



Islamic Approaches to Darwin's Theory of Evolution: Threats or Rationalization of the Doctrine of Human Origins?



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Abstract

Darwin's theory of evolution continues to be a source of contention for academics concerned with the main issues of Islam and science in the twentieth century. As such, this research seeks to elicit perspectives from Islamic scholarly figures such as Seyyed Hossein Nasr, Zaghoul Al-Najjar, and Nidhal Guessoum. The three figures have varying perspectives on Darwin's theory of evolution. This divergent interpretation of Darwin's theory of evolution demonstrates that the debate on Islam and science did not totally result in the merger of the two, as all Muslim scholars agreed. This research employs Michel Foucault's archaeology and genealogy theories to examine the growth of Darwin's theory of evolution in the Islamic world, as symbolized by the three thinking figures. The findings indicated that Nasr expressly rejected Darwin's theory of evolution, which had been subjected to scientific and philosophical scrutiny. Al-Najjar says that the attitude of rejection and general acceptance of evolution theory is incorrect. By contrast, Guessoum views Darwin's theory of evolution as a factual truth that must be understood through the lens of Islam in order to generate theistic conceptions of evolution.

Keywords: Darwin's Theory of evolution, Islam and science, the Islamic world

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Abstrak

Topik teori evolusi Darwin masih menjadi perhatian para akademisi yang concern dengan tema-tema besar Islam dan sains di abad ke-20. Oleh karena itu, penelitian ini bertujuan untuk mengungkapkan pendapat di antara tokoh-tokoh akademisi Islam yang diwakili oleh, Seyyed Hossein Nasr, Zaghoul Al-Najjar dan Nidhal Guessoum. Ketiga tokoh tersebut memiliki sikap yang berbeda dalam menilai teori evolusi Darwin. Perbedaan pandangan terhadap teori evolusi Darwin ini menunjukkan bahwa tidak seluruhnya wacana tentang Islam dan sains menghasilkan integrasi antara keduanya yang disepakati oleh seluruh sivitas akademika Muslim. Penelitian ini menggunakan teori arkeologi dan geneologi dari Michel Foucault untuk mengeksplorasi perkembangan teori evolusi Darwin di dunia Islam yang diwakili oleh ketiga tokoh pemikiran tersebut. Hasil penelitian menunjukkan bahwa, Nasr secara tegas menolak teori evolusi Darwin yang

ditinjau secara ilmiah dan filosofis. Al-Najjar berpendapat bahwa sikap penolakan dan penerimaan teori evolusi secara keseluruhan bukanlah sikap yang benar. Sedangkan Guessoum yang menerima teori evolusi Darwin sebagai fakta ilmiah yang perlu ditafsirkan dari Islam sehingga menghasilkan ide-ide teistik tentang evolusi.

Kata Kunci: Teori evolusi Darwin, Islam dan sains, Dunia Islam

A. INTRODUCTION

As Mehdi Golshani said, the conflict that often occurs where science and religion have an interest in it is about the origin of the universe and the life of humanity (Golshani, 2005, p. 67). The discourse about the origin of life leads to one of the most phenomenal theories in the Islamic world, Darwin's Theory of Evolution (abbreviated DTE). Pros and cons always color the course of the spread of this theory, starting from the continent of origin to the country of its colonies. The debate not only occurs at the level of validity or not or whether the theory is really considered a scientific fact, but also about the philosophical implications he presents (Ziadat, 1986, p. 85). Especially in the Islamic world, the debate often occurs precisely at the level mentioned last.

Since the initial contact between DTE and the Muslim world in Arab, this discourse has never been devoid of the response of thinkers, both from academics or conservative scholars; they responded in various ways. Among them are those who reject, accept, and accept it on certain aspects and modern Islamic thinkers such as Seyyed Hossein Nasr, Zaghoul Al-Najjar and Nidhal Guessoum. However, before discussing further their response, Nasr, Al-Najjar and Guessoum's attitudes and arguments will be explained in general about Darwin's theory of evolution from the Islamic perspective they built.

