

“Do they not look at the sky above them,
how We have built it and adorned it. There
is no flaws in it.”

Qaf, 50/6

Islam and Intelligent Design

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Intelligent design has a counterpart in the Islamic religion. Because the issues put forward by intelligent design are also included in Islamic thought. In Islamic thought, it is accepted that the order in the universe is created and governed by Allah Almighty. This issue is expressed in many verses of the Quran.

In Islamic thought, the term “nizâmü'l-âlem” (Order of Cosmos) is generally used to express the order in the universe. Muslims have developed a rich terminology around the concept of order. The main source of inspiration for this terminology

is the numerous verses of the universe that depict the universe with the concepts of order, design, measurement, calculation, balance and law.

The word order does not appear in the Quran. However, there are many verses in the Quran that describe intelligent design. The creation, functioning and purpose of the world are perfectly explained with these verses. These explanations do not actually contradict today's understanding of science. Because real scientists have clearly stated what science is, what its limits are, what it can and cannot explain. However, those who think they are doing science by putting forward their own fallacies and assumptions, like the theorists of evolution, have completely rejected the Islamic understanding of science and are struggling within their own understanding. Those who mock the understanding of science of those who believe in a Creator and see it as "junk knowledge" will one day understand the truth, but it will be too late for them.

"Indeed, Allah mocks them and gives them a time to wander in their transgression." (Al-Baqarah, 2/15)

"Indeed, We have made the deeds of those who do not believe in the Hereafter seem beautiful to them, but they cannot see beyond it, and their hearts are blind." (An-Naml, 27/4)

The TDV Islamic Encyclopedia states the following on this subject:

"The word order does not appear in the Quran. However, one of the fundamental messages of the Quran is that there is an unshakable order in the universe, that this order is not empty and meaningless, that the universe is arranged in a way that is especially suitable or beneficial for human existence, and that this order is established by Allah. In some verses, this message is expressed with words that directly correspond to the concepts of order and disorder."

Allah Almighty states in the Quran that He created everything according to a measure with the following verses:

"He is a God to whom belongs the dominion of the heavens and the earth. He has never begotten a child, nor has He any partner in dominion. He created everything and decreed it according to a measure." (Al-Furqan, 25/2)

"And We have created everything according to a decree." (Al-Qamar, 54/49)

Everything has been given a creation or nature specific to itself according to this measure.

“Moses said, “Our Lord is the One Who gives form to all things and then shows them their path.” (Taha, 20/50)

Allah has not only created and given them existence, but has also arranged creation according to a certain design and has shown His creations which path to follow in order to fulfill the purpose of their existence.

“It is He who creates and orders. It is He who ordains and guides.” (A’la, 87/2,3)

There is no irregularity in Allah’s creation. It is not possible to find a gap or irregularity in the cosmic system.

“He created the seven heavens one above the other. You will not find any irregularity or inconsistency in the creation of the Most Merciful. Turn your eyes and see, do you see any irregularity?” (Mulk, 67/3)

“The sun and the moon are by a calculation. The stars and the trees prostrate themselves to Him. He raised up the heavens and set the balance.” (Rahman, 55/5,6,7)

In these verses, Allah draws attention to the fact that the movement of celestial bodies occurs in accordance with a numerical order in accordance with a law of balance. In the same verse, the word stars refers to all celestial bodies, and the word trees refers to all the beings of the earth, and it is implied that all natural beings submit to the laws established for them through the act of prostration.

“Do you not see how all those in the heavens and those on the earth, the sun, the moon, and the stars, the mountains, the trees, all the animals, and many of them, prostrate themselves to Allah. And many of them are justly punished. And whomever Allah humiliates, there is no honor for him. Indeed, Allah does what He wills.” (Hajj, 22/18)

This order of laws, which the heavens and the earth must obey whether they want to or not, but which they obey willingly, indicating a cosmic consciousness, is clearly stated in the following verse:

“Then He turned to the sky as smoke and said to it and to the earth , ‘Come willingly or unwillingly. They both said, “We came willingly.” (Fussilat, 41/11)

In the same context, it is stated that the sun, the moon and all the celestial bodies are subordinate and that the celestial bodies float in the sea of the sky without deviating from the orbits assigned to them.

