

Provisions on foetal abortion in Islamic law and positive law

الأحكام المتعلقة بإجهاض الجنين في الشريعة الإسلامية والقانون الوضعي

- **tekhailia messaouda**¹
- **university Ali louinissi-blida2, (Algeria)**

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- Abstract :

Abortion in the Islamic sharia is illegal except in specific cases that pose a risk to the mother's life such as physical abnormalities or serious life-threatening illnesses as the foetus has a right to life from the moment the spirit takes place in the womb and his right to life must be preserved unless there is a direct threat to the life of the mother, the decision to have an abortion is considered a personal one for the mother, It must be made on the basis of an accredited consultation with specialized doctors and elders, The medical opinion and psychological and social needs of the mother should be used and she can consult with legal scholars to obtain an opinion on the decision to have an abortion in the case of fetal abnormalities, in positive laws, legislation on abortion varies from country to country and some laws may give women the right to decide on abortion in cases of fetal abnormalities, there may be specific conditions and procedures for deciding on abortion, such as obtaining a medical consultation and making sure that legal requirements are met abortion , where the rights of the mother and the foetus when deciding on an abortion are central to positive laws, The law may require the mother's consent and consultation with the medical team before performing an abortion. For the problem of the study, it is legal aspects by regulating laws on abortion of the deformed foetus in different countries and cultures as well as medical aspects by knowing what techniques are available to detect early foetal abnormalities and to know the medical implications of having an abortion in such cases, as well as the social aspects through the impact of this type of abortion on the woman herself, the family and society at large, the study also seeks to explore and analyse the legal, ethical and medical aspects of this matter it is important to understand domestic, and international legislation on abortion, which can include the conditions under which abortion is permitted

¹- e-mail : messaotekhailia@gmail.com

including abortion in cases of serious birth defects in the fetus, As for the findings, abortion is permitted in cases of a deformed foetus, where the provisions may include legislation allowing abortion in cases where the foetus is diagnosed with serious illnesses or physical abnormalities in addition to restrictions on abortion in cases of a disfigured fetus where there are strict conditions for permitting abortion, Such as the need to consult several doctors or medical committees and these conditions may vary greatly, and the need to prevent abortion in cases of a deformed fetus in some cases cultures or legal systems abortion can be forbidden even in cases of a deformed fetus, the rights of women and doctors that can determine the provisions are women's rights to decide on their pregnancy and doctors' rights to provide appropriate medical care.

Keywords: fetus, abortion, congenital deformity

الملخص بالعربية:

إن إجهاض الجنين المشوه هو مسألة حساسة ومعقدة تثار في النقاشات القانونية والأخلاقية، حيث يتعلق الأمر بقرار يتخذه الأفراد ويتأثر بالعوامل الشخصية والثقافية والدينية والقانونية.

إن الإجهاض في الشريعة الإسلامية غير المشروع إلا في حالات محددة تشكل خطرًا على حياة الأم مثل التشوهات الجسدية أو الأمراض الخطيرة التي تهدد حياتها حيث أن الجنين له حق في الحياة بدءًا من اللحظة التي يتم فيها الروح في الرحم ويجب المحافظة على حقه في الحياة ما لم يكن هناك تهديد مباشر لحياة الأم وإن قرار الإجهاض يعتبر قرارًا شخصيًا للأم، ويجب أن يتخذ بناءً على استشارة معتمدة مع الأطباء والمشايخ المختصين كما ينبغي الاستفادة من الرأي الطبي والإحتياجات النفسية والاجتماعية للأم ويمكن لها أن تستشير علماء الشرع للحصول على فتوى بشأن قرار الإجهاض في حالة التشوهات الجنينية، حيث يعتمد الحكم الشرعي على تقييم مختلف العوامل والظروف المحيطة بالحالة، أما في القوانين الوضعية فتختلف التشريعات المتعلقة بالإجهاض من بلد لآخر، وقد تمنح بعض القوانين النساء حق اتخاذ قرار الإجهاض في حالات التشوهات الجنينية قد يكون هناك شروط وإجراءات محددة للقرار بالإجهاض، مثل الحصول على استشارة طبية والتأكد من توافر الشروط القانونية حيث تعتبر حقوق الأم والجنين عند اتخاذ قرار بالإجهاض محورية في القوانين الوضعية، وقد يتطلب القانون موافقة الأم والتشاور مع الفريق الطبي قبل إجراء الإجهاض

الكلمات المفتاحية: الجنين، الإجهاض، التشوه الخلقي

1. INTRODUCTION

Abortion or termination of pregnancy before the birth of the foetus is a controversial subject and has a significant impact on women and society at large. The legitimate provision of abortion is an issue based on each country's and society's legal, moral, religious and cultural backgrounds.

