

# Common Forms of Artificial Insemination in Humans and Animals and Sariah Rules In the Light of Islamic Ideology of Ijtihad

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## ABSTRACT

The argument is that Islam is a religion that has embraced the solution of the problems of every age. That is why Islam does not deprive humanity of its bounty even in the most complex situation. Artificial Insemination, whether in humans or in animals, some of its forms are close to reason and in harmony with the purposes of nature, while some are unnecessary and useless. When the Ulama e Kiram considered the Qur'an and Sunnah for the solution of artificial Reproduction, they found the solution. Thus, this following research will show that this problem can be solved with deep thinking insight. In the light of the evidence, the summary is that there are several reasons for the artificial reproduction of human beings, which are conceivable, so a fatwa has been issued to justify them with certain conditions, while some of them are., Which have no reason to be legitimate. In particular, since Islam has introduced the system of marriage for the protection of lineage, it is explicitly forbidden in cases where artificial reproduction will be attempted in the absence of marriage between a man and a woman. On the other hand, in the case of animals, since they do not require breeding protection, it is permissible to breed by injecting one's substance into another animal through injection, etc. The condition of animals depends on the mother. If the mother is halal, then the child born from her will also be halal, even if the sperm in her womb belongs to a haraam animal. Some contemporary scholars have also prohibited artificial insemination in animals, arguing that in this way the animals will be bred without mating, which will deprive the animals of the right of Mating. Which is an unnatural thing.

**KEYWORDS:** Artificial Insemination, Test Tube Baby, Qur'an and Sunnah, fatwa, lineage, human, animals, forbidden

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## INTRODUCTION

Time is moving forward like a cell. The problems of each time to come are very different from the past, and the nature and complexity of the problems present great challenges for those who offer solutions. Experts in every field try to find solutions to problems in the light of their

knowledge and experience. Every new problem that arises has some stakeholders and stakeholders. Only with the participation of all of them can a problem move towards a solution in all its aspects. One of the most important, modern and sophisticated modern problems is the issue of artificial insemination in humans and animals. This issue is related to medical science. On the other hand, the people of

Islam are in dire need of Shariah guidance in this regard, because without it no step of life can be taken. In such a case, it is very important in Islamic jurisprudence to work with Ejtehadi insight and offer solutions to new problems of artificial insemination.

In the present article, an attempt will be made to examine the artificial insemination method in a very detailed manner and to examine its modern medical problems in a Shari'a manner and to find a solution to the problems by considering the details and generalities of Islamic jurisprudence. An overview of ancient and modern opinions and sayings should also be presented and the determination of muftis by the sayings of Hanafi jurisprudence should be presented. Our research consists of two parts, number one: the method of artificial insemination in humans and the solution to the problem. Number two: Artificial insemination in animals and Shari'ah guidance.

#### **Part A Artificial Insemination in Humans. An Overview Historical Background:**

Test tube babies are a way to make artificial insemination of a human baby possible. Its historical background is such that on July 25, 1978, a baby named Louis Joyce was born through a test tube baby at the General Hospital in Manchester, England. The baby's mother's name was Leslie, while the father's name was Peter Brown. The need for this experiment arose because Leslie was suffering from infertility due to blockage of the "Philippine" ducts. Through this, a unique experiment of giving birth to a human child was carried out in the world. This experiment is called IVF procedure i.e. in vitro fertilization. For this purpose, doctors took an adult egg from a woman's ovary and mixed it in her husband's sperm in a laboratory dish. Which formed an embryo. The embryo was then delivered to the woman's uterus a few days later, and the baby completed its birth stages and came out to the world with a solution to infertility.

In this way, the process went through experimental stages and is now commonplace. Nowadays, test tube babies are used to mix off the females of men and women to produce offspring by artificial insemination. And now the scope of this modern method is expanding all over the world.

