

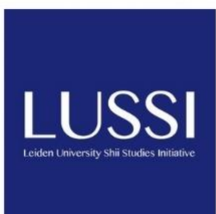


Universiteit Leiden

Islam and Evolution

Conference Booklet

Leiden, 2021



Introduction

Welcome to LUSI's first conference on the intersection of Islam, Science, and Philosophy. The topic of Islam and evolution has become a very important and polarising question in the Muslim world. Since the publication of Charles Darwin's *On the Origins of Species* in 1859, Muslims have been divided over this issue. Some completely reject evolution, others accept it wholeheartedly, and yet others fall somewhere in between. While the broader field of Islam and science has been steadily growing in the past few decades, there is much yet to explore in the particular domain of Islam and evolution. To this end, we hope this conference helps catalyse this development.

Our speakers come from all parts of the world and represent many different approaches and perspectives. These include metaphysical, hermeneutical, historical, descriptive, normative, and sociological among others. We hope these diverse presentations illustrate how much academic work can, could, and should be done in this area.

In this booklet you will find the schedule and the list of abstracts for your benefit. The conference will take place on the 5th and 6th of July, 2021. **Should you wish to attend the conference, please register [here](#) so that you can receive the required notifications.** LUSI looks forward to hosting this event and entertaining your participation.

If you have any questions, please email Arnold Yasin Mol at a.j.w.mol@hum.leidenuniv.nl or Shoaib Ahmed Malik at shoaib.malik@zu.ac.ae.

LUSI Team,
Ahab Bdwawi
Arnold Yasin Mol
Shoaib Ahmed Malik

Schedule for Islam and Evolution Conference

5th of July (Leiden Timing)

Time	Speaker(s)	Topic
9.30 AM	Shoaib, Arnold, and Ahab	Welcome and Introduction
10.00 AM	David Solomon Jalajel (Keynote Speech)	Presumptions about God's Wisdom in Arguments for and against Evolution
11.00 AM	Karim Gabor Kocsenda	Contesting Interpretations of Evolution: Juxtaposing A Conservative Sunnī Reading with that of a Shī'ī Reformer
11.30 AM	Ramon Harvey	"A Wider Teleology"?: Māturīdī Metaphysics and Human Evolution
12.00 PM	Amir Mohammad Emami	Design Without Teleology: Consistency of Evolution and the Design Argument in Twelver Shī'ī Scriptures
12.30 PM	Shoaib Ahmed Malik	Does Criticizing Intelligent Design (ID) Undermine Design Discourse in the Qur'ān?
1.00 PM	1-hour Break	
2.00 PM	Enis Doko	Is the Theory of Evolution Compatible with Islam?
2.30 PM	Safaruk Chowdhury	Death and Destruction in Earth's Zone of Life: Examining Some Islamic Evolutionary Theodicies
3.00 PM	Khalil Andani	An Ismailī Interpretation of Evolution: Metaphysical and Qur'ānic Perspectives
3.30 PM	End of 1st Day	

6th of July (Leiden Timing)

Time	Speaker(s)	Topic
10.00 AM	Ayub	Evolution of Evolution: Dealing with the Question of Evolution in Three Generations of Modern Indonesian Tafsīr
10.30 AM	Ali Imron	Reconciling the Theory of Evolution with the Qur'ānic Verses: The Study of Three Scientific Commentaries of the Ministry of Religious Affairs of Indonesia
11.00 AM	Mir Sadeq Ansari	The Role of Non-Literal Readings in Interpreting Ḥadīth Relevant to Evolution: Case Study of Metamorphosis Ḥadīth by Abū Ja'far al-Ṭahāwī and Ibn Qutayba
11.30 AM	Saida Mirsadri	The Iranian Reception of the Theory of Evolution: A Disturbing Case in a Metanarrative
12.00 PM	MohammadReza Moini	A Shī'ī Scientist Exegete: Yadullāh Saḥābī and his Evolutionary Interpretation of the Qur'ān
12.30 PM	Hossam Ed-Deen Allam	Fatwa and Science: How to Understand the Position of Al-Azhar on Evolution?
1.00 PM	1-hour Break	
2.00 PM	Arnold Yasin Mol	Where Text and Cosmology Meet: Tafsīr as Dialogical Hermeneutics of Contextualized Science and Theology
2.30 PM	Nigmeh Abu Tomeh Kadan	Islam and Evolution in Israel
3.00 PM	Ali Safdari and Fatemah Meghji	Adamic Lineal Exceptionalism: A Twelver-Shī'ī Perspective on Human Evolution
3.30 PM	End of Conference	

