

## **Natural Theology and the Argument from Design: Assessing its Viability in the Post-Darwinian Era**

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**Abstract:** The complexity and structure of the universe imply the existence of an intelligent designer. This was the core belief behind the design argument, which was an essential component in defending natural theology. In the past, this was promoted by people such as William Paley whose work greatly inspired the Argument from Design. With the rise of Darwin's theory of evolution however, the Paley a design argument was severely challenged because Darwin's theory of evolution offered a purely naturalistic means, known as natural selection, to explain biological complexity without any need for higher powers. For this reason, the classical biological design argument has lost its power to persuade. Nonetheless, the discussion has remained afloat due to modern variations, especially the fine-tuning argument in cosmology. The fundamentals of physical constants have been interpreted by some as evidence of design, claiming that life can only exist in certain highly precise values in fundamental physical constants, which allows the universe to support life. Supporters of this view have largely been silenced by the critics who provided alternative explanations such as the multiverse hypothesis and the anthropic principle. While natural sciences have removed the traditional teleological argument in the realms of biology, there is an absence of definitive proof which carries on the philosophical discourse. This paper explores and analyses how the Argument from Design has transformed since Darwin, arguing its relevance alongside scientific progress and philosophical debate. Though this point is no longer valid proof of God's existence, it continues to be a fascinating idea that keeps theologians, scientists, and philosophers occupied.

**Keywords:** Natural Theology (NT), Argument from Design (AFD), Viability (VV), Post-Darwinian Era (PDE)

### **1. INTRODUCTION**

The word natural Theology refers to that special Branch of theology that is related to understanding the presence of God through observation and experiences. In this branch, there is no reliance on any revelation or any texts. There are some important key aspects of natural Theology. One important aspect is reason and observation. It relies on those things which can be observed and there is some solid reason behind them. There is reliance on human experiences related to the Divine to understand the existence and presence of God (Gregersen, 2006). The other important key aspect of natural Theology is that it does not rely on sacred texts such as Bible to understand those concepts which are related to God. In this

theology, there is the main focus on nature such as the universe, human beings, and important laws of physics and chemistry. These important factors play a crucial role in understanding the nature of the Divine. There is reliance on the teleological argument of natural Theology which says that when there is such order in every natural thing, it suggests that there is some designer or Creator who is handling all the chores of the universe. It also focuses on the aspect that this universe has not produced by itself but some entity has produced this universe and those entity is identified as God(De Cruz & De Smedt, 2014). There are three important types of natural Theology: classical natural Theology, modern natural Theology, and process natural Theology. In classical natural Theology, there is an understanding of the existence of God by observation and also by the natural world. In modern natural Theology, there is the main focus on Argument from Design and the complexity of this world. In process natural Theology, there is an emphasis on the relational nature of God. Now we are going to discuss post Darwinian Era. This era refers to that specific period which was after the publication of Charles Darwin(Gregory, 1986). The publication of Charles Darwin was in the form of a book named “On the Origin of Species “. This book was published in 1859. After this publication, there was tremendous progress in the fields of biology, philosophy, and theology. If we discuss important key aspects of the post-Darwinian Era, we will come to know that the main focus of the publication was on evolutionary theory. This theory was against the theory of special creation and in this theory, it was mentioned that there is evolution of various species with time because of various environmental factors(Dembski, 1998). This theory was a prominent challenge to traditional worldviews. In the theory of special creation, it was said that every individual is created in their style and there is no process of changes or evolution with time. But Darwin explained it oppositely and said that the environment can bring changes in species with time., Darwin's theory was against many religious and philosophical perspectives. After this theory of evolution, it was seen that there was the emergence of many important new scientific disciplines such as biochemistry, genetics, Ecology, and others. Because of Darwin's theory, we also got the concept of genes otherwise it was believed that what has been created by God, can never be changed(Kojonen, 2021). The other important aspect of the post-Darwinian Era is the advancement in technology and medicine. After Darwin's theory, there were some important advancements such as the development of many important vaccines, the use of antibiotics, and