Aas Siti Sholichah (2019) rejects DTE more than reconciles with the arguments of the Koran because the two are contradictory. Amirudin (2019) explained that DTE disappeared from the role of God in the process of creating Humans. Encung et al. (2020) do not see Nasr as a figure criticizing DTE but rather an offer to become a perfect human being in a philosophical-contextual perspective. Mustikasari and Badrun (2021) see the figure of al-Najjar as an interpreter of knowledge to bring fresh air to the relationship of the ayati-kauniyah verses with modern science. Makiah (2021) sees Guessoum as a figure who provides an alternative view of the reconciliation between religion and modern science.

The three figures above are interesting to study because their positions have not been touched in one study, both from their thoughts and their relationship with DTE. Therefore, how do the three stores view DTE, are there any similarities or differences between the three of them in viewing DTE. This paper was written using a qualitative method and a religious philosophy approach to answer these questions. The philosophical reading of the works and views of the three figures in this paper uses Michel Foucault's hermeneutic theory: archaeology and genealogy.

B. DISCUSSION

Nasr's response to DTE was different from his view of cosmology, which formulated it into an Islamic cosmology through the thought of classical Islamic figures; this time, Nasr firmly rejected the existence of the theory of evolution. His rejection of the theory of evolution through his Islamic views is summarized in his article On The Question of Biological Origins (Nasr, 2006, p. 181); he refers to God's names, Al-Hayy Al-Muhyi, both of which can be translated as living and giving life. According to Nasr,

Allah's two characters have clearly confirmed that God is the source of all existence, whether living or not. The truth in the name of God cannot be mixed with the truth that God created dinosaurs in their shape, but at the same time, they were reduced by certain environmental conditions and developed into various kinds of animals.

Still similar to Nasr's rejection of the theory of evolution, Al-Najjar, through his Islamic paradigm, also rejected the existence of the theory of evolution, in a lecture he delivered at UNSW Australia (Al-Najjar, 2008, p. 332), he openly said that the theory of evolution produced by Darwin was not new but had existed in ancient times of Egyptian, Greek and Hindu civilization. The theory originated from the whispers of demons who wanted humans to not believe in the existence of a god. Whereas when we look at the order of the universe, this automatically implies that the universe cannot originate from itself.

In contrast to Nasr and Al-Najjar, Guessoum, with the description of a special chapter in his book on DTE, actually supports the birth of theistic evolutionary ideas built on Islam's foundation. He based his consideration on this idea on accepting the theory of evolution as a scientific fact. However, the complete formulation of theistic evolution also has not yet gotten the form of a complete idea, and he encourages Muslim scientists to think about it together; for Guessoum, the presence of evolution in debates about science and Islam can show the difference between those who read the verses of the Qur'an 'simplistic and those who use hermeneutics and multiple readings (Guessoum, 2014, p. 538).

The thought of the three represents the views of contemporary Muslims, which Muslim thinkers had also revealed in the 19th century. However, Adel explained that the attitudes or responses of Islamic thinkers at that time tended to provide religious support for Darwinian science (Ziadat, 1986, p. 127). To find out more about the truth of Adel's argument, we will summarize some of the views of 19th century Muslim figures about the theory of evolution. Muzaffar Iqbal, in a three-part article, discusses the historical picture of the evolutionary theory meeting with the Arab world comprehensively, all three of which he published in his own Journal, the three articles including Darwin's Shadow: Context and Reception in the Western World, Darwin's Shadow: Context and Reception in the Muslim World and Darwin's Shadow: Evolution in an Islamic Mirror.

In the second part of his article, Iqbal mentions two streams of Darwin's theory of evolution into the Arab world, the presence of Europeans in the Muslim world as administrators, missionaries and teachers from missionary colleges, the most important of which are missionary educational institutions such as Syrian Protestant College or hundreds missionary schools and campuses built in British occupied India by various Christian denominations which sometimes compete with each other to spread their Christian versions. The next channel is a handful of Muslim and Christian Arabs who travel to Europe and then meet Darwinian ideas and debate them directly through contact with European scientific and intellectual circles (Iqbal, 2009, p. 9).