Abstracts

5th of July

Name	David Solomon Jalajel
Affiliation	King Saud University (Saudia Arabia)
Title	<i>Presumptions about God's Wisdom in Arguments for and against Evolution</i>
Abstract	Wisdom arguments seek to establish what God would or would not do in His creation. Such arguments concede that the matter being examined falls metaphysically within God's power, but that His wisdom is understood to dictate a particular course of action, despite His omnipotence making Him capable of other options. This paper analyses contemporary pro-evolution and anti-evolution wisdom-based arguments in relation to how God's wisdom is understood in classical Islamic theology, particularly the canonical Sunnī schools of Ash'arism, Māturīdism, and Atharism/Salafism. It also explores the appeal of wisdom-based arguments, their particular strengths and weaknesses, and what it will mean for the Islam and evolution debate if such arguments become more prevalent.

Name	Karim Gabor Kocsenda
Affiliation	University of Nottingham (UK)
Title	<i>Contesting Interpretations of Evolution: Juxtaposing A Conservative Sunnī Reading with that of a Shī'ī Reformer</i>
Abstract	The present paper contrasts two important figures among the Muslim commentators on evolution that have not yet been addressed in the English literature on the subject. The first is Muṣṭafā Ṣabrī (d. 1954), a conservative Ottoman Ash'arī whose influence extends into the present era. The other is Sayyid Kamāl al-Ḥaydarī (b. 1956), a contemporary Shī'ī Marji' whose provocative modernizing readings have gained a large following online. The comparison is pressing because it sheds light on how differing theologies (Ash'arī kalām versus Ṣadrian panentheism) carry over into hermeneutics of scripture and modern science.

Name	Ramon Harvey
Affiliation	Cambridge Muslim College (UK)
Title	<i>"A Wider Teleology"?: Māturīdī Metaphysics and Human Evolution</i>
Abstract	The theory of evolution is often understood as implying the rejection of teleological thinking about living organisms. This is because the apparent randomness of the evolutionary process seems to rule out purposeful choice lying behind the emergence of specific species or their features. Yet not long after the publication of <i>On the Origin of Species</i> , Darwin's supporter Thomas H. Huxley pointed out that evolution was compatible with "a wider teleology", whereby the potential for its occurrence was always present within the fundamental physical laws of the universe. In this paper, I will extend this idea of a wider teleology of

