

# Islamic perspectives on science and ethics

Science is known to have a great (sometimes foundational) effect on our lives. Islamic thought encompasses a deep and harmonious relationship between science and ethics. This relationship is rooted, where else?, in the Quran and the teachings of Prophet Muhammad (peace be upon him, pbuh). The Quran encourages exploration, reflection, and the pursuit of knowledge. The Quran says, “Say, (O Prophet,) ‘Are those who know equal to those who do not know?’ None will be mindful (of this) except people of reason.” [Quran 39: 9]. We can also read, “Allah will elevate those of you who are faithful, and (raise) those gifted with knowledge in rank. And Allah is All-Aware of what you do.” [Quran 58: 11].


While the Quran encourages exploration, reflection, and the pursuit of knowledge, it simultaneously lays the groundwork for a robust ethical system that guides human behavior. Unlike the perceived tension between science and religion in other cultures, Islam views the two as complementary: science explores the natural world, and ethics governs the way humans interact with that world. Islamic teachings provide both the motivation to seek knowledge and the moral compass to ensure that it is applied justly.

The Quran repeatedly emphasizes the importance of knowledge and reflection on the natural world. In fact, the very first revelation to the Prophet

Muhammad (pbuh) begins with the command, “Read! In the name of your Lord who created” [Quran 96:1]. This directive lays the foundation for a knowledge-seeking tradition within Islam. The word “read” symbolizes the beginning of a journey to understand the world, encouraging believers to acquire knowledge through observation, learning, and reflection. Interestingly, this is the first verse revealed in the Quran.

Islam does not merely encourage knowledge of religious matters but also of the physical universe. This is reflected in numerous verses in the Quran where God invites humans to contemplate creation: “Do they not look at the camels, how they are created? And at the sky, how it is raised high?” [Quran 88:17-18]. These verses, and many like them, prompt Muslims to explore the natural world, leading to the flourishing of scientific knowledge in the Islamic Golden Age, where scholars made advancements in fields such as astronomy, medicine, and mathematics. The Islamic ethos positions scientific inquiry as a means to appreciate God’s creation, enhancing one’s faith rather than contradicting it.

The ethical dimension of science in Islam is fundamental. It governs the pursuit and application of knowledge. The Quran asserts that while knowledge is encouraged, it must be sought with humility and a sense of responsibility: “And pursue not that of which you have no knowl-



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edge; surely the hearing, the sight, and the heart, all of these (you) shall be questioned about” [Quran 17:36]. This verse reminds Muslims that they will be held accountable for their use of knowledge and their sensory faculties.

The ethical framework in Islam is built on the principle of benefit versus harm. Scientific knowledge is beneficial when it leads to the well-being of humanity and the environment. But is harmful when it brings about destruction, oppression, or moral degradation. The Prophet Muhammad (pbuh) exemplified this principle when he said, “There should be neither harm nor reciprocating harm”. This guiding principle aligns scientific endeavors with moral imperatives, ensuring that technological and medical advancements serve humanity and do not cause harm to individuals or communities.

Islamic perspectives on medical science emphasize the preservation of life and the alleviation of suffering. The Quran highlights the sanctity of life, stating, “And do not kill the soul which God has forbidden, except by right” [Quran 17:33]. This verse establishes a clear moral boundary within which medical science must operate, stress-

ing that the taking of life is only permissible under strictly defined circumstances, such as self-defense or in the execution of justice.

Modern bioethical issues, such as cloning, genetic engineering, and end-of-life decisions, find their ethical boundaries in Islamic teachings. Islamic scholars often refer to the objectives of Islamic law, which prioritize the protection of life, intellect, faith, lineage, and property. For example, while Islam encourages medical advancements that preserve and enhance life, it also sets limits to prevent the violation of these sacred objectives. Genetic engineering, for instance, is viewed with caution in Islamic jurisprudence. If used to prevent hereditary diseases, it is a beneficial application of science. However, manipulating genes for non-essential purposes, such as enhancing physical traits, is generally considered unethical, as it disrupts the natural order created by God.

End-of-life care, another critical issue in medical ethics, is approached with a balance between preserving life and accepting death when it is inevitable. While Islam encourages the use of medicine to prolong life, it also emphasizes that death is a natural part of human existence. The Quran states, “Every soul will taste death” [Quran 3:185], a reminder that death is inevitable and should be approached with dignity. Thus, practices such as euthanasia are prohibited in Islam, as they involve

taking life prematurely, violating the sanctity of life.

In Islam, the natural environment is viewed as a sign of God’s creative power, and humanity is seen as a steward of the Earth. The Quran repeatedly urges believers to reflect on the natural world: “It is He who has made you successors [Khalifah] upon the earth” [Quran 35:39]. This concept of stewardship places an ethical obligation on humans to protect and preserve the environment, ensuring that natural resources are used responsibly and sustainably.