genetic engineering as well. The next most important aspect of the post-Darwinian Era is that there were prominent changes in cultural and social landscapes so there was an increased focus on secularism, environmentalism, and feminism too. If we discuss the important impacts of Darwin's theory on philosophy and theology, we may come to know that there were persistent changes introduced in philosophy and theology after Darwin's theory. This theory was an important challenge to traditional theories. It has proved that those traditional theories which explain the origin of life and the existence of God are not true but there is a need to modify these theories according to Darwin's theory (Livingstone, 1984). The other most important impact of Darwin's theory on philosophy can be explained in terms of the emergence of liberal theology. After Darwin's theory, there were many efforts to understand the existence of God and there was reconciliation of Christianity with modern perspectives of science and philosophy. The other most important impact of Darwin's theory on philosophy and theology is the aspect of the development of process theology (Shanks, 2004). As we know process theology emphasized on relational nature of God, so the development of this process theology took place after Darwin's theory. The other most important impact of Darwin's theory is that it has given rise to atheism and agnosticism as well. Atheism is those people who do not believe in God and only believe in science, so as Darwin explained the scientific basis for evolution people believe that the environment is responsible for the birth or death of any living organisms and there is no existence or presence of God. If we discuss the argument from Design, we may come to know that there are some important key components of it (Russell Hunter, 2012). The most important key component is that every natural thing is complex such as the structure and functioning of the human eye, the solar system, the functioning of cells at the molecular level, and many other such things. All of these types of complexity and order convince us that this is not the probability of any chance that can bring order to such an extent in this universe. The special design of this universe suggests that there is the presence of some all-powerful designer or Creator. There is a design by the Divine and a design by human beings but human beings are not able to create such a huge universe design. There are some important types of arguments from Design. These important types are classical arguments from Design, fine-tuning arguments, and irreducible complexity arguments. All of these types suggest to us that it is necessary to accept the existence and presence of God because such an ordered universe cannot

work itself without any power-holding entity. Although the post-Darwinian Era has moved toward atheism argument from Design convinced us that there is a need to believe in God despite such a modern world(Dembski, 1995; Michael & Ruse, 2009).

### 1.1 Research Objective

The main objective of this research is to enumerate the natural Theology and the argument from Design related to the post-Darwinian Era. These studies have effectively explained various aspects of Darwin's theory and also related it to arguments from Design and various religious concepts as well.

## 2. LITERATURE REVIEW

Researchers claim that in the recent century, a lot of evolutionary concepts have been witnessed These concepts explain that evolutionary work in the science field that helps in understanding the presence of God. The existence of a naturally occurring world explains our origin(Abril, 2024). Studies suggest that before the theory of Darwin, the concept of the existence of the natural world was explained by a religious perspective. However, after Darwin's theory, it was considered that science explains the diverse forms of life found on the earth. the before and after concepts of Darwin raised conflict among people believing in two different theologies(Adelman & Mathieson, 2024). Studies show that evolutionary theologies provide information about evolutionary ethics. mortality and its understanding are possible through evolutionary ethics-based theories. The ethical-based evolutionary theory predicts that man's behavioral patterns change as a result of natural selection. How different religions perceive the concept of mortality is explained by evolutionary ethical theory(Ahmed, 2024). Studies suggest that the Victorian interpretation of the theory of Darwin provides insight into the evolutionary concept. Neo-Victorian is based on evaluating Darwin's old ideation about evolution according to the present era. Neo-Darwin is based on reconstructing Darwin's ideas through the concept of evolution(Ayres, 2024). Studies explain that the Emil burner approach provides evidence about the natural theology concept and the philosophical background related to this concept. burner theory explains faith as well as reasoning. Natural theology concept of burner explains the existence of GOD through reasoning and observation universe is a great example that provides information about its creator((Baek, 2024). Studies claim that Darwin's theory is a unifying factor

in explaining evolutionary history. The basis of the evolutionary biology field is provided by combining Darwin's theory with scientific knowledge. Darwin's theology contributes to understating the evolutionary biology field in the modern world(Ceccarelli, 2024). Studies predict that human theology explains the theological concepts using the concept of cause and effect. Humes's theological explanation provides insight into nature's purposes. This theology suggests that nature's purpose is determined through a repetitive observatory process made with time. Humes's prediction of natural theology explains that the world is viewed by the way we assume it to be and is not viewed through reasoning (Cottrell, 2024). Studies explain that new evolutionary concepts are developed by reconstructing the thoughts of Darwin and other researchers. the post-Darwin era is characterized by theological ideas obtained from the historical work of different researchers. the work done on theology post-Darwin era broadens our knowledge regarding evolutionary concepts(Esposito, 2024). Studies claim that Humes's findings disagree with the Christian arguments related to the existence of God. He claims that there is no comparison between man and God as GOD is without any flaws and is the only creator of the universe. Hume defines the ultimate power of god in his work to provide the foundation of natural theology in his work(Hartl, 2024). Studies of scholars determine that natural theology claims that God existing power is determined by universe observation. Work on natural theology concept explains cosmologically as well as teleological arguments to predict the development of natural ethology over the years. Moreover, the influence of natural philosophy on religious thinking provides evidence about the development of the natural theology approach in the present time(Jackson, 2024). Studies claim that Hindu intellectuals in the nineteen-century provided evidence about Darwin's concepts.

