International Journal of Science and Research Archive
eISSN: 2582-8185
Cross Ref DOI: 10.30574/ijsra
Journal homepage: https://ijsra.net/

(RESEARCH ARTICLE)

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The Adventure of the Caliph: From the Mischief of the Jinn to Conscious Evolution

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International Journal of Science and Research Archive, 2025, 16(01), 1080-1089

Publication history: Received on 02 June 2025; revised on 13 July 2025; accepted on 15 July 2025

Article DOI: https://doi.org/10.30574/ijsra.2025.16.1.2125

Abstract

This paper argues for a radical reconceptualization of "evolution" not as a sub-field of biology, but as a meta-science that unifies all disciplines by narrating the "true scientific life story" of every existing entity. It introduces a four-dimensional model of reality—adding "Evolution" and "Energy" to the traditional dimensions of space and time—to construct a holistic worldview. This framework synthesizes scientific narratives, from cosmology to paleoanthropology, with theological interpretations, particularly from Islamic tradition. It proposes that the Islamic narrative of "the mischief of the jinn" can be read as a theological metaphor for the pre-moral state of *Homo sapiens* before the conferral of divine responsibility. The paper diagnoses humanity's current global crises as a collective "adolescence" dominated by the basest level of the self (*Nefs al-Ammarah*) and prescribes a path to collective maturity through a spiritual ascent and a corresponding evolution in governance toward a meritocracy of consciousness. Finally, it reframes space exploration as the next stage of this journey, where humanity transitions from a product of evolution to its co-creator, consciously designing life for new cosmic environments.

Keywords: Conscious Evolution; Cosmic Evolution; Four-Dimensional Reality; Islamic Theology; Science and Religion; Telos

1. Introduction

The modern intellectual landscape is characterized by a profound and pervasive overspecialization, a condition that has led to a fragmented understanding of reality. This intellectual division makes it exceedingly difficult to build bridges between disparate fields of knowledge, from the hard sciences to the humanities, and consequently hinders the development of a holistic, integrated perspective on existence. In a powerful response to this predicament, the eminent biologist E. O. Wilson articulated the concept of "Consilience," which posits that all knowledge is fundamentally interconnected and can ultimately be unified under a small number of natural laws [Wilson, 1998; Polkinghorne, 2006]. Wilson envisioned a future where the natural sciences, social sciences, and humanities would eventually converge upon these shared foundations, creating a seamless web of knowledge [Wilson, 1998; Polkinghorne, 2006]. The mission of this paper is to respond directly to this profound call for unification. It endeavors to construct a single, coherent narrative that stretches from the Big Bang to the emergence of human consciousness, and in doing so, to offer both a "guide" and a "prescription" for humanity to transcend its current fractured state and ascend to a higher, more integrated level of consciousness [Demarcus and Bilgin, 2018].

The cornerstone of this entire intellectual project is a radical and comprehensive reconceptualization of the term "evolution". This paper puts forth the argument that evolution should be understood not as a specialized sub-discipline of biology, but as a universal meta-science. This re-framing is encapsulated in the following definition: "We see the science of evolution as a science that tells the true scientific life story of the living, the non-living, and all creatures" [Demarcus, 2023]. This is not merely a terminological adjustment; it is an epistemological revolution. According to this paradigm, evolution is not limited to the transformation of living species over time; rather, it is the name for the

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continuous, unbroken process of change and transformation that governs everything that exists—from the smallest subatomic particles to the largest galaxies, from inanimate molecules to conscious, self-aware beings—from their very inception to the present day [Demarcus, 2019].

Within this universal framework, the various scientific disciplines are no longer isolated islands of inquiry but are transformed into distinct chapters of a single grand narrative, which can aptly be called the "Science of Universal Life Stories" [Demarcus, 2023]. In this unified story, Physics narrates the life of energy and matter in the primordial moments of the universe. Chemistry examines the subsequent adventure of atoms combining to form the molecules that are the building blocks of greater complexity. Geology recounts the epic story of the formation and shaping of planets. And Biology, far from being the sole proprietor of evolution, becomes the next chapter in this immense narrative, investigating the remarkable journey of complex molecules toward life and, ultimately, consciousness.

