions, and previous Islamic scholars' treatises to support the Theory of Evolution. The efforts in finding the textual (*naqli*) evidence from the *Quran* in order to support Darwinism started from 1880 with the publication of *The Unveiling of the Luminous Secrets of the Quran in which are Discussed Celestial Bodies, the Earth, Animals, Plants and Minerals*. A few modernism authors, such as Ghulam Ahmad Pervez and Muhammad Asad, then tried to interpret the verses of the *Quran* particularly those related to the creation of Prophet Adam to make them relevant to Darwinism. Mahmud Shaltut condemned the act of relating the verses of the *Quran* specifically with scientific theories because the *Quran* would be accused to be incorrect if the theories are proven to be wrong.⁹ The *Quran* is not a science book but it was sent as a set of guidance to explain the phenomena of the whole universe, challenge our thoughts, and affirm someone's faith.

The Muslim Darwinism group feels proud when the writings of the previous Islamic scholars such as al-Jahiz, Ibn Khaldun, and Ibn Miskawayh were found, describing a few elements of evolution such as the creatures' hierarchy level which has long been

⁷ Irfan Yilmaz, *Evolution: Science or ideology?* (New Jersey: Tughra Books, 2008), 5-6.

⁸ J. Durant, *Darwinism and Divinity*, (Oxford: Basil Blackwell, 1985), 10.

⁹ Muzaffar Iqbal, "Darwin's shadow: Context and reception in the Muslim world," *Islam & Science* 6(1) (2009): 9-50.

observed by the Islamic scholars. Among the elements is the one stated by Ibn Khaldun in his book *Muqaddimah Ibn Khaldun*:

Then try observing the universe, how it began from minerals, to the plants, then to the animals in a beautiful ordain. The last strata from the minerals (solids), merged to the starting point of the plants such as grass, and everything which does not spawn and breed. The ending point of the plants such as palm and dates trees merged to the starting point of the animals such as shells and snails which only have the sense of touch. This leads to a conclusion that there is compatibility in the occurrence or the creation because the ending point from each zone has a unique platform to develop as the starting point of the next strata. The animals expand and the species reproduce. The levels of occurrence end with mankind which has the capability to think with common sense.

The Muslim Darwinists state that the Muslim scholars had put forward the Theory of Evolution long before Darwin. However, this view was criticized by Said Ramadan al-Buti because it puts the Islamic scholars as supporters of the falsehood of Darwin and his theory. The truth is that the authors' original texts were distorted and manipulated to sanction Darwinism.¹⁰

Darwin's Theory of Evolution which was perceived as a Western achievement has led several Muslim scholars – influenced by modernists consisting of Muslim scholars and intellectuals who directly interacted with the Western world, culture, and knowledge – struggled to harmonize Islam with the theory before the idea of Islamic evolution or theistic evolution emerged. Such an idea is dangerous as it further confuses the Muslims' thought.¹¹ Theistic evolution is worse than Darwin's Theory of Evolution because it no longer has a scientific nature and at the same time tried to involve God in the "process that they are convinced to have knowledge about when they actually do not."¹²

Thus, Muslim scholars assert that Allah creates mankind from nothing to existence, and He is the One giving lives and strengths for humans to live their daily lives. A man, who is aware about himself, about his soul, will admit that Allah is the Great Creator (*al-Khaliq*), the Great Sustenance Giver (*al-Razzaq*), and the Great Preserver (*al-*

¹⁰ Muhammad Sa'id Ramadan al-Buti, *Kubra al-Yaqiniyyat al-Kawniyyah: Wujud al-Khaliq wa Wazifah al-Makhluq* (Damsyik: Dar al-Fikr, 1997), 271-272.

¹¹ Syed Muhammad al-Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ABIM, 1978), 40-41.

¹² Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 151.

Mu'iz)¹³. He not only created the universe, but He is also the creator of the Earth as well as all the living things inside it.¹⁴