Islamic environmental ethics are built on the principles of balance and moderation. The Quran warns against excess and wastefulness: “Eat and drink, but do not waste; indeed, He (God) does not like the wasteful” [Quran 7:31]. This principle applies to the use of natural resources, from water to land, and reflects a broader Islamic ethical concern for maintaining harmony between human activity and the environment. Islamic teachings also advocate for the protection of animal rights and biodiversity, as seen in the Quran’s praise for animals as communities similar to human societies: “There is no creature on earth or bird that flies with its wings except [that they are] communities like you” [Quran 6:38].

Modern environmental challenges, such as climate change, deforestation, and pollution, require ethical responses rooted in this Islamic understanding of stewardship. Islamic scholars and environmentalists

argue that adhering to Islamic environmental principles would contribute significantly to resolving the environmental crises we face today. The ethical duty to protect the Earth aligns closely with the scientific understanding of sustainability and conservation.

Islam promotes a balance between technological progress and ethical considerations. While the Qur’an encourages the pursuit of knowledge, it also cautions against arrogance and the misuse of scientific advancements. In contemporary times, issues such as artificial intelligence (AI) and robotics raise new ethical challenges. While AI has the potential to revolutionize industries and improve lives, it also poses risks related to privacy, security, and employment. Islamic ethics would emphasize the need for such technologies to serve the common good, avoid harm, and respect human dignity. Islamic teachings stress that any form of knowledge, including technological advancements, should be applied with a sense of responsibility and accountability before God.

To conclude, Islamic perspectives on science and ethics provide a comprehensive framework that integrates the pursuit of knowledge with moral responsibility. The Quran encourages reflection on the natural world, while also laying down ethical guidelines to ensure that knowledge is used for the benefit of humanity.

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## Thousands of ‘God Bless the USA’ Bibles printed in China

WASHINGTON – Thousands of copies of Donald Trump’s “God Bless the USA” Bible were printed in a country that the former president has repeatedly accused of stealing American jobs and engaging in unfair trade practices — China.

Global trade records reviewed by The Associated Press show a printing company in China’s eastern city of Hangzhou shipped

close to 120,000 of the Bibles to the United States between early February and late March.

The estimated value of the three separate shipments was \$342,000, or less than \$3 per Bible, according to databases that use customs data to track exports and imports. The minimum price for the Trump-backed Bible is \$59.99, putting the potential sales revenue at about \$7 million.

The Trump Bible’s connection to China, which has not been previously reported, reveals a deep divide between the former president’s harsh anti-China rhetoric and his rush to cash in while campaigning. The Trump campaign did not respond to emails and calls seeking comment.

The largest and most recent load of 70,000 copies of Trump’s Bible arrived by container vessel

at the Port of Los Angeles on March 28, two days after Trump announced in a video posted on his Truth Social platform that he’d partnered with country singer Lee Greenwood to hawk the Bibles.

In the video, Trump blended religion with his campaign message as he urged viewers to buy the Bible, inspired by Greenwood’s ballad, “God Bless the USA.”

The Bible includes copies of the U.S. Constitution, Declaration of Independence, Bill of Rights and Pledge of Allegiance.

Trump didn’t say where the “God Bless the USA” Bibles are printed, or what they cost; a copy hand-signed by the former president sells for \$1,000. Trump also didn’t disclose how much he earns per sale.

—AP

# Worship at the church of your choice this week

Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.



### 1 Peter 4:10

### Stillwater Bible

Proclaiming Christ, Training Believers  
JB Bond, Senior Pastor

<b>Sundays</b>	
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.
<b>Tuesdays</b>	
Cornerstone @ The Union (RM 297) .....	7:30 p.m.
<b>Wednesdays</b>	
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](http://www.fbcstillwater.org)

### FIRST UNITED METHODIST CHURCH

[www.fumcstw.org](http://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**  
Sunday .....10:30am  
Thursday .....7:30pm

**723 E. 17th**

### FIRST PRESBYTERIAN CHURCH

524 S. Duncan • 405-372-5580  
[www.stillwaterfpc.org](http://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](http://sunnybrookcc.org)

**SUNDAY SERVICES**  
8:15 AM | 9:45 AM | 11:15 AM

**SUNDAY SCHOOL**      **KIDS CHURCH**  
9:45 AM - Student, College & Adult      All Services

**WEDNESDAY NIGHT CHURCH**  
6:30 PM - Kids, Students & Adult Studies

### Stillwater Church of Christ

[stillwatercoc.org](http://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: [southsidesillwater@gmail.com](mailto:southsidesillwater@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](http://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](http://www.sfxstillwater.org)

### Zion Lutheran Church - LCMS

Sunday - 8:00, 10:30 AM

[www.zionlutheranstw.org](http://www.zionlutheranstw.org)

**John E. Wackler, Pastor**  
**504 S. Knoblock • 372-3703**