Such a unifying framework effectively removes the artificial and often counterproductive boundaries that have long separated the scientific disciplines. If physics, chemistry, and biology are all studying different stages of the very same universal evolutionary process, then it is logical to assume that the fundamental principles observed within these fields—such as the progression from simplicity to complexity, the emergence of order from chaos, and the mechanisms of adaptation and transformation—possess a universal validity. This logical foundation legitimizes the application of principles derived from the cosmic scale to understand phenomena at the human scale, including the social and moral evolution of societies. It thereby forms the scientific basis for a truly holistic worldview that perceives all of existence as a single, coherent, and deeply meaningful process.

This epistemological restructuring also serves to reframe the relationship between science and religion. It lays the groundwork for a constructive dialogue that positions them not as conflicting and mutually exclusive domains, but as complementary paths to arriving at truth. As the physicist and theologian John Polkinghorne eloquently stated, both science and religion are "efforts in the search for truth"; science primarily focuses on the "how" question, concerning mechanisms and processes, while theology addresses the "why" question, concerning purpose and ultimate meaning [Polkinghorne, 2006]. This paper aims to demonstrate how the answers to these two fundamental questions are not irreconcilable, but can be woven together and united in a single, magnificent, and all-encompassing grand narrative. To achieve this synthesis, the paper will introduce and utilize a novel metaphysical model, an expanded architecture of reality, designed to accommodate both the scientific and the spiritual dimensions of existence.

2. Literature review

This study constructs its argument by drawing upon and synthesizing a diverse body of literature from cosmology, physics, philosophy, paleoanthropology, and theology. It builds upon established theories while reinterpreting them within its unique integrative framework.

2.1. The Unification of Knowledge: Consilience and Cosmic Evolution

The foundational call for the integration of knowledge is most famously articulated in E. O. Wilson's *Consilience: The Unity of Knowledge* [Wilson, 1998]. Wilson argued against the increasing fragmentation of academia and proposed that all branches of inquiry are ultimately reducible to the principles of physics and biology, forming a single, continuous fabric of explanation. This paper embraces Wilson's goal but proposes a different unifying principle: a universalized concept of evolution itself.

This universalization finds its most powerful scientific support in the work of astrophysicist Eric Chaisson. Chaisson's "Cosmic Evolution" is a comprehensive framework that traces an unbroken sequence of complexification from the Big Bang to the emergence of humankind [Chaisson, 2001]. He argues that evolution is not limited to biology but is a cosmic phenomenon. To provide a quantifiable, empirical basis for this claim, Chaisson introduced a universal complexity metric: energy flow density (Am). This metric is defined as the amount of energy that flows through a system per unit of time per unit of mass, typically expressed in units of erg/s/g [Chaisson, 2001; Solis, 2024]. Chaisson's extensive research demonstrates that as the universe has evolved, the value of Am has systematically and measurably increased with the emergence of progressively more complex structures. His analysis shows a clear trend of rising energy flow density from galaxies, to stars, to planets, to life, to brains, and finally to modern human societies [Chaisson, 2014]. This measurable trend provides a concrete, scientific underpinning for this paper's "Evolution (ϵ)" dimension, grounding it in observable physical reality.

However, for the sake of intellectual rigor, Chaisson's metric must be critically examined. Researcher Ken Solis, in his reexamination of Free Energy Rate Density (FERD), has raised significant reservations. Solis points out that the breadth

of Chaisson's definition of "complexity" is problematic, as it includes systems not typically considered complex, such as cars or computer chips. This leads to counterintuitive and potentially misleading results; for instance, a Pentium II chip can have a higher Φm value than the human brain [Solis, 2024]. Furthermore, Solis critiques the metric for often measuring the *total* energy flow through a system, rather than the amount of that energy that is efficiently harnessed as "free energy" to do useful work, thereby ignoring the crucial role of efficiency [Solis, 2024]. While these critiques highlight the metric's limitations as an absolute and infallible law, they do not negate its value as a powerful conceptual tool and an intuitive guide that reveals a fundamental trend in cosmic, biological, and cultural evolution. The philosophical and unifying power of Chaisson's work, which emphasizes the central role of energy in the emergence of complexity, remains invaluable for the purposes of this report.

This universal progression is also characterized by what John Maynard Smith and Ears Szathmáry have termed the "Major Evolutionary Transitions" [Maynard Smith and Szathmáry, 1995]. These are a series of revolutionary leaps in the organization of life, such as the transition from replicating molecules to cells, from unicellular to multicellular organisms, and from solitary individuals to social groups. These transitions explain how new levels of complexity emerge and can be seen as discrete, qualitative shifts along the proposed Evolution (ϵ) dimension.