Criticisms from the Perspective of Science

Arguments of Muslim scholars against the Theory of Evolution from the scientific perspective are based on the judgement of modern science itself. Muslim scholars criticised the theory because the theory did not meet the main criteria of a scientific research even though it was claimed as scientific.¹⁵ Although various experiments have been conducted and various explanations were derived to prove the legitimacy of the theory, they are still incapable of giving sufficient and convincing explanations on several occasions; rendering the theory false and incomplete.¹⁶ The Theory of Evolution is no longer a scientific theory as stated by Karl Popper who described it as metaphysical,¹⁷ and a form of dogma; a conclusion which is denied by the evolutionists who stated the theory as a fact even though it cannot be proven.¹⁸ Furthermore, so-called theories on the formation of the first living organism on Earth are practically speculations since nobody had the privilege of witnessing the process, and it can never be simulated through experiment in laboratories because; (1) it is impossible to create or reproduce the first living organism; and (2) it is impossible for them, physically and chemically, to create the actual model that exists when the process happened.¹⁹ The theory on the formation of the first life raised by evolutionists is the modern form of an abiogenist theory.²⁰ The difference is that the theory presented by Darwin explained that the formation of the first simple living organism was created from the organic molecules in the surroundings which in turn evolved to form a more complex life form, and the formation process involved biological processes.²¹

¹³ Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 51-52.

¹⁴ Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 165.

¹⁵ Yilmaz, *Evolution*, 7-8.

¹⁶ Yilmaz, *Evolution*, 7-8.

¹⁷ Yilmaz, *Evolution*, 12.

¹⁸ Yilmaz, *Evolution*, 14.

¹⁹ Yilmaz, *Evolution*, 17.

²⁰ The theory stated that living things existed from non-living things; also known as spontaneous generation theory.

²¹ Yilmaz, *Evolution*, 20.

The Darwinism statement on natural selection was criticized by Muslim scholars. The Darwinist's view that described the phenomenon in this universe as a cruel battle field without mercy among creatures where only the strong ones survive and the weaklings perish. This view is a result of confusion with the food chain process in the ecosystem. Natural selection involves mercy and affection in mutual support and unity besides the competition. The harmony occurred plays a role in keeping the balance in the universe. If natural selection is the explanation towards all the living species, species that are more primitive and simple would have been extinct from the Earth, and only the stronger and complex species would remain.²² The manifestation of this universe itself contradicts natural selection. Natural selection is not the basic rule that can always be accepted. It is the law of creation set by Allah in order to feed all the living organisms through the food chain.²³ It is undeniable that disasters and other natural factors can destroy species, but neither the deaths nor the disasters chose the stronger ones to be alive, as it is in fact Allah who determines everything. If natural selection is the source of ongoing evolution towards a stronger and deserved to live species, why is there an absence of thinking ability in the animals with higher levels of evolution?²⁴

Natural selection is acknowledged by the Darwinists as being operated without consciousness or intelligence. Thus, this process will not be able to plan by itself to be better because there is no goal to be achieved as a result of its lack of consciousness and intelligence. It cannot be used as an explanation to the specific function for each body part that is beneficial to the overall system of the body.²⁵ Another problem with natural selection is that, a new shape or form that is developed in a species must have its purpose or that new shape or form will be eliminated. This statement is problematic since according to Darwin, a form or a feature must be suitable for an existing condition at one particular time. If an individual has additional features that are not suitable in a certain condition, then the features will be eliminated even though the features might have their purposes, and will be needed in future conditions²⁶.

The implication of the Theory of Evolution, that eliminates traditional ideas on the humans' lives and positions in this world, became the basic fundamental criticism for Islamic scholars from the philosophical perspective. The theory, philosophically, puts

²² Yilmaz, *Evolution*, 44-45.

²³ Yilmaz, *Evolution*, 43.

²⁴ al-Buti, *Kubra al-Yaqiniyyat*, 260-263.

²⁵ Yilmaz, *Evolution*, 46

²⁶ Yilmaz, *Evolution*, 49.

equality between mankind and animals, causing uncertainty in the society as it eliminates the religious statement that mankind is the most special creature in the universe.²⁷ The Theory of Evolution – which is based on Western secular knowledge – separates God from the purpose of life for the living things on Earth, and shakes humans' belief towards the existence of God as the Creator.²⁸ It has broken the bond between science and religion as well when it stated that all the livings and their perfections were the result of a random event, a coincidence without any reasonable explanation which denied the existence of the Creator of this universe.²⁹

Darwin's Theory of Evolution is a belief obtained by observations and interpretations on the living things on this planet, and the changes they went through.³⁰ The theory was originally about the evolution of the living things on Earth that have occurred naturally, without reasons, and coincidentally with an isolation mechanism, mutation, and natural selection, which is applied in explaining the coming into being of mankind and all living things in this universe.³¹

Darwinism is a dogma, not just a mere hypothesis or scientific theory. Dogma is an opinion which believed to be true but has yet to be proven. According to Nasr, if a theory such as quantum mechanics in cosmology is challenged and rejected by someone, no one will eliminate him from the university. However, if a biological professor from a renowned university especially in Anglo-Saxon countries rejected the Theory of Evolution based on genuine scientific arguments, the professor will be rejected or dismissed from his position, or accused of being insane or being denied promotion and others.³² The theory was presented without taking into account of the biological cases that cannot be explained by the theory itself.³³

²⁷ Zaki Kirmani, "Religion and science debate: Islamic perspective," *Journal of Islamic Science* 22 (1-2) (2006): 91-103.

