

الله أكبر ... الله أكبر ... الله أكبر ... الله أكبر ...
الله أكبر ... الله أكبر كبيراً , والحمد لله كثيرا , وسبحان الله بكرة وأصيلا ...
الله أكبر ... والحمد لله على نعمائه , حمداً دائماً سرمداً جمماً حميماً , ولعلنا نكون من الشاكرين ...
الله أكبر ... في هذا الصباح الجميل صباح أول يوم في عيد الفطر السعيد ...
اللهم لك صمنا وعلى رزقك أفطرنا وبك آمنا وعليك توكلنا فاقبل اللهم صلاتنا وصيامنا ودعاءنا واجعل رمضان
رحمة ومغفرة لنا .

الله أكبر ... الله أكبر ... الله أكبر ... الله أكبر ...
الله أكبر ... ربنا وخالقنا وولينا ورازقنا , الحي القيوم لاتأخذه سنة ولا نوم ...
الله أكبر ... "إنه يبدأ الخلق ثم يعيده ليجزي الذين آمنوا بالقسط"
الله أكبر ... إنه "يبدئ الخلق ثم يعيده , إن ذلك على الله يسير"

الله أكبر ... الله أكبر ... الله أكبر ... الله أكبر ...
الله أكبر ... لإله إلا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر . سبحان الله عما يشركون
الله أكبر ... هو الله الخالق البارئ المصور له الأسماء الحسنى ... وهو العزيز الحكيم
الله أكبر ... أنزل القرآن هدى ونوراً وذكرأ ... وأرسل محمداً شاهداً ومبشراً ونذيراً
الله أكبر ... أرشدنا في كتابه الكريم فقال: "إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه
وسلموا تسليماً" اللهم صل وسلم وبارك على خير خلقك محمد وعلى آله وصحبه وسلم .
أما بعد !

Dear Sisters and Brothers:

Thirty years ago in the month of September about ten families gathered together at a rented space in Martin Luther King School on Putnam Ave. in Cambridge. On that day of September the founding meeting of Islamic Center of Boston resulted in the formation of the first Board of Directors and elected the first President; brother Mudather Al-Sidiqui

Every September since 1979 we gather at the Center again to start a new school year for our children to teach them the religion of Islam and the Arabic language. Proudly I say we still see among us most of the early

pioneers, not only the ten founding members but many families who joined shortly after from 1979 to 1986 when we were able to purchase this property in Wayland. In the last thirty years we have evolved into a well run organization with hundreds of families, what makes me more happy is to see some of our early students bringing their own children to the Center and some are teaching the students in Sunday school.

This year also has the distinction of marking the 200th year of the birth of Charles Darwin, who was born on the twelfth of February 1809.

Darwin's research and scientific theory of evolution has for the last two centuries a profound effect on Science, Society, Religion and has affected the human debate. Some had taken scientific facts, speculated further, and made a new religion out of their own speculation. No doubt in my mind that Darwin's basic evidence of evolution does exist, and we can see proof of that everywhere, and I'm not going here to elaborate on the scientific merit of evolution, as that will be a different topic.

For most biologists and natural scientists as I mentioned above, this became a religion; talking in any term other than evolutionary language is considered blasphemy, the perpetrator is cast out of the scientific community forever.

Equally guilty are the ones who confront science with pseudoscience, aiming at defending the scripture, in their mind natural selection and evolution are contrary to God's creation. In a way I don't blame the people of Judeo-Christian tradition for seeing a conflict between the creation history in the version they have of the book and the scientific evidence, taking the word of the bible literally makes it difficult to reconcile any scientific theory of the origin of life with the preconceived ideas understood from the Bible.

However I'm somewhat surprised to see some Muslims authors like Harun Yahea who indulge in similar pseudoscience trying to refute the theory of evolution.

I'm not here to try to speak against or for the Theory of Evolution, Before I elaborate on the subject today I like to emphasize a few points:

1) In Islam there shouldn't be any conflict between Science and Religion, because the basic principle is for man to look, explore and find out about himself and the nature around him "ماترى في خلق الرحمن من تفاوت فارجع البصر هل"

”تري من فطور ثم ارجع البصر كرتين ينقلب إليك البصر خاسئاً وهو حسير“, the Scientific method, it has been argued, was found by Muslims and handed out to the Europeans, and Muslim scientists appreciated the fact that whatever discovery they made was with the permission of Allah **بِإِذْنِ اللَّهِ** and whatever knowledge they have is not but a limited knowledge as compared to the giver of such knowledge **وَمَا أُتَيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلاً**

2) In denying the existence of God, Steven Hawkins and other scientists like him are not living up to their own discipline but making a conclusion based on a wide leap of faith to satisfy their own attitude of straying away from belief.

3) A lot of evil has been committed on this earth in the name of Darwin’s theory; to mention an example: Eugenics which is used in Nazi Germany to advance the Nazi’s theory of Germanic superior race, and in our own United States in compulsory sterilization. Also Ernst Haeckel’s racist theory of human development is another example of this. All these came directly from Darwin himself. Regardless of what his defenders say in trying to dissociate him from such actual acts of evil, we need only to point out to one of his statements as he asserts in his book ”The descent of man” that: aiding the weak to survive and have family might negate the benefit of natural selection.

Now after such a long but necessary introduction I come to my main topic; which is a review of creation as discussed in the Qur’an, because of the time restraint I have left a lot of details out, and skipped in the end the creation of Adam which will take a complete separate talk.