2.2. Philosophical Foundations: Process, Potentiality, and Being

The concept of Evolution as a fundamental dimension of reality finds deep resonance in **process philosophy**, most notably in the metaphysics of Alfred North Whitehead. Whitehead argued that reality is not composed of static, enduring "substances" but of dynamic, fleeting "actual occasions" or "processes" [Whitehead, 1978; Aristotle, ca. 350 BCE]. In this view, "becoming" is not a secondary attribute of being but its most fundamental quality. This philosophical stance provides a perfect metaphysical grounding for the proposal to treat evolution—the science of becoming—as a foundational dimension of existence itself. Similarly, Henri Bergson's concept of the *élan vital* (vital impetus) posits that evolution is driven by a creative, unpredictable, and internal force, moving beyond purely mechanistic and deterministic explanations [Bergson, 1911]. This idea aligns with theological interpretations that attribute an inherent purposefulness and creativity to the evolutionary process.

The philosophical underpinnings of the proposed "Energy (ψ)" dimension are found in the metaphysics of Aristotle. Aristotle drew a critical distinction between two states of being: *dynamism* (δύναμις), the potential or capacity a thing possesses to be or to do something, and *energeia* (ἐνέργεια), the actualization or "at-work-ness" of that potential [Aristotle, ca. 350 BCE]. This paper's conception of energy as the principle that enables the transition from a potential (abstract) state to an actual (concrete) state is a direct echo of this Aristotelian framework. The fact that the modern English word "energy" is etymologically derived from Aristotle's *energeia* makes this connection all the more meaningful [Caballero, 2022].

2.3. Paleoanthropology: The Story of Pre-Adamic Hominins

This paper's synthesis relies heavily on the scientific narrative of human origins provided by modern paleoanthropology and genetics. The contemporary view holds that human evolution was not a simple linear progression but a complex, branching "bush" where multiple hominin species often coexisted and interacted [Tattersall, 2012]. Fossil and archaeological evidence reveals that pre-*sapiens* hominins were far from simple creatures.

Homo erectus, emerging around 1.9 million years ago, was the first hominin to spread beyond Africa and showed significant cognitive abilities through the controlled use of fire and the production of sophisticated stone tools [Berna et al., 2012]. *Homo neanderthalensis*, who lived in Europe and Asia for approximately 400,000 years, possessed brains as large as or larger than modern humans and exhibited complex behaviors such as burying their dead, caring for the wounded, and using symbolic objects [Green et al., 2010].

This picture has been deepened by recent discoveries. A 2024 study of a Neanderthal child's skull from the Cova Negra cave in Spain revealed pathologies consistent with Down syndrome. The fact that this child, who would have had severe hearing loss, balance problems, and cognitive difficulties, survived to at least six years of age provides powerful evidence for collaborative, selfless, and compassionate care within the group, moving beyond simple reciprocity [Conde-Valverde et al., 2024; Li et al., 2024].

Genetic research has revolutionized our understanding of the relationship between these species. A groundbreaking 2024 study by Liming Li and colleagues showed that modern human DNA flowed into Neanderthal genomes in multiple waves, dating back as far as 250,000 years. This suggests that rather than simply being replaced, Neanderthals were genetically *absorbed* by the larger *Homo sapiens* populations over time [Li et al., 2024]. This reveals that the biological basis of modern humanity is a mosaic of different hominin lineages. This deep shared history is also evident in

fundamental adaptations. A 2024 study by Feyza Yılmaz and team demonstrated that the duplication of the salivary amylase gene (AMY1), which allows for efficient starch digestion, occurred around 800,000 years ago—long before the human-Neanderthal split—and was present in both Neanderthals and Denisovans [Yılmaz et al., 2024]. This proves that the biological potential to adapt to the agricultural diets of future civilizations was already developed in our common ancestors during the pre-Adamic period.

Finally, the scientific debate regarding the emergence of "behavioral modernity" is central to this paper's argument. Anatomically modern *Homo sapiens* appeared around 300,000 years ago [Hublin et al., 2017], yet the widespread appearance of complex symbolic culture (art, ritual, advanced technology) is much more recent. The "Late Upper Paleolithic Model" posits a sudden cognitive revolution or "Great Leap Forward" around 50,000 years ago [Klein, 2009]. The "Gradual Model," in contrast, points to earlier evidence, such as 100,000-year-old engravings from Blombos Cave, to argue that modern behaviors accumulated slowly and in a piecemeal fashion over tens of thousands of years in Africa [McBrearty and Brooks, 2000]. This paper will argue that this very time lag between anatomical and behavioral modernity is the scientific reflection of a theological event.