²⁸ Muzaffar Iqbal, "Muslims and the brave new world of modern science," *Islam & Science* 7 (2) (2009): 81-86.

²⁹ Irfan, *Evolution*, 6.

³⁰ Irfan, *Evolution*, 5-6.

³¹ Irfan, *Evolution*, 10.

³² Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 150.

³³ Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 126.

Criticisms from the Perspectives of Philosophy and Metaphysics

From the metaphysical perspective, the genuineness of a particular species³⁴ does not only depend on its original substance manifestation.³⁵ A species cannot evolve into another because each species is free and unique in qualitative terms. Metaphysics and logic, according to Nasr, cannot accept the possibility of something better than the original condition can come from a worse condition, except if it has already existed. Consciousness or soul cannot evolve from a body as well, unless it already existed outside the body as a person cannot physically lift something in the opposite direction of the gravity, unless the energy within that person's body to lift has already existed.³⁶ In order to deal with this, the evolutionists reduced all the living things in this universe to the molecular structure. This reductionist approach turned the prophets and other significant figures as being equal to mosquitoes. Through reductionism, the evolutionist thought that they no longer have to debate on bigger issues since everything would be equal when assessed from the molecular structure. However, it would be impossible for masterpieces such as those written by Shakespeare, for example, to come from someone born randomly and coincidentally from a bowl of molecular soup.³⁷ An effect cannot be separated from its cause, and thus, the universe cannot be separated from its Creator. There is no evidence, logically or philosophically, to deny the ability of ongoing creation or a series of creation as held by all traditional doctrines.

Several parties, especially the evolutionists, argued that the criticisms of the theory from the metaphysical perspective is not scientific. However, it is the presence of a non-scientific factor, which greatly influenced the theory, which played a main role when the theory appeared in the eighteenth and nineteenth centuries. The factor was faith on Deism; who ripped off God's hand from its creation, and the true existence was reduced to two levels which are mind and body, which dominated European society's thinking at that time.³⁸ Modern biological view on reality is only based on the physical

³⁴ According to the Biological Species Concept (BSC), a species is defined as a group with a population that has a potential to breed among themselves naturally, has a similar pool of genes in which separates them from breeding with such groups. Organisms that belong in a species will be fertile if they can reproduce among themselves.

³⁵ Species is an idea produced in a form of materials but it does not limit or extinguish its main reality which is free from a body. See: Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (Chicago: ABC International Group, 1997), 124.

³⁶ Nasr, *Man and Nature*, 124.

³⁷ Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 156.

³⁸ Nasr, *Man and Nature*, 125.

view which only involves quantity. Therefore, many scientists reject the existing mechanistic thesis, as they emphasize on the importance of teleology³⁹ in all living processes.⁴⁰

Darwin's Theory of Evolution is criticized because of its defects in terms of its coherence, logics, and applicability. From the coherence point of view, the defect can be seen in the theoretical statement on human consciousness as a result of evolution, similar to other things that can be deduced scientifically such as numbers, space, time, and others. This means that human consciousness was developed from random mutation process as well as natural selection that occurred by chance. The statement does not guarantee the main objectivity of something compared to other things that may occur with human consciousness as it evolves through different lines. The basis for each statement in that theory was a result of historical pressure which was not checked and contemplated upon. This results in the consciousness of a species which was used by the theory as a general conclusion for the overall theory (explanations on species origins) without explaining the statement which allows the general conclusion to be made.⁴¹

The Theory of Evolution is no longer scientifically logic because the theory fails to bring evidence to support macroevolution especially the evidence of fossils of transitional creatures. Each species has a ratio, a range, and a reality, more than some of the individuals in the species. Different individuals in a species can have different characteristics of other individuals in that species which can change as a result of the environment, without having to change into another species. An example brought by Nasr was the physical differences among the Japanese, Africans, and Swedish. All three of them have physical differences but still belong to the same species. According to him, the Darwinistic view is more of a human interpretation.