The intellectual researchers in India found similarities between Darwin's concepts and Hinduism. But some Hindu researchers or intellectuals disagreed with Darwin's idea and created conflict between the two groups. Thus the nineteen century was characterized by intense social and religious conflicts(Killingley, 2024). Studies suggest that Darwin's theory was influenced by several factors including religious and biological sciences factor. Darwin's idea created racism in the scientific community thereby negatively influencing Darwin's work Also, Darwin's scientific work was influenced by his belief system(Kolia, 2024). Studies reveal that beauty in the world is objective as explained in the bible. the objective beauty explains the divinity of GOD. The approach of objective beauty explains

the artistic nature of the creator of the world and how he has made everything in the universe in an artistic way. In Christianity, the beauty present in the universe predicts the existence of GOD (Libby, 2024). Studies suggest that the creation of the universe is not an astronomical event rather the precise creation of the world hints about the creator of the world. The probability theory explains that the probability of the creation of a world by one creator is higher. Due to poor funding on probability theory this theory is still debatable and provides a vivid understanding of the creation of a world (Mousavirad, 2024). Studies highlight that the purpose of natural theory was challenged by Darwin's works. But later after some time, different researchers worked on the purpose of creation to reduce Darwin's concept of theology after his death (Narimani, 2024). Studies reveal that explaining the complexity of things in simpler ways is not the case when it comes to religious terms and scientific knowledge. However, one way to explain the complexity of religion and science is to determine the relativity between them. By understanding the influence of science on religion it becomes easier to determine the relativity between religious respect and scientific basis (Roszak & Horvat, 2024). Studies prove that Darwin's theory was debated or rejected by many scientists. The most prominent scientist who criticized the Darwin theory was Richard Owen. Richard explores evolutionary history in an alternative way to Darwin's theory. Scientific conflicts were the major reasons behind the rejection of Darwin's theory by Owen (Rupke, 2024). Studies declare that a lot of scientists disagreed with Darwin's concept and it resulted in the eclipse of Darwin's theory. The term eclipse of Darwin's theory means that there was a time when the majority of scientists did not like Darwin's theory. There were a lot of factors that contributed to Darwin's theory misinterpretation (Wagner, 2024). Scholars predict that Darwin's theory was based on the concept that with time each species evolves and adapts to an environment that allows for the selection of the fittest species. The theory of Darwin challenged the traditional theories made on natural creation (Wallace & Amigoni, 2024). Studies reveal that Jack redefined Darwin's theory during the post-Darwin era to explain the process of natural selection. He gave the example of dog buck that change with time. He explained that dogs' adaptation to the environment provides evidence regarding the Darwin theory of evolution (Zhang, 2024). Natural theology seeks to justify a particular God's existence as well as their attributes using reason alongside observation of the natural world, rather than relying solely on divine revelation. One of the most prominent arguments within natural

theology is the Argument from Design (or the Teleological Argument), which claims that, because the universe is so vast, complex and orderly, there must be an intelligent designer responsible for it all, who is God. The Argument from Design has had its defenders, most famously Thomas Aquinas and William Paley, who in the 19th century popularized it in responding to the challenges of naturalists. Nature also appears to include a divine designer with particular nature. However, when Darwin's theory of evolution by natural selection became more widely accepted in the nineteenth century, it presented significant hurdles to the argument. Evolution offers a naturalistic explanation for the complexity of life that negates the necessity of an external designer. Evolutionary biology and philosophy have provided unparalleled critiques of Teleological explanations and continue to adapt to modern interpretations of development. In this study, I attempt to examine the possibility of Sustaining Theism while critically analyzing Intelligent Design in a post-Darwinian context.

