

**Justifiability of Putting an End to Life of In Vitro Embryo in Light of Contradiction  
with an Analysis of Imam Khomeini's Views**

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**Introduction and statement of the problem**

**Research Paper**

Stem cells have established new therapeutic horizons for diseases that were diagnosed as incurable or difficult to cure. These cells are so powerful and have aroused the astonishment of scientists in this field that they have been referred to as the miracle of century. Human stem cells and the huge and potential ability of these cells, which are capable of self-replication and differentiation into different tissues and organs, should be mentioned as a biological revolution. One of the ways to obtain stem cells is to extract them from in vitro embryos.

The dispute is over the possibility of justifying the termination of the life of in vitro embryos. Today, the use of embryos and even human embryos in research has expanded greatly, and this issue has caused an increase in ethical concerns regarding the use of human embryos. The most controversial issue is the extraction of stem cells from embryos and the production of embryos for therapeutic and research purposes. On the one hand, research and innovative treatments for serious diseases justify the use of embryonic stem cells, on the other hand, the destruction of embryos faces ethical obstacles and limitations. Cell extraction from the embryo requires destruction of the embryo. In fact, by extracting the stem cells from the embryo, the life of the embryo ends. Like other living beings, does the embryo go through a natural course and is it a human being from beginning? If they are human, are we allowed to kill them to save other humans?

**Research Methodology**

This research is of a fundamental theoretical type, whose information, sources and primary materials are collected through a library. The research method in this study is descriptive and analytical. In the descriptive stage, the information is collected, then the obtained information is analyzed and the result of the research is extracted.

The writing is a step towards the development of practical ethics and it aims to recognize

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theoretical approaches in solving moral conflicts, approaches that lead to solving moral conflicts in practical impasses.

### **Discussion and conclusion**

The author is trying to present the purposefulness of creatures as the chosen criteria of life, instead of what the authors have stated about the works and effects of life and not life itself. It seems that purposefulness is capable of rejecting the problems of life criteria.

It seems that if we find a purposeful being in the cycle, we must admit that this being has life, even it may lack signs of life in unfavorable conditions. It doesn't matter if this creature is dormancy or growing. The purposefulness of a being is very close to the divine point of view. In the divine view, purposeful beings are created and are moving towards their goal. The verse of Our Lord is the One Who has given everything its own constitution; then guided it. We also read in another verse: We did not create Heaven and Earth and anything in between them just by playing around.

It seems that life will be immaterial and of a metaphysical and transcendent nature. Something that makes the existence purposeful. This metaphysics teaches the creature that it should move towards its perfection. This perfection is in a seed, becoming a tree or fruit, and in the zygote (embryo) becoming a human being. Therefore, according to the writer's point of view and with the chosen criteria (targeted growth and development), the human embryo should be recognized as having life from the beginning of gamete synthesis, in the sense that it is a purposeful being and is gradually moving towards its perfection.

In the course of treating infertility through the IVF technique and creating several embryos, only one or two embryos are placed in the uterus. We have the rest of the embryos. In infertility clinics, it is not customary to freeze all the embryos for use by the parents in the coming years, but a specific and limited number of these embryos, which require maintenance costs, are frozen. In this way, the extra embryos will be practically destroyed.

In the case of extra embryos resulting from IVF technique, on the one hand, it is not possible to freeze all embryos and preserve them. Because the existing facilities do not allow such work, and neither family nor even the government can afford to pay for the maintenance of all embryos. On the other hand, destroying them is considered an immoral act. It seems that in such cases it is possible to issue permission not to keep extra embryos based on the principle of rejection of distress and constriction. Famous jurists have accepted this rule and say this rule removes the rules that are not harmful in nature and have become harmful according to the complications. In addition, every infertile couple who uses IVF technique requires distress for both the parents and the infertility clinic. In this way, it can be considered permissible to not maintain. In such embryos, will we be allowed to extract stem cells and destroy the embryos? It seems to be possible to answer by using the principle of the contradiction. According to Sheikh Ansari, divine decrees are subordinate to interests and corruptions. In the conflict, both reasons are subject to interest and corruption. The extraction of stem cells is not approved by God because it destroys the embryo. But salvaging the patients and diagnostic research with therapeutic purposes using stem cells is approved by God. In conflict, in case of equality of importance, reason gives the choice. In conflict, if it is more important to execute a command, the

more important command should be executed. The most important diagnosis is not based on the choice of a human being, but it is necessary to determine which one God considers to be more important by examining the issue. Is it possible to say that saving the lives of future patients and basically research on stem cells is something that is approved by God and destroying the embryo, although it is not approved by God, but in choosing between destroying the embryo and saving the patient, saving is given priority. It seems that saving the lives of patients and research is more important than allowing in vitro embryo disappears by itself and according to the law of nature.

However, from this destruction, one should not infer the permission of the destruction of the embryo in general, or conclude that there is no human dignity or human life in the case of the embryo. This destruction is only due to human necessity to destroy the embryo and optimal use of the embryo. This result informs us that we are not allowed to make embryos that can be transformed into humans for the extraction of stem cells. We are allowed to use them only in the extra embryos caused by the treatment.

#### **Interest of conflicts**

The authors of this article declared no conflict of interest regarding the authorship or publication of this article.

**Keywords:** Imam Khomeini, contradiction, embryo life, abortion, stem cells.

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