




Exploring Al-'Azl and Contemporary Contraceptive Practices: A Maqashid al-Shariah Perspective on Population Regulation and Reproductive Morality

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Abstract

This research seeks to examine contraceptive practices through the context of Maqashid al-Shariah (the objectives or higher intents of Islamic law) and illustrate the way Islamic principles are incorporated with current contraceptive practices. The need to harmonize religious and medical views in reproductive health policy is the urgency of this research, and this is especially so in the case of Muslims. This descriptive qualitative study uses a literature study and in-depth interviews with reproductive fiqh specialists as its research methods. The study shows that al-'Azl and other contraceptive techniques have existed in Islamic thought since early stage (dating back to the 7th century CE) and are invariably centered upon the protection and preservation of life and family and the maintenance of family unity and bloodlines. These findings authenticate the fact that contraceptive techniques reinforce both the well-being of the self and the community and are also in tandem with Maqashid al-Shariah to secure life and human dignity. This research proposes increasing intercultural and inter-faith dialogue to formulate a relatively comprehensive and ethical contraception policy. Reproductive health requires a comprehensive strategy in the world at large to ensure that the use of contraception is accepted as part and parcel of world ethics deliberations. This research will hopefully play an important role in enhancing the debate across religion and science to bring about more comprehensive and inclusive thinking about contraception with regard to world health policy in general.

Keywords: *al-'Azl*, Contraception, Population Control, Reproductive Ethics, *Maqashid al-Shariah*.

Introduction

Globally, there are about 1.9 billion women of reproductive age (15–49 years); over 1.1 billion need family planning. Of those, 164 million still have unmet needs (World Health Organization, 2023) while 874 million utilize modern contraception. This represents a widespread failure to

enact reproductive rights, a universal human right to choose the timing and spacing of children (Zettermark, 2023; Cleland et al., 2012). Particularly in the adolescent population, contraception avoids the health problems caused by childbearing, thereby allowing the Maqashid al-Shariah purpose of protecting life and human health. Preterm children from siblings are found to be vulnerable to death (Singh & Griffith, 2020; Outes, 2022).

Birth control supports the empowerment of women and educational growth as well as the benefits to health (Woldeamanuel et al., 2022; Esinisen & Kzeichler, 2023). Over the past twenty years, family planning demand grew from 900 million in 2000 to 1.1 billion in 2021. Likewise, from 663 million in 2000 to 851 million in 2020, the numbers of modern technique users rose, thereby mirroring the change in the society perceptions towards the birth control utilisation (Adde et al., 2022; Angraini et al., 2023).

In spite of these barriers, increased accessibility in the majority of cases has been achieved (Cleland et al., 2022; Kriel et al., 2023) but a number of limitations to the uptake of contraception remain inter alia, few available method choices, accessibility of services, fear of side effects, culture and religion restrictions, service quality, and patient-provider bias. On the 26 September, which is World Contraception Day, there is greater promotion, awareness and education, to avoid unwanted conceptions and illegal abortion (UNFPA, 2024). Contraceptive methods and devices available include orally taken pills, implants, injectibles, patches, rings, IUDs, condoms, sterilization, lactational amenorrhea, withdrawal, and fertility awareness; however, these vary by mechanism and effectiveness (Bahamondes et al., 2017; Khan & Harris, 2023; Steiner et al., 2019). Under the SDGs (more especially SDGs 3, 4 and 5), the WHO exercises national action, provides policy guidance based on the best available information, and raises awareness and information to preclude unwanted conceptions and illegal abortion.

Contraception in the contemporary era and the al-Azl method (coitus interruptus or withdrawal, is a contraceptive method where the man withdraws his penis before ejaculation to prevent the release of sperm inside the woman's vagina. This is considered to be permissible in some Islamic interpretations with the condition of the wife's consent), both raise ethical concerns about population control and procreation, challenging modern mufasssirun (commentators) to interpret Islamic teachings in light of current issues. This discourse seeks to align contraceptive practices with the core values of Maqashid al-Shariah—preserving life, promoting health, and upholding moral integrity. As global populations grow and reproductive health paradigms shift, this study offers insight into how Islamic principles can be applied to meet modern reproductive challenges.