From the previous lines, the reality of test tube baby is revealed in such a way that in fact test tube baby is a special kind of device like injection through which the sperm of a man is used without intercourse. It is delivered to the uterus

in order to produce offspring. Therefore, Allama Dr. Wahab al-Zuhili says about the test tube that "and the intercourse of a woman without mercy during intercourse." That is, through this (test tube) a man's semen is transmitted to a woman's uterus without intercourse.

#### **Shariah Analysis of Test Tube Baby:**

Before conducting a Shariah analysis of a test tube baby, it is important to know why a test tube baby is needed:

#### **Reasons:**

Here are some reasons to use a test tube baby:

1. When a man is unable to deliver his sperm into his wife's uterus (uterus) due to a sexual impotence or illness, then the husband's sperm is delivered to his wife's uterus through an injection device. The method of procreation is called artificial insemination.
2. If the way for the sperm to reach the uterus of a woman is blocked or there is no stability in the womb of the woman and the pregnancy does not stop, then in such a case both the man and the woman collect the feces and raise them for some time. After it is transferred to the wife's womb, it is called (In Vitro Fertilization), which is the experimental process of sexual insemination, and it is called the Test Tube Baby method. .
3. If one of the two ducts of a woman's uterus (the ducts that carry semen to the uterus) is correct, then the male and female reproductive organs are collected and transferred to the woman's uterus. In this case, the sperm does not need to be kept outside in the tube for a certain period of time and nourished. To reach, they say.
4. If a woman is medically deprived of reproductive ability, or if she wants to save herself from the hardships of pregnancy and childbirth, or if her husband wants to save her from this difficulty, then the sperm of both men and women should be given one. It is transplanted into another woman's abdomen and their sperm is fertilized there, usually borrowed from another woman for this purpose.

Anyway! Test tube babies are used for the above purposes and reasons. Then not all the forms of this modern method of reproduction are permissible nor are all the forms unlawful, but according to the Shari'ah research, some forms are permissible and some are unlawful and haraam. We will examine it in the light of jurisprudential inferences and arguments.

#### **Test tube An Ejtehad issue:**

Having a baby through a test tube baby is purely a modern method of reproduction or a modern method of treatment. This method has been invented in the light of many researches and experiments. It is a method that promises happiness to those who have lost children. In the past, this type of reproductive methods did not exist, but in modern medical science. Created this method. It is as if the birth of a child through the conventional method of test tube is a modern feat. In many parts of the world, including Pakistan, the method of reproduction is expanding, and this method of reproduction and population growth is also successful.

Because having a baby through a test tube baby is a new and egotistical issue. For this reason, there is no explicit text or Islamic jurisprudence in the Shari'ah texts regarding its legitimacy and illegitimacy. When the issue of artificial insemination came up from a test tube baby, the scholars gave its Shari'ah ruling. He did research to find out and based on his jurisprudential insight and ijtihad ability, he came up with a reasonable and convincing solution to the problem.

Before we present a shar'i solution to the problem in question in the light of the ijtihads and jurisprudential investigations of contemporary scholars, it seems appropriate to first mention the root causes and reasons for the use of test tube babies. Because of this it is time to use

### **Lineage protection and Test Tube:**

It should be noted that from the Islamic point of view, protection of lineage is an important Shari'ah obligation. Goes It is explicitly forbidden in the hadiths. It is narrated from Hazrat Rafi 'bin Thabit Ansari that he said:

لَا يَحِلُّ لِأَمْرَىٰ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْقِي مَاءَ زَرْعٍ  
غَيْرَ

*It is not permissible for a person who believes in Allah and the Last Day to irrigate another's field with his own water.'*

The reason is obvious that the lineage of the child born from it is mixed, that is, it is not known from whose sperm this child is born.

For the sake of genealogy, the lineage of the child born as a result of adultery has not been proved by the adulterer, but by the husband of the woman, provided the husband does not deny it, otherwise the lineage of the child must be

proved by the adulterer. Will be proved with the mother instead.

