

The Challenge of Implementing Smoking Prevention Measures in Malaysia: An Analysis from a Hadith Perspective

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ABSTRACT

In 1987, the World Health Organization (WHO) declared May 31st as World No Tobacco Day to address the tobacco epidemic and deaths due to smoking. In 2017, WHO stated that the tobacco industry is a major contributor to the global pollution crisis, impacting the health and well-being of the worldwide community. In line with WHO's goals, the Malaysian Ministry of Health proposed the Generational Endgame (GEG) policy to curb smoking and nicotine addiction among the younger generation. However, in 2023, the Malaysian government removed nicotine from the list of controlled substances, contradicting the efforts to control smoking and nicotine as per the WHO's aspirations. Accordingly, this study is presented to analyze the challenge of implementing smoking prevention measures in Malaysia based on the hadith perspective. Using the thematic textual analysis method, this qualitative study examines hadiths with the theme of preventing harm in the Kutub Sittah (The Six Major Books of Hadith) to propose guidelines for solving the dilemma of the consistency of the smoking and nicotine prevention agenda in Malaysia. This study concluded that a comprehensive implementation of the smoking prevention agenda in Malaysia is necessary to ensure public health and environmental sustainability. In conclusion, policy implementation initiatives such as GEG to prevent the culture of smoking in Malaysia should be maintained in line with the demands for the protection of mental well-being contained in maqāsid al-sharī'ah (Objectives of Islamic Divine Law).

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1. Introduction

Public health care based on environmental preservation is a global agenda that requires the collective commitment of various parties. In 2017 WHO stated that the tobacco industry is one of the biggest contributors to the pollution crisis in the world, threatening public health and the psychological well-being of the global community (Public Health Institute, 2020; WHO, 2017).

Regarding the crisis, the WHO stated that tobacco-based products are the most polluting solid waste around the world (WHO, 2022). This is because tobacco waste contains more than 7,000 harmful chemicals. In addition, the WHO report also revealed that each of the estimated 4.5 million discarded cigarette butts can contaminate around 100 litres of water (WHO, 2022).

Moreover, the majority of growers and tobacco processing workers are reported to suffer from Green Tobacco Sickness or nicotine poisoning absorbed through the skin (Institute for Public Health, 2020; WHO, 2022; Park et al., 2018). On May 31st, 2022, WHO issued an additional report related to the effects of tobacco poisoning and its complications on public health. The report titled "Tobacco Exposed - Poisoning our Planet and a key driver for the TB epidemic" revealed that smoking causes a total of 8 million deaths each year. Smoking is an important driver of tuberculosis (TB) epidemics, contributing to around 730,000 TB cases in 2020 (WHO, 2022b; Chakaya et al., 2021; Perriot, Underner & Peiffer, 2018).

Accordingly, the risk of contracting TB also doubles for smokers, as well as communities exposed to second-hand smoke. In addition, the effects of smoking can also slow down the recovery process of TB disease, and can even increase the suffering of the sufferer until it leads to death (WHO, 2022b; Chakaya et al., 2021; Perriot, Underner & Peiffer, 2018).

After all, the implications of environmental pollution caused by the tobacco industry are very worrying. Tobacco poisoning that is caused by the habit of smoking is proven to cause various health complications and affect the psychological well-being of the global community.

1.1 The Challenge of Implementing Smoking Prevention Measures in Malaysia

The impact of the tobacco industry is proven to have damaged biodiversity, ecosystems, the quality of public health and the psychological well-being of the global community (WHO, 2017; Institute for Public Health, 2020). In dealing with this crisis, the WHO emphasized that the commitment to tobacco control and smoking prevention needs to be consistently and firmly implemented (WHO, 2022b).

In line with WHO's aspirations, the Malaysian Ministry of Health (MOH) presented the Tobacco and Smoking Products Control Bill 2022 for the first reading on 27th July 2022 (Official Portal of the Malaysian Parliament, 2022). Under the bill, MOH intends to implement the Generational End Game (GEG) policy which aims to create a smoke-free generation by 2040. The GEG policy also aims to curb the culture of smoking and nicotine addiction among the younger generation born on January 1st, 2007, and next.