Darwinian ideas in the Arab world were welcomed by the conditions of scientific education and research in which Muslims were unable to produce a scientific product to respond to Darwinism, Muslims who could directly access scientific journals in the mid-19th century did not exceed 12 people, and all responses either accept or reject it only bases it on its philosophical, religious and emotional levels (Iqbal, 2007, p. 155). In several studies, such as that of Adel and Damian, the first Arab thinker who responded to this theory of evolution, Jamaluddin Al-Afghani, responded to the writings of Sayyid Ahmad Khan, a reformer from the Hindustani lands. Sayyid Ahmad Khan, together with

Abu'l-Kalam Azad, promoted the theory of evolution because they believed the theory was able to explain natural phenomena, and the two also discussed the theory objectively from various points of view (Riexinger, 2009, p. 212).

Subsequent figures included Qasim Amin, Ismail Mazhar, Besir Fuad & Abdullah Cevdet, and Al-Jisr. According to Damian, the openness of these figures towards science cannot be underestimated. Like Ismail Mazhar, who had fully translated Darwin's *Origin of Species* into Arabic in 1964. Besir Fuad and Abdullah Cevdet embraced religious nuances of evolution (Howard, 2011, p. 46). Al-Jisr's evolutionary dialectics is also an effort that highly appreciates DTE through its hermeneutic approach, for Elshakry Al-Jisr's efforts in elaborating on DTE also led to a rationalist epistemological construction at the time (Elshakry, 2011, p. 330).

The openness shown by Muslims towards the theory of evolution did not last long and increasingly received rejection without scientifically providing a systematic explanation. This rejection was seen in the thought of Nasr and Al-Najjar, both of which closed further discussion of the theory of evolution. Even for Nasr, if truly able to master the doctrine of the substance of motion or *Al-Harakat Al-Jawhariyyah* by Mulla Sadra, ..., it will explain the theory of evolution without becoming a Darwinian evolutionist (Nasr & Iqbal, 2009, p. 164).

In the previous cosmological language, Nasr reconstructed the cosmology of Islam through the tradition of classical Islamic thought; in response to the theory of evolution, he immediately closed the spread of this idea and turned it to the idea that he considered similar. Whereas in the continuation of the response to the theory of evolution, some people who focused on the Islamic view of the theory of evolution discovered archaeology of the ideas of classical figures similar to the theory of evolution and then assumed that long before the theory of evolution was produced by Darwin, Islamic thinkers had formulated it.

In this latest discovery phase, Guessoum's thinking can be included as a new round of Islamic responses that looks to reopen further discussion of Darwin's theory. As explained above, a sympathetic view and formulation of scientific evolution have been echoed by Islamic thinkers in the 19th century, but on the other hand, there are also some rejections. The same thing also happened in the early 20th century; the theistic evolution proposed by Guessoum and his predecessors still received criticism, one of which was from the activists of science and Islam, namely Muzaffar Iqbal. The further debate about the response in the 20th century will be discussed further in the latter part, but beforehand it is necessary to know the thoughts of three figures (Nasr, Al-Najjar and Guessoum) who have contributed to the direction of the discourse of this response in recent years.

1. Darwin's Theory of Evolution and the Contemporary Arab World

a. Nasr and Traditionalist-Metaphysics paradigm

Nasr's thought of Darwin's theory of evolution did not produce a special work that discusses everything related to the theme in one book, such as when he discussed Islamic cosmology. Nasr's attitude, which completely rejects the theory of evolution, extends his main thoughts that criticize modern science as a whole, which he values as the source of materialism. Therefore, the theme of the theory of evolution is in several of his works that are related to the great themes of modern science, one of which is *Man and Nature*. Nasr did not seem to want a specific lengthy discussion of Darwin's theory of evolution as the previous thinker who accepted this theory, at the same time when Nasr discussed the theory of evolution, he immediately turned to a discussion of the solution for modern humans to look at the traditionalist view which views the world as the sacred.