In Sahih Bukhari, it is narrated from Hazrat Ayesha that he said that the child belongs to the bed and there are stones for the adulterer.

Also, because of this protection of lineage, the Shari'ah has commanded a woman to observe 'iddah after divorce or the death of her husband, and has made it obligatory and necessary, and has forbidden remarriage during the period of iddah so that the lineage may be preserved and they may be mixed. No, as if the real cause and expediency of 'iddah is also the protection of lineage. Explaining this expediency, Hazrat Shah Waliullah says:

منها معرفة براءة رحمها من مائه، لئلا تختلط الأنساب، فإن  
النسب أحد ما يتشارح به، ويطلب به العقلاء، وهو من خواص  
نوع الإنسان. ومما امتاز به من سائر الحيوان، وهي المصلحة  
المرغبة من باب الاستبراء

*One of the benefits of 'iddah is that a woman's womb is known to be empty of her (ex-husband's) substance so that the lineage is not confused, because lineage is what is desired and wise people They are sought after and it is one of the human characteristics and by it man is distinguished from all other animals and this is the expediency which is considered in the chapter on istibra.*

From an Islamic point of view, lineage protection has a special status and it is a feature of Islam that it guarantees lineage protection, while there is a strong fear of lineage confusion as a result of procreation from a test tube baby.

### **Test Tube and Substance Mixing Cases:**

There are two forms of this:

1. Mixing of foreign male and female substances
2. Mixing of couple's substances

### **The First case. Mixing of Foreign Male and Female Substances:**

The following are some common ways in which a man and a woman may mix sperm to obtain offspring from a test tube:

1. The sperm of the husband should be mixed with the substance (egg) of a foreign woman and then this sperm should be placed in the womb of the husband's wife.

2. The woman's ovum is taken and mixed with the sperm of a non-male and transferred to the uterus of the same woman.

3. The substances of a strange man and a strange woman should be mixed and placed in the womb of his wife.

The above-mentioned cases are unlawful and haraam, and all contemporary scholars agree on their haraamity. The reason is obvious that in these cases, the substances of two stranger men and women have been mixed, which is tantamount to the act of adultery.

#### **Disadvantages of Modern Reproductive Methods:**

It should be noted that before finding out the Shari'ah ruling on any issue, it is necessary to review its causes and consequences. It is against the spirit of Shari'ah to rule only on the basis of temporary and temporary expediency, because Islam is the source of guidance for the people of the Day of Judgment, so it is persuasive to keep in view the permanent conditions and permanent expediencies. And the usual method of breeding is unnatural. Therefore, it contains many vices and many vices, here is a brief presentation of these vices:

1. Since the semen from the test tube has to be opened and inspected for the transfer of semen to the woman's uterus, while it is obligatory for a woman to have a semen, this method is against the Shari'ah as well as a cause of blatant obscenity and nakedness. Getting this procedure done by a foreign male doctor only increases her notoriety.

2. One of the major drawbacks of this method of reproduction is that in order to have children, foreign men and women are sometimes mixed together, while mixing the semen of a man with the semen of a woman other than his wife is illegal and haraam. Therefore, Allama Zuhili says:

"وَمَا إِنْ كَانَ بِمَاءِ رَجُلٍ أَجْنَبِيٍّ عَنِ الْمَرْأَةِ، لَا زَوْجٌ بَيْنَهُمَا، فَهُوَ حَرَامٌ"

3. If this process continues as it is, and in the future the sperm of man is mixed with the substance of an animal or delivered into the womb of a female animal, the mixture of the two will give birth to a new kind of living being, and man will become an animal. In this way, animals will be included in the human lineage and the human lineage will become bad and insecure, so the fatwa in Mahmoudia is:

4. It is also possible for human semen to be mixed with the semen of an animal, this process will produce

another kind of creature, so in some places babies are born in the form of dogs and monkeys, and night and day. Experiments are being carried out to find out what kind of children are formed by mixing the semen of whom.

