

The Legality of Artificial Insemination: An Islamic Perspective

* Rizwana Gul, Assistant Professor (Corresponding Author)

** Shaista Naznin, Assistant Professor

*** Nadia Zafar, PhD Scholar

Abstract



Artificial Insemination (AI) is a procedure through which the sperms are reserved in the women's generative zone (uterus) utilizing using the medical processes that excludes sexual ejaculation in the female's vagina. The utilization of medical techniques to improve fertility is the main issue that cannot be overemphasized, as the latest studies proved that artificial reproduction techniques are responsible for between 218,000 and 247,000 children born every year in the world. Artificial insemination is a process where reproduction becomes possible through the use of sperms of a husband or a third party donor is strongly rejected and criticized by most Muslim religious scholars. Some of the critics have a view there is artificial insemination through a homologous process is a legitimate process while heterologous is a wrongful process that is against the Islamic rules of Shari'ah. This paper will focus on the legality and admissibility of the process not only in religions, but also presents the application of forms of artificial insemination. In some states, legislation is being carried out regarding artificial insemination. Recently in Pakistan in Farooq Siddique, the Federal Shariat Court of Pakistan has declared homologous artificial insemination (AIH) as legal and child will be legitimate but the real controversy is regarding artificial insemination by heterologous (AID) process.

Keywords: Artificial insemination, Spermatozoa, Semen, Genital zone, AIH, AID

Introduction

They wish for one's children is a dire human natural feeling. Quran states that "wealth and progeny are the allurements of this world". A universal supplication of Muslims is "and those who pray, our Lord, grant unto us spouses and offsprings that will be the comfort of our eyes". At the same time as on the other side, Muslims believe God fated some spouses sterile. "He creates what He wills. He bestows male or female children to whom he likes. He bestows both male and female kids (to some) and He leaves barren whom He wills". Islam also states that infertility is a major hardship. Quran illustrates the example of Abraham and Zikria (A.S), who were deprived of children and were considered barren and waited for a long period to have their children, even as They become very old and almost hopeless of having children. Now in the modern era, Artificial insemination is a solution for the issue of male infertility. By using the scientific techniques male semen can be injected into the uterus by using artificial means other than intercourse, it is considered a technically simple, cheap, and successful method. Artificial insemination is measured as homologous when a husband uses his sperm and heterologous when third-party donor sperm is used. Medically, the procedure is a benevolent act, but on legal, religious, and personal grounds, it can be a contentious and difficult course to recommend. The basic deliberations are the indications for artificial insemination, selection of the donor, preparation and consent of the couple, the technique of insemination, and certain legal, sociological, ethical, moral, and biological questions. Artificial insemination is considered an unnatural reproduction that may involve various questions of legitimacy.

Meanings and Explanation of Concept of Artificial Insemination

Infertility and Islamic law (Shari'ah)

The issue of infertility has been addressed in the Quran as:

"To Allah belongs the kingdom of heavens and the earth. He creates whatsoever He pleases. He gives daughters to whom He pleases and gives sons to whom He pleases. To some He gives both sons and daughters and makes barren whom He wills; surely He is all-knowledgeable all-powerful" (El Hazmi MAF, 2003, p.13).

* Department of Law, Abdul Wali Khan University Mardan Email: rizwanagul@akumedupk.

** Department of Education, Abdul Wali Khan University Mardan Email: shaista@awkum.edu.pk

*** International Islamic University Islamabad Email: nadiasomro@gmail.com

Artificial insemination is a process through which a woman is impregnated other than sexual intercourse for reproduction (Razzaq & Alaro, 2005, p. 85).

Modern procedures for artificial insemination had been first established for the dairy cattle business to permit several cows to be soaked with the sperm of a bull with characters for better milk production (Razzaq & Alaro, 2005, p. 85). According to some professionals, Artificial Insemination is a form of medically assisted starting and not of supported reproduction, which enables only for handlings that consist of the treatment of human oocytes and sperm or embryos outside the body for the determination for the formation of a pregnancy. However, this research will take a wide understanding of artificial insemination work to the scientific or non-traditional technique that improves fertility or increases reproduction, as this will permit us to dwell on all problems relating to the Islamic law perspective (Effy, 2002).

