

Artificial insemination of excess embryos in Islamic law- A comparative jurisprudential study -

Dr. Bait Mokhtar¹, Dr. Lamara Sassia²

¹Laghoutat University-Algeria, mokhtarbait03@gmail.com

²Skikda University- Algeria, lamarasassia1980@gmail.com

Received: 04/2024, Published: 09/2024

Abstract:

The Islamic Sharia has paid great attention to self-preservation, and has surrounded assaulting it with penalties of the same sex as assaulting it if its conditions are met. Since artificial insemination has seemed to be a hope for those who have poor fertility, this hope has resulted in medical complications that need jurisprudential treatment. One of the most important of these difficulties is how to get rid of surplus embryos in artificial insemination operations, which constitutes a more dangerous aspect than the excess number of those embryos after placing them in the uterus of a woman, whether this increase is in the case of internal or external artificial insemination. It is necessary to imagine this problem because judging the thing is a branch of its perception, especially if we know that it is not a jurisprudential assumption, but it is a medical problem that exists, which is reducing the number of embryos in the uterus of a woman.

Keywords: Artificially, Projection, Infanticide, Embryos.

Introduction:

And the people of experience in it, and with this effort and diligence, the advantage of the great Sharia is shown, by its comprehensiveness, its comprehension of circumstances and conditions, and its sharpness. Praise be to God, the Lord of the worlds, and the best prayer and the completion of the greeting to our master Muhammad and his good and pure family, and all his companions, and whoever follows his path until the Day of Judgment and after.

It is a given that this law is absorbed by the glue chosen by Allah to be the conclusion of the laws, and the Messenger of Allah (may Allah's peace and blessings be upon him), so it hardly descends unless scientists and researchers can deduce a judgment for it, either through detailed or aggregate evidence, rules, principles and established purposes based on their accurate understanding, the perception of their details and the details of their conditions, and the deep understanding of their circumstances, and the benefit of what specialists mention over the ages and times. The tremendous medical progress and modern technologies have made it possible to treat many diseases, including the so-called deficiency or lack of fertilization if it requires trying to procreate in another way known as artificial insemination, or artificial insemination as doctors remind him, except that this artificial insemination treatment may result in excess fertilized eggs or excess embryos, which the situation calls for disposal.

Hence, we wanted to reach the Sharia ruling in destroying these eggs that were fertilized outside the uterus, and the ruling on dropping the excess of them if they were implanted in the uterus, and stuck to its wall, before and after the soul was breathed, in a research entitled "Excessive artificially fertilized embryos are killed".

In Islamic law – a comparative jurisprudential study.

The first topic: What are artificial insemination and the description of its sections and ruling?

The first requirement: What is artificial insemination:

I. IVF Language:

The source of the verb impregnate, it is said: impregnate the palm and impregnate it. It is taken from the pollen, which is the water of the stallion, and what pollinated the trees and plants. It is said: The wind pollinated the tree and the plant, that is, it transferred the vaccine from the masculine organ to the feminine organ. and the origin of the vaccine in camels and then borrowed in women.

And industrial: what is not natural, and making the thing: doing it.

Second - Artificial insemination terminology:

It is the fertilization of a woman's egg other than the natural way, that is, without sexual contact, and it is mostly done by extracting the egg and inseminating it with the male cell of the man, and then re-implanting it in the woman's uterus.

It was said that it is every method or form in which insemination and reproduction are carried out without normal sexual contact between a man and a woman. That is, without sexual intercourse.

Doctors call it artificial insemination. In the Jurisprudential Medical Encyclopedia: "Artificial insemination is to be taken from the man's semen, and injected into the woman's uterus in a special way."

It is noted from this definition that it was limited to one type of artificial insemination, which is internal insemination - as it will come in place - while the first definition clarified the other type of artificial insemination, which is external insemination.

Artificial insemination is not considered a novelty, but it is known in Islamic jurisprudence, and it was mentioned by ancient jurists as "inserting or carrying sperm", that is: inserting a woman's sperm into her uterus by herself or in another way. Jurists knew artificial insemination in the form of inserting or carrying sperm, and most of them arranged judgments on it, and some of them did not make an example.