2.4. Islamic Exegetical Tradition: The Caliphate of the Jinn

The theological component of this synthesis is drawn primarily from the Islamic exegetical tradition surrounding a pivotal dialogue in the Qur'an. In Surah Al-Baqarah, verse 30, when Allah announces to the angels, "Indeed, I will make upon the earth a successive authority (caliph)," the angels ask, "Will You place upon it one who causes corruption therein and sheds blood?" [Diante Isler Basking, 2024]. The origin of the angels' prescient question is a subject of classical commentary. The most widely accepted view, transmitted by leading exegetes like Muhammad ibn Jarir al-Tabari and Ismail ibn Kathir, holds that the angels' knowledge was based on their prior experience observing the *jinn*. According to this narrative, the jinn, created from smokeless fire, had been appointed as caliphs on earth before Adam. They established civilizations but eventually descended into moral corruption, warring amongst themselves, causing "mischief" (*fazed*), and shedding blood, leading to their removal from authority by angelic armies [al-Tabari, 2001; Ibn Kathir, 1998]. An alternative, more philosophically inclined view, proposed by exegetes like Fakhr al-Din al-Razi, suggests the angels arrived at this conclusion not through experience but through rational inference—understanding that a material being endowed with free will is inherently prone to conflict—or through direct divine notification [al-Razi, 2000]. This paper will synthesize the former narrative with the paleoanthropological record.

3. Methodology

To construct a bridge between the disparate realms of modern science and traditional theology, this study employs a methodology of hermeneutical synthesis. This approach is not empirical in the traditional sense; rather, it is a conceptual method that seeks to interpret different knowledge systems within a single, overarching framework, revealing deep structural parallels and creating a unified, meaningful narrative. The efficacy of this method relies on the novel conceptual tools developed specifically for this paper: a universalized definition of evolution, a four-dimensional model of reality, and a set of three analytical lenses.

3.1. A Universal Science of Evolution

The first and most fundamental methodological tool is the radical reconceptualization of "evolution" itself. By defining evolution as the "true scientific life story of every single existent," from subatomic particles to conscious beings [Demirkuş, 2025; Demirkuş, 2023], the methodology establishes a common ground upon which all disciplines can meet. This redefinition serves as the foundational grammar for the entire analysis, allowing the paper to treat cosmological history, geological processes, and biological development not as separate subjects, but as interconnected chapters in one continuous story of becoming. This universalized concept of evolution is the primary integrative principle that allows for the synthesis of seemingly unrelated fields.

3.2. A Four-Dimensional Model of Reality

The second methodological tool is the architectural framework used to structure this unified narrative: an expanded, four-dimensional model of existence. This model takes the standard four-dimensional spacetime of modern physics as its starting point but argues that it is insufficient to capture the full scope of reality [Demirkuş, 2025; Demirkuş and Bilgin, 2018]. It therefore introduces two additional, non-spatial dimensions (Figure 1):