Artificial insemination is a process utilizing which a female is impregnated by using the sperm of her husband or a third person, a donor. This process is used in the eventualities of infertility or impotence as the foundation through which an unmarried woman may become expectant (Encyclopedia of American Law, 2008). In the case where the semen is taken from a person who is not the husband of the female and her husband has also permitted to be so; then the said husband shall be considered as the father of the so born child and the person from whom the semen is taken will not be the father of the born child (World Health Organization, 2002). The sperm then travels into the fallopian tubes, where the sperm can fertilize the woman's egg or eggs. This mechanism is being applied since 1940 which comprises vaccinating previously collected semen into women's uterus and this process is conducted or done under the administration of a physician. Laws of different states have different understandings and observations and in most of the states, it is admitted that a child born from Artificial insemination by the use of sperm of a husband (referred to as AIH) is considered as husband's lawful child. The law on the birth of a child born by use of third person's sperm (known as AID) is less clear and different states have different understandings. Some states consider such a child a legal child of a mother and her husband and others consider it an illegitimate child (Gaia, 2002, p.77). The method of artificial insemination is one of the oldest medical methods of breeding since the 18th century.

Statement of the Problem

The issue that is under discussion is the legality of new methods of Artificial Discussion as it is the most controversial problem especially for the Muslim countries like Pakistan where Shari'ah rules are obeyed. Almost all Islamic countries accept that artificial insemination through AIH is permissible and the status of the child would be considered as a legitimate child who would also be eligible to claim his inheritance.

Objectives of Study

- The main objective of this study is to critically examine the use of reproductive techniques as AID and AIH according to Islamic perspectives.
- Another objective is to highlight how AID is considered as against the Islamic injunctions while AIH is measured as legal and the child will be considered as a legitimate child.
- Another important objective is to justify how AIH is permissible in Islam as per Islamic Rulings.

Research Questions

- a) What are the methods of artificial insemination and to which extent these are permissible (Halal) as per Islamic injunctions?
- b) Why there is a difference of opinion of Islamic scholars on the issue of Artificial Insemination (IA).
- c) What is the legal status of the child and what about the lineage and kinship relations?
- d) How many options for Artificial Insemination (IA) as per Islamic Ruling?

Delimitation of the Study

Delimitation of the scholar study is to confine herself only to two methods of Artificial Insemination (IA). As there are many options for the people for Artificial Insemination (IA) but the scholar has to focus on Artificial Insemination (IA) through AIH and AID. Another delimitation of the researcher is to define how these two methods are permissible (halal) or non-permissible (Haram) in Islam and what the Shari'ah Ruling is. Further delimitation is the analysis of the Homologous artificial insemination [AIH] and Heterologous artificial insemination [AIH] in Islam.

Significance of the Study

Artificial insemination is the modern as well as the old field of medical science which is considered a significant achievement of biological, medical, and methodological research. As this medical achievement has become the extraordinary importance to mankind as through artificial insemination issueless parents have an opportunity to have their children and it is considered as the relaxed approach to human embryos as it is the fertilization of the men and women reproductive cells in the laboratory outside the human body. This technique not only permits the parents to choose the gender of their kids but also allows identifying the best time for the birth. It is a very important deep broad and controversial point at this era as to the legitimacy of the child who came into this world through the application of Artificial Insemination.

Research Methodology

The research approach that is used in this article is the qualitative method. Both Primary and secondary methods are also accessed. A primary source involves constitutional provisions and statutory laws, while secondary sources are encyclopedias, law journals, legal search websites, and other Quranic sources where verses of the Quran have been published. Researchers have focused in this article on how through the use of modern technologies infertility of married couples can be cured but it is legal if it is under the injunctions of Islam.

History of the Concept of Artificial Insemination

The history of artificial insemination seems to reveal around 1780 when an Italian physiologist Spalanzani conducted scientific research with amphibious animals and dogs (Hoyt, 1950, p. 136). An Englishman John Hunter was the first who introduce this experience to human beings in 1799. First artificial insemination was conducted in the US by J. Marion Sims of North Carolina in 1866 when she applied fifty-six inseminations with different degrees of success. In that case, J. Marion Sims impregnated a woman with the sperms of her husband. During the late 19th century; the idea of J. Marion Sims was applied to the animals. In 1920 serious efforts were done by many physiologists for human beings. In 1930; hundreds of pregnancies were reported due to artificial insemination and many of them were owing to the donor's spermatozoa (Holloway, 1957, p. 1089). This concept gained popularity in Central and Western Europe between 1890 and 1990. In 1941 in US ten thousand successful pregnancies were recorded (Seymour & Koerner, 1941).