With regards to applicability, Muslim scholars accepted the microevolution process. However, macroevolution is rejected.⁴² Muslim scholars questioned as to the relevance of using the microevolution process that occurred in a species to relate to the macroevolution process which involves transformation from one species to another.⁴³

³⁹ Studies on the evidence of universal creation, the use of the creation or a purpose as an explanation to the universal phenomena. Accessed June 25, 2012, <http://www.merriam-webster.com/medical/teleology>.

⁴⁰ Nasr, *Man and Nature*, 128.

⁴¹ Keller, *Evolution Theory*, 1-2.

⁴² Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 154.

⁴³ Keller, *Evolution Theory*, 4-5.

The discovery of thousands of fossils in Lake Turkana, Kenya in the 1970's gave reasons to cheer for supporters of evolution since these were fossils of transitional creature. However, the fossils challenged the theory's statement that the evolution process occurred gradually over a long period of time. Instead, the evolution process shown by the fossils from Lake Turkana were drastic.⁴⁴

It is baffling to note the attitude of most scientists (in particular, biologists and geologists) and modern Western scholars who accepts the Theory of Evolution as true when they know that the theory is absurd.⁴⁵ They behave as such, because for them to accept any other theories would mean that they would have to accept the view which involves the Might of Allah, the Creator with Most Wisdom;⁴⁶ a statement which contradicts the current modern Western paradigm. Modern science is being propagated with the belief that a scientist cannot believe in God, and evolution cannot be questioned.⁴⁷ The modern world accepts Darwinism as if it is a religious principle.⁴⁸

Combining the Theory of Evolution with other philosophies will result in a pseudo-philosophy which is dangerous because those who subscribe to such philosophy will use evolution as a scientific justification for their actions. Furthermore, pseudo-philosophy based on Darwinism will bring devastation on the harmony of mankind and the universe. The situation becomes even more dangerous when pseudo-philosophy merges with religious elements, and claims that it is a synthesis between science and religion, or as a religion based on scientific facts, when the truth is, it is nothing more than a hypothesis supported solely by philosophical actions.⁴⁹

Conclusion

Muslim intellectuals believe that Darwin's Theory of Evolution has a lot of defects and weaknesses from the perspectives of Islam, science, and philosophy. Full acceptance of the theory brings negative implications to Islam especially on the aspect of faith. Those who subscribe to Darwinism runs the risk of subconsciously falsifying Allah as the

⁴⁴ Keller, *Evolution Theory*, 4-5.

⁴⁵ Nasr, *Man and Nature*, 128.

⁴⁶ Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 158.

⁴⁷ Irfan, *Evolution*, 4.

⁴⁸ Nasr and Iqbal, *Islam, Science, Muslims and Technology*, 159.

⁴⁹ Nasr, *Man and Nature*, 127.

Creator and the Preserver of this universe. Muslim Darwinists' effort to create the Islamic version of the Theory of Evolution makes the theory even more unscientific. Efforts of other parties who tried to interpret several verses of the *Quran* on natural phenomena in the universe and relating them to the Theory of Evolution has opened up opportunities for the verses of the *Quran* to attacks by the enemies of Islam. The *Quran* cannot be interpreted based on scientific theories because the accuracy of those theories is uncertain. Science is tentative at best. As such, if those interpretations are allowed, the content of the *Quran* will be considered as false if the scientific theories are proven to be false as well.

From the scientific perspective, a lot of the arguments from the theory failed to be proven scientifically, such as the absence of fossil records of transitional creatures, which is important in proving the transitions through evolution from one species to another. The evolution process which is claimed to have happened randomly and coincidentally is also impossible because the processes and biological mechanisms that took place are complex, and yet perfect. Furthermore, evolutionists made confusing interpretations on the natural phenomena of the universe such as competition, mutation, and adaptation; making the universe seem chaotic as if it runs naturally without a Creator. Natural selection which is the core of the theory is also contradictory to the manifestation of intraspecies and interspecies competition. Muslim scholars generally accept microevolution on living organisms but rejected the idea on macroevolution that changed a species into another.

Critics from the philosophical perspective have shown that the Theory of Evolution is a dogma. The theory that leads the thinking of modern biological sciences has resulted in modern science being perceived as a body without a soul. Metaphysical issues such as human soul and mind, cannot be proven other than by lowering the position of mankind as being equal to the animals, when the truth is, mankind has been appointed by Allah as the steward and vicegerent on Earth. The theory, in essence, is weak and defective, when evaluated on its coherence, logicity, and applicability.

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