	<p>evolution to Islamic metaphysics via the thought of Abū Manṣūr al-Māturīdī (d. 333/944). I will show how al-Māturīdī places teleology at the heart of his theology when he argues that divine wisdom necessitates the world to come to sustain rational life, such as human beings, which can know God. I will then explore the extent to which the physical theory of human evolution could be compatible with a Māturīdī metaphysics.</p>
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Name	Amir Mohammad Emami
Affiliation	University of Tehran (Iran)
Title	<i>Design Without Teleology; Consistency of Evolution and the Design Argument in Twelver Shī'ī Scriptures</i>
Abstract	<p>In natural theology and the philosophy of religion, Charles Darwin's theory of evolution is regarded as the greatest threat to the arguments from design for the existence of God. It especially challenged the analogical versions of the argument that were common between the 17th and 19th centuries. William Paley's watchmaker argument, which also had a remarkable influence on Charles Darwin, is a famous example that partly focuses on the living creatures that seem to be end-directed systems. Such arguments rely on the central assumption that any end-directed system or process should be explained only by the existence of an intelligent being who directs that system or process towards its end. Consequently, they are subject to the alternative evolutionary explanation by natural selection, which is entirely non-teleological. Nevertheless, I will argue that the theory of evolution is not an obstacle to all design arguments, specifically as seen in the Islamic scriptures. To examine this claim with due consideration to the Twelver Shī'ī scriptures, I will turn to Muḥammad Bāqir al-Majlisī's (d. 1111 AH /1699 CE) comprehensive work in the Shī'ī ḥadīth, <i>Biḥār al-anwār al-jāmi'a li durar akhbār al-a'imma al-aṭḥār</i>. By careful scrutiny of <i>Bāb ithbāt al-ṣani' wa al-istidlāl bi 'ajāib ṣun'ih 'alā wujūdih wa 'ilmih wa qudratih wa sāir ṣifātih</i> from <i>Kitāb al-tawḥīd</i>, which contains the Qur'ānic verses and ḥadīths related to the arguments for the existence of God and His attributes, I will indicate how this account of design inference is immune to the evolutionary challenge. In my opinion, the main reason is the absence of teleology in the arguments mentioned in the Shī'ī scriptures. As a result, this research will be a considerable step in examining Islam's relation to evolution, with particular attention to Twelver Shī'ism.</p>

Name	Shoaib Ahmed Malik
Affiliation	Zayed University (UAE)
Title	<i>Does Criticizing Intelligent Design (ID) Undermine Design Discourse in the Qur'ān?</i>
Abstract	<p>Intelligent design (ID) is oft seen as a serious contender of evolution by some Muslim thinkers. One impetus for this line of reasoning is the several indications of design mentioned throughout the Qur'ān. Therefore, criticising ID could be seen as a direct attack on the Qur'ānic</p>

	<p>outlook. However, this presentation will argue that this is a false equivocation. Design narratives, as indicative in the Qur'ān, can be for phenomenological and spiritual purposes, and, more importantly, they do not seem to present themselves as alternative explanations to God; rather, they seek to show God's creative acts in light of His existence and wisdom that could have scientific explanations. By contrast, ID resorts to current limitations of scientific explanations from which it argues for God's existence. In other words, ID puts God as a rival explanation to science. Thus, there is a fundamental difference between the design outlook provided in the Qur'ān versus the arguments of ID. Accordingly, critiquing ID does not undermine the design motivations or attitudinal outlook of the Qur'ān.</p>
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Name	Enis Doko
Affiliation	Ibn Haldun (Turkey)
Title	<i>Is the Theory of Evolution Compatible with Islam?</i>
Abstract	<p>Perhaps the most significant problem in science-religion interaction in the Muslim world is the reconciliation of Islam and Evolution. Usually, the response of Muslims is either to reject Human evolution (or evolution in general) or try to reinterpret the scriptures to make them in accord with the theory of evolution. The first approach contradicts modern science, specifically the genetic data suggesting that humans share a common ancestor with apes. On the other hand, the second approach fails to convince the more traditionally oriented scholars who insist on more traditional readings of the scripture. In this talk, I am going to take the middle ground and try to argue that the traditional readings of the Muslim scriptures are logically compatible with the theory of evolution. I will present two possible scenarios. First, the "double creation model," which involves scenarios at which Adam is created twice, of which one is described by scripture and the other one is described by science. As a result, scriptural creation is consistent with science. Second the "two ancestors model," which argues that humans have both specially created Adam as ancestor as well as beings which share common ancestors with other living things. I will not argue for these models, rather I will use them as a defense, in the sense of defenses used in the context of the problem of evil, against "the evolutionary problem for the traditional reading of the scriptures."</p>

Name	Safaruk Zaman Chowdhury
Affiliation	Cambridge Muslim College (UK)
Title	<i>Death and Destruction in Earth's Zone of Life: Examining some Islamic Evolutionary Theodicies</i>
Abstract	<p>The Problem of Evil is one of the most difficult and protracted problems for the Abrahamic adherents who uphold the classical conception of an "omni-competent" God – omniscient, omnipotent and omnibenevolent. In its core formulation, the existence and/or character of God is brought into direct contention with the existence of evil. One sub-set of this</p>