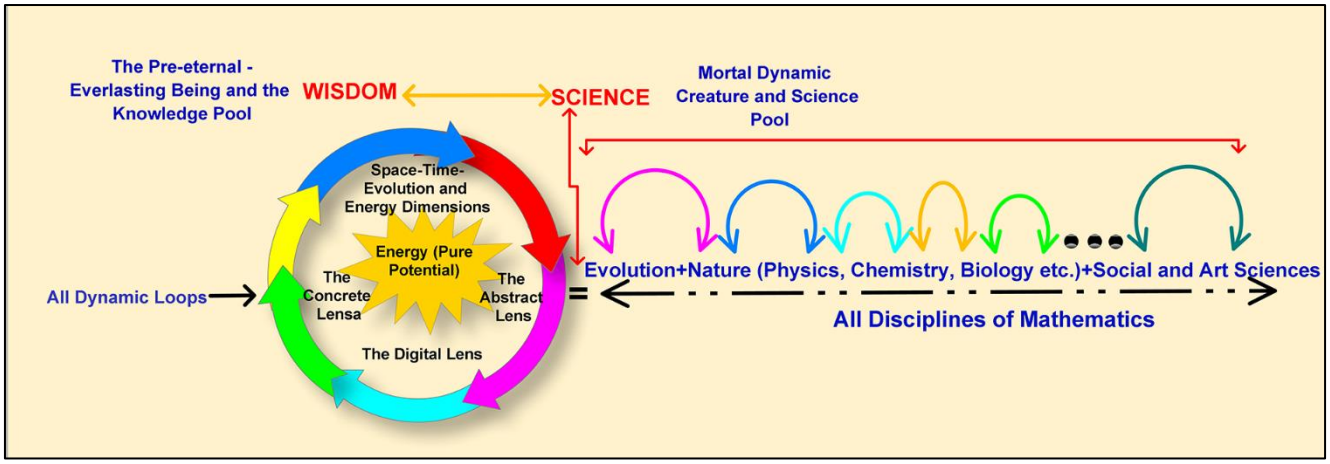

Figure 1 Universal Evolution from Being to Creation: The Integrity of Energy, Dimension and Information

- **Space (x,y,z):** The three traditional spatial coordinates that define the position, geometry, and volume of a being.
- **Time (t):** The familiar temporal coordinate that measures process, flow, and change.
- **Evolution (ϵ):** An innovative dimension that serves as an ontological coordinate. It defines a being's position on a spectrum of simplicity to complexity, tracking its ontological progression and stage of development. This dimension provides a way to measure and compare the developmental status of everything from a star to a society.
- **Energy (ψ):** This dimension is conceived not as a physical quantity but as an ontological principle. It is the carrier and activating principle that allows potential being (*dynamis*) to become actualized (*energeia*), governing the transition from the abstract realm of potentiality to the concrete realm of manifested existence.

This 4D model provides the necessary conceptual space to map out the complete life story of any entity, accounting for its physical location, its history, its level of complexity, and the animating force that brought it into being. The intellectual flexibility for proposing such speculative dimensions is grounded in the fact that even within physics, the concept of dimensionality is actively being questioned, with theories such as a universe with three dimensions of time [Kletetschka, 2024].

3.3. The Three Lenses of Analysis

To examine the phenomena within this 4D model, the methodology employs three distinct analytical perspectives, or "lenses," each designed to illuminate a different layer of reality:

- **The Concrete Lens:** This lens focuses on the observable, measurable, and empirical world. It is the perspective of modern science, analyzing physical reality through experimentation and data. For example, when viewing the Evolution dimension through this lens, we use Chaisson's Φm metric.
- **The Abstract Lens:** This lens examines the conceptual, spiritual, and metaphysical plane. It is the perspective of philosophy and theology, dealing with principles, meanings, and purposes that are not directly measurable but are essential for a complete understanding of existence. For instance, this lens allows us to see the Energy dimension as the actualization of Aristotelian potentiality.
- **The Digital Lens:** This lens views reality through the paradigm of information, code, algorithms, and simulation. This informational perspective is increasingly relevant in a world where computation and data are fundamental. The use of Energy-Based Models (EBMs) in artificial intelligence, where a system "evolves" by minimizing a scalar "energy" function [LeCun et al., 2006], is a perfect example of the Energy dimension viewed through the Digital lens.

By systematically applying these three lenses to the four dimensions, this methodology allows the paper to conduct a multi-layered analysis. It can discuss the concrete evidence for hominin evolution, the abstract meaning of the jinn narrative, and the digital modeling of evolutionary principles, all within a single, coherent analytical framework. This is the mechanism that enables the grand synthesis at the heart of the paper.

4. Discussion: the grand synthesis

This section applies the hermeneutical methodology to weave the disparate threads of science and theology into a unified tapestry. It constructs a continuous narrative from the cosmic dawn to the present day, diagnosing humanity's current condition and prescribing a path toward a consciously evolved future.

4.1. The Past: From Cosmic Dawn to the Adamic Threshold

The narrative begins with the ontological distinction between **Being** (the eternal, abstract, and potential realm, theologically understood as "existence within the knowledge of God") and **Creature** (the manifested form of Being in the concrete dimensions of time and space) [Demirkuş, 2025; Demirkuş and Bilgin, 2018]]. In this framework, the Big Bang is not a creation from nothing, but the first act of *zuhur* (manifestation), the moment when the potential of Being was poured into the actuality of the creature, governed by physical laws. The initial moments of the universe, governed by principles like conservation of energy ($E=mc^2$) and spontaneous symmetry breaking, represent the first great **Energy → Evolution** dynamic, where a state of high-energy symmetry broke to form the fundamental forces and particles that constitute our complex universe.