### 3. CLASSICAL ARGUMENT FROM DESIGN

The Argument from Design rests on two basic components: order and purpose within nature. Supporters claim:

1. The natural environment possesses an intricate order similar to that of human-made artefacts.
2. This order implies purposiveness and is suggestive of intentionality.
3. As human artefacts that display purposiveness and complexity always originate from an intelligent artisanal conception, an intelligent designer must similarly account for the intricate intricacy of the natural world.

This argument first reached a classical formulation in Paley's *Natural Theology* (1802) when he likened biological organisms to a watch. He asserted that the coordinated motion of the gears of a watch clearly demonstrates its design. Similarly, biological organisms like the eye and the human body and the entire ecosystem are made up of parts that function together in such complexity that it requires a God.

### 4. DARWIN'S CHALLENGE TO THE ARGUMENT FROM DESIGN

The Darwinian challenge to The Argument from Design propelled the

discussion over the source of complex life to a different level. The Argument from Design defended by William Paley points out that the parts of organisms, for example, the human eye, are so intricate and precise that they scream ‘intelligent designer’ just as much as a watch implies a watchmaker. But, the theory of evolution by means of natural selection explains complexity in nature without having to appeal to external intelligence. Evolution demonstrates the possibility of ‘building’ complexity bit by bit through a multitude of small modifications over time, where favorable characteristics are kept through the generations. Thus, the ability of organisms to fit into their surroundings is achieved without active intention, which obviates the necessity for an intelligent designer. Furthermore, he substantiated his view by offering evidence of fossils, anatomy, and embryology showing transitional forms of common ancestry. With the substitution of the design model of life with an evolutionary interpretation, Darwin did away with the requirement of a supernatural designer that was previously tasked to explain the intricacy of biological life. Not only did this challenge transform biology, it had great impacts with respect to philosophy and theology, changing the perception of existence as a matter of conscious construction to one heavily reliant on random and unplanned events and mechanisms. Perhaps the most notable design flaw of the Argument from Design arrived with Charles Darwin’s *On the Origin of Species* (1859). Darwin showed that natural selection – a process absent in foresight and direction – could account for the complexities of life without an external designer. This was a devastating blow to natural theology for multiple reasons.

1. The Wild Lacks the Complexity of Its Design: Natural selection accounts for how simple organisms are transmuted into more complex ones, making an external designer unfathomable.

2. Adaptations Without Intentionality: “Design” functionality comes about because the organisms with effective characteristics survive to reproduce, not due to a maker of these changes.

3. Human Creation’s Nature’s Flaws: Nature, unlike human-made artwork, is cluttered with unrefined, ragged vestiges and dysfunctional designs, which are better explained by evolution than some perfected designer. That is to say, the recurrent laryngeal nerve of mammals, which takes an unnecessary detour from the brain to the larynx, is a vestige of evolutionary history rather than optimally designed. Such examples greatly contradict the marks of an intelligent, purposefully directed Great Designer.



## 5. CONTEMPORARY APPROACHES TO BIAS IN THE FALLACY OF DESIGN

Design Fallacy pertains to an error based on natural events and processes, especially the intricate aspects of biology, which are presumed to have been crafted with intent. This fallacy stems from the human brain's proclivity towards biases, specifically, the inclination to assign worrying objectives and goals to seemingly simple tasks and events. The contemporary takes integrate both Cognitive science and Artificial Intelligence alongside Darwin's theory of evolution which greatly dispels the Argument from Design. These branches aim to develop an understanding for the question of what people are reasoning for, or why people decide to perceive design where it is not present.



**Figure 1:** Cognitive Biases and Teleological Thinking

### 5.1 Cognitive Biases and Teleological Thinking

The human approach towards teleological reasoning is said to be one of the most important psychological factors that facilitate the Fallacy of Design. Teleological reasoning is studying why events and things happen the way they do. Aspects of cognitive science research imply that humans demonstrate a propensity to ascribe purpose to objects and happenings right from childhood; this behavior tends to persist even to animate objects. For example, when children are asked what causes mountains to come into existence, they tend to say that they exist 'for climbing' instead of accepting that geological action over time is the reason why the mountains exist. This behavior can be said to extend to adults and is worsened by confirmation bias, which is the tendency to only accept information that proves the theory or hypothesis previously formulated.

For instance, religious and creationist points of view often focus on the biological complexity while negating the available information of gradual evolutionary change.