The second requirement: sections of artificial insemination

IVF has two routes:

First- Internal Type:

In it, semen is introduced into the woman's genital tract with the aim of reproduction by injecting a small amount of it into the cervix after being examined and sterilized, and the remaining amount of semen is injected into the bottom of the vagina behind the cervix. This process is based on the inability to have sexual contact between men and women as a means of procreation to replace injections. In this case, the doctor gets the sperm at the time of ovulation of the wife and then treats the sperm in the laboratory so that the active animals can be obtained and adds to them substances that help them increase their activity, and then injects these sperm into the uterus with a thin catheter. Although this method has helped to overcome the problem of the inability to reproduce by the natural method, it has at the same time sparked controversy over the extent of its legitimacy.

Second - External Type:

This is called the IVF baby, in which the egg is fertilized by the woman outside her reproductive system, and fertilized with male water, and then these fertilized eggs are returned to the woman's uterus.

Internal IVF is separated from external IVF in matters including:

- Internal insemination is carried out inside the reproductive system of women, where semen is injected in a medical way from the man in the appropriate place of the vagina in the uterus of the female, while external insemination is usually carried out outside the reproductive system, by taking the semen from the man and the egg from the woman, and the insemination is carried out in a tube, and after the vaccination is complete, the vaccine is transferred to the uterus of the other woman.
- Internal insemination is usually resorted to in cases of obstruction that affects the tube that connects the ovary to the uterus, while external insemination is resorted to in cases of female infertility that is due to a defect in the uterus, as well as cases of female infertility that is caused by a defect in the ovary.

IVF can be divided into several considerations:

1- Considering the place of fertilization, which is in two parts as mentioned above:

First: Internal artificial insemination.

Second: External artificial insemination.

2- Considering water, and it is divided into two parts:

The first: self-inoculation, that is, with the water of the spouses themselves in the same uterus as the wife.

Second: Foreign inoculation, in which one or both of the two waters is a foreigner.

3- Considering the uterus, it is divided into three sections:

First: The wife's own uterus.

The second: her uterus.

Third: The womb of a foreign woman.

4-Considering matrimony, which is divided into two parts:

First: What is done between a couple, a husband and his wife, Minya, an egg and a mercy, is divided into two types: an internal type and an external laboratory type.

Second: There were no foreign third roads, no foreign roads, or there were two foreign parties, and the road is divided into two types: an internal type and an external laboratory type.

5- Considering the development in use, which is divided into three sections:

First: The tube child, which is the most common and most presented to the media and among families and people, and has a single image between husband and wife and in the marriage.

The second: artificial insemination, which is older than the tube child. The difference between artificial insemination and the tube child is that artificial insemination does not have a stage in the middle, but transfers sperm from the husband to the wife's vagina directly, and the tube child has a stage in the middle. After the sperm is taken from the husband and the egg from the wife, it is made into a bowl or tube, and then after a certain period of time, it is injected into the wife's vagina.

Third: The malignant uterus, which is the result of development in artificial insemination and in the in vitro child, and includes every third party. If the husband and wife go beyond the matter to a third party, such as taking a sperm from a third party or taking an egg from another woman, even if it is another wife or borrowing another uterus to put the fertilized egg in it, it is the malignant uterus.

The third requirement: the provision of artificial insemination and the statement of its controls and caveats:

The public of jurists, scholars and contemporary researchers, the Egyptian and Jordanian Dar al-Ifta', the Islamic Fiqh Academy and the Islamic Fiqh Academy in Makkah have authorized assisted medical fertilization, which is internal and external artificial insemination, if controls are met and the following caveats are avoided:

First - Controls of artificial insemination:

1- To be treated for impaired fertility between the spouses, and to be proven for this by a medical report issued by three trusted doctors and specialists in gynecology that the wife can only get pregnant in this way, which means that it is her last chance to become a mother.

2. Vaccination shall be carried out between spouses in the event of the marriage contract, but if the marriage contract is terminated by death or divorce, this shall not be resolved.

3-The vaccination shall be carried out by a woman, who is a trusted Muslim doctor, and if this is not possible, by a non-Muslim doctor who is a trusted, and if it is not possible, by a Muslim doctor who is a trusted, and if it is not possible, by a non-Muslim doctor who is a trusted.

4-Taking all necessary precautions not to mix sperm, and not to keep sperm in refrigerators, but rather to vaccinate immediately after taking sperm from the husband and giving it to the wife.