Literature Review

This research conducts a comparative study between classical Islamic and modern contraceptive methods within the context of reproductive ethics and population management, framed by the Maqashid al-Shariah principles of preserving religion, life, intellect, lineage, and wealth. It addresses the paradox faced by Muslims in adopting modern birth control while maintaining religious integrity, amid growing global emphasis on ethical demographic governance. To identify research gaps, the researcher analysed 1,000 relevant studies and visualised them using density analysis. The density graph illustrates the distribution of research emphasis across 1,000 studies on contraception within Islamic scholarship. It highlights high-density focus areas such as "contraception" and "hormonal contraception," while revealing sparse attention to themes like "Islamic theology" and "Maqashid al-Shariah"—areas with strong research potential. This indicates a growing concern over Islam's role in contraceptive choices, yet underscores the need for deeper exploration of theological principles. To address this gap, future research should develop integrative models that align reproductive health practices with Islamic values, and examine how theological principles influence both health policy and individual decision-making in Muslim contexts.

Abdi et al. (2020) explored sociocultural determinants of contraceptive acceptance in two Kenyan Muslim communities through a qualitative approach, revealing that religious views framing children as divine blessings often hinder contraceptive use and highlight tensions between reproductive health and religious values. These findings resonate with the present study's emphasis on Maqashid al-Shariah, particularly in integrating values such as justice and well-being into the acceptance of contraception. Similarly, Alomair et al. (2023) examined Saudi women's experiences with family planning, uncovering gaps between religious-cultural beliefs and access to reproductive health information, with many participants reporting inadequate sexual education and limited contraceptive awareness. This supports the argument that reproductive health initiatives in Muslim contexts must be sensitive to religious and cultural frameworks, especially those informed by Maqashid al-Shariah.

Oraby (2024) conducted a systematic review on the intersection between Islam and contraceptive use, identifying a significant lack of integration between Islamic teachings and reproductive health services. The study called for unified measures to harmonise religious principles with contraceptive practices, echoing earlier calls from previous scholars advocating integration between Islamic ethics and reproductive health services. Meanwhile, Yusuf (2014) used mixed methods to examine reproductive awareness among Ghanaian Muslims and found a pressing need for culturally tailored sexual education to address contraceptive hesitancy. Together, these studies underscore the importance of contextually grounded approaches that respect and incorporate Islamic values in the formulation of family planning interventions.

Methods

This study employs a qualitative method with descriptive methodology in examining the topic factually, systemically, and accurately (Edmonds & Kennedy, 2020; Weyant, 2022). This will allow the researcher to understand the subtleties of the interpretation and application of the principles of Maqashid al-Shariah to the issue of modern contraception from the perspective of modern scholars. The primary sources used in this research are scholars specialized in reproductive fiqh and health, through in-depth interviews with them, and the secondary sources documents were analysed including a range of articles in academic journals and religious books related to the Qur'an and Hadith and allied literature dealing with the topic of reproductive ethics and contraception in Islam.

Data collection involved a comprehensive literature review, including classic and modern Islamic sources, the Qur'an, Hadith, and mufassir and fiqh scholars' writings. Scientific documents and literature were analysed to study different views on contraceptive practices, especially al-'Azl, and their compatibility with Maqashid al-Shariah. Data was analysed using the Miles, Huberman, and Saldana model: data reduction, display, and conclusion drawing (Miles et al., 2021). Validity was ensured through source triangulation by comparing different sources for credibility (Creswell & Creswell, 2022; Flick, 2022). This enabled a rich understanding of the paradoxes in modern Islamic thought on contraception.

Results and Discussion

Al-'Azl and Contraception: Qur'anic Literature and Perspectives of Modern Mufassir

This article discusses the practice of al-'Azl and the other forms of contraception in terms of the Qur'anic text and the views of contemporary mufassirs. While the Qur'an makes no direct mention of al-'Azl, contemporary exegetes are helpful to the extent that they draw useful inferences from the exegetical study of verses on marriage, bedroom, and life in the household, and shed light on Islamic attitudes towards contraception at both the legal and the moral levels. By studying the different methodologies and contextual approaches taken by

modern exegetes, we understand better the Islamic principles to be employed in contemporary reproductive activities:

Table 1. Qur'anic Verses on *al-'Azl* and Contraception (Alquran)