## 5.2 Evolutionary Psychology and the Detection of Agency

In evolutionary terms, the cognitive ability of the human brain integrates pattern recognition and agency recognition even in places where none exist. This condition, which is called hyperactive agency detection (HAD), allowed for greater survival chances during the early days of mankind's evolution. The level of consequence attached to mistaking a noise from a rustling bush as that of a predator surpassed that of failing to recognize an actual threat, which was far more serious.

Unfortunately, in contemporary society, hyperactive agency detection may, alongside the rest of the biases people carry, play a large role in perpetuating the Fallacy of Design where people mistakenly ascribe intent to natural occurrences. The assumption of intent towards phenomena like the intricate structures of DNA and the human eye is suggestive of the existence of an agent behind them. The inference drawn here explains why some highly educated people do often tend towards cognitive dissonance when asked why the face value explanation of natural selection, which is an automatic and unguided process that operates like a trickster, also happens to be logically correct.

## 6. THE IMPACT OF ARTIFICIAL INTELLIGENCE ON ALGORITHMIC BIAS

Recent developments in artificial intelligence have accentuated the existence of bias and prejudice in the designers' approach, and bias is always a part of design. AI models that are trained on human languages and human logic often exhibit the biases imprinted on them as well (Figure 2). For instance, applications of natural language processing can reinforce a creationist conceit when they encounter certain datasets. To solve the problem of sustaining the Fallacy of Design, modern scholars advocate for the application of critical analysis, scientific literacy, and cross-discipline research.

Cognitive training empowers an individual to get rid of teleological reasoning. Education on evolutionary biology provides structure to comprehend complexity and limits the need for supernatural explanations. In the case of AI, ethical programming and unbiased datasets will be needed in order not to reinforce such flawed reasoning. It is, however,

imperative to accept the cognitive biases in order to understand and explain issues without design logic.



**Figure 2:** The Impact of Artificial Intelligence on Algorithmic Bias

The argument from design still continues to exist in some form even after Darwin. The most prominent modern reworkings are:

#### 6.1 The Fine-Tuning Argument

Although Darwinian evolution replaces the biological design with a new construct, the fine-tuning argument shifts the discussion to cosmology. This claim posits that certain physical constants or parameters, like the force of gravity or the cosmological constant, appear to have been set with an exactness that allows for life to exist. If even a single one of those values were changed, existence would not be able to be hospitable. Some claim that this fine-tuning indicates an intelligent designer who set these values in exact numbers that permit life to inhabit. Critics argue, however, that the fine-tuning is possibly due to the multiverse hypothesis. Other universes could potentially have very different constants than the one we are currently living in. Other people argue that the anthropic principle is the true culprit of fine-tuning. The fact that life existing to be observable in our universe leads to the phenomenon of perceiving a fine-tuned universe as the only habitable universe is what we are able to comprehend.

#### 6.2 Intelligent Design

The most modern and radical pro argument for the design is the Intelligent Design (ID) movement, which claims that some biological structures are “irreducibly complex.” This means that they could not have evolved stepwise through the process of natural selection. To mention just a few- ID proponents cite:

- The bacterial flagellum, a microscopic "motor" used by bacteria for

their locomotion.

- The blood clotting cascade, which requires several dependent steps that interrelate with one another.

Their defenders posit that these are too elaborate to have evolved in a gradual fashion. Meanwhile, mainstream biology has come up with these structures' plausible evolutionary origins, and in many cases, they actually do exist, simpler models of these systems which must have had fundamental functions in earlier times.

## 7. ASSESSING THE VIABILITY OF THE ARGUMENT FROM DESIGN

Bearing all these facts in mind, is it possible for the Argument from Design to exist in a world after Darwin (Figure 3)? The answer hinges varyingly on how the argument is couched:



**Figure 3:** Assessing the Viability of the Argument from Design

1. As a Biological Argument: The Argument from Design with regard to biology is one of the couple claims that has almost single-handedly been crushed by the fact of evolution. Natural selection constitutes a much stronger and evidential means to explain complexity than divine design. Additionally, the existence of suboptimal designs, vestigial organs or convergent evolution is another blow to the idea of a creator capable of intelligent design.

2. As a Cosmological Argument: The fine-tuning version of the argument continues to be an unresolved issue in philosophy and physics. It cannot be said to have proved the existence of a designer, but even so, it raises important issues about why the universe's fundamental constants allow life to exist. Whether those facts point to a divine creator or an

alternative explanation, like the multiverse, remains outstanding.