People's views on abortion vary, There are those who see it as women's legitimate right to decide on their own body and pregnancy, who regard it as one of the rights of reproductive health and self-choice and who see it as an immoral exercise that is contrary to the rights of a potential foetus.

In religious terms, the provision on abortion varies between different religions. For example, in Islam, the foetus is regarded as a living being and its right to life is preserved, and abortion is prohibited unless there is a threat to the mother's life While governance differs in Christianity, Judaism and other religions, certain religions may allow abortion in certain situations such as threats to the mother's life or in the event of rape,Legally legislation varies from country to country in some countries, abortion is permitted under certain conditions such as threats to the mother's health or in cases of rape or serious foetal abnormalities. In some countries, abortion is fully criminalized,social and health factors that affect women and lead to abortion decision-making must also be taken into account these factors include economic conditions, mental health, social support and health education,abortion is a sensitive and complex issue that requires.

a balance between women's rights and the rights of a potential foetus, This issue must be dealt with comprehensively taking into account local laws, customs and cultural values, providing the necessary support to women in making.

appropriate decisions for them and providing the necessary care regardless of their decision Individuals must refer to the laws and legislation in force in their country and consult the competent professional before making any legal or medical decision,from this thesis we propose the problem: how did jurisprudence and legal scholars address the provisions on abortion of a deformed fetus?

To answer this problem, we proposed the following plan:

Section I: the concept of abortion

Section II: Provisions on abortion of the deformed foetus in Islamic law

Section III: Provisions on abortion of the deformed foetus in positive law

2. The concept of abortion

2.1 Definition of abortion Language:

According to the Arab tongue, an abortion was aborted, The abortion was aborted if the child died incomplete and the child was told if he did not adopt his creation. The aborted man said the fall in which he was created and inflated the soul without living and collecting him (Arabic tongue of Ibn Mansour, p.131-132).

2.2 Definition of abortion Terminology :

a/Definition of abortion in medical parents

Forensic scientists define abortion as the expulsion of the contents of the pregnant uterus before the complete development of the fetus and consider the fetus to be fully developed after the end of the 37 week, considering the beginning of counting from the first day of the last normal menstruation.

Dr. Muhammad Ali Al-Bar knew him that the contents of the pregnancy had been discharged 28 weeks earlier, calculated from the last case.

She's a woman. (Mohammad Ali Al-Bar, 425).

It can be said that abortion is a medical process that involves expelling the contents of the pregnant uterus before the fetus's development is complete. The foetus is also considered complete in its development after the end of the 37th week of pregnancy, and the pregnancy is calculated from the first day of a woman's normal menstruation. Abortion is officially considered to occur 28 weeks before a woman's last menstruation, according to medical scientists.

This definition clarifies the time and medical aspects of the facial process and provides a framework for understanding how to determine abortion and its different periods based on time stages and embryonic growth.

b/ Definition of abortion in case law scholars

Dr. Abdul Hamid Al-Sharbi knows him that he emptied the pregnancy from its contents by using industrial methods such as intrusion, medication, drugs or others that empty his receipts at any time before the completion of the uterine months and for no reason other than saving the life of the mother and the foetus. (Abdelmotalieb Housein Ahmed, p. 13).

Dr. Hassan Mohammed Rabi Banh is known as the deliberate and unnecessary termination of pregnancy before the earliest execution of the foetus

In or out of the womb, even alive before the normal date of birth. (Mohammed Hassan Rabi, p. 11).

The definitions of abortion presented by Dr. Abdul Hamid Al-Sharbi and Dr. Hassan Mohamed Rabi can be said to reflect different legal and moral views on the abortion process. Dr. Al-Sharbi's definition focuses on the use of industrial methods to empty the pregnancy without reason other than saving the life of the mother and the foetus, while Dr. Rabi focuses on terminating the pregnancy in the sense of culling the foetus inside or outside the uterus without necessity.