No.	Source	Reference	Translation	Brief Description
1	Qur'an	QS. Al-Baqarah (2): 223	"Your wives are a tilth for you; so go to your tilth as you wish..."	Highlights the mutual rights of husbands and wives in sexual relations and family planning, often discussed in the context of <i>al-'Azl</i> .
		QS. An-Nisa (4): 3	"And if you fear that you will not deal justly with the orphans, then marry women that please you: two, three, or four..."	Addresses polygamy and family planning in large households, including contraception.
		QS. Al-Mumtahanah (60): 12	"O Prophet, when believing women come to you to pledge allegiance to you..."	Pertains to commitments within marriage, including family arrangements that may involve contraception.
		QS. Al-Anfal (8): 28	"And know that your wealth and your children are but a trial, and that with Allah is a great reward."	Reminds believers of the responsibilities and trials associated with family, often linked to the importance of family planning.
		QS. Maryam (19): 5	"Indeed, I fear [what will happen to] my relatives after me, and my wife has been barren, so grant me from Yourself an heir."	Reflects Zakaria's concerns about lineage and highlights the importance of having children, with implications for the consideration of contraception.
2	Hadith	<i>Sahih Bukhari</i> and <i>Sahih Muslim</i>	"Jabir bin Abdullah said, 'We used to practise <i>al-'Azl</i> during the time of the Prophet (PBUH), and he knew of it but did not forbid us.'"	Indicates implicit approval of <i>al-'Azl</i> as a contraceptive method during the Prophet Muhammad's (PBUH) time.
		<i>Sunan Abu Dawud</i>	"Narrated by Abu Said al-Khudri: The Prophet (PBUH) was asked about <i>al-'Azl</i> , and he said, 'It is a minor form of concealment,' implying a type of contraception."	Suggests that the Prophet Muhammad (PBUH) regarded <i>al-'Azl</i> as not entirely prohibited but carrying certain connotations to be taken into account.

Understanding *al-'Azl* and contraception in terms of Qur'anic interpretation is significant to develop Islamic thought on family planning and reproductive issues. The Qur'an never refers to *al-'Azl* explicitly, but the explanations of verses related to marriage and sexual intercourse provide information. Tafsir Hamka (2012) has interpreted the metaphor of the wife as a 'field' in the interpretation of Surah Al-Baqarah (2:223) to connote the responsibility of a man to oversee his sexual life secretly. Tafsir Al-Muyassar confirms the same opinions, situating planned sex in responsible family life, incorporating contraception (Al-Qarni, 2008).

Surah An-Nisa (4:3) parallels the justice pursued in polygamy to justice in decision-making regarding reproduction (As-Suyuthi & Al-Mahally, 2015). Tafsir Zamakhshari interprets the verse to emphasize the importance of management of family size to promote fairness to the children (Al-Zamakhshari, 1995). Surah Al-Mumtahanah (60:12) as interpreted by Shihab (2015) emphasizes fulfillment of responsibility and endorsement to the marriage practice as a prelude to decision regarding contraception.

In addition, children and wealth are described in Surah Al-Anfal (8:28) by Fakhr al-Din al-Razi (2012) as tests of life, where wisdom would thus be required in their handling, including contraception. This is corroborated by Thabathaba'i (1991) who advises the timing and the

number of children to align with family capability. Tafsir Ibnu Katsir (2018) and Al-Maraghi (1910) in their discussion of Prophet Zakaria's prayer for children in Surah Maryam (19:5) emphasize seeking the guidance of Allah even in infertility or decisions on contraception.

This Hadith is crucial as it reflects the Prophet's tacit approval, offering a foundational precedent for permissibility within Islamic jurisprudence. A hadith of Jabir bin Abdullah in both Sahih Bukhari and Sahih Muslim mentions the companions performed al-'Azl during the Prophet's time without prohibition, implying implied sanction (Abdul Baqi, 2016; Asqalani, 2018). In Sunan Abu Dawud, the Prophet called al-'Azl "a minor form of concealment," meaning it is allowed with moral consciousness and mutual acceptance (Sajastani, 1994). This suggests tacit endorsement when done in the right context, aligning with Islam's support for birth control that preserves stakeholders' rights (Abdul Baqi, 2016; Asqalani, 2018). Qur'anic verses like An-Nisa (4:3) and Al-Anfal (8:28) reflect justice, responsibility, and family balance (As-Suyuthi & Al-Mahally, 2015; Al-Zamakhshari, 1995; Al-Razi, 2012). Still, the Prophet's caution on al-'Azl as concealment warns that contraception, though allowed, must follow sound ethics (Sajastani, 1994; Sueyoshi et al., 2006). Still, the Prophet's caution on al-'Azl as concealment warns that contraception, though allowed, must follow sound ethics—a concern also echoed in other religious traditions such as Christianity, Hinduism, Buddhism, and Judaism, which often emphasise moral responsibility in reproductive choices.

