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Maqasid Sharia and the Biomedical Ethics of E-Cigarettes: A Contemporary Islamic Legal Assessment

Abstract: This study critically examines the consumption of electronic cigarettes through the integrative lens of *Maqasid al-Sharia*, health preservation, and legal evaluation. Employing a qualitative methodology grounded in document analysis, this research draws upon a diverse array of primary and secondary sources, including authoritative fatwas, peer-reviewed medical literature, and official public health data. The study adopts a *Maqasid*-based *ijtihad* framework, supported by principles from *Ushul Fiqh* and *qawa'id fiqhiyyah*, particularly the maxim *al-darar yuzal* (*harm* must be eliminated). Given that e-cigarettes are a modern phenomenon not clearly stated in classical Islamic texts, the issue falls under the domain of *fiqh al-nawazil* (the jurisprudence of novel occurrences), requiring contemporary legal reasoning (*ijtihad mu'asir*) to determine their ruling. The findings reveal a substantial incongruity between the use of electronic cigarettes and the core objectives of *Maqasid al-Sharia*, particularly the imperative to safeguard life (*hifz al-nafs*) and intellect (*hifz al-'aql*). Moreover, Islamic legal pronouncements on this matter vary, yet a growing corpus of contemporary fatwas aligns with a precautionary stance rooted in the principle of *harm* prevention. The study underscores that while e-cigarettes are often perceived as less *harm*ful than conventional tobacco, their adverse health effects and potential to undermine societal welfare necessitate a reevaluation within Islamic ethical-legal frameworks. Limitations of the study include its reliance on secondary data and the evolving nature of medical consensus. These findings contribute to a nuanced interdisciplinary dialogue at the intersection of Islamic jurisprudence, public health, and ethical consumption.

Keywords: Contemporary, Electronic Cigarettes, Islamic Jurisprudence, *Maqasid Sharia*.

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INTRODUCTION

In recent decades, the global public health landscape has been challenged by the emergence of electronic cigarettes (e-cigarettes) [1], which are increasingly marketed as safer alternatives to traditional tobacco.[2] These battery-powered devices deliver nicotine through aerosolized liquid, often flavored and perceived as less harmful.[3] However, accumulating biomedical research has raised serious concerns about the safety of e-cigarettes, citing links to respiratory damage, cardiovascular disease, addiction, and neurocognitive dysfunction—especially among adolescents and vulnerable populations.[4] In light of these findings, the permissibility and ethicality of e-cigarette use have become pressing issues, particularly for Muslim communities seeking guidance grounded in Islamic legal and moral principles.

Islamic jurisprudence (*fiqh*) traditionally prohibits harmful substances (*mudirr*) or intoxicating (*muskir*), invoking the higher objectives of Sharia (*Maqasid Shari'ah*)[5], especially the preservation of life (*hifz al-nafs*), intellect (*hifz al-ʿaql*), and lineage (*hifz al-nasl*).[6] However, the case of e-cigarettes presents unique challenges as they are a modern invention with no direct precedent in classical Islamic legal texts.[7] As such, their evaluation falls within the realm of *fiqh al-nawazil*—jurisprudence concerning novel issues—and requires contemporary

[1] Wan Zulkifli Wan Hassan dkk., "Aplikasi Maqasid Syariah Dalam Fatwa Berkaitan Penggunaan Rokok Elektronik Dan Shisha Di Malaysia," *Sains Insani* 3, no. 1 (2018), https://doi.org/10.33102/sainsinsani.vol3no1.20.

[2] The Seventh Session dkk., "Statement on Electronic-cigarettes," no. October (2021): 2015–16, https://doi.org/10.1001/jamapedi.

[3] Katrina A. Vickerman dkk., "Vaping and E-Cigarettes Within the Evolving Tobacco Quitline Landscape," *American Journal of Preventive Medicine* 60, no. 3 (2021): S142–S153, https://doi.org/10.1016/j.amepre.2020.07.013.

[4] Aripin Marpaung, "Hukum Merokok Rokok Elektrik (Vape) Prespektif Imam Al-Bajuri Dan Yusuf Al-Qardhawi," *Innovative: Journal Of Social Science Research* 4, no. 3 (27 Juni 2024): 16313–1622, https://doi.org/10.31004/innovative.v4i3.12519.

[5] Iswahyudi Iswahyudi, "The Maslahat Epistemology in Cigarette Law: Study on The Fatwa Law on Cigarettes," *Justicia Islamica* 17, no. 2 (31 Oktober 2020): 243–260, https://doi.org/10.21154/justicia.v17i2.1970.

[6] Ririn Adrida, "Hukum Mengkomsumsi Rokok Elektrik Dan Bahan-Bahan Berbahaya Dalam Alquran (Melalui Pendekatan Ushul Fiqih)," *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial* 10, no. 02 (16 Oktober 2022): 513–536, https://doi.org/10.30868/am.v10i02.3087.