From this cosmic dawn, the story unfolds as an unbroken chain of manifestation (*zuhur zinciri*), a process of increasing complexification [Demirkuş, 2025; Demirkuş, 2019]:

- **Cosmological Evolution:** After the Big Bang, the universe cooled, allowing elementary particles to combine into the first atoms (hydrogen and helium) during the "Recombination Era." This event made the universe transparent and released the first light, which we now observe as the Cosmic Microwave Background (CMB). The tiny temperature fluctuations in the CMB were the seeds from which all future structures would grow.
- **Stellar Evolution:** Gravity pulled these primordial gas clouds together, forming the first stars. These stars acted as giant "nuclear furnaces," forging heavier elements like carbon, oxygen, and iron in their cores through nuclear fusion. When they died in supernova explosions, they scattered these elements across space, seeding the next generation of stars and planets. This process establishes the profound physical connection articulated by Carl Sagan: "We are made of star-stuff" [Sagan, 1980].
- **Chemical and Geological Evolution:** On rocky planets like Earth, these star-forged elements combined to form a vast array of inorganic and organic molecules, creating a "primordial soup" that provided the building blocks of life [Grinin, n.d.]. Geological processes, such as the cooling of the planet and the formation of oceans and an atmosphere, created the stable environments necessary for life to emerge and thrive [Condie, 2011].

This continuous chain leads to the doorstep of humanity. It is here that the paper presents its most audacious synthesis: the narrative of the "mischief of the jinn" as a theological metaphor for the pre-moral state of *Homo sapiens* and its close hominin relatives. This interpretation reconciles the scientific record with the theological narrative:

- **A-Moral, Not Immoral:** The "mischief" and "bloodshed" described in the jinn narrative align with the paleoanthropological evidence for intergroup violence and resource competition among early hominins [Klein, 2009]. However, this was not a state of evil or moral collapse. The evidence of compassionate care for a disabled Neanderthal child at Cova Negra [Conde-Valverde et al., 2024] shows that these beings also possessed a capacity for altruism and in-group solidarity. Their state was therefore *a-moral*—governed by instinct, social dynamics, and survival needs, but not yet addressed by a divine ethical framework. They possessed intelligence and social complexity, but lacked a moral compass, harboring both constructive and destructive potentials.
- **Succession and Absorption:** The Qur'anic term for Adam's role, *khalifah*, means "successor," implying he replaced a previous steward who had failed. Recent genetic findings offer a stunningly concrete biological correlate for this theological concept. The discovery that Neanderthals and other archaic hominins were genetically *absorbed* by the larger, more successful *Homo sapiens* population [Li et al., 2024] provides a physical mechanism for this "succession." The "creation of Adam" can thus be understood not as the creation of a new species from scratch, but as the elevation of this hybridized and unified hominin population to a new spiritual status.
- **The Adamic Threshold:** This metaphorical reading resolves the apparent conflict between the biblical/Qur'anic timeline of Adam and the hundreds of thousands of years of *Homo sapiens*' existence. The creation of Adam was not a biological beginning but a spiritual event: the "breathing of the spirit" (*Ruh*) into an already existing biological vessel. This was a qualitative "software update" that endowed a biologically modern human with the distinguishing features of Adamic humanity: Knowledge and Language (the capacity for symbolic thought, represented by the "teaching of the names") and Moral Responsibility (the authority of the caliphate). This event corresponds directly to the "Great Leap Forward" or the emergence of "behavioral

modernity" seen in the archaeological record, which marks a sudden explosion of art, symbolism, and complex culture around 50,000 years ago. The long period of anatomically modern but not-yet-behaviorally-modern humans is the scientific signature of the pre-Adamic, "jinn period". This interpretation aligns with the Qur'anic verse (76:1): "Has there [not] come upon man a period of time when he was not a thing [even] mentioned?"—a reference to the long eons when hominids existed physically but were not yet "Adamic" in the theological sense.