Nasr's criticism of the theory of evolution can be grouped into two points of view, namely scientifically and philosophically-metaphysically; this final point of view is the dominance of his criticism. Scientifically and logically, Nasr sees that a species cannot develop into another species because each species is an independent reality qualitatively different from other species, many scientific criticisms from biological scientists themselves (Nasr, 1996, p. 61), including biological or archaeological findings or evidence. The Cambrian era suddenly appeared, but Nasr's lottery stated the opposite in a different article; he said that he never attacked fossil findings in the Cambrian period (Nasr, 2005, p. 195).

Nasr's criticism or attack on the theory of evolution often gets a backlash from several other figures; some of these criticisms are contained in one book, *The Philosophy of Seyyed Hossein Nasr*, which contains a collection of articles written by academics from various worlds in response to Nasr's works. Apart from some of Nasr's criticisms of the theory of evolution through a scientific perspective, Nasr's main focus is his criticism from a philosophical-metaphysical point of view. According to Nasr, the spread of evolutionism destroys the meaning of the sacredness of life and diverts various possibilities in nature related to eternity (Nasr, 1996, p. 146).

For Nasr, Westerners who embrace this theory assume that the theory of evolution is parallel like other theories that exist in the realm of Biology and physics and has become a dogma (Nasr, 2005, p. 77) that any theory cannot sue. So, when the theory has become a dogma, it is related to the scientific realm and the nature of the mind or philosophy of life itself, which then gives birth to a variety of ecological damage. Nasr's view that sees evolution as a dogma worries Nasr will replace religious beliefs. Other causes that make this theory need to be replaced are the historical events of the birth of evolution that originate from secularism, forgotten sacred knowledge and mechanistic cosmic views. The presence of theistic evolution, which emerged in response to the view that the theory of evolution has implications for an atheist outlook on life, has also been rejected by Nasr. For Nasr, theistic evolution is far worse than the Darwinian theory of evolution because it has placed the power of God in the theory of the process of creation whose truth is still in doubt (Nasr, 2006, p. 181).

The problem of Darwin's theory of evolution and theistic evolution, Nasr offers a solution through two paths with the same mystical outlook to revive the sacred traditions of various cultures that have long been buried after the view of modern humans oriented to the physical world. Meanwhile, another idea offered by Nasr to Muslims is the mastery of the Mulla Sadra al-harakah al-Jawhariyyah doctrine. Nasr only mentioned it once in the book *The Essential Seyyed Hossein Nasr* regarding Sadra's idea. This idea sees that the existence of all beings in the universe is headed for its origin, namely God, the universe which is constantly moving towards perfection, but that movement cannot be interpreted evolutionarily (Nasr, 2007, p. 117).

In between these two solutions, Nasr repeated the first-mentioned above ideas. The general crisis of belief in religion sweeping the world today can only be resolved through the rebirth of western human spirituality. Nasr seeks to draw the scientific realm of the theory of evolution towards metaphysics which, according to him, will produce a worldview that will see the theory of evolution become more theoretical, not dogmatic; the metaphysical doctrine can also avoid modern humans from the negative implications of the theory of evolution, bearing in mind that the Eastern world is still in a state of society that remains very religious (Nasr, 1990, p. 119).

b. Al-Najjar and Ambiguity of Simplistic Interpretation

The only clear Al-Najjar opinion on DTE is on an internet page that summarizes Al-Najjar's lecture at one of the universities in Australia. As for the book, which consists of 4 volumes, there are only a few things related to DTE, and the explanation also leads more to scientific findings that he wants to raise as a justification for the miracles of the hadith. Al-Najjar said that Muslims generally respond to DTE in two ways, first, rejecting it as a whole and second, accepting it in full because they see it as having scientific evidence. According to Al-Najjar, both attitudes are wrong; in Islam, we are not taught to accept theories dogmatically, and at the same time, we cannot reject theories that have some evidence behind them (Al-Najjar, 2008, p. 227).