5. Also, in the near future, it is possible that new research will come out as a result of which an artificial uterus will be inserted in the abdomen of a man and the sperm of a man and a woman will be transmitted through a test tube and then a pregnancy will develop in the abdomen of a man. And if it gives birth to a child, how obscene and degrading it will be, and how embarrassing and shameful it will be for that person. The modern method of breeding is an ugly thing.

6. Breeding through test tubes is also likely to start an illicit business of buying and selling sperm in the future, and people will use it as a source of income, just like blood. So people started buying sperm from people of higher race, talent and other characteristics to have children with different traits, so that these effects would be transmitted to the offspring through it. In this way, the sale and purchase of semen will begin, which is haraam according to sharee'ah, because semen is not sharee'ah wealth, while in order for the sale to be valid, the mabiyya must have wealth, which is not wealth from a shar'i point of view. The sale is void.

7. One of the disadvantages of this is that if it is allowed to have children through a test tube, then it will lose the special significance of marriage, because it is possible that a person who wants children will be able to have children without marriage. He will have children through modern methods of reproduction. Or a woman who wants to have children without marriage will get pregnant and have children from the sperm of a non-man. It is as if through this process of test tube a virgin woman without marriage will become a mother. And it will also have an effect on the lineage of the child that he will attribute himself to the mother of the father instead.

8. Then the matter will not only stop there, but even worse, it is expected that many women will be conceived from the sperm of one man and many children will be born from the sperm of a tube, which will cause orphaned children. The number of women will be greatly increased, and then many women will have to be hired for the upbringing and education of these children, even if they are bought, it will start a nefarious business of buying and selling women. .

Anyway! The usual test tube method of reproduction is based on multiple defects and this method of reproduction

is unnatural and immoral and has extremely dangerous and horrible consequences. Therefore, this method of reproduction should not always be allowed as a means, but it should be more and more limited. That is why all the other forms of artificial reproduction, except for one case (mixing of the substances of the couple, even with certain conditions), are invalid. That is to say, if it is a matter of breeding by mixing the substances of husband and wife, then the scholars of the time have given conditional permission for it. The details of this are given under the following point.

#### **The second case. Mixing of couple's substances:**

Three forms of reproduction and reproduction are possible by mixing the sperm of the husband and wife through the test tube:

The first case is when a man's substance is taken in an injection or tube and transferred to his wife's uterus.

The second case is that the substance of both is collected and kept outside in the tube for a certain period of time and then transferred to the womb of the same wife.

The third case is that the substances of both the husband and his wife should be combined and transferred to the womb of the second wife or another woman of that person. The problem is with it.

However, these are the three forms of procreation by mixing the substances of the spouses. The first two of them are permissible, while the third is unlawful and haraam. Therefore, in the meeting of Al-Majma 'Al-Fiqh Al-Islami, the mentioned cases of use of test tube baby and their rules were mentioned in detail.

Which have been narrated by Dr. Wahb al-Zuhili in Islamic jurisprudence and justice

However, in these two cases of justification, the problem is that in the treatment of the test tube, seventy women have to be opened and seventy women are obliged. The answer to this is that seventy women is undoubtedly obligatory, but there are details in the sayings of the jurists which show that in some cases the Shari'ah has allowed the opening of seventy, as stated in al-Mabsoot al-Surakhs:

وقد روى عن أبي يوسف رحمة الله تعالى أنه إذا كان به هزال فاحش وقيل له: إن الحقنة تزيل ما يك من الهزال فلا بأس بأن يبدي ذلك الموضع للمحتقن وهذا صحيح فإن الهزال الفاحش نوع مرض يكون آخره الدق والسل

*It is narrated from Imam Abu Yusuf that if a person becomes very weak and is told that Haqqana can cure this weakness, then there is no harm for him to do it (in front of him) Open the place of defecation) and this opinion is correct because too much weakness is also a kind of disease which leads to tuberculosis and tuberculosis.*

From this verse it is known that it is permissible to open seventy in front of the one who commits Haqqana. Therefore, in the case of a test tube, there is scope for opening the seventy. It is permissible for a woman to be circumcised, but the jurists have also allowed seventy openings for circumcision.

