

Abortion, economy and immigration

Islamic teachings guide complicated and often contentious issues, including abortion, the economy, and immigration. These issues are handled through the lenses of social justice, ethics, and divine law, as Islam promotes a balance between individual needs and the well-being of the larger community.

In considering abortion, Islam seeks to safeguard both the life of the unborn and the rights of the mother. Regarding the economy, Islam emphasizes equitable resource allocation and ethical business practices. Immigration, particularly in modern situations, is examined from a standpoint that prioritizes community, cultural assimilation, and humanitarian help. Today, we will analyze these three themes in depth, giving light to the multifaceted Islamic stance based on the Quran and Hadith (the sayings and actions of the Prophet Muhammad peace be upon him, PBUH), and scholarly interpretation.

Abortion in Islam: It is generally considered impermissible, but it is not a subject with absolute, unwavering rules. The Islamic perspective on abortion involves balancing the sanctity of life with compassion for the mother’s health circumstances. Islam emphasizes the value of life, declaring that every soul is precious and sacred, with God as the ultimate giver and taker of life. The Quran states, **“And do not kill the soul which Allah has forbidden, except by right”** [Quran 17:33]. This verse underscores the Islamic belief that life is to be

preserved and protected. Therefore, abortion is generally viewed as unlawful unless certain conditions apply.

Through interpretations of both the Quran and Hadith, there are certain limited circumstances under which abortion may be allowed. If a pregnancy endangers the mother’s life or health, many scholars permit abortion, as saving a life takes precedence. The principle of Islamic jurisprudence here is “choosing the lesser of two harms.” If an abortion is the only option to prevent more serious harm to the mother, it may be permissible. Additionally, many scholars agree that if a fetus has severe deformities or would suffer greatly if brought to term, abortion may also be considered. In these cases, a time limit is usually applied, as many scholars consider the fetus to become a soul-bearing human being at 120 days, based on a Hadith by Prophet Muhammad (PBUH) that describes the stages of fetal development.

This framework allows Muslims to address the ethical and emotional dimensions of abortion while adhering to Islamic values. The decision must be made after seeking guidance from knowledgeable doctors, considering medical advice and spiritual counsel. However, Islam strongly discourages abortion purely for socioeconomic reasons, such as financial strain, as it encourages faith in God’s provision and the sustenance promised to each soul.

Economic Principles in Islam: Islam promotes



Guest Column

HATIM HEGAB

a unique perspective on economics, emphasizing wealth’s ethical use and social justice’s importance. The Quran provides guidelines encouraging financial independence, fair trade, and charity, ensuring that wealth does not remain concentrated in the hands of a few but circulates within society. Islamic economics seeks to balance personal wealth with public responsibility, placing a high value on helping those in need. The Quran advises, **“And those within whose wealth is a known right for the petitioner and the deprived”** [Quran 70:24-25], highlighting the duty of every Muslim to contribute a portion of their wealth to the less fortunate.

Central to Islamic economic ethics is the prohibition of usury, which is considered exploitative and unjust. Islam forbids practices that involve excessive interest or unjust gain, as these are seen to create economic imbalances and injustice. Instead, trade and commerce are encouraged as they align with ethical principles, such as transparency, fairness, and mutual benefit. The prohibition of usury aligns with Islam’s commitment to economic equity, promoting a system in which everyone can participate in economic activities without falling into oppressive debt

or financial exploitation.

Another key aspect of Islamic economics is **“Zakat”**, or mandatory almsgiving. Every Muslim who meets specific financial thresholds is required to give 2.5% of their annual “savings” to those in need. Zakat is not only an act of charity but a means to redistribute wealth, reduce poverty, and foster a sense of community responsibility. Those with big savings may use their money in economic projects so they may not pay the 2.5%. This helps keep the money circulating in society. Needless to say at hard economic times, almost all economists suggest the reduction of interest to levels near 0% to help the economy, a clear example of the advanced look of Islam to economic practices.