Contraception in Population Control and Reproductive Ethics: A Medical Perspective

Contraception plays a leading role in reproductive ethics and population control in the field of medicine and public health, enabling children and couples to regulate and space the children, resulting in family and societal stability (Misra et al., 2021). It prevents unwanted conceptions medically and prevents health consequences of excess birth rates and recurrent childbearing while it enhances education and economic performance since it gives the family the discretion to invest added resources in the development of a child. The choice of contraceptive has become diversified with the growth in technology, each with its strength and weaknesses, and thus an informed decision, proper utilisation, and availability become crucial. Contraception therefore becomes both a medical intervention and the subject of an ethical choice, and one which demands balanced reasoning regarding health, right, and societal impact.

Table 2. Contraception in Medical Context (Authors Observation)

No.	Theme	Aspect	Medical Perspective
1	Population Control	Reduction in Birth Rates	Contraception enables control over birth rates, supporting governmental and societal efforts to regulate population growth in line with available economic and resource capacities.
		Impact on Economic Stability	The use of contraception is linked to increased investment in education and per capita economic growth, along with reduced childcare and educational expenses.
		Improvement in Social Welfare	Broad access to contraception ensures that pregnancies occur at desired times, contributing to overall family well-being and reducing poverty rates.
2	Ethical Reproduction	Individual Reproductive Rights	Contraception supports the right of individuals to determine when and how many children they wish to have, promoting personal autonomy and respecting reproductive decisions..
		Access to Reproductive Healthcare Services	From a medical perspective, it is crucial to ensure universal access to safe and effective contraceptive options as part of comprehensive reproductive healthcare.
		Counselling and Reproductive Health Education	Providing accurate and timely information about contraception and reproduction is a medical responsibility to ensure that individuals can make informed decisions.

Use of contraception is also pivotal to the regulation of the growth of the population and the optimization of the use of the available resources in the societies (Scruggs et al., 2023). Contraception from the viewpoint of health facilitates intentional decreases in birth rates and helps families to bear children in numbers they can properly cater to educational and nutritional needs and through other means and ways. This helps to support the government in the regulation of the growth of the population and also ensure each child is born in the right living condition to accommodate their growth and development (Amy Tsui et al, 2010). The financial implications are significant too. Contraception use facilitates investment in education and economic stability based on research.

Reducing the economic costs of child and education care in the event of small families means the family can invest more in its children and other family members individually and collectively and thereby enhance the quality and economic potential of the family (Catalao et al., 2023). In addition to this, social well-being is increased through access to contraception. Family and birth planning are facilitated when families are able to access contraception, thus alleviating economic and psychological strain (Schwarz et al., 2022). This decreases the levels of poverty and makes it easier to form more harmonious and sustainable social units where every member gets the attention and resource they need.

On the intersection of reproductive ethics, contraception maintains the reproductive autonomy of the subject. All human beings deserve the right to choose when and how many children to give birth to, a cardinal tenet of choice (De Clercq et al., 2023). Medical attitudes support individuals in exercising choice freedom and are built on universal ethics tenets. Provision for accessibility to effective and safe types of contraception plays a key role in reproductive healthcare (Ford et al., 2021; Mourtada & Melnikas, 2023). Health providers must deliver diversified quality types to meet universal needs. Education and counseling are essential, with accurate facts enabling informed decisions (Alatinga et al., 2021; Gelgelo et al., 2023). This removes stigma and empowers both individuals and households.

The Islamic faith, too, aligns the consumption of contraceptives with the Islamic belief system of ethics and morality. Verses such as QS. Al-Baqarah (2): 223 imply comprehending family relationships to be dealt with carefully and support contraception when directed to family welfare with mutual understanding. QS. Al-Anfal (8): 28 highlights the obligation of family upbringing and legitimizes contraception for balance. Both Islamic and medical viewpoints emphasize intention and context. Contraception is not about avoiding responsibility but exercising reproductive potential responsibly and morally. Its use is permissible when aligned with ethics and sound judgment.