ولا يباح المس والنظر إلى ما بين السرة والركبة إلا في حالة الضرورة بأن كانت المرأة خطانة تختن النساء

It is not permissible to look or touch the area between the navel and the knee, unless it is necessary, in the case of a female circumciser who circumcises a woman. (That is, it is permissible to watch for it.)

Anyway! In these cases, when a woman is allowed to express her seventy, she will be able to have children through a test tube. Also, this issue is related to treatment and treatment, and in the chapter on treatment, the jurists have elaborated. Work is done. Having children is a natural passion which sometimes becomes so intense that it becomes a necessity. And in case of deprivation of children, a woman suffers from various physical and mental ailments. It also causes animosity between them, sometimes even in the case of deprivation of children, it becomes difficult for the couple to remain chaste.

A research question and answer:

The only problem that remains is that in both cases, when the test tube semen is transferred from the baby to the woman's uterus without intercourse, then to whom will the lineage of the child born in this way be proved? ?

The answer is that the lineage will be proved by the person (husband) from whose sperm the child is born, even if there is no physical intimacy, because the proof of lineage is enough that both the husband and the wife are born. Physical intimacy is not necessary for proof of lineage. Therefore, there is a similar jurisprudential precedent in the

Fatwa of India which shows that mixing the substances of the spouses is sufficient for proof of lineage. Physical intimacy is not necessary.

رجل عالج جارته فيما دون الفرج فأنزل فأخذت الجارية ماءه في شيء فاستدخلته في فرجها فعلقت عند أبي حنيفة رحمة الله تعالى أن الولد ولده وتصير الجارية أم ولد له

*If a man has intercourse with his slave girl outside the vagina and she ejaculates, then the slave woman collects this semen in something and inserts it into her vagina and becomes pregnant with it, then Imam Abu Hanifa said: That this child will belong to the same person and Bandi will become his mother and son.*

Also, it is written in the Fatwa Rahimiyyah that a child born from the sperm of a husband will be a proven lineage.

In short, as a result of the test tube's use of the method of reproduction, the lineage of the child will be proved by the person whose sperm is, provided that adultery or intentionally forbidden sperm has not been sown.

Descriptions of contemporary scholars:

Allama Dr. Wahb al-Zuhili says about the modern method of reproduction of test tube:

هو استدخال المي لرحم المرأة بدون جماع. فإن كان بماء الرجل لزوجته، جاز شرعاً.  
إذ لا محذور فيه، بل قد ينذر إذا كان هناك ما نع شرعياً من الاتصال الجنسي. وأما  
إن كان بماء رجل أجنبي عن المرأة، لا زواج بينهما، فهو حرام؛ لأنه بمعنى الزنا الذي  
هو إلقاء ماء رجل في رحم امرأة، ليس بينهما زوجية. وبعد هذا العمل أيضاً منافية  
للمستوى الإنساني، ومضارعاً للتلقيح في دائرة النبات والحيوان

The implication of this phrase is that it is permissible for a man's sperm to be mixed with his wife through a test tube, but it is haraam if it is mixed with the substance of a non-male, ie a stranger.

وقال أمين الفتوى بالأزهر الشيخ أحمد الشريachi: إن الشريعة تجيز التلقيح  
الصناعي بين المرأة وزوجها ولكنها لا تجيزه بين المرأة وأجنبي

Sheikh Ahmad Riaz says that of course Shari'ah allows artificial insemination between a woman and her husband but does not allow it between a woman and a stranger.