Al-Najjar's ambiguity attitude above is clearly seen in the way he views evolution theory or other scientific theories related to creation in his work "Pembuktian Sains dalam Sunah" before resuming his argument against DTE via the internet site, his views on creation will be discussed the first view of the hadith. On the same theme about the origin of life, Al-Najjar in the book "Proof of Science in the Sunna" provides many topics of discussion about the creation of humans, but the direction of the discussion leads more to creation viewed from the embryological point of view relating to the human reproductive organs. For this reason, only a few are relevant to the focus of the discussion about the origin of life at the beginning of the creation of the first man, Adam. Among them are:

- 1) The phases of creation
- 2) Adam's creation (book 2)
- 3) Adam as the last creature made by God
- 4) Adam's creation (book 3)
- 5) Adam's creation and his prototype

There are two of the same topics mentioned above regarding the creation of Adam, although the same, the discussion therein is very different; the second book discusses Adam's creation by being associated with the process of human height depreciation from as tall as Adam, which reached 20 meters more until now, whereas in the third book, creation Adam is associated with his creation that comes from the ground. The pattern of Al-Najjar's explanation is the same as that explained in the previous cosmology. At this time, an example of discussion from Al-Najjar is the topic of Adam's creation. As an opening, Al-Najjar quoted the hadith narrated by Imam Bukhari in Sahih Al-Bukhariy (Kitab Al-Isti'dzan, no. 6227) (Najjar, 2007a, p. 113).

The focus of this hadith is then linked to empirical research on cells and genetics. Cells and genetics are important findings that strengthen the scientific basis that humans already have cells and genes that remain as they are; in this connection, he opposes the theory of evolution that considers humans to belong to other species. The complex shape of cells and their tasks make it impossible to be created by chance without accurate prior calculations. Genetics also shows the same thing; its uniqueness that is always different between humans shows that human creation has been specialized and different from one another (Najjar, 2007b, p. 115).

Al-Najjar's pattern in seeing scientific findings is still the same as what he applied in seeing cosmological themes before. But in this discussion, Al-Najjar's attitude towards the theory of creation is not consistent. On the one hand, he accepts scientific findings such as genetic principles and various other things that have been validated by modern science, but when the scientific argument supports creation in the theory of evolution, he turns it down. Al-Najjar also then provided a loophole for DTE if it wanted to be accepted in the Islamic view as long as it was in three conditions:

- 1) We cannot believe that the early forms of life came about spontaneously through the reaction of the sun with water and mud
- 2) Creation that takes its source from itself, the beginning of life, is the result of careful design and, like a miracle, that science cannot reach.
- 3) Humans are not part of the general scheme and are created separately and not connected to the process (Al-Najjar, 2008, p. 223).

Al-Najjar's response to the theory of evolution is not far from its predecessors, Maurice Bucaille and Harun Yahya, with their creationists. Although there is no clear acknowledgement from Al-Najjar that he is a follower of the two figures, his connection can be seen in his view, which is seen as an addition to the Bucaille argument (Bigliardi, 2011, p. 793). Specifically, regarding this DTE, Bigliardi's commentary on Bucaille responded to it with rejection and reasons similar to those presented by Al-Najjar, who emphasized the element of atheism behind the development of the theory of evolution (Bigliardi, 2012, p. 248). Proving the similarity of the thoughts of the two is also no doubt when both are well-known figures in the Commission for Scientific Miracles of the Qur'an.

c. Guessoum as a "New Generation"

Guessoum has a very different view from Nasr and Al-Najjar in responding to DTE through their Islamic perspective; when the two figures strongly reject the development of DTE in the Islamic world, Guessoum instead seeks to develop the theological evolutionary idea. His general view of DTE is still related to his main ideas about the relationship between religion and science that are present in a three-dimensional space, taking place on conceptual issues, historical narrative exposure and finally in the practice space relating to social issues where science and Islam interlocking (Guessoum, 2015, p. 854).