These definitions highlight the divergence in the view of abortion between jurists and jurists, and demonstrate the importance of understanding the legal and moral context surrounding abortion and its effects on individuals and society at large. These differences reflect the complexities of the debate on abortion and the need for inequality in legislation and cultural and religious understandings.

c/ Definition of abortion in Islamic jurisprudence

Islamic sharia scholars in their definition of abortion did not depart from what is stated in Al-Faqah language and called it a number of children such as projection, possession, subtraction and disembarkation, although in their words the word of the projection is predominantly the word of the projection, as the majority of the scholars of the owners say to them, al-Shafiya uses the term "abortion" and "hanafiyah" as the word "landing". (Zinedine bin Ibrahim bin Ahmed Al-Maarouf, p.179).

From the various definitions of abortion provided by Islamic jurists, several points can be inferred:

Difference in terminology: jurisprudence definitions show the difference in the language used to describe the abortion process, reflecting the cultural and linguistic diversity among the doctrinal schools.

Attention to Detail: Islamic scholars' interest in the details of the matter appears, as they express it using precise and specific terms that reflect their interaction with the issue in depth.

Diversity of perceptions: The variation in the terminology used illustrates the diversity of visions and opinions about the abortion process among jurists who follow different doctrines.

Cultural and legitimate influence: These definitions reflect the cultural and legal impact on the understanding and classification of abortion, highlighting the importance of the cultural and legal context in understanding legal and ethical issues.

In general, it can be concluded that these definitions highlight the

complexities and challenges surrounding the subject of abortion in the legal and legal context, and demonstrate the importance of the ongoing debate on this subject and the need to understand it comprehensively and multidimensionally.

3. Provisions on abortion of a deformed foetus in Islamic law

3.1 Opinion of ancient scholars

There is no disagreement among jurists in this matter but they agree that if the fetus is blown into the soul, abortion is prohibited without dispute, and is considered a murder of the fetus. Ancient jurists have affirmed the prohibition of abortion after the inflatable spirit, without dispersal while whether it poses a risk to the mother or not, as no reason is given to permit the abortion at this stage (Mohammed Naim Yassin, p. 248).

When looking at the views of ancient Islamic jurists on the issue of abortion jurisprudence and the legal and religious traditions adopted by scholars in that era we find historically, Abortion is usually considered a taboo in traditional Islamic jurisprudence, unless there is a danger to the mother's life, The foetus in Islamic jurisprudence is protected by rights from the moment of pregnancy, and therefore abortion is illegal except in certain cases such as the threat to the mother's health.

As for the exception, some ancient jurists have made exceptions to the rule prohibiting abortion, such as when the foetus is in late pregnancy and poses a risk to the mother's life.

Ancient scholars' reservation to abortion is usually due to the preservation of life rights and the preservation of family and offspring as found in Islamic values.

Miscellaneous interpretations where there is a discrepancy among scholars about the interpretation and application of religious texts to the issue of abortion, resulting in diverse opinions in this context.

Old scholars' views on abortion show a balance between preserving the rights of the foetus and the rights of the mother, while following religious and legal principles based on the preservation of life, offspring and human values that are fundamental in Islamic jurisprudence.

3.2 Opinion of contemporary scholars

scholars believe that the foetus acquires the quality of humanity after the inflatable soul, and that this character is forbidden to abuse even if there are serious distortions or diseases. Thus, if the deformity is diagnosed after the inflatable soul, modern scholars operate under the general rule of prohibition and agree that the deformed foetus may not be aborted regardless of the degree of deformity, the type of illness or the deficiency it suffers. This is unanimously

forbidden and regarded as the murder of the same forbidden, one of the greatest large. Even if the mutilated foetus causes the death of the mother, it cannot be aborted in this case.

as Dr. Abdullah Mahmoud Abu Al-Einin believes that the correct and most likely view is that abortion may be performed before or after the inflatable spirit, there is no justification for abortion of the foetus after the inflatable spirit due to the evolution of science and technology and the ability of doctors in developed countries to mitigate the effects of deformities. (Ramash Mohammed, Lakhdar bin Gumar, p. 588)-