Methods of Artificial Insemination

There are three possible methods of artificial insemination in medical sciences which are known as (i) Homologous artificial insemination [AIH] (ii) Combined artificial insemination [CAI] and (iii) Heterologous artificial insemination [AID]. In the case of Homologous artificial insemination, the husband is not sterile rather he is impotent or the wife is unable to naturally conceive or both are not in a position to have ordinarily sexual interaction, in this situation the sperms of a husband are extracted and artificially inserted in the wife. In Combined artificial insemination [CAI] the husband is not having strong sperms and have only a few active sperms, in this scenario the sperms of a third person are combined with the husband's sperm, mixed and placed in the wife artificially. But this method is being used for the last 40 years and its use is increasing day by day (Seymour & Koerner, 1941). There may be various eventualities in which a husband is unable to produce **a strong sperm or the wife because of any disease, age or any other medical problem** is not be able to sustain a pregnancy.

Shari'ah Ruling (Islamic law) on Artificial Insemination

The position of Islamic law on Artificial insemination is clear with the view that any permissible method can be used to cure any illness including infertility of a couple. Thus, if the reason for using any assisted generative procedures for the treatment of the couple's barrenness, the act is permissible, with the condition that no other provision of law or Islam is disobeyed in doing so. Quran affirms the curability of barrenness when it explains,

"And (remember) Zakariya, when he cried to his Lord: O my Lord! leave me not without offspring, though You are the best of inheritors. So We answered his call, and We granted him Yahya (his son). We cured his wife's (infertility) for him" (Al-Anbiya 21: 89-90).

In addition to this, Muslims are encouraged and even permitted to pursue a legitimate cure for any kind of illness. The hadith narrated on the authority of Usamah bin Shuraik fleetingly put it as follows, "The Prophet (PBUH) said, "Seek remedy (of your illnesses), for Allah has never created an illness unless He has also created a cure for it, save the (illness of) old age" (Tirmidhi, Dawud & IbnMajah) As per the Islamic ruling AIH is permissible as this method involves the lawful married couple but it is

not acceptable after divorce.

Views of Different Islamic Scholars as to Legitimacy of Artificial Insemination

A. Islamic Point of View and Situation in Pakistan

Artificial insemination is not mentioned in Shari'ah; as there is the importance of marriage, reproduction, and family formation. When a couple is unable for procreation then Islam allows for the treatment of the couple to cure infertility instead of adoption. According to Islam AIH is legal and considers as a way of treatment for infertility, that's the way the method of intrauterine fertilization of sperm detached by the movement of cytometry can endeavor. The technique of IVF-FT is permissible and suitable only if would have been performed through husband and wife (Schenker, 2002, p. 86). The insertion of egg and semen is only allowed in legal marriage; a donor is not allowed to provide uterus, embryo, sperm and egg, etc. if the marriage has been dissolved through divorce or death even then the wife is not allowed to use frozen sperms of her separated husband. Islam vehemently condemns the act of reproduction through A.I.D because it is adulterous in Islam and allows the risk of inadvertent brother, sister marriage, the societal status of the AID child, disturbs the system of legal inheritance and the confusion of lines of genealogy at the time of registration of childbirth (Josueph G, 2002). The use of donor semen, eggs, and embryos would be resulted in a biological father and mother different from the "married spouses", in Islam it is considered adultery in the confusion of the lineage. It is not allowed to use donated sperms. In Pakistan, the Federal Shariat Court in a Shariat petition has observed that the husband in a marriage is not in a position to produce a child or if there would have been some other issue and the sperm has been obtained from a third person; in that case, the child would belong to that third person from whom the sperm would have been obtained (Siddique vs Naheed, 2015). In the case where the husband would have arranged the egg from a third person for his wife and a child is born from that procedure; in that case, the child would belong to the mother and the person whom sperm had obtained, not from the husband who has arranged the sperm of a third person. In such a case the complete prearrangement would be unlawful and against the commands of the Holy Quran and Sunnah. In the same case with numerous views and eventualities the court ruled further that when the ejaculates of a male have been gathered, the obtained egg of a mother and has been inseminated in the test tube by applying medical method and the embryo is then reserved in the womb of the real mother, in this condition the child would belong to the actual father and mother. This method cannot be measured as illegal or against the Injunctions of the Holy Quran and Sunnah. The reason behind this is that the egg and the sperm both belong to the real father and mother. If the couple gives assent for going through the approved medical process then in this situation no question can be raised on the legality of the childbirth. The child in this case will be considered legitimate and legal (Siddique vs Naheed, 2015).