“Do you not see that Allah causes the night to merge into the day and the day to merge into the night, and He has subjected the sun and the moon to His command. Each one of them runs its course for a specified term. Surely, Allah is aware of what you do.” (Luqman, 31/29)

“He is the One who created the night and the day, the sun and the moon. Each one of them moves in its own orbit.” (Anbiya, 21/33)

“It is not permitted to the Sun to catch up the Moon, nor can the night outstrip the day. Each one of them swims in its own orbit.” (Yasin, 36/40)

In addition, the verses indicating that the sky is decorated with stars in a way that evokes a sense of beauty indicate that an aesthetic design accompanies the order.

“And We have certainly created in the sky constellations and adorned it for those who look.” (Hijr, 15/16)

“Indeed, We have adorned the lower heaven with an attractive adornment, the stars.” (Saffat, 37/6)

“So Allah established them in two days, seven heavens, and informed each heaven of its task, and We adorned the nearest heaven with lights and We guarded it. This is the decree of Allah, the All-Mighty, the All-Knowing.” (Fussilat, 41/12)

“Do they not look at the sky above them, how We have built it and adorned it. There is no flaws in it.” (Qaf, 50/6)

“And We have adorned the nearest heaven with lamps, and We have made them missiles to drive away the devils and We have prepared for them the punishment of the flaming fire.” (Mulk, 67/5)

From a religious perspective, the relationship between the concepts of order and purpose is also prominent in the Quran. The verses that state that the universe was not created for play and in vain, that human existence is not absurd, and that the existence of the entire universe was created for a meaningful purpose emphasize the same truth.

“We did not create the heaven and the earth and that which is between them for a vain amusement.” (Anbiya, 21/16)

“And We did not create the heaven and the earth and that which is between them in vain. That is the assumption of the disbelievers. So woe to the disbelievers who will enter the Fire.” (Sad, 38/27)

“We created the heavens and the earth and what is between them only with truth and wisdom, and surely the Hour will come. (O Prophet!) So be gentle with them and treat them well.” (Hijr, 15/85)

According to what the Quran states, everything in the universe has been put at the service of man in a manner that is suitable for the conditions of existence on earth and to meet his needs. Indeed, this issue is repeated in the following verse and many other verses.

“Do you not see how Allah has bestowed upon you abundantly, openly and secretly, the favors He has placed under your command in the heavens and the earth?” (Luqman, 31/20)

Islamic scholars have presented evidence that supports the idea that the order in the universe indicates the existence of a creator. In Jahiz’s work, “Kitabu’d-Dala’il,” evidence regarding the intelligent design in the universe is presented. These proofs cover many areas from astronomy to botany, from medicine to psychology. The same studies are also included in Imam Ghazali’s famous work “El-Hikme fi makhlukâti’llâhi”. In these works, words such as “nizam, mulaeme, telif, Tavsiye, Karar” are used to express order and design.

Islamic scholars, who liken the universe with all its details to a house and the position of man in the universe to the owner, have stated that such a house was created for the needs and benefit of its owner. They say that this constitutes clear evidence not only that the universe was created according to a principle of management, measure and order, but also that this creator is one.

The perfection of the physiological design that makes speech possible can be seen when compared to the technical design of a musical instrument that is man-made and awe-inspiring in the listener. Since a technical product is ultimately the result of imitating nature, it is natural that the design in nature is much more awe-inspiring.

Imam Maturidi, similarly, stated in his book “Kitabu’t-Tawhid” that the order in the universe clearly shows the existence of a single creator. Many phenomena show that there is a single functioning in the universe that is subject to a single law. The assumption of more than one creator cannot explain this order, and according to him, it is necessary to accept the existence of a single ruler.

Ibn Hazim, in his book “al-Fashl”, reaches the same conclusion based on examples of design observed in the system of the heavens, the living organism, the animal and plant kingdoms.