It is evident that the consensus of jurists to prohibit abortion due to deformity after the inflatable soul in the fetus. The Encyclopedia of jurisprudence indicates that there is no controversy among scholars in this matter. They consider abortion after the inflatable spirit to be a killing of the foetus, ancient jurists consider that the deformity does not justify abortion, even if it poses a danger to the mother, based on the embryo's acquisition of humanity after the inflatable spirit accordingly, modern jurists agree to prohibit the abortion of the mutilated foetus Regardless of the degree of deformity or the type of disease where they consider this to be the killing of a forbidden breath and one of the greatest magnitudes And Dr. Abdullah Mahmoud Abu Al-Einin considers that the correct view is that abortion may be performed before or after inflating the soul, Because of the development of science and technology and the ability of doctors to mitigate and treat the effects of deformities The paragraph also clarifies that the Standing Committee for Scientific Research and Advisory Opinion in Saudi Arabia issued an advisory opinion emphasizing the prohibition of abortion after the inflatable spirit, and the need to protect and preserve the mutilated fetus

Finally, there is a consensus among scholars on the prohibition of abortion due to deformity after the inflatable spirit of the foetus. Contradictory views arise regarding the permissibility of abortion before or after the inflatable spirit where ancient jurists consider that it is not permissible in any case, while

Dr. Abdullah Mahmoud Abu al-Einin considers that it is possible in some case

When looking at the views of ancient Islamic scholars on the issue of abortion, diverse interpretations and diverse opinions emerge based on the jurisprudence and legal and religious traditions adopted by scholars in that era. The foetus in Islamic jurisprudence is protected by rights from the moment of pregnancy, and therefore abortion is illegal except in certain cases such as the threat to the mother's health.

Some ancient jurists have made exceptions to the rule prohibiting abortion, such as when the fetus is in late pregnancy and poses a risk to the mother's life.

Ancient scholars' reservation to abortion is usually due to the preservation of life rights and the preservation of family and offspring as found in Islamic values

There is a discrepancy among scholars about the interpretation and application of religious texts to the issue of abortion, resulting in diverse views in this context

In its entirety, the views of ancient jurists on abortion show a balance between the preservation of the rights of the foetus and the rights of the mother, while following religious and legal principles based on the preservation of life, offspring and human values that are essential in traditional Islamic jurisprudence.

In modern times, there are diverse opinions among modern scholars and scholars in the Muslim world on the issue of abortion. These views are influenced by the social, cultural and legal context in which the jurist or the religious world lives:

Abortion leave in certain cases

Some modern scientists consider that abortion can be permissible in

Assessment of damage and interest Some modern jurists consider that the decision to have an abortion depends on an assessment of the mother's interest and an assessment of the harm in the particular case.

***The principle of compassion and tolerance:**

Some scholars emphasize the importance of the principle of mercy and tolerance in understanding Islamic laws, and see that abortion can be justified under special circumstances.

Overview of women's health:

Some scholars highlight the importance of women's health and psychological and physical well-being, and consider that abortion may be justified if women's health is at risk.

***Impact of scientific progress:**

Medical and technological advances raise new questions about abortion and may affect the interpretations of modern scholars.

It should be noted that these opinions differ between modern scholars and mufteers and may be met with reservations by others. Discussions on the issue of abortion reflect recent challenges facing Muslim societies and require deep reflection and constant discussions in the light of social, medical and moral developments.

4. Provisions on abortion of the deformed foetus in positive law

4.1 English law:

According to English law, a positive attitude was adopted allowing abortion to be performed with a certified doctor with good intention. English legislation allows abortion in case of foetal abnormality according to permitted cases, in the permitted period of up to 24 weeks. After this period, the procedure must be performed in a public hospital or in an facility licensed to perform abortions.

Section1,section3, of the 1967 Act stipulates that an abortion must be performed in an ad hoc medical centre of the ministry of health,any pregnancy termination must be performed in a hospital accredited by the ministry of health or the minister of State under national health service laws, the procedure can also be performed anywhere else adopted at the time (Act No. 1967 of 27 Africa 1967).

It can be argued that English laws strictly regulate abortion, with specific conditions and procedures to be followed for abortion. These conditions include a foetal abnormality and the need to perform the procedure in the permitted period of up to 24 weeks After the expiration of this period, the abortion must take place in approved medical facilities in accordance with local health laws These details show the importance of complying with the health legislation and conditions to ensure the safety of the operation and the patient

4.2 French law

The history of French legislation on abortion extends from the old Penal Code from 1810 until the promulgation of the Act of 1975. Law No. 17/75 was promulgated on 17 January 1975, concerning the involuntary termination of pregnancy. This law introduced several amendments to the Penal Code on abortion. French legislation has now used the term "voluntary moratorium on pregnancy" instead of abortion in these amendments, which have been incorporated into public health law. Article 162 of Act No. 17/75 states that voluntary interruption of pregnancy may be carried out at any time if two doctors confirm that continuing pregnancy would seriously endanger a woman's health or if there is a strong risk that the foetus is seriously ill and incurable at the time of diagnosis (Act No. 17/75)

It is clear that French legislation on abortion. It notes that France's old penal code was strict until the 1975 law was promulgated. Law No. 17/75 was passed in 1975 dealing with the issue of voluntary termination of pregnancy. This Act

introduced several amendments to the Penal Code with regard to abortion. One of the main modifications is the use of the term "voluntary moratorium on pregnancy" instead of "abortion".