➤ Islamic Fatwa Regarding Legality of Artificial Insemination

a. Fataawa wa Rasaail Mukhtarah – Page 577-578

It is acceptable to acquire sperm from him (husband) applying medical apparatus, and then insert it into the womb of his wife subject to the [strict] condition that [all] the medical instruments are [functionally] sound, and the doctor is authentic and dependable in assuring the sperm that will be implanted into the womb of this man's wife is his sperm and not that of another man (Fataawa Mukhtarah, 2005). This applicable method and procedure are called the AIH process in which only the married couple are directly involved. Almost 10% of married couples are deprived of children due to their infertility and that can be cured through treatment. Once Prophet Peace Be Upon Him said

“Allah has created Diseases and Cures, and He created each cure for each disease, so seek

a cure by avoiding the prohibitions and by following the right ways and means” (Rusli, 2007).

Therefore, the couples should not violate the Islamic injunctions and choose the right way to overcome their childlessness through cure.

b. Fatwa from Al-Azhar university in 1980:

Sheikh Gad al-Haq Ali Gad al-Haq, Grand Imam of Al-Azhar University issued Fatwa Artificial insemination is permitted with the condition that there is a medical ground and is conducted by an expert surgeon. If the doctor carries out forbidden methods, his incomes are illegal and he must terminate the barred practice. Contributed sperm, eggs, and embryos are not allowed, as a third-party's count can be considered as adultery and artificial insemination employed by an interested mother after the dissolution of marriage or the death of her husband is unlawful (Serour, 2008).

c. Islamic Fiqh Council in Mecca and Council of Islamic Ideology in Pakistan

These two councils have permitted artificial insemination with the conditions that Islam encourages the use of modern techniques for the welfare and betterment of a family, society, and culture. Most of the Muslim scholars belonging to these councils are of the view that artificial insemination may be adopted to remove the stigma of infertility and by the use of AIH the born child shall be a legitimate one. Reproduction and procreation are Allah's divine plan as it is elaborated in Quran.

“Wealth and progeny are the allurements of this world” (Quran, chapter 14, verse 1).

Another famous verse of the Quran explains that:

“O mankind! Respect your guardian lord, who created you from a single person,
Created of like nature his mate, and from them, twain scattered (like seeds)
Countless men and women” (Quran, chapter 25, verse 54).

d. Shaikh Jad al-Haq Ali Jad al-Haq, the former Rector of al-Azhar, was asked many questions relating to the use of artificial insemination. Following different cases were discussed through various questions as is it legal to use the sperm of the husband to fertilize the egg of the wife because a woman is unable to conceive. Another question was the sperm of another man who is not a husband can be used to inseminate the woman's egg as the semen of the husband is not suitable or her husband is unable to produce sperms. In the same way, another question that was asked was whether is it permissible by Islam to fertilize the husband's sperm by the egg of the woman who is not a wife as she is not able to produce eggs but after fertilization egg is to be implanted in the wife's uterus. The last question was what is the legal status of that child who is born applying any of the methods. Shaikh Jad al-Haq gave a comprehensive explanation and answered as God said in the Quran:

"He is Who has created man from the water and established for him bonds of lineage and marriage. All-Powerful is your Lord"(Surah Al-Furqan, Verse 54).

Shaikh Jad al-Haq said through this verse Allah has made clear His blessings for Muslims as He blessed the man with the relationship as marriage and establish the bonds as lineage. Allah cleared to humans that relations and bonds are the blessings of God and also imposed limitations by telling what is permissible and prohibited through these bonds. Finally, Shaikh Jad al-Haq commented if we rely on the other methods for human birth as artificial insemination then that process is legal where the married couple is directly involved that is AIH any other procedure will be considered as against the Islamic injunctions. He further said the sperms of other than the husband are prohibited as it leads to adultery and there is also a question of confusion of parenthood and lineage (Rusli 2007).

e. Shia's Views on artificial insemination

Main deviations in Islam on juridical views can be seen between two sects as Sunni and Shia's religious stakeholders have led to striking variances in the implementation of artificial insemination predominantly concerning the application of donor gametes. Ayatollah Ali Khamenei the Leader of the Islamic Republic of Iran, in the late 1990s, promulgated a fatwa efficiently approving third-party assistances including sperm donation, egg donation, and surrogacy. From Muslim states, Iran is the only state that is applying donor embryos and gametes and has been legalized by religious experts (Razzaq 2008).