Ironically, on 30th November 2023, the Malaysian Government repealed the provisions of the GEG policy with the approval of the Smoking Product Control Bill for Public Health 2023. In addition, the Malaysian Government has also removed nicotine from the list of controlled substances under the Poisons Act 1952 to allow tax imposed on the sale of nicotine-based products under the Excise Act 1976 (Act 176) (MOH, 2nd April 2023; D.R. 25/2023). The status also results in the sale and supply of nicotine-based products in Malaysia being difficult to eradicate.

Accordingly, this study aims to analyze the dilemma of the smoking prevention agenda in Malaysia based on the hadith perspective. The perspective of harm prevention hadiths selected from *Kutub Sittah* (The Six Major Books of Hadith) will be analyzed thematically. Specifically, *Kutub Sittah* refers to the six (6) major hadith collections; etc. Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Tirmidhī, Sunan al-Nasā'ī and Sunan Ibn Mājah. Technically, the compilation of the understanding of the relevant hadiths will underlie the discourse of this study. Based on a general understanding of Islam, all initiatives in the form of prevention of harm or evil are priorities that must be pursued (Zaman et al. 2023; al-Arna'ūt 2009, 3: 430; al-Sindī t.th, 2: 57).

Overall, this study found that every smoking prevention agenda such as the implementation of the GEG policy and restrictions on nicotine-based products must be maintained. Such efforts more clearly meet the demands of the protection of the well-being of the soul contained in *Maqāṣid al-Sharī'ah* (Objectives of Islamic Divine Law) (Zaman et al., 2022). Therefore, this study is presented as a sign of support for all initiatives that aim to preserve the sustainability of nature, public health and the psychological well-being of the community.

2. Research Methodology

This study discusses the analysis of the hadith perspective on the challenge of smoking prevention in Malaysia. It examines Malaysia's Generational Endgame (GEG) policy developed under the Tobacco and Smoking Products Control Bill 2022 and the Smoking Products Control Bill for Public Health 2023. These bills have repealed the sales ban provision on tobacco and cigarette products and have implemented a smoking ban for individuals born on or after January 1st, 2007. Additionally, the study focuses on the announcement of the exemption of nicotine, including tobacco, from the Poisons Act 1952. The conflicting aspirations between the bill and the policy create a dilemma for Malaysia in preventing smoking among its people.

This qualitative study uses thematic textual analysis to examine the hadiths related to harm prevention in the *Kutub Sittah*. In this context, this study selects three (3) selected hadith scopes that are appropriately associated with the aspirational discourse of the GEG Policy. The three scopes are; “The obligation to prevent harm, whether through actions, words, or intentions”, “The prohibition of harming oneself and others” and “Allah SWT's threat of retribution against acts of harm and trouble to others”. The goal is to propose a guide for maintaining consistency in Malaysia's smoking prevention agenda. For that purpose, the analysis will refer to authoritative interpretation books, explanations of hadiths, and other relevant scientific studies. The study concludes with the presentation of several guidelines to strengthen the smoking prevention agenda in Malaysia. Overall, the study suggests that addressing nicotine addiction in Malaysia could be more effective if it is based on Islamic guidance.

3. Smoking Prevention Bill and Policy in Malaysia

The Malaysian Ministry of Health (MOH) has been committed to reducing the number of smokers in Malaysia by 15 per cent by 2025 since 2016. In the longer term, the target is to reduce the percentage of smokers by less than 5% by the year 2040. This target has been set by the World Health Organization (WHO) through the Framework Convention on Tobacco Control (FCTC) since 2003 (WHO, 2005).

According to the National Health and Morbidity Survey 2019 (NMHS 2019), approximately 21.3% of Malaysians are smokers and struggle with nicotine addiction. Among this group, only 48.9% of smokers have attempted to quit. Meanwhile, the NMHS report (2019) also revealed that 48.1% of individuals in Malaysia are exposed to second-hand smoke in non-air-

conditioned eateries. The high percentage rate indicates a very concerning level of public health in Malaysia.

The 2019 NMHS report recommends strengthening the implementation of the National Strategic Plan for Tobacco Control 2015-2020. All the elements outlined in the WHO FCTC strategy should be enhanced based on Malaysia's capabilities (Institute for Public Health, 2020). In line with this recommendation, the Ministry of Health has taken steps to introduce an empowerment plan through the development of the Tobacco and Smoking Products Control Bill 2022 and the proposed implementation of the GEG policy under it. Consequently, the GEG policy was presented in the Dewan Rakyat on 27th July 2022 (Official Portal of the Malaysian Parliament, 2024; National Strategic Plan for Tobacco Control, 2015).