	<p>problem, reinvigorated by recent discussions within the intersection between the philosophy of religion and philosophy of science, is the evolutionary problem of evil. The aim of this article is to analyse this subset of the Problem of Evil hitherto unexplored in any depth within contemporary Islamic ethics. After presenting a few versions of the evolutionary argument from evil in the first section, the article in the second section will survey some possible theodicies based on key philosophers and theologians from the Islamic formative, classical and postclassical periods in order to assess whether they can be adequately pressed into addressing the core challenge posed by the problem. Building on these theodicies, the article in section three moves into a proposal of an Islamic evolutionary theodicy based on the core doctrines of the Qur'ān as well as ideas developed within evolutionary theism. The final section evaluates the overall cogency and plausibility of an Islamic theistic evolution (IET) and ipso facto an Islamic evolutionary theodicy (IET) based on possible theological, philosophical and scientific objections.</p>
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Name	Khalil Andani
Affiliation	Augustana College (USA)
Title	<i>An Isma'īlī Interpretation of Evolution: Metaphysical and Qur'ānic Perspectives</i>
Abstract	<p>I present a case for the contemporary Isma'īlī Muslim acceptance of evolution from both metaphysical and hermeneutical perspectives. Drawing on Isma'īlī intellectual traditions and guidance of recent Isma'īlī Imams, Aga Khan III and Aga Khan IV, I argue that Isma'īlī theological principles are easily reconciled with biological evolution. I show that Isma'īlī theology considers God as the absolute reality that sustains all contingent existents regardless of their biological origins. Isma'īlī theologians tend to read the Qur'ānic story of Adam's creation from clay through an esoteric non-literal mode of interpretation that denies the interventionist miraculous creation of Adam.</p>

6th of July

Name	Ayub
Affiliation	Sunan Kalijaga State Islamic University Yogyakarta (Indonesia)
Title	<i>Evolution of Evolution: Dealing with the Question of Evolution in Three Generations of Modern Indonesian Tafsīr</i>
Abstract	<p>This paper will discuss the methodological trajectories of Indonesian exegetes in dealing with the theory of evolution. I will examine three widely read Qur'ānic exegesis published in Bahasa Indonesia, namely Tafsīr al-Azhar by Abdul Malik Karim Amrullah (Hamka) (1908-1981), Tafsīr al-Misbāh by M. Quraish Shihab (1944-), and Tafsīr at-Tanwīr, collectively authored by scholars of the Muhammadiyah movement. A common characteristic of these exegeses is their attempt to contextualize Qur'ānic messages with challenges faced by local Muslim community. These exegeses represent three generations of Indonesian scholars who worked in different intellectual climates. Hamka wrote his exegesis during the height of ideological tension and conflict between Islamists and the Communists. Tafsīr al-Misbāh was published in 2000, only three years after the fall of the authoritarian New Order regime that had suppressed intellectual freedom for three decades. Meanwhile, Tafsīr at-Tanwīr was published in the age of social media (2019). This different era would affect the perceived challenges faced by Indonesian Muslims as well as the accessibility of authoritative literature on evolution. Moreover, another shared trait of the exegetes is their enthusiastic endeavor to integrate insights derived from modern science into their works to demonstrate the miraculous ever-relevance of the Qur'ān. It is against these background that I will explore their treatment of the theory evolution; a very well-known theory that pose challenges to Islamic faith. This paper will look specifically at three aspects, first the extent of their knowledge of the theory of evolution. Second, the extent to which they understand evolution as a challenge to Islamic faith and whether they see any benefit in it. The third is their hermeneutical methods to justify their rejection of or agreement with certain aspects of the theory of evolution</p>