Artificial insemination has been the focal point of discussion and debate among Islamic jurists since it was initially introduced. Formerly, numerous famous Shia faqihs had declared this practice to be improper. Now today, however, their view is changed and the majority of the Shia faqihs declare that this procedure is permissible (halal) in Islam. The logic behind those who discuss that artificial insemination is permissible (halal) as it is based on sperm and egg cells belonging to both spouses themselves (AIH) and only the method of fertilization is being solved by artificial means. There is no proof that this condition is haram. The thinkers, intellectual, and Shari'ah perspectives also discover this is acceptable (Javadli, 2020, p.53).

f. Sunni's Views on artificial insemination

The view of the Sunni faqihs (Hanafi) is different about homologous (AIH) fertilization. Though the majority of Sunni faqihs declared that this subject is allowed on the condition of the application of certain rules, few scholars such as Sheikh Ahmad al-Haji acknowledged that this is haram in all situations. The arguments of those who are in favor of artificial insemination have a view that if married couples are unable to have children naturally and they have a tendency to give birth through AI as the birth of the children is necessary for strengthening the love and connection between them. The argument from the other side of the faqihs is that a child comes into the world due to sexual intercourse between a married

couple. If the couple is unable to conceive through sexual intercourse, then it is Allah's will, and to opt another way that is artificial insemination is against Allah's will and it ultimately leads to shirk (idolatry), which is considered as one of the greatest sins. They support their ideas with the Qur'anic verse: "Allah has the command of the universe. He bestows (children) female or male according to His own Will (and Plan), He creates what He wills (and plans). Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power." (Surah Ash-Shura, 49-50).

All Forms of Artificial Insemination by Medical Means are Haram

Many other Islamic scholars as Sayyid Mohammad Hadi Milani and many other well-known Sunni scholars have stated that artificial insemination is completely haram, while Bakr Abu Zayd Mohammad Sharif Ahmed and Shaykh Muhammad Abdul Latif al-Farfour considered many aspects of (AI) artificial insemination to be illegal and unlawful. They defend their view through the Quranic verse "Your wives are as a tilth for you; so come in your tilth whenever or how ye will", declaring that the process of reproduction occurs only due to the natural sexual intercourse between the couple. As per this verse, the male should be close to their wives and the children should be produced due to this intimacy. To bring a child into this world by using other means as (artificial insemination) is against the Quranic verse. Furthermore, similar verses as " Allah has created from a drop emitted, Proceeding from between the ribs and the backbone " indicate that nutfah (sperm) must be entered into the female uterus and this does not happen through applying artificial insemination. If we see on the other side, during the process of artificial insemination, the namehram (marriageable) man might touch and see a woman's body in this situation this process will be considered as haram ((Javadli, 2020, p.53).

Legal Issues as to Artificial Insemination

Sperm is an essential ingredient for artificial insemination; the important question will be how the sperm in such a case is to be gotten. There is a difference of opinion in most of the religions as well as sects of the religion because some religions do not accept it when obtained through masturbation (Velde, 1951). Another issue related to the method of Artificial Insemination is Whether AID constitutes adultery or not? This question has been answered by the different scholars of different religions. In Islam AID is illegal and prohibited. In the AID method, donor eggs or sperms are fertilized which is not permissible in Islam and it is declared as adultery that is a punishable crime in Islam. The outcome through AIH is measured as legal and they preserve the lineage while the child through AID is to be considered as an illegal child and as he has no lineage.

Conclusion

Finally, it can be said Islam is that religion that considers and takes into account the needs of the people for the accomplishments of the necessities of life. However, as to the fulfillment of necessities of life, we should never contrive the rules and limitations of Sharia which have been put on us by our Creator for our dignity and probity and the common good. It is not unlawful to use legal means for seeking lawful purpose as to having children but the condition is that nothing should be involved which is forbidden in that process. In this modern era, the development of sophisticated and new techniques has an aim to use reproductive technologists through which the test tube babies are legal and that child has legitimacy in the society. As per the Islamic injunctions, the AIH method for reproduction is permissible in which the married couple is involved. But there are also some limitations to this method as AIH is useless where the couple is divorced or the husband is dead. Recent, in a Pakistani case in which it is elaborated that AIH or test tube baby that takes birth as a result of the semen of the legal couple is a legal child while, on the other hand when the child is born through AID that is the result of the artificial and borrowed semen of the third party is an illegal child and he has no legal status in society as well as in inheritance. AID is discouraged and not allowed due to the welfare of society. Almost all the Islamic countries of the world recognized that test-tube babies or AIH child is a legal child and that child has legal status in society as well as in inheritance.