3.1 Generational Endgame Policy (GEG) and the Tobacco and Smoking Product Control Bill 2022

In line with the World Health Organization's goals, the Malaysian Ministry of Health has proposed the creation of a Generational Endgame Policy (GEG) as part of the Tobacco and Smoking Product Control Bill 2022. This policy aims to prevent individuals born in 2007 and later from being exposed to smoking culture.

The content of the GEG policy is the agenda listed in the Tobacco and Smoking Products Control Bill 2022, Part IV, subsection 13. (1) and (3) followed by Part VI, subsection 17. (1) and (2). The description is as in Tables 1 and 2.

Table 1. Ban on the Sale of Tobacco Products to the Endgame Generation

Section: Prohibition of the sale of tobacco products, etc., to individuals born on January 1st, 2007 onwards.

13. (1) No one can ---
- (a) sell any tobacco product, smoking material, tobacco substitute product or smoking device to any person born on 1st January 2007 onwards; or
 - (b) provide any service for smoking to any person born on January 1st 2007 onwards.
- (3) No person born on January 1st, 2007, and onwards may purchase any tobacco product, smoking material, tobacco substitute product or smoking device.

Source: Tobacco and Smoking Products Control Bill 2022, Part IV, Sales Control

Table 2. Smoking ban for the Endgame generation

Section: Prohibition of smoking or possession of tobacco products, etc., for people born on January 1st, 2007 onwards.

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17. (1) No one was born on January 1st, 2007, and onwards ---
- (a) may smoke any tobacco product or tobacco substitute product;
 - (b) may use any smoking device; or
 - (c) may possess any tobacco product, smoking material, tobacco substitute product or smoking device.
- (2) Any person contravening subsection (1) commits an offence and shall, upon conviction, be liable to a fine not exceeding five thousand ringgit.
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Source: Tobacco Products and Smoking Control Bill 2022, Part VI, Smoking Prohibition

Referring to Tables 1 and 2, the efforts to implement the GEG policy through the Tobacco and Smoking Products Control Bill 2022 have two main purposes. First, to protect the young generation in Malaysia from being involved in smoking activities, whether through tobacco or the use of electronic cigarettes. Second, to reduce the percentage of smokers in Malaysia to less than 5% by the year 2040.

According to the National Health and Morbidity Survey (2019), 21.3% of adults in Malaysia are smokers (Institute for Public Health, 2020). This percentage exceeds the reduction target of 15% by the year 2025.

3.2 Smoking Product Control Bill for Public Health 2023

On November 30th, 2023, the Malaysian parliament passed the Smoking Product Control Bill for Public Health 2023 (Official Portal of the Malaysian Parliament, 2024; D.R. 25/2023). The approval of this bill has repealed the policy related to the smoking ban for individuals born on January 1st, 2007 onwards, in addition to the ban on the sale of tobacco products and cigarettes to the affected generation (Sinar Harian, 30th November 2023).

Although some provisions of the GEG policy have technically been repealed, this Bill includes an amendment changing the terms from Ending Generation (GEG) to Minors (OBD). The Ministry of Health (MOH) made this decision after receiving advice from the Attorney General. The amendment to the Bill also aims to ensure consistency in the provisions so that they cannot be challenged based on Article 8 of the Federal Constitution, which relates to the right to equality (Sinar Harian, 30th November 2023).

4. Compilation of Hadiths on Prevention of Harm in the *Kutub Sittah*

The Highlight of the hadiths of the obligation to prevent harm in *Kutub Sittah* displays a comprehensive theoretical and practical dimension. In this context,

this study selects three (3) selected hadith scopes that are appropriately associated with the aspirational discourse of the GEG Policy.

Based on three (3) selected scopes, this study found that 12 hadiths have been narrated in *Kutub Sittah*. The compilation is as per Table 3.