[7] Hafiz Jaafar dkk., "Knowledge, Attitude and Practice on Electronic Cigarette and Their Associated Factors among Undergraduate Students in a Public University," *IIUM Medical Journal Malaysia* 20, no. 2 (1 April 2021), https://doi.org/10.31436/imjm.v20i2.506.

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ijtihad (legal reasoning) that integrates both traditional legal maxims and current scientific data.

Several contemporary studies and fatwas have attempted to address the issue. One such study was conducted by Nayla et al. (2025) through a literature review aimed at identifying the reasons behind vape use and its impact on Generation Z. The findings indicate that curiosity, peer pressure, the perception that vaping is safer than conventional smoking, and the availability of various appealing flavors are the main driving factors. Although often seen as more modern and less harmful, vaping poses significant negative effects, including respiratory issues nicotine addiction, as well as psychological and social consequences.[8] Another study by Nastiti et al. (2024) also highlights this issue by examining the impact of e-cigarette use in health communication on individual perceptions, using a psychological approach within the context of Islamic education.[9] Meanwhile, fatwas from institutions such as Egypt's Dar al-Ifta', Malaysia's National Fatwa Council, and Indonesia's MUI have issued conditional prohibitions based on harm prevention principles like *sadd al-dhara'i'* (blocking the means to *harm*) and *al-darar yuzal* (*harm* must be eliminated). However, these legal responses remain fragmented and often lack a structured application of *Maqasid Shari'ah* as a comprehensive ethical-legal framework. Moreover, studies in Islamic bioethics—such as those by Ghaly (2010)[10] and Padela et al. (2013)[11]—tend to focus more broadly on end-of-life care and organ transplantation, leaving lifestyle-related medical technologies like e-cigarettes relatively underexplored.

[8] Nayla Jasmine Fadillah, Risky Akaputra, dan Andriyani Andriyani, "Kajian Literatur Alasan Penggunaan Rokok Elektrik (Vape) Serta Dampaknya Pada Generasi Z," *Jurnal Siti Rufaidah* 3, no. 2 (11 Mei 2025): 01–11, https://doi.org/10.57214/jasira.v3i2.176.

[9] Nastiti Lutfiah dan Qoniah Wijayani, "The Impact of E-Cigarette Use in Health Comumunication on Individual Perceptions: A Psychological Analyisis of Islamic Education," *Edusoshum : Journal of Islamic Education and Social Humanities* 4, no. 1 (27 Januari 2024): 12–20, https://doi.org/10.52366/edusoshum.v4i1.82.

[10] Mohammed Ghaly, "Islamic Bioethics in The Twenty-First Century," *Zygon: Journal of Religion and Science* 48, no. 3 (2 September 2013), https://doi.org/10.1111/zygo.12021.

[11] Aasim I. Padela, Ahsan Arozullah, dan Ebrahim Moosa, "Brain Death in Islamic Ethico-Legal Deliberation: Challenges for Applied Islamic Bioethics," *Bioethics* 27, no. 3 (2013): 132–139, https://doi.org/10.1111/j.1467-8519.2011.01935.x.

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This study seeks to bridge that gap by offering an integrated analysis that aligns *Maqasid Shari'ah* with biomedical ethics in assessing the use of e-cigarettes. Unlike prior studies that treat Islamic law and scientific evidence as separate discourses, this research treats them as mutually informative, advocating for a form of *ijtihad muʿasir* (contemporary legal reasoning) that is both normatively grounded and empirically informed. In doing so, it aims to develop a coherent and practical ethical framework for evaluating e-cigarette use among Muslims while contributing to the broader discourse of Islamic legal responses to emerging public health challenges.

The novelty of this research lies in its interdisciplinary methodology: it systematically applies the *maqasidic* framework to a bioethical issue informed by current scientific evidence and critically analyzes authoritative fatwas considering evolving medical consensus. This approach not only enhances the relevancy of Islamic legal thought in the contemporary era but also provides a model for Islamic bioethics that is proactive, adaptive, and public welfare oriented. To achieve this aim, the study addresses the following research questions: How can a contemporary Islamic legal and ethical assessment of electronic cigarette use be formulated through the integration of *Maqasid Shari'ah* principles, relevant fiqh maxims, and modern biomedical findings? By addressing this question, the study is expected to make a significant contribution to the development of contextual Islamic legal thought and to broaden the horizons of Islamic bioethics in responding to contemporary health issues.

METHOD

This study adopts a qualitative research[12] design grounded in document analysis to critically examine the permissibility and public health implications of electronic cigarette usage through the framework of *Maqasid Shari'ah*. The qualitative paradigm is particularly appropriate given the study's normative and interpretive objectives, which seek to engage both classical Islamic legal reasoning and contemporary scientific evidence within a

[12] Matthew B Miles dan A. Michael Huberman, *Analisis data kualitatif : buku sumber tentang metode-metode baru* (Jakarta: Universitas Indonesia Press, 2014).