Name	Ali Imron
Affiliation	Sunan Kalijaga State Islamic University Yogyakarta (Indonesia)
Title	<i>Reconciling the Theory of Evolution with the Qur'ānic Verses: The Study of Three Scientific Commentaries of the Ministry of Religious Affairs of Indonesia</i>
Abstract	<p>Muslims view the theory of evolution with the creation verses of Adam/man in a contradictory manner. However, in Indonesia some recent commentaries actually use the theory of evolution to explain the creation verses, although there are also some parts of the theory of evolution that are not accepted. There are well-known works that write to this effect: 1) A book entitled The Creation of Man in the Perspective of the Qur'ān and Science, 2. The Existence of Life in the Universe in the</p>

	<p>Perspective of the Qur'ān and Science, and 3) Animals in the Perspective of the Qur'ān & Science. These three tafsīrs are important to take note of, considering that all were written by the state's official institutions under the Ministry of Religious Affairs of Indonesia. This paper, as a library research, attempts at answering two important questions: how does the committee of the Ministry of Religious Affairs interpret the verses of the creation of man and Adam? Which parts of the theory of evolution are accepted and which parts are rejected? To answer these questions, this study employs intertextuality method, whereas its outcome is presented through critical descriptive analysis. The results show that these three books, written by the thematic interpretation method, have tried to present a new view on the verses about the creation of Adam and man so that it is no longer contrary to the theory of evolution, and no longer understood as it was in classical tafsīrs, but are presented in the frame of modern sciences that are more friendly to theory of evolution. The books explain that as the universe was formed through a long evolutionary process, all living things on earth also undergo evolutionary processes, including humans. However, these three commentaries do not explicitly state whether Adam also evolved.</p>
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Name	Mir Sadeq Ansari
Affiliation	Charles Sturt University (Australia)
Title	<i>The Role of Non-Literal Readings in Interpreting Ḥadīth Relevant to Evolution: Case Study of Metamorphosis Ḥadīth by Abū Ja'far al-Ṭaḥāwī and Ibn Qutayba</i>
Abstract	<p>Several verses of the Qur'ān and ḥadīth have been utilized to either argue for or against the compatibility between Islam and Evolution. There is a particular event in Islamic scripture known as the maskh that describes how some groups of people in the past were metamorphosed into apes and pigs (Qur'ān 5:60). This incident has been used by some contemporary authors as a means of supporting the compatibility of evolution with Islam. Neglected from these analyses however, are pertinent ḥadīth and early commentaries on them, which form part of the discourse. In other words, discussions of the maskh is almost exclusively Qur'ānic. In light of this gap, this paper will look at the opinions of two well-known scholarly intellectuals, Ibn Qutayba (d. 276) and Abū Ja'far al-Ṭaḥāwī (d. 321), and how they interpreted these ḥadīths in light of their different hermeneutical backgrounds. Despite al-Ṭaḥāwī and Ibn Qutayba both linguistically analyzing the exact wordings of the verse, they both reach totally opposite conclusions as to whether the apes and pigs seen today are from the ones the verse refers to. Al-Ṭaḥāwī negates such a possibility due to his carrying out at an extensive survey of the ḥadīth corpus on the matter. For Ibn Qutayba on the other hand, sources of knowledge outside the Islamic texts seem to play a significant role along with the wordings of the verse to affirm the apes and pigs of his time being descendants of the earlier changed ones. Thus, using the maskh as a case study to explore hermeneutic nuances</p>