4.2. The Present: Diagnosis of the Adolescent Species

The narrative now transitions from the past to a psycho-historical analysis of the present. This paper diagnoses humanity's current collective state as a form of **"species adolescence"**. The global crises we face—from climate change to political polarization and war—are framed not as signs of inherent evil or irreversible failure, but as the predictable and turbulent growing pains of a species that has acquired immense power without commensurate wisdom and maturity. This collective adolescence manifests in several key symptoms, analogous to the behavior of a "17-year-old youth":

- **Recklessness Towards Nature:** Like an adolescent chasing short-term gratification without regard for long-term consequences, humanity has "recklessly consumed natural resources" and ignored the delicate balances of its planetary home, leading to existential crises like global warming.
- **Tribalism and Conflict:** Adolescence is a period of intense in-group identity formation. Similarly, humanity remains trapped in the confines of nationalism, unable to "transcend nationality for a handful of soil, it kills one another," fighting over the planet's limited resources while ignoring the infinite riches of the universe.
- **Egocentrism and Immaturity:** Adolescent behavior is often fundamentally self-centered. Collectively, humanity exhibits a pattern where nations and groups "engage with each other for their own interests," demonstrating that a truly universal understanding of the common good has not yet developed.

The spiritual engine driving this adolescent behavior is the collective dominance of the **Nafs al-Ammarah** (The Commanding Self), the lowest and most primitive level of the self (ego) in the Sufi psychological model. This state, described in the Qur'an as the "self that commands to evil" (12:53), is characterized by slavery to base desires (greed, lust, anger, arrogance), profound egocentrism, and a refusal to take responsibility for one's actions. This framework makes the radical claim that modern global systems—particularly a "money-loving, capitalist mindset" and narrow-minded nationalism—are the institutionalized expressions of this most primitive level of the self. Our systems currently feed and reward the *Nafs al-Ammarah* of individuals and societies.

4.3. The Future: The Path of Ascent and Conscious Evolution

If the problem is a collective psychological immaturity rooted in the dominance of the *Nafs al-Ammarah*, then the solution is a process of collective maturation through a spiritual ascent. This prescription maps the Sufi path of individual development onto a socio-political theory of history

- **The Awakening of Conscience:** The first and most critical step is the transition from *Nafs al-Ammarah* to **Nafs al-Lawwamah** (The Blaming Self). This is the stage where the conscience awakens. The individual or society begins to recognize its mistakes, feel remorse, and reproach itself for its harmful actions. This is the birth of moral awareness. The positive developments we see today—the rise of environmental movements, activism for social justice, and growing awareness of our collective crises—can be interpreted as signs that humanity is collectively beginning to cross this painful but necessary threshold. These "fair-minded human groups we call environmentalists, we call naturalists" are the manifestations of this awakening collective conscience.
- **The Goal of Maturity:** The ultimate goal of this journey is to reach **Nafs al-Mutma'innah** (The Soul at Peace) and the higher levels beyond it. This is the state of wisdom, inner peace, stability, and universal empathy, addressed in the Qur'an as the "reassured soul" (89:27). A society that reaches this level transcends narrow tribal and national identities and acts as a true *caliph*—a responsible steward for the well-being of the entire planet and all life upon it. This is the "promotion" from nationalism to universalism.
- **The Evolution of Governance:** This spiritual ascent requires a parallel transformation in our social and political structures. Current systems, often based on power, wealth, and populist appeal, frequently elevate individuals operating from the *Nafs al-Ammarah* to positions of leadership. The prescription is to move toward a **Meritocracy of Consciousness**. In this new paradigm, "merit" is redefined. It is measured not by technical knowledge, wealth, or political power, but by an individual's *level of consciousness, moral development, and universal perspective*. This is a system where governance is entrusted not to the most ambitious and selfish, but to the wisest, most just, and most conscious among us.

4.4. The New Horizon: Space as the Laboratory of Conscious Evolution

This matured humanity will be ready for the next great stage of the evolutionary adventure: the expansion into space. This paper reframes space exploration not as an act of escape or conquest, but as a natural and necessary new birth. Earth is humanity's "womb," and space is the realm into which our species will be "born".

In this new cosmic realm, humanity's role fundamentally changes. We transition from being merely a product of evolution to becoming its conscious agent, its director, and a "co-creator". Space becomes the "laboratory of evolution". This is no longer speculation. Projects actively pursued by NASA in the field of synthetic biology (Sybie) are turning this philosophical vision into a scientific reality. For instance, the Bio Nutrients project on the ISS uses genetically engineered baker's yeast (*Saccharomyces cerevisiae*) to produce essential nutrients for astronauts [NASA, 2024]. This is a first step toward designing life to meet our needs on other celestial bodies. More advanced projects aim to use local resources on places like Mars—turning waste products like CO_2 and water into feedstock for genetically modified microbes that can then produce food, medicine, plastics, and even bio cement for construction [Menezes et al., 2015]. We are moving from simply discovering existing life to propagating life itself by designing new organisms suitable for new ecosystems [Columbia Climate School, 2011]. This act of "gardening" the cosmos, rather than conquering it, places an immense moral responsibility upon us to act with wisdom and respect for universal laws.