يقول الله تعالى “وما فرطنا في الكتاب من شيء

we haven’t left out anything we didn’t mention in the Book. Indeed creation and evolution are mentioned in several places in the Qur’an and within relevant topics as we will see:

In Surat Yunis 10/4 **إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ** *Indeed He who starts creation and*

then repeats it back, notice the ward **الْخَلْقَ** which could mean the original

creation but it could mean the individuals who are created by Allah as the Aya

continues: لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌ

بِمَا كَانُوا يَكْفُرُونَ

so the reason here for recreation is for the reward and punishment, we then understand the word repeating الخَلْقَ as the resurrection of people.

Similarly in Surat AL-Rum 30 / 11 الروم

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Allah starts the creation then repeats it then you return to him, again the repeat is resurrection so we do return to him, the creator. notice the verb يَبْدَأُ

is in the present tense مضارع, not in the past, which in Arabic indicates continuous action, so Allah didn't start the creation some times ago but the start of creation is an ongoing action. the very beginning of creation is

covered in Surat Al-Anbiaa 21/104 يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السُّجُلِ لِلْكِتَابِ كَمَا بَدَأْنَا

(أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فاعِلِينَ) 104

one day we will fold the heavens in a similar way to how a folder folds the pages; In the same fashion we started الخلق we will repeat it, indeed it will be done by us.

In this Aya the past tense is used, “as we started the first creation” we will end it in the same fashion. But how it was started? We were told that in Surat Al-

Anbiaa 21/30 also أَوَّلَكُمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا

(مِنْ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ) 30

Here we are told about the big bang; Heavens and earth were sown together we forcefully separated them, and we made every living thing from water.

Interestingly, the call here to الَّذِينَ كَفَرُوا those who don't believe, asking if they are not aware of this fact that the Big Bang has happened and that from water living things arose. Here the sequence is clear; there was a big explosion when the creation was started by Allah following that water was

the basis of life on earth. This fact is emphasized in Surat Al-Nour النور

24/45

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (45)

pay attention: the Aya starts with past tense: خَلَقَ then it moves to the present

tense المضارع Allah created every (animal) from water, then some slither on their bellies, and some walk on two legs and others walk on four, Allah creates whatever Allah wills, Allah's ability is unlimited.

In Surat Al-Anbiaa we are told: after the Big Bang Allah created every living thing from water, then in Surat Al-Nour every thing moves around on earth has its origin in water. The use of the word Walk (يمشي) instead of (يزحف) slither is understood to make the inclusivity very important. The continuity of الخلق is also underlined by changing the tense.

Finally let us read verses 19 and 20 from Surat Al-Ankabut العنكبوت:

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (19)
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (20)

Don't they see that Allah makes creation الخلق get started then repeats itself , that is easy for Allah.

This passage is a little different than what we have read so far, while we have a hint previously from using المضارع that creation is a continuous process, the action was attributed to Allah directly, here however it is an indirect action Allah starts the process which is allowed to progress, allowed to evolve, none the less the creator is one.

Let us continue with the next Aya: *Say walk through the earth and look how Allah started the creation, كَيْفَ بَدَأَ الْخُلُقَ then Allah will make the final recreation, indeed Allah is capable of doing everything.*

The first passage tells us that not everything on earth happened at once, creation allowed by Allah to evolve, and the second passage tells us to go and look in the earth itself as the clues to the start of creation الخلق is in this earth. Scientists have looked, they found many evidence to how the creation started but without divine guidance almost all of them came with the wrong conclusion.

أقول قولي هذا وأستغفر الله

الله أكبر ... الله أكبر ... الله أكبر ... الله أكبر ...

I hope I was able to explain a difficult subject without too much confusion. My own conclusions are as follows:

- 1) There is no conflict between Islam and science.
- 2) With the guidance of the Qura'an Muslim scientists should be able to engage in scientific endeavors without loosing their faith, quite the opposite, scientific findings strengthen the believers' faith.
- 3) Without the transcendent guidance, humans would go astray as they make up conclusions with limited knowledge, ending up having to change their stories as they gain more knowledge from time to time. This phenomenon of ever changing story was foretold in the Qur'an in Surat Al-Thariat الذاريات 51/7to 10

والسماوات ذات الحُبك . إنكم لفي قول مختلف . يؤفك عنه من أفك

I swear by the heavens which are perfectly built, your earthly statements are ever changing these indeed are lies, which make the ones who follow a victim of these lies.

4) Without Allah's guidance, crimes and evil actions will be committed in the name of science and progress, recent history is full of examples as we saw in the Nazi movement and Eugenics.

4) Islam encourages scientific research, questioning dogmas, and standing up against injustice. Nothing is wrong with scientific findings, but the conclusions drawn might not be acceptable to us, with time some will come around to find the truth, others will not; to those we say: *لكم دينكم ولي دين* *you have your religion and I have mine*

Time for Duaa

Allah!

Open for us the doors of your Grace, Mercy and Forgiveness,
Send down upon us your blessings,
Help us toward the causes of your mercy,
and give us a place in the comfort of your paradise.

Allah !

Open our ears to hear your message,
Widen our eye sight to see your signs,
Sharpen our minds to be able to analyze and know the truth,
and soften our hearts to love in your sake and to have no doubts in your oneness.

والسلام على رسول الله