	and differences between two classical scholars, this study could shine new light on hermeneutic attempts in relation to Islam with evolution in the contemporary period.
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Name	Saida Mirsadri
Affiliation	University of Paderborn (Germany)
Title	<i>The Iranian Reception of the Theory of Evolution: A Disturbing Case in a Metanarrative</i>
Abstract	<p>This contribution seeks to demonstrate how the theory of evolution has been received in the Iranian Shī‘ī context, upon its first introduction to the general intellectual public, during a crucial historical period in the Iranian history – i.e. few decades before the Iranian Revolution (1979). The major part of the work revolves around the position held by the Iranian biologist Yadullāh Saḥābī, since he was not only the person who presented the theory for the first time in detail and to the general public, but was also the one who for the first time held a strong and thus controversial compatibilist position, in response to whom and through the dialectic with whom a discourse is shaped. It is thus illustrated how and in what respects the Iranian Shī‘ī response to the theory of evolution differs from the ones given by other Muslim traditions. In the light of the awareness raised by the “standpoint theory” and other similar approaches that underscore the significance of contextuality of knowledge, it become clear why the Iranian case is peculiar in the Muslim world – the fact which is often ignored in large scale studies where the “Muslim world” is regarded as a homogenous body to be examined and analyzed. This contribution is hence an attempt to demonstrate the significance of “culture” and “context” in such studies, by presenting a case study in detail. The studies done so far under the general rubric of “Islam and the theory of evolution” are dominantly either Sunnī or Arab Muslim voices – however presented as the Islamic response to the theory of evolution – in which the voices of other Islamic traditions are missing. This research can thus contribute to the literature in this area by bringing in some diverse Islamic voices.</p>

Name	MohammadReza Moini
Affiliation	Seminary of Qom (Iran)
Title	<i>A Shī‘ī Scientist Exegete: Yadullāh Saḥābī and his Evolutionary Interpretation of the Qur’ān</i>
Abstract	<p>Given the contested nature of the relationship between Islam and evolution, this has not stopped some thinkers trying to reconcile the two. Dr. Yadullāh Saḥābī (1905-2002), mostly known as a political figure, was an Iranian Shī‘a scientist in the 20th Century. He studied geology at Université Lille Nord de France. It is believed that he was first Iranian ever to achieve a Ph.D. in the modern sciences. He was also a devoted believer in Shī‘ism and looked for reasonable ways to make peace between Islam and the modern sciences. In 1965, he published a book titled “Qur’ān and Evolution of Living Beings,” proposing interpretations</p>

	<p>of Qur'ānic verses that aligned with the theory of evolution. In the preface of his work, he states that modern science is a "key" to understand the deeper layers of the Qur'ān. He developed his idea about the compatibility of the Qur'ān and evolution in the following years and published two other works in 1967 and 1985, focusing on the evolution of humankind and Ādam. He concluded that humankind and Ādam could be fully interpreted with an evolutionary reading. Naturally, Saḥābī's works faced severe objections from some traditional Shī'a thinkers, but, unexpectedly, some clerical figures accepted his ideas and compiled works in his support. This paper intends to capture Dr. Saḥābī's ideas on the relationship between the Qur'ān and evolution, and analyses his critics' responses from an exegetical perspective.</p>
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Name	Hossam Ed-Deen Allam
Affiliation	Al-Azhar University (Egypt)
Title	<i>Fatwa and Science: How to Understand the Position of Al-Azhar on Evolution?</i>
Abstract	<p>Through employing a qualitative and descriptive approach, this presentation shares findings from semi-structured interviews and discourse analysis of Al-Azhar and its thought on the theory of evolution. It will highlight various views on evolution from some of the members of Al-Azhar's Board of Senior Scholars as well as the Fatwa Consultants of Al-Azhar Fatwa Global Centre. It is shown that Al-Azhar internally represents a heterogenous camp on the topic of evolution. Moreover, with the specific concern of Muslim youth turning to atheism because of evolution in mind, there is an agreement among the contemporary scholars of Al-Azhar, including the current Grand Imam of Al-Azhar, that evolution is reconcilable with Islamic scripture.</p>