Under article 162 of Law 17/75, voluntary moratorium on pregnancy can be performed at any time if two doctors confirm that continuing pregnancy may seriously endanger a woman's health or if there is a strong risk that the fetus is seriously ill and incurable, and this time is determined during the diagnosis process.

The history of French legislation on abortion and the amendments introduced clarify the terms of the voluntary moratorium on pregnancy and the role played by doctors in determining women's and fetal health. Since 1975, some amendments have been made to France's public health law and related laws. These amendments may relate to women's rights, health safety, access to reproductive health services, provision of information and guidance on abortion and family planning option, In 2001, the French Public Health Act had been amended with regard to compulsory medical advice prior to abortion. In 2014, a new law was passed protecting women's right to full and objective information prior to abortion (article n162 of law17/75).

4.2 Algerian law

Algerian legislation establishes regulations and criteria for the permissibility of abortion in article 308 of the Penal Code. This article stipulates that abortion is punishable unless the necessity of saving the mother's life from danger is necessitated and performed by a doctor or surgeon publicly and after reporting to the administrative authorities (article 308 of the Penal Code).

Article 33 of the Code of Medical Ethics, which stipulates that a doctor may perform the procedure of termination of pregnancy only in accordance with the conditions prescribed by law (article 33 of the Code of Medical Ethics)

It is clear that Algerian law prohibits abortion unless it is necessary to save the mother's life. It stipulates that an abortion must be performed by a doctor or surgeon in public, which indicates the importance of transparency in the procedure. The law also requires that administrative authorities be informed before the abortion is performed, indicating the need to comply with the required legal and administrative procedures.

It is also clear to us that the importance of laws and ethics in regulating and guiding the practice of medicine, also reflects the need to abide by the specific laws and conditions regarding the procedure for termination of pregnancy. This provision of the Code of Medical Ethics is a reminder to doctors of the importance of observance of laws and ethics in the exercise of their profession

and the provision of safe and responsible medical care.

The issue of abortion in cases of foetal malformation can be said to be sensitive and controversial in many States. Laws and legislation on the abortion of a deformed foetus vary from State to State and depend on the social, cultural and religious values of each society. Several legal methods have been adopted to address this issue: permitting abortion in cases of foetal malformation. In some States, abortion of a deformed foetus is permitted legally and safely if the fetus's or mother's health is at risk or if there are serious foetal abnormalities. In some States, a specific time limit for abortion is set at a fixed time period during pregnancy when abortion is permitted regardless of its cause, which can be between two and 24 week, In addition exceptional legislation permits abortion in certain cases involving serious foetal malformations or threats to the mother's health, and abortion in cases of foetal malformation requires medical consultation to ascertain the necessity of the procedure.

Laws on the abortion of a deformed foetus show great diversity around the world and reflect each society's cultural values and beliefs, It is important to research and learn about the legal legislation in force in the country concerned to understand how this issue is addressed at the legal and social levels. It can also be argued that laws on abortion in cases of foetal malformation can significantly affect mothers' decisions in such cases for several reasons, namely legality and legality, if the laws permit abortion in cases of foetal mutilation, Mothers may find support and legal support for making this decision based on their own medical and personal circumstances Laws may also affect the extent of social support that mothers can receive in such situations. If laws respect women's right to decide on malformed foetal abortion, there may be greater social support for this decision in addition to medical guidance in States that allow abortion in cases of foetal malformation, laws can provide the necessary medical guidance to mothers on their options and health consequences. Laws may also affect mothers' emotions and moral values, as women may feel comfortable or pressured by what laws and values allow in their society, and therefore laws have a significant impact on mothers' decisions in cases of abortion due to foetal malformation, and flexible and supportive legislation can contribute to providing protection and care for women in such situations.

