

ABORTION

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the Rooh, under no circumstances will abortion be permissible.
"After entry of the Rooh, abortion is not permissible." (Raddul Mukhtār)

Thus abortion is totally unlawful after 120 days.

Prior to the entry of the Rooh, i.e. before 120 days, is also Harām (unlawful), but becomes permissible for the protection of health and life which may become gravely endangered on account of pregnancy.

Q. Is there a place for abortion under the following circumstances?
(a) When the mother's physical or mental health or life is in danger?
A. permissible before 120 days.

(b) When there is danger of inherited disorder manifesting in the offspring, e.g. Huntington's chorea?
A. permissible before 120 days. But, the doctor, a Muslim doctor must fear Allah Ta'āla in making his decisions. He must not make a decision on the basis of slight grounds. If he feels convinced of a real danger, then only should he proceed reluctantly with abortion.

Allah Ta'āla says in the Qur'ān:
"But, in fact, man is well aware what is

in the nafs although he advances excuses (and arguments to justify his action)."

(c) When a congenital defect is feared or suspected, e.g. following rubella?
A. the same argument and ruling of permissibility described in question (b), above.

(d) When an inter uterine diagnosis of foetal abnormality is made, .e.g. Spina, Bifida, anencephaly, Hydrocephalus?
A. permissible before 120 days. The same argument in question (b) above, will apply here as well.

(e) In pregnancy following rape?
A. abortion permissible before 120 days.

It should always be borne in mind that abortion is never permissible once the Rooh (soul) has entered the foetus, i.e. on 120 days.

For further reading on Abortion get a copy of our publication:
THE GRUESOME MURDER CALLED 'ABORTION'
By:
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Available from the Academy

Allah says, "Do not kill your children because of (fear of) poverty. We will provide for you and them." (6: 152) "Do not kill your children for fear of poverty; We will provide for them and you. Surely the killing (of children) is a great error." (17:31)

The permissive laws of abortion from governments has opened wide the gates for adulterers and fornicators who find in it an easy solution to their illegitimate pregnancies and encourage immoral pursuits.

They also give the greedy a chance to enrich themselves from these bloody immoralities. Thousands of babies are murdered daily unduly; morality is continuously and openly butchered unashamedly; and vast sums of money is greedily grabbed undeservedly. And yet the conscience of the world is unperturbed.

The consequences of living in a non-Muslim country is, certain practises which are commonly practiced in that country, and previously unheard of in the life of a Muslim, becomes part and parcel of our lives. One of these practices is that of Abortion.

Unfortunately, due to lack of knowledge regarding the shar'i ruling of Abortion, many of our 'expectedly' future mothers of, who could one day have become great assets to Islām and the world, are foregoing such an honour.

THE SHAR'I RULING OF ABORTION

Q. Is abortion allowed in Islām?

A. Life in general and human life in particular is sacred. It does not matter where the life exists. Whether the life is extra-uterine or intra-uterine, its location has no significance on its sanctity. This sanctity applies not only to human life, but to the human body as well. Hence, according to the Shar'iah, the physical body of a human being after death is just as sacred as it was before death. The degree of sanctity of life is greater than that of the body.

According to Islām, once the Rooh (soul) enters the foetus, it will be a human being, a person who is alive. Thus a being existing within the uterus is just as sacred as a human being living outside. The Shar'iah does not discriminate between inter-uterine life and extra-uterine life. Both are equally

sacred. The life of the infant within its mother is just as important and sacred in the eyes of the Shar'iah as the life of the mother. The mother has no priority rights in regard to the existence over her baby who happens to be still within her.

The authoritative book of the Shar'iah Bahrur-Rā'iq states;

"The Shar'iah does not sanction the killing of one life in order to sustain another life."

In Jawāhirul-Fiqha, the following ruling of Shar'iah is recorded;

"It is not lawful for a Muslim to save his own life with the life of another who is just as sacred as him self."

Abortion or killing the baby in a womb of its mother is murdered according to the Shar'iah. Infanticide was a notorious crime in the times of Jāhiliyah (ignorance). It has once again reared its head in these times of supposed progress and advancement. The infanticide of modern times differs in only method. But, the crime is the same.

The Rooh (soul) enters the foetus on 120 days. From that time onwards the foetus is no longer a lifeless object. It is then a human being. After the entry of