5-The doctor shall obtain the written consent of the spouses, and the data of the operation shall be fully recorded, in order to avoid any circumstances that may lead to the mixing of genealogies.

6- Not to resort to determining the sex of the fetus through it, and be only in order to reach the offspring of a couple who have never had children.

7-The laboratories in which the fertilization operations are carried out should have all the modern mechanisms, and the workers should be recognized for all the good qualities, and the work inside them should be very accurate, and there is no possibility of an error, even if only a small percentage.

8- To take the necessary medical measures to prevent the phenomenon of surplus embryos so that only those eggs that will be implanted in the uterus are fertilized, which was decided by the Islamic Fiqh Academy at its third session held in Amman 1407AH, that there are permissible and forbidden methods, and decided: «There is nothing wrong with resorting to artificially inseminating the wife's egg with her husband's sperm and then returning it to the wife's uterus to carry out a normal pregnancy or taking the husband's seed and injecting it in the appropriate position from the wife's vagina or uterus when needed, while ensuring the need to take all necessary precautions»

Second - Warnings of artificial insemination :

1- Processing failure, which is the most common.

2-Transmission of venereal diseases through the semen to the woman or to the fetus, the most important of which are AIDS, viral hepatitis of type B causing liver cancer, gonorrhea, chlamydia and others.

3-The increase in the percentage of fetal abnormalities in its modern methods. Medicine has discovered that in the natural path to reproduction there is resistance to sick and infected animals in their pigmentation, and this is what artificial insemination lacks.

4- Examining the nuggets and misdeeds from a foreign man and perhaps from a work team, and the work of childbearing does not count as a necessity for which this waste and decline is permissible.

5-The increase in the percentage of twin pregnancies, which is a problem that must be addressed, because of the danger it poses to pregnant women and fetuses. The maternal mortality rate increases threefold, and the infant mortality rate is also high, in addition to the fact that births in multiple pregnancies may be prone to premature birth, and they are underweight and underdeveloped.

6-The presence of surplus embryos that have no choice but to die, implant in the wombs of other women, or expose them to the work of scientific research. The possibility of manipulating embryos and cells is possible, and their presence may create commercial centers for traders in wombs and wombs, which is not sanctioned by reason or religion.

7- Possibilities of error in the mixing of samples, which in turn leads to the mixing of genealogies, and Islam has preserved the lineage, so it legislated the limit of adultery, and prohibited every means leading to it. In addition, the newborn resulting from the artificial insemination process may be in doubt about his offer of a permit or exposure, and maintaining the offer is one of the necessities of Sharia.

8- It opens the door to choosing the sex of the fetus, which may increase the percentage of males over females, because most people prefer males over females'. Therefore, scientists have called for the need to develop a framework of controls and ethics in modern medical reproduction.

The second topic: artificially fertilized eggs and the ruling on destroying them :

The first requirement: What is an artificially fertilized egg:

Scientists have called these fertilized eggs "embryos." The fertilized egg is the one that consists of the fusion of the nucleus of the egg from the female with the nucleus of the sperm from the man, so they combine, and then the convergence and fertilization takes place, where the egg is taken from the woman by a special probe that the doctor inserts into the abdominal cavity at the time of the egg's exit from the ovary, picking it up and then placing it in a petri dish. In this dish is a physiological liquid suitable for the survival and growth of the egg. Then the man is taken from me and placed in the dish with the egg. Once the egg is fertilized, this fertilized egg is left to divide its known successive divisions. The cell, the gametes (zygote), divides into two cells, the cells are four and the four are eight, and enters what is known as the thymus stage. Then you take this berry, which quickly turns into what is known as the germ ball, and a cavity occurs inside it, and the cavity is filled with liquid, and this ball is placed in the wall of the uterus, where it is inserted into it and grows the normal growth of pregnancy until birth.

The time that the egg remains in the dish is not more than two or three days. In the first case of a tube child, Dr. Patrick Steptoe took the mother's egg, Leslie Brown, on November 10, 1977 and placed it in the dish prepared by Dr. Robert Edwards. After they fertilized the egg, Dr. Steptoe returned it to the mother's uterus, Leslie Brown, on November 12, 1977. On July 25, 1978, Louisa Brown gave birth to the first tube child in the world. However, 90% of IVF attempts fail, and the reason for this failure is due to:

1- The success rate decreases as the number of eggs transferred decreases. A problem arises that the more embryos are introduced into the womb, the higher the success rate. However, the rate of twin pregnancies is also high and this multiplicity of embryos may cause some complications in pregnancy for the mother and fetuses.