References

- Albert P. Massey Jr. (1963). Artificial Insemination: The Law's Illegitimate Child, *Villanova University Charles Widger School of Law Digital Repository*, 9(1) <https://core.ac.uk/download/pdf/229112728.pdf>
- Al-Anbiya' 21: 89-90
- Chander, H.S (1968). Legislative Approach to Artificial Insemination, 53(3), <https://scholarship.law.cornell.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=3644&context=clr>

- Farooq Siddique vs. Mst. Farzana Naheed, Federal Shariat Court, Pakistan, Shariat Petition No.2/I of 2015 (2015).
- Fataawa waRasaail Mukhtarah, (2005). Religious perspectives of ethical issues in ART, 577-578., 10(3), <http://www.bioline.org.br>
- Fletcher, J.F. (2015). Morals and Medicine: The Moral Problems of the Patient's Right to Know the Truth, Contraception, Artificial Insemination, Sterilization, Euthanasia. ISBN 9781400868377
- Gaia, B.(2002). The Socio-Legal Acceptance of New Technologies: A Close Look at Artificial Insemination, *Washington Law Review*, 1035.
- Guliyev, M.(2013.) Islamic Fiqh Academy. Modern Regulations and Their Analysis. BIU Zaqatala Branch.
- Glorious Quran, chapter 14, verse 1.
- Glorious Quran, chapter 25, verse 54.
- Hoyt, M. (1950). Impacts of artificial Insemination, *Wisconsin Law Review*, 33(1), 136- 146.
- Hathout, M. M. (1989). Surrogacy: An Islamic Perspective, *Loma Linda University, California*, p. 105
- Hager, J.w. (1961). Artificial Insemination: Some Practical Considerations for Effective Counseling, *North Carolina Law Review*, 39(3).
- Javadli, G. K. (2020). Artificial Insemination in the Context of Islamic Bioethics, *International Trends in Science and Technology*, 52-60.
- Lehman, J., & Ph, s. (2008). West's Encyclopedia of American Law, *Thomson Gale* (2nd ed.) <https://www.amazon.com/Wests-Encyclopedia-American-Primary-Documents/dp/0787663794>
- MAF, El.H. (2003). Ethics of genetic counseling in the Arab/Islamic communities. *Riyadh (KSA): Al-Obeikan*,p.13.
- Malike, (1987). Catholic Church: Congregation for the doctrine of faith, instruction in respect of human life in its origin and the dignity of Human Procreation
- Razzaq, A., Alaro, A.J.(n.d.). Assisted Reproductive Technology (Art): The Islamic Law Perspective, 85-97 https://www.academia.edu/8750667/Assisted_Reproductive_Technology_Art_The_Islamic_Law_Perspective
- Rusli, S.M. (2007). Ethics of Artificial Insemination: An Islamic Perspective, *Islamic Medical Association of North America*, 39(1).
- Schenker, J.G.(2000). Women,s reproductive health: Monotheistic religious perspective, 77-86.
- Schkner, J.G. (2002).Gender Selection: Culture and Religious Perspective, 19 (9). doi: 10.1023/A:1016807605886
- Serour, G.(2008). Symposium: Religion in assisted reproduction Islamic perspectives in human reproduction, 17(3).www.conceiveabilities.com (Surah Al-Furqan, Verse 54).
- Tirmidhi vol. iv p. 383; Abu Dawud vol. ii p. 396; and IbnMājah vol. ii p. 1137.
- Vayena, E. (2002). Current Practices and Controversies in Assisted Reproduction, Report of a meeting on Medical, Ethical and Social Aspects of Assisted Reproduction”, Geneva: World Health Organization. https://doi.org/10.31435/rsglobal_conf/30112020/7272
- Velde, V. D. (1951). Fertility and Sterility in Marriage, <https://doi.org/10.4324/9781351238564> <https://www.taylorfrancis.com/books/mono/10.4324/9781351238564/fertility-sterility-marriage-th-van-de-velde>
- Yeprem, M.S. (2007). Current assisted reproduction treatment practices from an Islamic perspective, 14 (1), 44–47. <https://basicmedicalkey.com>