

5. Clinical fertilization takes place between the husband's sperm and the wife's egg, and then the embryo is implanted in the womb of a second wife.

6. Clinical fertilization takes place between sperm from the husband and an egg from his wife, and then implantation of the embryo in the womb of the wife. 7. To take the sperm of the husband and then inject it the proper place, or the womb of his wife, so that fertilization takes place internally.

**The Academy's decision:**

The first five methods are all of them haram from shari'ah viewpoint and thus absolutely prohibited owing to the consequences resulting from confusing the true lineage, forfeit of motherhood, and other legal difficulties. The sixth and seventh methods, however, were seen by the academy as acceptable in cases here there is true need; though only when all necessary precautions have been taken."

**Q:**

What kind of relationship should he have when he grows up with other family members? Can he be considered mahram for them?

**Answered by:** the Fiqh Council

Despite possible hardship, the legal relationship between your children and the "adopted" boy will be that of a "mahram" with all the conditions that such relationship requires. The boy has no biological relationship to your children or wife, so the prohibitions that exist in such cases, for good reasons, will apply.

It is important to recognize that the boy is merely in your custody. You should let him know in an appropriate manner that you have assumed custody of him in order to care for him and nurture him while he grows up to be an adult. You should remind your children that they have the blessing of having two parents, but some children don't, so they must be kind and considerate in their relationship with the new child in the family. This will be a lesson for them in being charitable and caring.

**Allah knows best.**

## Q & A

Answered by: the Fiqh Council  
& The Islamic Fiqh Academy of the OIC

**Q:** Can we attend a non-Muslim's funeral? Many of us have non-Muslim parents.

**Answered:** By Fiqh Council of North America.

The Council considered question put to it by certain converts to Islam on the subject of their non-Muslim families and relations, like marriages and funerals and the like. The Council explained that one's maintaining the best of relations with one's family, in addition to being a part of a Muslim's duty to treat all people in the very best manner, may be considered a subtle form of Da'wah as well. Therefore, there is nothing wrong with one's maintaining good relations with one's non-Muslim relations, especially one's parents. Indeed, a Muslim should exemplify for his/her family all the characteristics of goodness, kindness, and decency."

Therefore, the Council sees no harm to attend a non-Muslim's funeral, as far as you do not participate in the rituals. And during their sermon and speeches you can reflect on death, hell and paradise.

**Q:** What is Your Opinion about The bio-technical parenting?

**Answered by:** The Islamic Fiqh Academy.

The Islamic Fiqh Academy of the OIC studied the question of biotechnical parenting. In its final memorandum, Decision four, the statement of the academy went as follows:

"it appears to the assembly of the academy that the methods for biotechnical parenting nowadays are seven:

1. Clinical fertilization takes place between sperm taken from the husband and an egg taken from a donor, other than the man's wife; and then the embryo is transplanted to the womb of the man's wife.
2. Clinical fertilization takes place between sperm taken from a man other than the husband and an egg taken from the wife; and then the embryo is transplanted to the womb of the man's wife.
3. Clinical fertilization takes place between the sperm and the egg off a man and his wife; but the embryo is then transplanted into the womb of another woman.
4. Clinical fertilization takes place between the sperm and the egg off a man and a woman other than the husband and the wife, and then the embryo is implanted in the womb of the wife.