Table 3: Distribution of Selected Hadiths Related to Harm Prevention in *Kutub Sittah*

No	Scope of Hadith	<i>Kutub Sittah / Hadith No.</i>					
		<i>Ṣaḥīḥ al-Bukhari</i>	<i>Ṣaḥīḥ Muslim</i>	<i>Sunan Abū Dāwūd</i>	<i>Sunan al-Tirmidhī</i>	<i>Sunan al-Nasā'ī</i>	<i>Sunan Ibn Mājah</i>
1	The obligation to prevent harm, whether through actions, words, or intentions.	-	49	1140	2172	5009	1275 3258
2	Prohibition of harming oneself and others	-	-	294	-	-	2340 2341
3	Allah SWT's threat of retribution against acts of harm and trouble to others	-	-	3635	1940	-	2342
Total Hadith		-	1	3	2	1	5

Source: *Researcher Analysis*

In Table 3, the first scope of the compilation of hadiths for the prevention of harm is “The obligation to prevent harm, whether through actions, words, or intentions.” There are a total of six (6) hadiths in this category, all of which have been narrated from Abū Sa‘īd al-Khudrī RA. Meanwhile, the collection of hadiths on the scope of "Prohibition of harming oneself and others" consists of three (3) hadiths narrated from 'Ubādah bin Ṣāmit RA and 'Abdullah bin 'Abbās RA. Lastly, the compilation of hadiths on the scope "Allah SWT's threat of retribution against acts of harm and trouble to others" includes three (3) hadiths, all narrated by Abī Ṣirmah Mālik bin Qays RA.

Of these, Sunan Ibn Mājah contains as many as five (5) hadiths covering all three (3) scopes of choice. Followed by Sunan Abī Dāwūd with three (3) hadiths, Sunan al-Tirmidhī with two (2) hadiths and ended with *Ṣaḥīḥ Muslim* and Sunan al-Nasā'ī with one (1) hadith each.

Accordingly, the primary example of the hadith that discusses the obligation to prevent harm, whether through actions, words, or intentions is the hadith narrated from Abī Sa‘īd al-Khudrī RA:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ
الْإِيمَانِ

Translation: Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith.

[*Ṣaḥīḥ Muslim*, hadith no: 49]

This hadith explains that enjoining goodness and preventing evil is among the obligations of faith and the pillars of Islam based on the Quran, Sunnah and Ijmā' al-Ummah. Even this understanding does not contain any disagreement about it (al-Yaḥṣubī 1998, 1: 289; Lāshīn 2002, 1: 181). Efforts against evildoers is a duty demanded in Islam, according to the ability possessed. Indulgence in wickedness is included in the category of major sins. Lastly, denying with the heart is the duty of every Muslim if faced with it (al-Nawawī 1972, 2: 22).

Meanwhile, the primary example of the hadith that discusses the prohibition of harming oneself and others is the hadith narrated from 'Ubādah bin Ṣamit, in which the Prophet PBUH said:

لَا ضَرَرَ وَلَا ضِرَارَ

Translation: There should be neither harming nor reciprocating harm

[*Sunan Ibn Mājah*, hadith no: 2340. Shu'ayb al-Arna'ūt evaluates this hadith as *ṣaḥīḥ li ghayrih*]

Referring to the hadith above, the form of the prohibition of harmful actions contained in the wording is general, covering all types of harm. The prohibition is also an obligation that must be obeyed (al-Arna'ūt 2009, 3: 430; al-Sindī t.th, 2: 57). Al-Suyūṭī stated that the appearance of this hadith means the original law of all kinds of harm is forbidden. Accordingly, the prohibition of committing harm as stated in the hadith includes harm to oneself or involving others (al-Suyūṭī t.th, 1: 169). In addition, the hadith is also supported by the words of Rasulullah PBUH narrated by Abu Ṣirmah RA:

مَنْ ضَارَّ أَضَرَ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ

Translation: Whoever harms others, Allah (SWT) will harm him; and whoever causes hardship to others Allah will cause hardship to him

[*Sunan Ibn Mājah*, hadith no: 2342. Shu ‘ayb al-Arna’ūṭ evaluates this hadith as *Ḥasan*]

Based on the hadith, whoever harms or causes trouble to others on purpose, Allah SWT will surely reward him with harm and hardship in his life (al-Sindī t.th, 2: 58; al-Hararī 2018, 13: 429; al-Sā’ātī t.th, 19: 241). Meanwhile, Ibn al-Malak stated that the behaviour of causing trouble to others is an act that harms Muslims and divides their group (Ibn al-Malak 2012, 3: 497). In principle, the act of harming others can lead to division in the Muslim community.

After all, the combination of hadiths teaches every dangerous thing causing harm is *haram* (forbidden) and needs to be prevented by all means (al-Ithyūbī 2003, 34: 85). This coincides with the following two (2) methods:

الأصل في المضار التحريم

Translation: The basic principle regarding harmful things is prohibition (al-Ithyūbī 2003, 34: 85).