Similarly, it is written in Jami 'al-Fatwa: The modern method of reproduction, which is called test tube or artificial insemination, is not permissible according to the consensus of the scholars because it contains many evils and is a source of obscenity and irreligion. Both of them

have the required capacity for children, but if for some reason the husband is not able to deliver his sperm into the womb of the wife, or if the woman's uterus does not have the ability to stabilize, then the birth of a child is not possible. In this case, the method of artificial genital mutilation is permissible, provided that the sperm belongs to the woman's own husband.

### Summary:

It is not permissible to have children through a test tube baby under normal circumstances, only this method of reproduction is permissible when needed, but one of the conditions for its legitimacy is that the sperm belongs to the husband and wife and they If a child is born from a mixture of, and this substance should be placed in the uterus of the same wife (uterus), and when the sperm is transferred to the uterus of a woman, the hijab should be specially arranged and this process should be done by Lady Dr. Also, the test tube should not be used to normalize the reproductive process, but a married couple without children should be allowed to do so. Apart from this, all other cases in which the substances of two stranger men and women are mixed, or the female It belongs to the husband and his wife, but it is unlawful and haraam for this substance to be transferred to the womb of a woman other than this wife, even if the person has his own second wife.

## Part II Artificial Insemination in Animals. A Research

### Description of Problem:

The previous issue described the reproduction of a human being, a mixture of male and female substances, through artificial insemination, as well as the transfer of a man's sperm into a woman's uterus through a new test tube baby. It was about procreation, while the issue was about injecting the sperm of the male animal into the female animal to make them pregnant and to reproduce them artificially. Nowadays, this artificial insemination is widely used and widely used in animals, as if it were common. Therefore, from a Shariah point of view, it is very important to investigate whether it is Shariah permissible to conceive a female animal through this artificial insemination. Also, what is it like to slaughter a child that is born artificially and eat its flesh? Similarly, what is the ruling on sacrificing this animal at the time of sacrifice?

### Artificial Insemination in Animals and Islamic Jurisprudence:

As a prelude, it is clear that this problem is of a completely new and modern nature. Raising animals through artificial insemination and injecting them for breeding, it deals with the modern and nascent problems that existed in the past. No, in modern times this modern method of reproduction has been invented and now the process of breeding animals in the same way is going on rapidly. Since this issue did not arise in the past, there are no clear texts of the Qur'an and Sunnah about it, nor are there any explanations for it in the books of the leading jurists. Therefore, the scholars of the time knew the ruling of this issue through their ijtihad and inference and explained the Shari'ah research of the issue under discussion in the light of the principles of Qur'an and Sunnah and the rules and regulations of jurisprudence.

### **Problem Research Order:**

After this introduction, the answer to the above questions is that it is permissible to transmit the sperm of a male animal to an animal by injection and to make them pregnant and to breed animals in this artificial way. The reason for justification is that human beings in animals. It is not necessary to protect the lineage, nor does the Shari'ah regarding animals specify any special rules of lineage, but it is certain that in animals and beasts the lineage goes from the mother and the mother is the real standard and basis in condition and sanctity. Even the jurists have written that if a beast, such as a wolf, etc., mate with a goat and the goat becomes pregnant, then the child will be subject to the mother and it will be right to slaughter it and eat it.

والملود بين الأهلي والوحشي يتبع الأم؛ لأن الأصل في التبعية الأم حتى إن نزا الذئب على الشاة يضفي بالولد

*In pets and wild animals, the child is subject to the mother because the real mother is responsible for the obedience.*

Similarly another place is mentioned:

ولو ولدت حماراً وحشية من حمار أهلي أكل ولدتها؟ فكان الولد تابعاً لأمه دون أبيه

This is also the result of this phrase. In animals, the child is subject to the mother. However, in animals, when the child is subject to the mother, artificial insemination will also be permissible, because there is no abomination in animals in terms of lineage, etc., so this method should be permissible.