The Use of Contraception: A Review from the Perspective of Maqashid al-Shariah

Within the context of Maqashid al-Shariah, contraception offers a more thorough and complicated view of family planning and birth control inside Islamic ethics. The way contraception may help to reconcile personal and family needs with the wider edicts of Islam is thus under investigation in this paper.

For instance, in protecting the lineal progeny, the adequate use of contraception can serve as a means to secure the worth and well-being of offspring yet to be born to a family based on the Islamic themes of fairness and responsibility. Practicing responsible contraception safeguards against the threats to health presented in the event of back-to-back or closely spaced pregnancies that are risky to the maternal and child health (Noordiati & Sukriani, 2022). The discussion of contraception in terms of the Maqashid al-Shariah is presented below in the form of a table:

Table 3. Analysis of Contraception from the Perspective of Maqashid al-Shariah (Authors Analysis)

No.	Maqashid al-Shariah	Relevance of Contraception
1	Hifz al-Din (Protection of Religion)	The use of contraception enables couples to plan their families in a manner that allows them to provide proper Islamic education and care for their children.
2	Hifz al-Nafs (Protection of Life)	Contraception reduces health risks associated with high-risk or frequent pregnancies, thereby safeguarding the health of the mother.
3	Hifz al-'Aql (Protection of Intellect)	Contraception empowers individuals and couples to make informed decisions about their families, promoting mental health and emotional stability.
4	Hifz al-Nasl (Protection of Lineage)	By allowing for optimal spacing between births, contraception helps ensure that children are born under better circumstances and receive adequate parental attention.
5	Hifz al-Mal (Protection of Wealth)	Contraception enables families to plan and allocate resources more efficiently, reducing financial burdens and improving quality of life.

In Islamic scholarship, Maqashid al-Shariah aims to secure five vital elements of human existence: religion, life, intellect, lineage, and property. Contraception fits into the scholarship based on its ability to serve the purposes through wise and responsible family management. From the vantage point of Hifz al-Din (preservation of religion), the use of contraception helps couples have better-planned time and number of children so each can grow up in optimal conditions suited to their spiritual and ethical growth in accordance with Islamic teaching (Abdi et al., 2021). This ensures that proper Islamic education and desired values are transmitted and religious duties are fulfilled in the family.

In addition, in the context of Hifz al-Nafs or protection of life, contraception serves to limit health-related risks to mothers. Frequent or unwanted pregnancies are responsible for causing extensive health ailments and sometimes result in life-threatening dangers. Contraception enables mothers to recover their bodies fully since the spacing out of pregnancies prevents exhaustive physical and emotional stress upon them, important for their overall health and well-being in the long run (Cameron et al., 2021; Sait et al., 2021; Stephenson et al., 2020).

Hifz al-'Aql emphasizes the preservation of intellectual judgment capability and asserts the importance to retain the capability to make good judgment. By organizing their future sequentially, contraception helps in terms of resources and time and maintains the family's emotional tranquillity and mental wellbeing through sound budget handling, educational resources, and the necessary time allocated to each child's upbringing (Engström et al., 2022; Ontiri et al., 2021).

Apart from this, line preservation or Hifz al-Nasl helps in maintaining space between the children by spacing births through the practice of contraception. However, factors such as lack of access to family planning services, cultural taboos, misinformation, and gender-based decision-making can make this goal difficult to achieve. This ensures each child receives the right attention, care and provisions from the caretakers. With regards to Hifz al-Mal (wealth protection), contraception shows the way family economic planning can be more easily managed (Götmark & Andersson, 2020).

It additionally reduces financial stress, optimises quality of life, and eases the burden on public services. Consequently, contraception becomes a family and social life-enhancing tool, viewed in Muslim cultures through the lens of stability and sustainable population control.

Scholars and leaders should promote acceptance, aligning contraception with Maqashid al-Shariah to ensure balance and ethical reproductive choices (Sons & Eckhardt, 2023).

Discussion

Use of contraception—and the historical practices such as al-'Azl—raises important issues about the intersection of religious principles, medical ethics, and the needs of society in making choice at the level of the individual and at the level of the entire society in modern debate over population management and reproductive ethics. The concept of Maqashid al-Shariah is from the Islamic perspective increasingly employed to justify such policies as contraception and to derive ethical limits — a trend reflected in modern Islamic bioethics literature (Akrami et al., 2021) and in classical definitions highlighting Shariah objectives such as lineage (*nasl*) and welfare (*maslahah*). Incorporating demographic theory—that is the theory of the demographic transition—into further research is applicable since it provides insight into the dynamics of the population and socio-economic implications of the shift in the birth regime at the societal level.