2-The embryos are affected by the quality of the eggs and the quality of the sperm, and it is possible to ask the husband for another sample of semen if fertilization does not occur so as to try again.

3- The older the woman, the lower the success rate of IVF, and this can be due to the fact that older eggs are less susceptible to fertilization.

4- Deformity of embryos when it is due to chromosomal deformity, and here the embryos do not adhere to the wall of the uterus, and even if this is done, the pregnancy ends in miscarriage.

5-The inner lining of the uterus:It responds to the body's hormones and accordingly prepares to receive pregnancy, but sometimes it is so weak that it is difficult for the fetus to adhere to it .

The second requirement: The ruling on miscarriage of the fetus by Sharia jurists:

1- Meaning of projection:

The projection in the language: rhythm and casting, it is said : His name dropped from the diwan: If he falls , and the pregnant woman dropped: She threw the fetus , and the jurists also use it to drop the pregnant fetus . It is one of the meanings of abortion, and abortion is called language in two forms: delivery of pregnancy minus creation, or lack of duration, whether from a woman or others.

The Language Complex has singled out abortion as the release of the fetus from its mother's womb before the fourth month, and after that, the woman threw her fetus between the fourth and seventh months, and it singled it out in the name of miscarriage.

Jurists often express abortion in its synonyms such as projection, casting, subtraction, downloading, and stillbirth. It is stated in the avenues of peace: women's stillbirth is called stillbirth because women slip it before the time of childbirth.

And abortion in medicine: is the release of the contents of pregnancy before twenty weeks.

2-Theviews of scientists on abortion of the fetus:

The following is the ruling on aborting the fetus after inflating the soul in it, and before inflating it, it is necessary to address the views of scientists in determining the time of inflating the soul in the fetus.

Scientists have differed in determining the time when the soul breathes into the fetus on two opinions:

The first: He sees that the embryo breathes the soul into it after one hundred and twenty days of pregnancy, which is the doctrine of the mass of scholars , according to the hadith of Abdullah bin Masoud - may God be pleased with him - that he said: "The Messenger of God, may God's prayers and peace be upon him, told us that one of you gathers his creation in the womb of his mother for forty days and then there is a leech like that and then there is a chew like that and then the king sends the soul and orders four words in the books of his livelihood, his time, his work and his naughty or happy."The significance of this hadith and the like is that the blowing of the soul does not take place until after the end of the stages of embryo formation, and that each stage is in forty days, and this means that the blowing time is one hundred and twenty days after the start of pregnancy.

Before the blowing of the soul, the embryo had the movement of growth and nourishment like a plant, and its movement of growth and nourishment was not by will. When the soul breathed into it, the movement of its senses and will joined the movement of its growth and nourishment.

The second: He sees that the embryo breathes the soul into it, after the first forty days of the embryo's attachment to the uterus, and this is what some contemporaries went to, when it was narrated from Hudhayfah al-Ghafari - may Allah be pleased with him - that he said: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: " If the sperm passes through forty-two nights, Allah sends a king to her, and creates her hearing, eyesight, skin, flesh and bones, and then says: O Lord, male or female? Then your Lord will do what He wills, and the king will write, and then he will say: O Lord, for His sake? Then your Lord will say what He wills, and the king will write, and then say: O Lord, is His provision? So your Lord will do what He wills, and the king will write, and then the king will take the newspaper in his hand, and it will not exceed what he has commanded and will not be lacking."

Referring to the opinion of doctors in this regard, we find that they confirm that the fetus does not breathe into it until one hundred and twenty days after the start of pregnancy. Recent studies have indicated distinct developments at this stage of the fetus' life that are consistent with what the Prophet was told in the hadith of Ibn Mas 'ud, where it was proven in these researches that the cells of the cortex, which are the highest centers in the brain, do not begin their contact with the areas below it until the beginning of the twentieth week of pregnancy.

It is likely that the fetus is breathed into it after the lapse of four months of its life (120) days, so its humanity is achieved, although it is characterized by life before that. Life in the fetus is achieved from the first day of insemination to the day of birth.