In his work “al-Irshad”, the Ash’arite theologian Juwayni refers to the concepts of harmony, order and perfection in the universe in order to prove Allah’s attribute of knowledge.

Similarly, the books of theology are full of rich examples of similar approaches.

It is explained in the TDV Islamic Encyclopedia that Islamic philosophers also draw attention to the concept of order as follows:

“Kindi, in his book “Resâ’il”, stated at an early period that the order and design in the universe constitute evidence for the existence of Allah.

Fârâbî, in his work “el-Medinetü’l-fâzıla”, stated the order of the universe that relates beings to each other within the idea of an ontological hierarchy.

Ikhwan-ı Safâ, in his work “er-Resâ’il”, stated that the creator gave existence to the universe with the best order and design.

Ibn Sina, in his book “es-Shifâ’ el-İlâhiyyat”, states that the concept of order is primarily an ontological principle. Accordingly, God, who reasoned for Himself, also knows that He is the principle of the order of goodness in existence, and as a necessary result of this knowledge, the universe gains existence according to this knowledge of order. This universe with its awe-inspiring structure could not have come into being by chance.

According to the will of God, it must be the necessary result of a government. In fact, this is what the meaning of grace is.

This idea will later find its reflection in Imam Ghazali’s statement about the universe, “The better, the more perfect and the more perfect are not possible” (Ihyâ’ ü ulumi’d-din).

The proof of grace developed by Ibn Rushd is essentially based on the concept of “suitability for human existence”, which will be discussed under the term “humanistic principle” in modern times.

The Universe is a Grace of God Almighty

The word grace, which means “to want, to aim, to be interested in, to give importance” in the dictionary, is not used in the Quran, but it is included in the hadiths in its literal sense. In Islamic sources, grace is generally attributed to God and is widely used as inâyetullah, and with this, God’s help, grace, protection and supervision are meant; In this sense, inayet is essentially contained in divine names such as muheymin, rezzâk, hafîz and mukît.

The TDV Islamic Encyclopedia states the following on this subject:

“Inayet, a term in Islamic philosophy, probably passed into this philosophy under the influence of Plato and Aristotle’s purposeful understanding of the universe and Neoplatonism. According to Islamic philosophers who generally defend the doctrine of emanation (emergence), inayet is the manifestation of Allah’s universal knowledge and decree in the direction of the existence and goodness of the universe. Since Allah is absolutely good, He also manifests His knowledge and decree as the best and most perfect order, and thus existence comes into being. Indeed, Ibn Sina defines grace as “the knowledge of God encompassing all of existence and its consent for existence to come into being according to the most beautiful order” (ash-Shifa’ al-Ilahiyyat, p. 415). The same philosopher says in another work that existence came into being according to the most beautiful order, in accordance with what is known, without any other demand or intention other than God’s creative knowledge (al-Isharat, III, 298-299). This statement indicates that God’s eternal knowledge is a sufficient reason for the universe to come into being in the form of an overflow and emanation. The philosopher bases his view that emanation is a grace as follows: “The universal order is found in the eternal knowledge together with the necessary time planned, and this order emanates from Him with its arrangement and details as His reasonable emanation. This is grace” (ibid., III, 131, 132). Therefore, Ibn Sina understands grace as follows: This world, which is a result of God, the necessary being, knowing Himself, necessarily comes into being from Him. Although God has no special intention or demand in this process, the existence of this form is a result

of His knowledge and is in accordance with His will. God, who is good in and of himself, is the source of the order of goodness in the world; since He is extremely perfect and beautiful and does not need anything, the world emanates from Him in the most perfect way as the best, most ideal order that can be. Although God had no intention in the creation of the world, there is never any absurdity or coincidence in the world. As a requirement of His knowledge, the universe's emanation from Him according to a determined plan and its functioning according to a good order is God's grace. It can be said that this understanding of grace by the philosopher is an expression of his view of fate and destiny; the fact that sentences about fate and destiny follow sentences about grace confirms this point (al-Shifa' al-Ilahiyyat, p. 414).