3. As a Philosophical Argument: Others say that even if evolution explains biological complexity, the laws of nature that allow for evolution may themselves need a designer. This moves the argument from biology to metaphysics, claiming that the existence of a specific intelligibility and order of the universe suggests some reason behind it.

## 8. DISCUSSION AND CONCLUSION

The Argument from Design is greatly contested in the post-Darwinian period, but it has also changed in its response to these challenges. In its most traditional form, which is based on biological complexity, it is true that evolutionary theory has largely disproved it. However, newer forms that deal with cosmology and fundamental physics remain topics for debate. Ultimately issues such as the naturalistic scaffolds of explanation, or the proposed meaning and willful design of order, determine the plausibility of the Argument from Design. Science has always provided perhaps the most powerful counterarguments, whilst still the philosophy and theology of nature's design remains. The question of whether the universe is a byproduct of random processes or a representation of exceptional intelligence is deeply human and philosophical. The Argument from Design relies heavily on biological complexity as evidence for an intelligent creator, and this is also its most fragile point. The overwhelming reliance on biology and nature as proof of God's existence has been put in doubt. The emergence of Darwin's theory of evolution brought a shift in whether 'natural selection, mutation, and genetic drift' require any form of assistance in forming complexity. In addition, the presence of imperfect and inefficient designs in nature such as vestigial organs and detrimental mutations further argues against the argument's claims. The formation of the bacterial flagellum and the human eye are both considered forms of 'irreducible complexity', yet they have been aided through evolutionary pathways which undermine the ability of the biological form of the argument. With these claims made, it seems almost impossible for one to suggest that living beings without guidance need an intelligent creator at the center stage. Evolutionary biology aims to explain how species evolve and mutate without support, striving for greater study in biology. While there has been criticism due to the avoidance of philosophy, new designs in various fields of science have been incorporated into cosmology, physics, and macromolecular arguments. The complexity and evident

design of organisms are said to prove that God exists, while on the contrary, God's existence proves the design worthy of existing. All arguments have been revised to include counterclaims which have yet to be addressed. What remains evident is that God's existence has yet to be fully disproved; however, the attempts in supporting it remain solid due to the arguments and rebuttals given in full detail. At the same time, while the biological argument has all but disappeared, modern versions of the Argument from Design are still alive and well, especially in the domains of cosmology and fundamental physics. The universe has been designed in such a way that miracles appear possible. Like complex life forms, for example, the conditions in the universe needed for life to exist are significant. Complex life found on Earth obliges one to wonder if intelligent life ever existed in the entire cosmos. The universe being finely-tuned is an argument presented by some who believe that the existence of such features which ground life were intended by an intelligent designer. Opponents of the fine-tuning argument offer the multiverse theory as one of the possible solutions, suggesting that there exists an infinite number of different universes which are fundamentally different in their existence. Others state that reality-based fine-tuning is simply perceived because of the anthropic principle. While we exist within the universe, we are bound to believe that the universe permits life. Nevertheless, based on assumptions, these arguments do not stand strong, and the fine-tuning problem still persists. Moreover, with respect to philosophy, the Argument from Design remains valid even beyond science. One might query the presence of rational, understandable principles that govern a universe's existence brought about by multiverse reasoning and the explanation of biological complexity through evolution. Many suggest that order, even at this level, is not self-sufficient, which implies there is a higher reality transcendent to physical changes which requires it. In this sense, the debate shifts from a scientific attempt to prove an observable phenomenon towards metaphysics, where the need for telos, meaning, and essence is still left hanging without an answer regarding its purpose, meaning, and what existence rests upon. To summaries, the argument remains unresolved for consideration by physicists and cosmologists as classical design rational attempts surge multifaceted with Darwinian evolution. Questions pertaining to the cosmos and what it means for existence have been countered fundamentally, but much like biological complexity, these explanations are still highly conspicuous. Whether the case is viewed from a theological standpoint, where intention and a higher intelligence are envisioned to have intentionally designed the universe, or devoid of plan

as a mere consequence of recklessly operating physical elements, defines the philosophy one subscribes to. Thus, the Argument from Design remains an objective of unsettled stratagem argumentation, merging hypnotically dissimilar domains of science, politics, and religion while confined by time

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