

<b>Abortion in Hanafī Law</b>	
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Hanafī school	Dominant legal school among the Muslims of the Balkans (Albania, Bosnia, Bulgaria) Turkey, Pakistan, Bangladesh, India, and China
Hanafī methodology	Ẓānnī legal evidence cannot modify the clear meaning of qatī legal evidence  Transmissions from the Prophet that the Companions and Muslim jurists have followed are preferred over transmissions selected on the bases of the memory and integrity of transmitters <ul style="list-style-type: none"> <li>- Transmission with corroborating application certifies its status as legal precedent</li> </ul> Applies legal analogy in the absence of an explicit statement from the Qur'an or the Sunnah
Arabic expressions for abortion	إسقاط ، إلقاء ، إتلاف الجنين
Consensus	There is consensus within the Hanafī School that abortion after <i>istibānat al-khalq</i> (the clear manifestation of the creation of the human being in the womb) is a sin and is prohibited <ul style="list-style-type: none"> <li>- Some jurists take clear manifestation to correspond to the time of ensoulment</li> <li>- Ibn al-Humām holds that manifestation of creation refers to ensoulment</li> </ul> <p>وهل بياح الإسقاط بعد الحبل؟ بياح ما لم ينخلق شيء منه ثم في غير موضع، قالوا: ولا يكون ذلك إلا بعد مائة وعشرين يوماً، وهذا يقتضي أنهم أرادوا بالتخليق نفخ الروح ولا فهو غلط لأن التخليق يتحقق بالمشاهدة قبل هذه المدة</p> <ul style="list-style-type: none"> <li>- Other jurists take clear manifestation to refer to the physical formation of the fetus</li> <li>- Ibn Wahbān and Qādī Khān holds that manifestation is indicated by the physical formation of the fetus</li> </ul> <p>ويكره أن تنسقى لإسقاط حملها ... وجاز لعذر حيث لا يتصور (والتصور أن يظهر له شعر أو إصبع أو رجل أو نحو ذلك)</p>
Rulings on abortion before manifestation	One opinion is that abortion before the manifestation of creation is permissible and does not constitute a sin  Second opinion is that abortion before the manifestation of creation is



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