Fārābī's views are not very different from the philosophy of his successor Ibn Sīnā. Indeed, his saying, "God, the Most Glorious, is the ruler of the entire universe, not even a mustard seed can remain away from Him. His grace has spread to the entire universe, from the smallest to the largest. The expression "All parts of the universe and their situations are placed in the most solid and most suitable way" (al-Jam', p. 103) reveals the cause-effect relationship between grace and God's knowledge."

The thinker who gave the most importance to the concept of grace in his system was Ibn Rushd. One of the two proofs Ibn Rushd put forward for the existence of God is grace, the other is ihtira (creating something new). Of these two proofs, which the philosopher drew attention to in the Quran and described as the most suitable way for the sharia, grace is based on two principles:

- 1) All beings on earth are compatible with the existence of man,
- 2) This compatibility is necessarily created by a willful agent who intended it.

Because it is not possible for this compatibility to occur by chance. The alternation of night and day, sun and moon, seasons, the four elements and the inanimate objects, plants and animals that are formed from them, and natural events are all examples of their suitability for human needs. In his treatise "el-Kashf", Ibn Rushd states that a person who investigates the wisdom behind the existence of a being, that is, the reason that necessitated its creation and the purpose intended by its creation, will be better aware of the evidence of grace.

According to theologians, grace, in addition to its general meaning of Allah being effective on the universe and directing it to certain goals, also includes helping His servants in their actions and making them successful. Theologians opposed the understanding of grace put forward by Islamic philosophers on the grounds that it disregarded the divine will.

Sufis understood grace as Allah's grace and mercy to the universe and His servants. Because in the 87th verse of the Surah Isra, Allah Almighty addresses our Prophet (pbuh) as follows:

“(O Messenger!) His generosity and grace towards you is great.” (Isra, 17/87)

The aim of Sufism is to fix a state in the heart, which is the divine court, that Allah Almighty will be pleased with and that He will look at with His grace and mercy. For this, it is necessary to first eliminate the ego and cleanse the heart from harmful things and even unnecessary and vain thoughts.

Proving the Existence of Allah (Isbat-i Vacib)

The effort made to explain this perfect existence of Allah, whose existence is from Himself and does not depend on any other object or power (vacibu'l-vücud), has occupied religious scholars and thinkers throughout history. Proof, which means the final judgment in the process of revealing a truth, is made through various evidences. The activity of proving the existence of Allah has its own characteristics because it concerns the highest level of the types of existence and, above all, it aims to determine and verify what is, not to discover what is not.

The TDV Encyclopedia of Islam states the following on this subject:

“A method of proof is mostly seen in the Quran within the framework of the subsequent creation of the universe and its regular functioning. Although it is not given within a system based on premises, it is possible to find especially cosmological and teleological evidences regarding the existence of Allah in the Quran. In this context, the clearest determination is that the universe and the countless species within it, which cannot have come into being without a creator or invented by humans, are evidence of the existence of Allah.”

“Or were they created of nothing? Or are they themselves creators? Or did they create the heavens and the earth? No, they have no firm belief.” (At-Tur, 52/35,36)

“Allah created the heavens and the earth with His wisdom. Glory be to Him above what the disbelievers associate with Him.” (Nahl, 16/3)

The examples of order, harmony and beauty seen between the external and internal worlds, expressed as “Afak” and “Anfus”, are evidence in the Quran showing the existence of a sublime creator.

“We will show them Our signs on the horizons and within themselves, so that it will be clear to them that the Quran is true. Is it not enough that your Lord is a witness over all things?” (Fussilat, 41/53)

Every being that is reported to have been created in a planned and measured manner (al-Ra'd, 13/8; al-Qamar, 54/49) is discussed in the verses not to provide information about its structural features but to emphasize what it points to, and the existence of Allah has been made an inevitable condition for explaining the universe. Indeed, in one verse, it is described as an incomprehensible situation that some still have doubts about the existence of Allah, despite the observation of nature, which is revealed to us with all its extraordinary aspects.