Islamic Perspective on Immigration: Islam places a strong focus on justice, hospitality, and inclusivity for people looking for safety or better chances, which informs its teachings on immigration. Migration has been a major factor throughout Islamic history. To flee persecution and create an Islamic community, the Prophet Muhammad (pbuh) and his adherents moved from Makka to Madina. This migration is regarded as a turning point that highlights how important Islam views the freedoms of speech, movement, and belief. The Quran emphasizes that migration for justifiable reasons is both acceptable and fortunate when it says, **“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations**

and abundance” [Qur’an 4:100].

Islam urges Muslims to be kind and compassionate to people who flee their homes in quest of safety or better employment opportunities, and it promotes the protection and assistance of immigrants and refugees. The saying *“The one who assists a traveler or a migrant for the sake of Allah, Allah will help them as they have helped others”* is attributed to Prophet Muhammad (PBUH). This lesson emphasizes the importance of assisting migrants and reaffirms the host communities’ duty to treat them with respect and decency. Islam also encourages treating immigrants fairly, advocating that they be granted the same rights and safeguards as native-born citizens.

However, Islam also recognizes the importance of societal order and security, supporting immigration policies that protect both immigrants and host societies. Immigration policies should ensure the safety of all parties while remaining compassionate and just. Islam does not support unrestricted immigration if it jeopardizes social stability, but it advocates a balanced approach that values human life and dignity, advocating for solutions that benefit all involved. Muslims are encouraged to integrate into their host communities without losing their cultural or religious identity, respecting the customs of their new homes, the laws of the land, and the new chance they are given while maintaining their faith and practices.

To conclude, in addressing abortion, economic responsibility, and immigration, Islamic teachings provide a holistic perspective grounded in compassion, justice, and ethical responsibility. Islam approaches abortion with a balanced view, allowing for it in limited circumstances while generally valuing the sanctity of life. Economic principles in Islam emphasize ethical wealth distribution, prohibiting exploitative practices, and advocating for fair trade, charity, and responsible wealth sharing. When it comes to immigration, Islam encourages hospitality and support for immigrants while recognizing the importance of social harmony and security.

These principles demonstrate how Islam provides a comprehensive framework for navigating modern societal challenges, balancing individual rights with the well-being of the larger community. Islam’s teachings on these issues encourage Muslims to approach complex decisions with thoughtfulness, compassion, and faith, ensuring that actions align with ethical values and contribute positively to society. By grounding these decisions in the Quran and the teachings of Prophet Muhammad (PBUH), Muslims are called to a standard of personal and collective responsibility that respects the dignity of all human beings.

To contact the author: hatim.hegab@gmail.com

For more information: <https://icstillwater.org/islam>

Indians celebrate Diwali by lighting a record number of clay lamps

LUCKNOW, India — Millions of Indians began celebrating the annual Hindu festival of lights, Diwali, by symbolically lighting a record 2.51 million clay oil lamps at dusk on Wednesday on the banks of the river Saryu in a northern Indian city they believe to be the birthplace of the deity

Lord Ram.

Diwali is the most important festival of the year in India, particularly for the Hindu majority. It is celebrated by socializing and exchanging gifts with loved ones. Many light candles and oil lamps made from clay. Fireworks are set off. In the evening,

a special prayer is dedicated to the Hindu goddess Lakshmi, who is believed to bring luck and prosperity.

A Guinness World Records team presented a certificate to Uttar Pradesh state Chief Minister Yogi Adityanath acknowledging the unprecedented

number of oil lamps, exceeding last year’s 2.2 million. Drone cameras closely monitored the event.

The celebrations took place within the northern city of Ayodhya, where Prime Minister Narendra Modi nine months ago opened a controversial Hindu

temple built on the ruins of a historic mosque following a Supreme Court decision, seen as a political win for the populist leader. The establishment of the temple dedicated to Lord Ram fulfilled a long-standing demand by millions of Hindus.

—AP

Worship at the church of your choice this week

Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.



Psalms 23:4

Stillwater Bible

Proclaiming Christ, Training Believers

JB Bond, Senior Pastor

Sundays

Worship Service.....8:30 a.m.

G.R.O.W. Groups.....9:45 a.m.