الضرر يزال

Translation: Harm should be avoided (Al-Munāwī 1988, 2: 501)

According to al-Munāwī (1988, 2: 501), the method in question is one (1) of the four (4) main methods of interacting with something harmful. The method also carries the meaning of harm if it is believed to occur, then it is a duty to avoid it either before or after it. Meanwhile, al-Kankuhī & al-Kandahlawī (1975, 1: 127) stated that this fiqh method is the basis of fiqh debates related to the prevention of harm in life.

Therefore, it can be concluded that the combination of the understanding of selected hadiths related to harm prevention initiatives in the *Kutub Sittah* is clear and significant as a basis for arguments to support the aspirations of the GEG policy.

5. Findings

In general, the combination of comprehensive prevention efforts by WHO, MOH and all parties in preserving public health and environmental sustainability coincides with the understanding of the compilation of harm prevention hadiths that have been discussed. These efforts can be formulated as a factor of Allah SWT still bestowing blessings of well-being on the global community.

The commitment of the Malaysian Ministry of Health to achieve the aspirations of the WHO through the implementation of the GEG policy is clearly in line with the demands of hadith no. 49, Muslim narration and hadith no. 2340 narrated by Ibn Mājah. Overall, the GEG implementation initiative that has been worked on by the MOH and the Malaysian Government is also in line with the demands of the *Maqāṣid al-Sharī'ah* and the public health preservation agenda that has been initiated by the WHO since 1987. In this context, Ibn Kathīr stated that verse 11: 116-117 proves that Allah SWT will not destroy a nation due to tyranny, disobedience or evil that occurs, as long as they always try to improve each other's situation (Ibn Kathīr 1999, 4: 309).

The decision to exclude nicotine and tobacco from the Poisons Act of 1952 goes against the teachings of hadith no. 2340 narrated by Ibn Mājah, as well as the principles of harm prevention outlined by al-Ithyūbī (2003, 34: 85) and al-Munāwī (1988, 2: 501). Additionally, allowing nicotine to be taxed under the Excise Act of 1976 (Act 176) does not align with the discussions on this hadith. This amendment only serves to promote smoking culture instead of effectively eliminating it.

Thoroughly, the entire agenda and the Government's commitment to this smoking prevention agenda will be held accountable to all authoritative parties according to the hadith narrated by al-Bukhārī from Ibn 'Umar RA, that the Prophet SAW said:

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ...

Translation: Each of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects...

[*Ṣaḥīḥ al-Bukhārī*, hadith no: 893]

6. Discussion

In response to the public health crisis caused by the tobacco industry, WHO member states established World No Tobacco Day in 1987 to raise global awareness of the tobacco epidemic and the preventable deaths and diseases resulting from smoking.

In 1987, the World Health Assembly passed Resolution WHA40.38, and suggested April 7th, 1988, as "World No Smoking Day." In 1988, Resolution WHA42.19 was approved, calling for the observance of World No Tobacco Day, celebrated annually on May 31st (WHO, 2022; WHO, 2017). This annual celebration aims to inform the public about the dangers of tobacco use, the business practices of tobacco companies, WHO's actions to combat the

tobacco epidemic, and what can be done by every individual around the world to claim the right to health, in addition to the purpose of protecting future generations (WHO, 2022; WHO, 2017; Institute for Public Health, 2020).

In addition to global-level initiatives, efforts to raise the awareness of the Malaysian community to deal with the harmful effects of smoking culture are clearly in line with the requirements of Islamic Sharia. Even the efforts need to be appreciated and defended. An example is the prompt of the Malaysian Medical Association (MMA) to Malaysian Members of Parliament to give priority to the people's health agenda by giving full support to the Tobacco Products and Smoking Control Bill 2022 (Daily News, 28th July 2022).