“Their messengers said: Is there any doubt about Allah, who created the heavens and the earth? He calls you to forgive your sins and grants you permission for an appointed term.” (Ibrahim, 14/10)

The Quran also includes examples of reasoning regarding the proof of Existence of Allah. One of these is that Abraham ruled out the possibility that the stars, the moon and the sun were gods due to their disappearance and concluded that belief in a supreme being who created the heavens and the earth was necessary.

“I have turned my face completely to the One who created the heavens and the earth from nothing, and I am not one of those who associate partners with Allah.” (An'am, 6/79)

It is also possible to come across some clues about the subject in the hadiths. For example, it is reported that the Prophet read the verses that draw attention to the lessons and signs in Allah's creation of the heavens and the earth, looked up to the sky and then worshipped. (Bukhari, Tawhid, 27; Muslim, Tahâret, 48).

The TDV Encyclopedia of Islam states the following:

“The teleological argument, known as the proof of purpose and order, motivation or wisdom and grace in Islamic thought, is based on the principle that the order observed in the universe cannot have come about spontaneously. According to this evidence, the existence of the universe, its aesthetic appearance, its harmonious functioning and its continuation without deterioration within a specified period are possible if this is attributed to a divine being with infinite power. The teleological argument, which is frequently used in the Quran while emphasizing the existence and power of Allah, has been preferred to other evidence by Islamic scholars such as al-Baghdadi, al-Ghazali and Ibn Rushd because it is a simple and understandable proof method that appeals to a wide audience. Criticisms have been directed at the teleological argument, stating that it cannot explain the origin of the universe because it proves a master craftsman, not a creator, and that it also cannot explain the issue of evil (bad), but the order in the universe is a condition of its existence and the concept of evil is relative. These criticisms were not seen as strong due to their nature.

One of the important issues related to proof of Existence of Allah is whether proof is possible or not. Since atheist and agnostic thinkers do not accept a realm of existence beyond physics, they argue that it is not possible to prove it. However, instead of providing serious evidence that can prove the non-existence of the realm of the unseen and God, representatives of this group either content themselves with rejecting theists’ proofs or exhibit an attitude completely unrelated to the subject. Theist thinkers who accept the existence of Allah, on the other hand, see proof as possible in general, but do not attribute the same value to all evidence and use only some of them.”

It is not easy to present the existence of Allah Almighty in a way that will leave no room for objection and that everyone will accept. The final judgment regarding the issue of the existence of Allah, which can be supported by evidence that brings us closer to the truth, is determined by the acceptance that the mind and heart reach together, namely faith. If there was complete certainty in the proof, belief in Allah would not be a voluntary choice and would not necessitate afterlife punishment or reward. On the other hand, the situation is the same for denial; it is not possible to deny the existence of Allah by rational deduction and scientific methods. Moreover, denial brings with it a deadlock. Because positivist, materialist and evolutionist theories, which cannot provide

explanations that will satisfy the mind and heart, have not been able to fill the great gap created by denial regarding the meaning of existence and life.

In the 19th century, the process of completely excluding religion, which was claimed to have no rational basis, from all sciences, including morality, accelerated and the idea of secular morality began to be put forward. However, the activity of proving the existence of Allah aims to support belief in a power that creates and manages the universe with reasonable reasons, rather than claiming to comprehend the nature of divinity through reason. Not being aware of the nature of an entity does not mean pushing it outside of all areas of knowledge. Because a person who believes in the existence of Allah feels the need to justify this belief, explain that it is not a fabrication or superstition, and share it with others. For this reason, it is not appropriate to grant reason complete competence in this regard and reduce faith to mere knowledge, and it is also not right to limit its use only to the physical field. Because the second attitude both limits the effectiveness of faith and condemns it to dependence on a narrow positivist understanding. The fact that the Quran establishes a close relationship between observing the visible world and faith also confirms this effort. In fact, it is stated in a verse that salvation from hell is possible if the acts of listening to revelation or examining and understanding nature are performed.