5. Conclusion: The Telos of Evolution and a Call to Participation

The vast evolutionary trajectory outlined in this report—from the Big Bang to the stars, from molecules to man, and from the *Nefs al-Ammarah* to the *Nefs al-Mutmainnah*—is presented not as a directionless, random series of events, but as a purposeful unfolding with an ultimate goal, or *telos*. The *telos* of this entire cosmic and human journey can be defined by one of the most profound concepts in Sufi metaphysics: the archetype of al-Insane al-Kamil (The Perfect Man).

Developed by thinkers such as Muhyiddin ibn Arabi, this concept refers to the human being who has fully and completely actualized the divine potential within, thereby becoming a polished, perfect mirror reflecting all the names and attributes of God [Ghayb.com, n.d.]. The Perfect Man acts as a *barakah* (isthmus or gateway) between the divine realm (*Haqq*) and the created realm (*Khalq*), consciously bridging the two worlds. He is simultaneously the ultimate purpose of creation and the most complete locus for the manifestation of the divine names. The journey of humanity, both for the individual and for the species as a whole, is the journey to realize this state of perfection. The potential bestowed upon humanity at the "Adamic Threshold" finds its ultimate actualization in this archetype. This perspective reveals that evolution is not merely a biological struggle for survival, but the cosmos's grand effort to reveal the divine image hidden within its own heart.

Therefore, this report concludes not with a definitive statement, but with an urgent call to action. Humanity has reached a critical juncture in its history, a point where the universe has produced a being capable of understanding its own story. Our future, and the future of this cosmic story, now depends on our willingness and ability to write the next chapter consciously, wisely, and responsibly. To translate this visionary framework from idea to reality, a strategic, three-stage action plan is proposed:

- **Laying the Intellectual Foundation (Scientific and Philosophical Work):** The first stage is to solidify the ideas summarized in this report into a robust and coherent intellectual framework through the production of rigorous academic articles, comprehensive books, and formal presentations. This is the "scientific direction" that will establish the credibility and intellectual power of the vision.
- **Dissemination and Consciousness-Raising (Educational Work):** The second stage involves translating these foundational texts into accessible content—such as public talks, video series, and documentaries—to bring the ideas to a wider audience. This is the "educational direction" designed to ensure the vision does not remain confined to an intellectual circle but becomes a part of public consciousness.
- **Advocacy and Systemic Change (Social and Political Work):** The third stage is to build alliances with individuals and groups who share these ideas and to engage in advocacy to transform them into concrete policies and systemic changes. This is the "social direction" that aims to move the philosophy from an abstract ideal to a catalyst for concrete transformations in governance and social structures.

This three-stage plan creates a self-reinforcing cycle: a solid philosophical foundation enables an effective educational campaign, and a more conscious public creates the social and political will necessary for systemic change. The great trajectory from atoms to Adam, and from Adam to the universal human, ultimately requires and culminates in this conscious, willing, and active participation.

Compliance with ethical standards

Acknowledgments

I am grateful to the administrators at Van Yüzüzncü Yıl University, which allows me to work in different disciplines, to the Van Yüzüncü Yıl University Scientific Research Projects Coordination Unit, which supports projects, and to the faculty members who accept assistant counseling in different branches. In particular, I shared my ideas about this study; Assoc. Prof. Dr. Sanem ŞEHRİBANOĞLU, Assoc. Prof. Dr. Ömer FARUK ÖZDEMİR, Prof. Dr. Harun AKKUŞ, Prof. Dr. Cemil TUNÇ, Prof. Dr. Tunay BİLGİN, Prof. Dr. Serhat ARSEN and Prof. Dr. Heybetkulu MUSTAFAYEV, thank you.

This article has been partly prepared with the support of Artificial Intelligence in the preparation of references and writing rules. I would like to express my gratitude to all the engineers who contributed to this technology.

Disclosure of conflict of interest

The author declared that they have no competing interests.

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