Another example is the prompt by the President of the Malaysian Pharmaceutical Association (MPA) who demanded that the Malaysian government reject the proposal to grant an exemption to nicotine liquid or gel products from control under the Poisons Act 1952 (Daily News, 30th March 2023). In addition, it is appropriate to emulate the joint efforts of the Malaysian Tobacco Control Council (MCTC), Malaysian Green Lung Organization (MGLA) and Voice of the Children (VOC) who filed a judicial review against the Ministry of Health and the Malaysian Government as a sign of disagreement with the agenda of nicotine exemption from the 1952 Poisons Act (Bernama, December 6th, 2023)

6.1 The importance of smoking prevention in Malaysia for psychological well-being and public health

According to the Malaysian Psychological Well-being Index announced on October 27th, 2022, the overall psychological well-being score of Malaysians is at a moderate level, with an overall score of 6.5 (Malaysian Psychological Well-Being Index, 2022). Overall, psychological preservation initiatives across multiple dimensions need to be addressed (Forgeard et al., 2011; Diener et al., 2010; Huppert, 2009; WHO 2001).

In a more specific context, the elements of life satisfaction, health values, emotional quality, social relationships, and functional networks between generations are among the main factors driving the stability of psychological well-being (Ismail et al, 2020; Huppert, 2009; WHO 2001). Based on the content and implementation mechanism of the GEG policy, all the elements that promote psychological stability are seen as very significant. The Tobacco and Smoking Product Control Bill 2022, Part IV, subsection 13(1) and (3), and Part VI, subsection 17(1) and (2) demand the cooperation of various layers of society to build a Generational Endgame.

In the context of maintaining public health, the GEG policy has the potential to improve the quality of health and psychological stability of the

community. Efforts to reduce the number of smokers can enhance public health, decrease the percentage of communities exposed to second-hand cigarette smoke, lower the cases of Green Tobacco Sickness, and eliminate the spread of chemical waste that poisons the environment. The combination of these benefits will contribute to the psychological well-being and mental health of the global community (Kobau et al., 2011).

It's important to note that weaknesses in controlling psychological well-being can have a significant impact on mental health sustainability (Rahim & Nordin, 2019; Keyes & Waterman, 2003; Kim, 2003; Jayawickreme et al., 2012). Therefore, the failure to approve the implementation of the Tobacco and Smoking Products Control Bill 2022 and the proposed implementation of the GEG policy may affect the goal of maintaining public health quality.

In addition, the level of life satisfaction is expected to increase as the population of non-smokers grows. According to the 2022 WHO report, psychological well-being is determined by an individual's ability to lead a normal life and be productive at work. In community life, an individual's productivity is measured by their contribution and benefits to society (Galderisi et al., 2015). Therefore, the aim of implementing smoke-free policies is to help people who are addicted to nicotine return to normal life and become productive members of society (WHO, 2022; National Mental Health Policy, 2012).

The aspiration to give birth to a smoke-free generation that is carried out continuously will give birth to more agents of environmental sustainability. Thus, the cycle of benefits contained in the combination of harm prevention efforts that have been discussed can be categorized as a holistic initiative that coincides with *maqāṣid al-Sharī'ah* (the objective of Islamic Sharia). Among the main purposes of Islamic religious law is the obligation to preserve the soul (*ḥifẓ al-nafs*) which includes the preservation of life, body health, mental health and all aspects of psychological well-being (al-Shāṭibī, 1997: 98; al-Raysūnī, 1992: 47).

Finally, to ensure public health and promote community well-being, it is important to implement both national and global public health policies. This includes upholding the GEG policy's goals, reevaluating the nicotine classification under the Poisons Act 1952, and initiating comprehensive restrictions on tobacco-based products. These efforts align with the principles of *maqāṣid al-Sharī'ah* and the various demands outlined in the compilation of hadiths for preventing harm."

7. Conclusion

Overall, the research results on the dilemma of smoking prevention and nicotine addiction in Malaysia show some weaknesses in the Malaysian Government's stance and actions. The contradiction between the aspirations of the Tobacco and Smoking Products Control Bill 2022, the GEG policy, the Smoking Products Control Bill for Public Health 2023 and the polemic of the exemption of nicotine status from the Poisons Act 1952 needs to be addressed holistically. Guidelines and demands for the compilation of hadiths to prevent harm in the *Kutub Sittah* should be taken seriously by the Government, MOH and all authorities. Accordingly, every layer of global society must work together to deal with the dilemma of smoking prevention in Malaysia. In principle, the prospect of success in curbing the smoking culture below 5% by the year 2040 as the WHO - FCTC target is significant. Finally, it is recommended that the discourse on studying public health policies based on the hadith perspective be intensified. Through it, the effort to dignify Islamic knowledge as a basis and solution to the issues of community life will be successfully achieved.

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