Unlike most academics who try to box the thoughts of previous thinkers on DTE into several categorizations, Guessoum explains it historically, as seen in a discussion of the theory of evolution in his book, which has been translated "Islam and Modern Science", he divides that history in the period of classical Islamic views, modern Islamic views, and contemporary Islamic views. The classical and contemporary periods, according to Guessoum, show a positive response to the theory of evolution even though there are still voices of opposition, but according to Guessoum shows a setback in the attempt to reconcile is in the contemporary period (Guessoum, 2014, p. 520).

Among the contemporary views that are the focus of Guessoum's critique is Nasr's response, Al-Najjar and the creationist groups who are negative towards DTE, there are at least two things that cause their negative views, a literal reading of the Qur'anic verses related to the story of Adam's creation, and the attitude of ignorance and misunderstanding of the theory of evolution is widespread among educated Muslims who cannot distinguish between the theory of evolution and the facts of evolution but then try to explain it (Guessoum, 2011, p. 12).

"New Generation" referred to by Bigliardi does not refer to the periodization where Guessoum as a figure present in the 21st century, but rather a classification that provides a strict boundary between thinkers of Islamization of science such as Nasr and Bucaille and those who are in the same mindset as Guessoum who has been formulated Bigliardi in several prerequisites, including discussions based on their competence as scientists, efforts made by science and Islam are more towards reconciliation and receiving complete knowledge and methods and internal dynamics without the need for reformation, as well as a pluralistic approach (Bigliardi, 2014, p. 167).

Guessoum's way of understanding his theistic evolution on a practical level, similar to the characteristics of the "New Generation" above, he first gave an explanation based on scientific data as objectively as possible that he took from various writings that were scientifically competent about evidence or facts of evolution, the fossil record, the broken link, the anatomy of living things to the biochemical structure, besides that Guessoum also provides a re-explanation of how the theory of evolution produced by Darwin and non-Darwinian evolution (Guessoum, 2014, p. 465).

The concept of theistic evolution conceived by Guessoum is not something new, as his statement in response to criticism against him. Guessoum asserted that his position was not the inventor of the concept but adopted the thoughts of Mehdi Golshani and some western thinkers such as Robert J Russell, Holmes Rolston III, John Haught and others. Then he also added that theistic science is simply an attempt at an interpretation of modern science with a theistic paradigm (Guessoum, 2012, p. 367).

2. Darwin's Theory of Evolution in the Contemporary Islamic World: Hopes and Challenges for a New Direction of Moderation in the Thinking of the Arab World

Nasr, Al-Najjar and Guessoum's response to the theory of evolution implicitly implies two periods of Islamic thought to the discourse of Islamization of science, especially Guessoum's thought showing a more structured effort in approaching DTE to mark the birth of the term New Generation. The following table briefly describes their thoughts. Nasr uses his traditionalist approach to DTE, which he considers being a product of the western culture that is materialism, the only way for Nasr to fight that materialism is by returning to the traditional principles of each religion which, in Nasr's view, had long been buried after the birth of a positivistic paradigm. But Nasr's view of the positivistic world, which relies heavily on perennial figures, does not quote views such as Titus Burckhardt or Julius Evola, who do not see the impact of new Physics on a mechanistic worldview (Monastra, 2001, p. 496).

Another similarity possessed by Nasr and Al-Najjar is the resistance to DTE from a scientific point of view; they found an abnormality in the scientific evidence shown by those who support Darwin's theory. But their argument only reinforces the view that they do not seriously look at DTE from a scientific perspective. Even Al-Najjar's thoughts and other thinkers that can be categorized in other I'jaz Ilm thinkers are considered not to enter into the intellectual discussion of science but only use the terms scientific, scientific and scientific as a label (Bigliardi, 2017, p. 146).