The jurists agreed on the inviolability of abortion after inflating the soul, that is, after 120 days, except in the case of necessity related to the life of the mother, where abortion is permissible if it results in the loss of the life of the mother, or significant harm to her.

This is evidenced by all the verses indicating the sanctity of assaulting any soul, whatever it is, and at whatever stage it was, including the Almighty's saying: Whoever kills a soul without a soul or corruption in the earth, and then he kills all people. Almighty Allah says: And do not kill your children

out of poverty. We provide for you and for them. He said: And do not kill your children for fear of destitution. We will provide for them and for you.

As for its permissibility for the life of the mother, the evidence indicating that the mother is the apparent reason for the existence of the fetus may not be a reason for her death, and because her life is realized and stable, it is a prelude to the life of the fetus, which is not stable, in order to pay the greatest damage to bear the minimum damage.

Then the jurists differed on abortion before blowing the soul, which they set at one hundred and twenty days (from the start of vaccination) on three sayings:

- The first statement: The sanctity of abortion before blowing the soul, which is what al-Malikiyah, some Shafi 'is, some Hanbalis, and al-Dhahiriya went to.

They inferred from all the verses that clearly indicate the sanctity of killing a soul except with truth, and the sanctity of attacking it, including the Almighty's saying: And do not kill the soul that Allah has forbidden except with truth, and the fetus is undoubtedly a soul, as well as that Allah the Almighty has forbidden the Muharram to kill the hunting. He said: O you, who believe, do not kill the hunting and you are forbidden. However, it has been proven that the Messenger of Allah, peace and blessings be upon him, has forbidden the Muharram the eggs of the ostrich and its hunting and said: «In it is its price or said its value» .He drew the inference: that ostrich eggs, if this origin is considered in eggs, how is it not considered in the living embryo?Although the origin in hunting is the solution, and the origin in man is the sanctity, and it is known that one of the purposes of the law is the most precaution in getting out of sanctity to the solution?.

The second statement: It is permissible to drop before blowing the soul, which is what most of the Hanafis, some Malikites (and they restricted the passport to forty days ago), some Shafi 'is, and some Hanbalis went to.

They inferred by analogy from the isolation in a mosque that each of them has a cut of the sperm pathway so that it does not turn into an embryo

He objected that isolation is not the same as abortion; because in miscarriage the fetus was born and perhaps conceived, and in isolation there was no child at all. "Abortion is a felony against an existing person, and it also has ranks and the first ranks of existence that the sperm falls in the uterus and is mixed with the water of the woman, and she is ready to accept life and spoil that is a felony. If a chew and a leech become a felony, the felony is more obscene, and if the soul is breathed into it and the creation is established, the felony increases wildly and the felony becomes very felonious after separation alive."

The third saying: The hatred of dropping the embryo before blowing the soul; with a restriction of the hatred of dropping before the first forty, and said by some Maliki, some Shafi 'i and some Hanbali .

They inferred that the holding of the sperm in the first forty days is not achieved; as it may be held and may not be held, he hates dropping it, but if it becomes a leech, this indicates that the sperm has been held and stabilized and became at the first time that it is achieved that he was born .

Preferably: It is the sanctity of assaulting the fetus even if the soul is breathed without need or necessity. The embryo in Sharia is considered a living organism since its inception, and it may not be dropped without an acceptable excuse.

The reproductive symposium issued a recommendation that reads : " The symposium was informed by the data of contemporary medical scientific facts that have been shown by modern medical research and technology. It concluded that the fetus is alive from the beginning of pregnancy, and that its life is respected in all its roles, especially after the blowing of the soul, and that it is not permissible to attack it by dropping except for extreme medical necessity, and some participants disagreed, and saw its permissibility before it is complete, especially when there are excuses."

The third requirement: Ruling on destroying surplus artificially fertilized eggs:

Based on the above statements of previous jurists in the miscarriage of the embryo, scientists have two opinions on the fate of fertilized eggs:

First: Some believe that fertilized eggs have no legal sanctity of any kind, and there is no respect for them before they are implanted in the wall of the uterus, and therefore it is not forbidden to execute them by any means, based on what the crowd of jurists of the Hanafi ', Shafi 'i 'i, and Hanbali went to in a novel, in allowing miscarriage after pregnancy unless something is created from it and before blowing the soul in it.