Then, when it became known that it is permissible to conceive a female animal artificially, it also became clear

that it is permissible and permissible to slaughter a child born in this way and eat its flesh. Also, the sacrifice of this animal is permissible according to sharee'ah, and there is no doubt about its legitimacy, provided that the animal to which the sperm is transferred artificially is halal, such as goat, cow, buffalo, etc., so the fatwa is in Hindi:

"فَإِنْ كَانَ مَتَوْلِدًا مِّنَ الْوَحْشِيِّ وَالْإِنْسِيِّ فَالْعِرْبَةُ لِلأَمِّ، فَإِنْ كَانَتْ أَهْلِيَّةً تَجُوزُ وَالْفَلَادَةُ".

Secondly, there is a real abhat in things unless there is a clear text or narration on the sanctity of any of them.

واعلم أن الأصل في الأشياء كلها سوى الفروج الإباحة... وإنما ثبتت الحرمة بعارض نص مطلق أو خبر مروي فما لم يوجد شيء من الدلائل المحرمة فهي على الإباحة

Understand that the real thing in all things is to be permissible except for the private parts, and that haraam is proved with an absolute text or with a hadith that has been narrated, so there is no evidence of haraam about anything. That is permissible.

Therefore, when there is no explicit text or tradition about the illegitimacy of this artificial reproduction in animals, then the justification will be imposed.

### **Opinions of Contemporary Scholars:**

However, some scholars are of the opinion that the method of conceiving female animals through modern artificial insemination is unknown and unnatural. Also in this method because the animal is impregnated by injection without mating, from which the animal is deprived of the right to be unjustified. Therefore, this modern method is not valid under normal circumstances. Yes, if there is a situation in which the animal does not conceive in a well-known way and there is no way out without this modern method, then there is scope for such a special case. But most scholars have absolutely justified this method of reproduction.

### **One Form and Answer:**

In addition, there is a question as to whether female animals are now injected to obtain milk or to increase their milk intake. What is the Shari'ah ruling?

The answer is that Allah Almighty has created animals for the service and benefit of human beings. Therefore, it is undoubtedly permissible to inject or obtain milk from female animals.

There is no disgust or harm in this, so the phrase "*Shari'ah rules of modern jurisprudential matters*" also supports this.

There is nothing wrong with conceiving cows, buffaloes, etc. by artificial injection, etc. This is permissible according to sharee'ah, and the milk and meat of such animals are undoubtedly halal.

### **The Results of the Discussion**

The argument is that Islam is a religion that has embraced the solution of the problems of every age. That is why, in the most complex of circumstances, Islam does not deprive humanity of its bounty. Artificial reproduction, whether in humans or in animals, some of its forms are close to reason and in harmony with the purposes of nature, while some are unnecessary and useless. When the orthodox scholars of ancient and modern times considered the Qur'an and Sunnah for the solution of artificial reproduction, they found the solution. Thus, previous research has shown that this problem can be solved with a battle of ideas and an Ejtehadi insight. In the light of the evidence, the summary is that there are several reasons for the artificial reproduction of human beings, which are conceivable, so a fatwa has been issued to justify them with certain conditions, while some of them are., Which have no reason to be legitimate. In particular, since Islam has introduced the system of marriage for the protection of lineage, it is explicitly forbidden in cases where artificial reproduction will be attempted in the absence of marriage between a man and a woman. Then the form of mixing of the sperm of the couple has also been declared illegal. The substances of the husband and wife should be mixed and transferred to the uterus of a third woman.

On the other hand, in the case of animals, since they do not require breeding protection, it is permissible to breed by injecting one's substance into another animal through injection, etc. The condition of animals depends on the mother. If the mother is halal, then the child born from her will also be halal, even if the sperm in her womb belongs to a haraam animal. Some contemporary scholars have also prohibited artificial insemination in animals, arguing that in this way the animals will be bred without mating, which will deprive the animals of the right to be bred. Which is an unnatural thing