However, Guessoum's efforts in showing this similarity were criticized. Guessoum is considered to have misinterpreted Jalaluddin Rumi's thought in Matsnawi; his mistake in translating every word in the verse implies an error in interpreting the true intentions of Rumi's thought (Ahmed Malik, 2019, p. 501). But Guessoum's idea, which has led to the progress of Islamic and scientific discourse, cannot be said to have gained widespread acceptance and reversed the paradigm of thinking of most Muslims who have already responded negatively to DTE. The contestation of scientific and Islamic relations of thought is still going on through various media, academic channels, in which Nasr's successor, Al-Najjar, still firmly maintains resistance to DTE, as well as anti-evolution propaganda rooted in Islamic political ideology that is spread through books (BouJaoude et al., 2011, p. 895).

On the other hand, Guessoum, as an academician, detected the existence of this way of thinking by bringing the debate back to the place where the scientific discourse should be positioned, then looking for loopholes to implement the Islamic interpretation of



science. Thus, Guessoum can be categorized as a contemporary figure who brings a new color to the study of Islam and science. However, it should also be noted that Guessoum's thought was not original from him but was the result of his abstraction on western and Islamic thinking, and he also stressed that the position of Islam in this discourse was as an interpreter of modern science, so there was no attempt for him to reconstruct modern science, as was the case. Nasr did, but also did not annex scientific findings as did Al-Najjar. Another important thing from Guessoum's idea is his attitude of openness to modern science, which only runs in the laboratory and is closed in public spaces.

Based on the previous description of Darwin's theory of evolution, the future path of the discourse of the Islamic approach cannot be clearly predicted which Islamic approach will survive or even increasingly dominate. Nasr and Al-Najjar's approach, which has seen its disability as revealed by Guessoum, does not necessarily make this approach disappear. In the example of Nasr's thoughts, he currently has a cadre who will continue his thinking patterns by Muzaffar Iqbal, of which Iqbal has a journal publication. While Al-Najjar's thoughts, thoughts similar to the pattern of interpretation still exist today. Finally, Guessoum's thought, which seems to be the most rationalist approach in harmonizing science and Islam, turns out to be a mistake in one of his claims. In addition, what needs to be considered to see the future of this discourse is the driving factor in the form of academic institutions or institutions that support the approach. For this reason, Guessoum's attempt to critically criticize his previous thoughts was a positive step.

C. CONCLUSION

Since the beginning of contact with Middle Eastern Muslim society, Darwin's theory of evolution was responded to by two opposing attitudes, rejection and acceptance. This continued in the 21st century when Islamic and scientific discourse was much more developed by taking up diverse themes; although understanding modern science was more advanced, Darwin's theory of evolution had not yet received full acceptance from academics.

The thought of figures such as Nasr, Al-Najjar and Guessoum became a representation of the course of Darwinian and Islamic theory of evolution in the 21st century. Nasr explicitly rejected Darwin's theory of evolution which was reviewed scientifically and philosophically. Scientifically and logically, Nasr sees that a species cannot develop into another species because each species is an independent reality that is qualitatively different from other species. For Nasr, Westerners who embrace this theory assume that the theory of evolution is parallel like other theories that exist in the realm of Biology and Physics but has become a dogma that any theory cannot sue. He also disapproves of the idea of theistic evolution, which seeks to integrate a religious understanding of the concept of human creation with the scientific explanation of Darwin's theory of evolution.

On the other hand, there is Al-Najjar's thought which states that the attitude of rejection and overall acceptance of the theory of evolution is wrong because, in Islam, we are not taught to accept theories dogmatically, and at the same time, we cannot reject theories that have some evidence behind them. But basically, al-Najjar denies the theory of evolution because he emphasizes the existence of atheism behind the development of the theory of evolution. On the opposite side of Nasr and Al-Najjar's view is Guessoum, who accepts Darwin's theory of evolution as a scientific fact that needs to be interpreted from Islam to produce theistic ideas of evolution. The three different figures above think that the debate about Darwin's theory of evolution is still ongoing.

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