“They say, if we had listened or thought and understood, we would not have been among the people of the blazing fire” (Mulk, 67/10)

Islamic scholars explain the necessity of the proof of Existence of Allah as the need to move from the level of blind devotion to the level of conscious adoption in faith. They also say that this is needed to eliminate doubts that may come to mind about believing in the existence of Allah or to answer objections. On the other hand, people's sensitivity to the proof of Existence of Allah varies according to their characters and upbringing. While some are sensitive in terms of their inner world, others are more interested in the external world. Again, some people find a small sign or manifestation sufficient to believe, while others can only wake up with an extraordinary event or a violent shock. Since the paths to Allah are as many as the number of breaths of creatures, it is wrong to limit them, exclude some of them and force everyone to follow the same path.

Conclusion

After the Renaissance, Western people moved away from religious beliefs and thought that the material element was the source and ruler of everything. These thoughts distanced people from the spiritual world and completely immersed them in the material world. With these thoughts, people tended to completely reject the existence and power of God.

In such an environment, people asked themselves, What is life? Where does the cosmic world come from? They developed the theory of evolution to answer questions like these. According to this theory, everything in the universe emerged completely from matter, by chance and coincidence, and over time, evolved and became a species, resulting in the current situation. Since this theory suited the colonial state administrators, it was adopted as an official ideology and made the main subject of educational programs. Religious beliefs were removed from educational programs under the name of secularism. However, people did not find peace with the explanations of the theory of evolution, and hearts were always anxious. Because we know that hearts can only be reassured by the remembrance of Allah.

“Those who have believed and whose hearts are calmed by the remembrance of Allah. Yes, know well that hearts are calmed by the remembrance of Allah.” (Rad, 13/28)

For this reason, some people have put forward ideas against the belief in evolution. However, these objections did not make much noise.

People have destroyed each other in bloody wars for centuries, and as a result of the negativities brought by this, in recent decades some people have tried to explain their return to belief in God with scientific methods. Especially in the USA, in the last forty years, the idea that the universe was created and managed by a creator, contrary to the claim of the theory of evolution, has been on the agenda. These ideas put forward by some scientists have been called “Intelligent Design”.

The idea of intelligent design has put forward the idea that the creation and functioning of the universe cannot be due to random processes and coincidences. It has been put forward that the universe is an intelligently organized design and that its author is God. The proof of this idea has been

presented in various ways by scientists such as Michael J. Behe, William A. Dembski and Stephen C. Meyer. However, evolution theorists who do not believe in creation reject these ideas and regard them as “garbage”, useless claims and, in a sense, with a cynical attitude.

The real struggle here is between belief in God and lack of belief. Those who do not believe in the existence of God seek to justify their disbelief by presenting their own fallacies and assumptions as science. In fact, the views they put forward contradict their own understanding of science. Because the things they claim are not testable and falsifiable. Because it would take tens of thousands of years for their claims to be tested. However, the life of humans is not enough for this.

The fact that unbelievers insist on not believing, mocking believers and devaluing their ideas as garbage information is actually a fight between Truth and Falsehood. It has been informed to people in the Quran that Truth will prevail in this fight and falsehood will be destroyed.

“Say: Truth has come and falsehood has vanished. Falsehood is surely doomed to vanish.” (Isra, 17/81)

We can say that this realization began with the emergence of the idea of intelligent design.

The religion of Islam supports the idea of intelligent design. For fifteen centuries, Islamic scholars have expressed the ideas put forward by intelligent designers and presented evidence that proves them. However, since Western thinkers have been against Islam for centuries, they have not taken into consideration the explanations put forward by Islamic scholars. However, many of the scientific discoveries of the West are based on the information they learned from Islamic scholars during the Middle Ages. Today, the basic ideas of Islam are being put forward by Western scientists and the idea of intelligent design is also adopted by many Western thinkers. This progress will develop further over time and the world will approach Islam with sympathy. Thus, the number of Muslims in the West will increase day by day. The first steps of this are being heard.

We hope and believe that within the next forty years, Islam will once again dominate the world. Because Islam is the only method that can provide people with happiness and prosperity in their worldly lives. The only guarantee for

people to live happily in this world is Islam. This will also ensure that they will be happy in their afterlife. For this reason, people should learn what Islam is and try to live their lives accordingly. This is the only way to salvation.

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