Jurisprudence and legal scholars have comprehensively and thoroughly addressed the provisions relating to the abortion of a deformed foetus, viewing this issue from an integrated religious and legal perspective. In jurisprudence, the issue of abortion of a deformed foetus is dealt with in accordance with legal rules and principles, while the subject is dealt with legally in accordance with domestic legislation and laws.

From jurisprudence: Abortion for a deformed fetus is a sensitive issue that requires careful assessment. Jurists tend to allow abortion in cases of serious deformity that make it impossible for the fetus to live outside the womb or cause severe suffering to the fetus.

The concept of great interest (public interest) and the preservation of life and human dignity is emphasized in decision-making on abortion in cases of serious deformity.

From the legal perspective: legislation varies from State to State with regard to abortion, including abortion in cases of malformation.

Some countries' legislation allows abortion in cases of serious malformation that makes the foetus non-viable outside the womb, while others are more stringent in this regard.

Generally speaking, jurists and jurists try to address abortions related to a deformed foetus in a spirit of balance between individual rights and human values, and seek solutions that at the same time preserve the safety of individuals and achieve the public interest.

5.CONCLUSION

The provisions on the abortion of a deformed fetus can be said to be a sensitive subject with legal, ethical and medical aspects. Legal regulations and legislation vary from country to country with regard to abortion laws and conditions for permitting it. Nevertheless, most legal systems recognize a woman's right to maintain her physical and psychological integrity and grant her the right to decide on her body and health.

The decision to abort the deformed fetus should be made carefully in accordance with medical and ethical directives. If there are serious and untreated abnormalities and threats to the fetus's health and future quality of life, abortion may be an option considered ethical and legal in some countries. The task of lawmakers and medical institutions is to ensure that there is a legal and ethical framework that protects women's rights and provides guidance and support in making important health decisions such as abortion. Safe and accessible medical care must be provided to women who choose abortion, taking into account their rights and respecting their privacy.

Thus, the provisions on the abortion of a deformed foetus vary from country to country and require further discussion, awareness and understanding. There must be a balance between protecting women's rights and health and respecting social and moral values related to pregnancy and abortion. Finally, we have included some suggestions and recommendations:

- 1. Update legislation:** States should update and review legislation on

abortion of the deformed foetus to bring it into line with modern medical and moral developments. Such legislation should be clear and comprehensive and provide clear guidance on permissible conditions and procedures.

- 2. **Provide information and education:** Comprehensive and reliable information should be provided on the rights and options available to women facing a decision on the abortion of the mutilated foetus. This information should cover the legal, ethical and medical aspects of abortion and should be available in different languages and in accessible ways.*
- 3. **Counselling and psychological support:** Counselling and psychological support should be provided to women who make a decision on malformed fetal abortion, which can include psychological counselling and assistance in addressing emotions and psychological challenges associated with the decision.*
- 4. **Focus on prevention and care:** Efforts should focus on strengthening prevention and care for foetal abnormalities through enhanced genetic health care, early detection testing and medical and moral support for affected familie.*
- 5. **Cooperation and social dialogue:** Open and informed social dialogue on the issue of malformed foetal abortion should be encouraged. This dialogue should include the public, medical institutions, the legal community and civil society, and aim at a better understanding of the issue and promoting mutual respect and tolerance.*

Finally, there can be several ways that women can take to prevent pregnancy with a deformed child. It is worth noting that it is best to consult a doctor before taking any step to make sure the best and safest option

Proper nutrition:-

Taking essential vitamins and minerals such as folic acid can reduce the risk of foetal abnormalities.

Avoid harmful foods and harmful chemicals that can negatively affect the fetus.

Avoid harmful substances:-

Avoid smoking, alcohol and drugs, where significant proof suggests that these habits can increase the likelihood of foetal abnormalities.

Good Health Care:

Obtaining good health care and regularly visiting a doctor before and during pregnancy and after childbirth can contribute to reducing the risk of congenital abnormalities.

Drug Verification:-

Ensure the safety of medications taken by women before and during pregnancy, as some drugs can negatively affect the development of the fetus.

Reduce radiation exposure:-

Avoid excessive exposure to harmful rays such as X-rays and UV rays, where excessive exposure to radiation can affect the composition of the fetus.

Maintain healthy weight:-

Maintaining a healthy weight before and during pregnancy can reduce the risk of foetal abnormalities.

Generally speaking, adherence to a healthy lifestyle and access to good health care can play an important role in maintaining the health of the fetus and reducing the likelihood of congenital abnormalities.

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