Worship Service.....11:00 a.m.

Kids' Church.....11:20 a.m.

Tuesdays

Cornerstone @ The Union (RM 297).....7:30 p.m.

Wednesdays

Stillwater Bible Institute.....6:30 p.m.

Impact Youth.....6:30 p.m.

Bible Kids.....6:30 p.m.

7617 W. 6th Ave.

Stillwaterbible.org (405) 564-5794

Crosspointe

CHURCH

Sunday School - 9:30

Sunday AM Worship - 10:30

Sunday PM Family Service - 6:00

Wed PM Bible Study - 7:00

1807 N. Jardot

gocrosspointe.com

FIRST BAPTIST

CHURCH

701 S. DUNCAN • 405-372-5212

SUNDAY

Bible Study • 9:30am

Worship Service • 11:00am

WEDNESDAY ACTIVITIES

Begin at 6:00pm

Watch our worship service on Facebook

www.fbcstillwater.org

FIRST UNITED

METHODIST CHURCH

www.fumcstw.org

400 W. 7th • 372-5854

SUNDAY SCHEDULE

Worship.....8:30am & 11:10am

Sunday School.....10:00am

Closer Walk.....10 am Family Life Center

UNIVERSITY HEIGHTS

BAPTIST CHURCH

4th & Knoblock • 372-2744

Sunday School

9 am

Worship Service

8 am & 10:30 am

GRACE BAPTIST

CHURCH

Independent Baptist

Expository Preaching

CHURCH SERVICES

Sunday10:30am

Thursday7:30pm

723 E. 17th

FIRST PRESBYTERIAN CHURCH

524 S. Duncan • 405-372-5580

www.stillwaterfpc.org

Sunday Worship

9:45 a.m. - Sunday School

11:00 a.m. - in person, online

On KSPI radio AM 780 & FM 94.3

and the Stillwater FPC Facebook page

SUNNYBROOK

CHRISTIAN CHURCH

421 E. Richmond Rd. | sunnybrookcc.org

SUNDAY SERVICES

8:15 AM | 9:45 AM | 11:15 AM

SUNDAY SCHOOL KIDS

9:45 AM - Student, CHURCH

College & Adult All Services

WEDNESDAY NIGHT CHURCH

6:30 PM - Kids, Students & Adult Studies

Stillwater

Church of Christ

stillwatercoc.org

Your place for

"Faith, Family and Friends"

SUNDAY

Meeting Times

Bible Study.....9:30 AM

Worship.....10:30 AM

Bible Study.....5:00 PM

WEDNESDAY

Bible study.....7:00 PM

821 N. DUCK • 372-7439

Southside Baptist

Church of Stillwater

1223 S. Perkins Rd.

Perfectly • Purposely • Placed

SUNDAY SCHOOL 9:45 AM

SUNDAY WORSHIP 11 AM + 6 PM

WEDNESDAY

YOUTH & ADULT BIBLE STUDY 6:30

Paul Hutchison - Pastor

Address - 1223 S. Perkins. Rd.

Phone: 405-372-2411

Email: southsidestillwater@gmail.com

The Islamic

Society of Stillwater

616 N. Washington St.

Friday (Weekly) Prayers

1:40 PM - 2:10 PM

For Daily Prayer Times

www.icstillwater.org

St. Francis Xavier

Catholic Church

711 N. Country Club Rd.

Sunday Mass

8:30 | 11:15 a.m.

1 p.m. (en español)

Tue & Thu Mass

12:10 p.m.

Wednesday Mass

12:10 p.m.

6 p.m. (en español)

Friday Mass

12:10 p.m.

Saturday Mass

9 a.m. | 5 p.m. (Vigil Mass)

Confessions

Tues-Fri | 11:30-12 p.m.

Wednesday | 5 p.m.

Saturday | 9:45-11 a.m.

405-372-6886 www.sfxstillwater.org

Zion Lutheran

Church - LCMS

Sunday - 8:00, 10:30 AM

www.zionlutheranstw.org

John E. Wackler, Pastor

504 S. Knoblock • 372-3703