Demographic transition theory illustrates the manner in which the death and birth rates within nations shift towards lower rates as the economy and society grow (Bhattacharya & Chakraborty, 2017). Providing greater reproductive liberty to people and couples enhances the perception of contraception as the key force behind such progress. Contraception applied widely and across its diversity and sanctioned within the scheme of Maqashid al-Shariah promotes reproductive health and enables harmonious birth planning and directly impacts economic and social well-being (Fauzi et al, 2024).

In understanding the use of contraception in the management of populations, it is important to look at the way this practice contributes towards solving the world overpopulation problem and its attendant issues in the form of strain on available natural resources and infrastructure and the inability to deliver education and medical services. Maqashid al-Shariah teaches us why and how policies and practices aimed at enhancing general well-being and health through the use of responsible contraceptives indirectly serve the cause of maintaining life and social concordance.

Furthermore, the ethics of reproduction with the aid of contraception have to thoroughly consider the influence it has on familial and gender relations (Chanthakoumane et al., 2020; Mejía-Guevara et al., 2021; Truong et al., 2020). Use of contraception should encourage fairness and fairness between men and women, and empower both partners to share equal responsibility in reproductive decisions. From the perspective of the Maqashid framework, this justice helps to meet the goal of retaining knowledge (*hifz al-ʿaql*) and human dignity and also challenges both sexes to have equal voices in life-altering decisions

Still another element influencing the use of contraception is the way it is adjusted to fit health needs and circumstances. It is not solely a choice but also a matter of access to methods that are safe, effective, and suitable to users' needs. This aligns with the Maqashid principle of preserving life, which includes maintaining health and sustenance as emphasized by Mubarak et al (2023). Debates on contraception also assess its environmental impact. Population planning through contraception is seen as a forward-looking step for sustainable environmental use and the preservation of Allah's creation. Debates on contraception also assess its environmental impact. Population planning through contraception is seen as a forward-looking step for sustainable environmental use and the preservation of Allah's creation, in line with the Qur'anic command: "*And do not cause corruption upon the earth after its reformation*" (QS. Al-A'raf [7]: 56). Sustainability involves conserving resources and ensuring better standards for future generations.

The novelty in this work is the in-depth exploration of the intersection between contraception and the *Maqashid al-Shariah* globally, and the manner in which Islamic principles can merge

with modern theories of health and public policy issues. By merging *Maqashid al-Shariah* and the theory of demographic transition, this research infers that Islamic ethical frameworks can complement demographic strategies in regulating population growth, enhancing reproductive autonomy, and promoting socio-economic stability in Muslim-majority contexts. By merging *Maqashid al-Shariah* and the theory of demographic transition, this research hopefully in some way demonstrates the manner in which the Islamic principles can integrate with existing theories of population to produce contraceptive policies that are sustainable in the modern world and religion and culture sensitive. This research is new in its perception of contraception, not as a medical or social concern, but rather as part of global ethical debate owing consideration to the diversity in religious viewpoints and human needs when it comes to reproduction issues.

Conclusion

The implications of this study confirm the validity and applicability of contraceptive methods, including the classical ones such as al-'Azl, in the current era through the combination of medical thinking and *Maqashid al-Shariah* principles. such as inter alia reproductive autonomy, Islamic legal reasoning, healthcare accessibility, and demographic policy integration—they converge at the shared point in the belief in the need for birth control both to improve reproductive health and to control the socio-economic equilibrium of society, which is essential because sustainable population levels directly affect resource distribution, poverty reduction, and the capacity of governments to provide equitable social services.

Understanding and valuing the diversity of medicine and Islamically used contraceptive technology clarifies the intersection of public policy and ethical inquiry and the generation of inclusive and sustainable policies. Towards better understanding and inclusion of the Islamic concept and employment of contraception, this study recommends increased conversation and interaction among specialists, medical professionals, and legislators. Conservative cultures must become familiar with the ethics of the employment of contraception to dispel stigma and generate greater respect for it. Further research is also required to assess the social and economic impacts of contraceptive policies in order to supply sound evidence favoring the application of good and moral means of contraception according to *Maqashid al-Shariah* values and put forward global needs.

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