The second: Others believe that this fertilized egg is the first role of man, who was honored by God Almighty, so these surplus eggs are left to natural death, and this is the lightest sanctity as there is no positive aggression against life.

Based on the opinion of the public of jurists that it is forbidden to drop the pregnancy before its backwardness and breathe the soul into it without need or necessity. This is what some Hanafi went to, which is adopted by Malikism, Shafi 'ism in Madhhab, Hanbali in Ruwayyah, and Shahiriya.

This topic was discussed at the Fifth Medical Jurisprudence Symposium held in Kuwait (23-26 October 1989) with the participation of the Islamic Fiqh Academy and the Islamic Organization for Medical Sciences.

The symposium issued its recommendations not to allow doctors to inoculate more eggs than the number necessary to put them in the woman's uterus and recommended not to allow these vaccines to be frozen.

The Islamic Fiqh Academy held at the session of its sixth conference in Jeddah , after reviewing the research and recommendations related to this topic, which was one of the topics of the sixth medical jurisprudence symposium held in Kuwait in cooperation between this complex and the Islamic Organization for Medical Sciences, and after reviewing the thirteenth and fourteenth recommendations taken at the third symposium held by the Islamic Organization for Medical Sciences in Kuwait on the fate of fertilized eggs, and the fifth recommendation of the first symposium of the Islamic Organization for Medical Sciences on the same topic, decided the following:

1- In the light of what has been scientifically achieved that it is possible to preserve unvaccinated eggs for withdrawal from them, it is required when vaccinating eggs to limit the number required for implantation at each time, in order to avoid the presence of an excess of fertilized eggs.

2.If there is an excess of fertilized eggs in any way, they shall be left without medical attention until the life of that excess ends on the natural face.

3. The use of the fertilized egg in another woman is prohibited, and precautions must be taken to prevent the use of the fertilized egg in an illegal pregnancy.

In addition to these recommendations, a team of jurists went on to adopt the position of refusing to freeze embryos because of the risks such as mixing genealogies, for example, in accordance with the rule of primacy of suspicion. This is in the event that the processor is unsafe. If there is complete reassurance that the embryos will not mix, it is permissible provided that the rest is destroyed upon the success of the first experiment, but this matter is sensitive. In the same context, depending on the Sharia rule "The means to the forbidden is forbidden", the prevalence of suspicion in the rule is sufficient, and because the mixing of frozen embryos, whether accidentally or deliberately for commercial purpose, leads to the mixing of genealogies, which is forbidden, as Islam has obligated the preservation and maintenance of genealogies. The jurists inferred from what was stated in his saying, peace and blessings of Allah be upon him, "Khaled, the son of Abdullah, told us about Abu 'Uthman, may Allah be pleased with him. He said," I heard the Prophet (peace and blessings of Allah be upon him) say: "Whoever claims to be other than his father knowing that he is other than his father, then Paradise is forbidden to him."

The Department of Islamic Affairs and Charitable Activities in Dubai approved this decision, as it stated in its fatwas: "Embryos frozen after a sample is taken and implanted in the wife's uterus after the fertilization journey, the rest of them may not be kept, because of the legal caveats, but rather left to die by themselves, as stipulated by the decision of the International Islamic Fiqh Academy of the Organization of the Islamic Conference in its resolution No. 55 (6/6)."

The second opinion is more likely than the aforementioned, which is likely to rule the miscarriage of the embryo before and after the soul is breathed into it, and in the event of harm to its mother, to leave the surplus fertilized eggs alone for natural death, and the first is for doctors not to fertilize more eggs than the number necessary to put them in the woman's uterus. Until they emerge from the doubt circles that result from the presence of this excess egg and the illegal use of it.

Conclusion:

From all of the above, it is clear that since artificial insemination was a means produced by medical development to treat poor fertilization between spouses, and the goal of Islamic law was the goodness of creation in their religion and world, I was keen to meet their wishes in accordance with the

principles of Islam, but artificial insemination may be surrounded by some negatives that must be taken into account from there.

Failure of treatment, transmission of venereal diseases, increased incidence of twin pregnancies, surplus embryos, and deformity, as well as the likelihood of sampling error.

It may also result in excess fertilized eggs, which need to be eliminated by death, and the doctor may fertilize an excessive number of eggs in the hope of the success of the operation, resulting in many embryos, the excess of which should be dropped in order to preserve the mother.

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