Name	Arnold Mol Yasin
Affiliation	Leiden University (Netherlands)
Title	<i>Where Text and Cosmology Meet: Tafsīr as Dialogical Hermeneutics of Contextualized Science and Theology</i>
Abstract	<p>I will look at examples of pre-and post-Avicennian tafsīr for shifts in cosmological hermeneutics of the Qur'ān (the Avicennian turn in Tafsīr) to show how shifts in contextualized scientific knowledge affect theology and hermeneutics in reading Scripture. This can show us how integrating shifts in scientific understanding was applied in Sunnī orthodox exegesis. I will look at pre-Avicennian exegetes, such as al-Māturīdī, and post-Avicennian exegetes, such as al-Rāzī, to see what types of biogenesis readings are present in their exegeses. Through a comparative analysis we can see how exegesis functioned as a dialogical hermeneutics between different natural cosmologies and constructive theologies.</p>

Name	Nigmeh Abu Toameh Kadan
Affiliation	Haifa University (Israel)

Title	<i>Islam and Evolution in Israel</i>
Abstract	In this presentation I will present initial data on a subject that has not yet been studied: the perspectives of Muslim Arab Israelis regarding the biological theory of evolution. As part of a three-year project entitled “Dialogue in Science and Religious Education: Evolution Instruction Using Pedagogy of Deference”, I have had the opportunity to conduct in-depth interviews with policy makers in the Israeli education system who shape the curriculum for Islamic studies. In this chapter I will focus in on a thematic analysis of interviews with two such policy makers regarding their views of evolution, as well as an analysis of interviews with two academics who teach Islamic studies to pre-service teachers. I will describe the difficulties they expressed regarding accepting and understanding evolution, most commonly connected to misrepresentations of evolution and NOS in popular media, as well as issues stemming from terminology and translations from English to Arabic. I will then compare the perspectives of these Muslim Israelis to those shared in parallel interviews, using the same protocol, with Christian Arab policy makers, and Jewish Israeli policy makers. Finally, I will also compare the interviewees’ views to those documented in previous studies on Muslim perspectives on evolution.

Name	Ali Safdari and Fatemah Meghji
Affiliation	Al-Mustafa University (Iran) and Jamiat al-Zahra (Iran) (Alumna)
Title	<i>Adamic Lineal Exceptionalism: A Twelver-Shī‘ī Perspective on Human Evolution</i>
Abstract	Many Twelver-Shī‘ī scholars have opined on human evolution with openness since the mid-1900s. Despite this, Shī‘ī perspectives have yet to be explored extensively in English. The space is predominantly filled with Sunni viewpoints which can be grouped into four categories:(1) creationism, (2) human exceptionalism (3) Adamic exceptionalism or (4) no exceptions (i.e. evolution). In an attempt to address this gap, our paper aims to provide a detailed analysis of the predominant position amongst Shī‘ī scholars, what we will refer to as Adamic lineal exceptionalism (hereon ALE). This position lies between the second and third categories. According to ALE, verses of the Qur’ān are almost explicit about the miraculous and non-evolutionary creation of Adam (and Eve) and that the current human population is from their descendants alone. As such, previous cycles of Homo sapiens or hominids would have become extinct before Adam. Shī‘ī ḥadīth compilations dated to 932 include authentic reports that support this argument, referring to pre-Adamite cycles of human-like creatures (the nasnās). Simultaneously, these scholars are attitudinally open to accepting evolution for all Homo sapiens chains including Adam’s if this were proven definitively by science, noting no theological or scriptural conundrum. This flexibility is due to the possibility of interpreting the relevant Qur’ānic verses through a more figurative lens. These figurative readings would also extend to ḥadīth where needed, otherwise,

	<p>contradictory accounts would be dismissed by categorically rejecting their probativity in the construction of theology and/or by virtue of their contradiction with evolutionary biology. We will develop this position through ‘Allāmah Ṭabāṭabā’ī’s (d.1981) opinions as outlined in his cornerstone exegesis of the Qur’ān, al-Mīzān. We will complement our analysis with the ideas of some of his students like Shahid Moṭāḥharī (d.1979), Āyatullah Ja‘far Subḥānī (b.1929), Āyatullah Makārim Shīrāzī (b.1927) and Āyatullah Jawādī Āmulī (b.1933). Additionally, we will include textual observations from the Qur’ān and ḥadīth that could strengthen the aforementioned position.</p>
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