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cohesive analytical framework. Document analysis was selected as the principal method due to its capacity to systematically interpret and synthesize data from a variety of textual sources, both historical and contemporary (Bowen, 2009). The data corpus comprised three primary categories: (1) authoritative Islamic legal texts and fatwas issued by prominent juristic bodies such as the National Fatwa Council of Malaysia, the European Council for Fatwa and Research, and Al-Azhar's Dar al-Ifta'; (2) peer-reviewed medical and public health literature on the physiological and psychological impacts of electronic cigarette usage, particularly focusing on nicotine addiction, respiratory risks, and adolescent exposure; and (3) official policy documents and epidemiological reports from global and national health authorities, including the World Health Organization (WHO), the Malaysian Ministry of Health, and the Centers for Disease Control and Prevention (CDC). This methodological approach is well-suited for a normative inquiry aiming to bridge classical Islamic legal reasoning with contemporary biomedical knowledge.

The inclusion criteria for document selection were based on relevance, credibility, and currency. Islamic texts and fatwas were included if they specifically addressed electronic cigarette usage or could be extrapolated to the issue through established *Ushul Fiqh* principles. Medical literature was selected from high-impact journals published within the last ten years, ensuring scientific rigor and contemporary relevance. Policy documents were prioritized if they presented authoritative positions or statistical data concerning electronic cigarette prevalence and health outcomes. The analytical process involved thematic coding and comparative analysis. First, content from religious and scientific sources was thematically coded based on key *Maqasid* principles, particularly *hifz al-nafs*, *hifz al-ʿaql*, and *hifz al-nasl*. These themes served as interpretive lenses through which the permissibility, ethical considerations, and social consequences of electronic cigarette usage were assessed. Second, a comparative matrix was constructed to identify areas of alignment or tension between Islamic legal-ethical positions and empirical health evidence. This method facilitated an integrated appraisal that transcends binary legal classifications (*haram* vs. *halal*) and instead situates the issue within a broader *maqasidic* discourse.

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While document analysis provides a robust foundation for normative exploration, this study acknowledges its limitations. The analysis is inherently constrained by the availability and scope of existing literature, and the exclusion of empirical fieldwork, such as interviews with religious scholars or healthcare practitioners, may limit contextual insights. However, the triangulation[13] of multidisciplinary sources enhances the reliability of findings and contributes to the scholarly discourse by offering a holistic evaluation that is both doctrinally rooted and empirically informed.

RESULTS AND DISCUSSION

Electronic cigarettes, also known as Electronic Nicotine Delivery Systems (ENDS) or e-cigarettes, represent a modern innovation in smoking alternatives. The term electronic cigarette originates from the English word vaporization, referring to the process of converting liquid into vapor, and vaporizer, a device used to inhale substances such as cannabis, tobacco, and other mixtures. In August 2014, the Oxford Dictionary officially included the term electronic cigarette as a new noun, defining it as the act of inhaling and exhaling vapor produced by an electronic cigarette or a similar device, typically containing nicotine.[14]

Factors Influencing Electronic Cigarette Usage

Multiple factors, including socio-environmental and personal considerations, influence the prevalence of electronic cigarette consumption.[15] Initially, electronic cigarettes were designed as a *harm*-reduction tool and smoking cessation aid for traditional

[13] Helaluddin dan Hengki Wijaya, *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik* (Sekolah Tinggi Theologia Jaffray, 2019).

[14] Oxford Dictionary: https://www.oxfordlearnersdictionaries.com/definition/english/vape_2 & http://www.oxforddictionaries.com/definition/english/vape. Accessed on 27/2/2025.

[15] Laura Struik dkk., "Factors that influence decision-making among youth who vape and youth who don't vape," *Addictive Behaviors Reports* 18, no. February (2023): 100509, https://doi.org/10.1016/j.abrep.2023.100509.

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tobacco smokers.[16,17,18,19] A study found that daily use of electronic cigarettes among tobacco smokers was associated with an eightfold increase in the likelihood of smoking cessation. The researchers analysed data from the Population Assessment of Tobacco and Health (PATH) study spanning 2014–2019, focusing on smokers who initially had no intention of quitting. Findings revealed that 28% of daily e-cigarette users had achieved complete smoking cessation, while 45.5% had ceased daily smoking.[20] However, the existing body of literature remains limited by methodological shortcomings and inconsistent findings, as highlighted in the systematic review titled *"Effectiveness of e-cigarettes as a stop smoking intervention in adults: a systematic review."* [21]

Moreover, the availability of various flavors has contributed to the widespread use of electronic cigarettes among both adults and adolescents.[22,23,24] Strategic marketing by electronic cigarette companies, including their engagement in social media, has further fueled the increase in usage.[25'26] Additionally, curiosity, peer influence, and social

[16] R. Hage, V. Fretz, dan M. M. Schuurmans, "Electronic cigarettes and vaping associated pulmonary illness (VAPI): A narrative review," *Pulmonology* 26, no. 5 (2020): 291–303, https://doi.org/10.1016/j.pulmoe.2020.02.009.

[17] Marcus Orzabal dan Jayanth Ramadoss, "Impact of electronic cigarette aerosols on pregnancy and early development," *Current Opinion in Toxicology* 14 (2019): 14–20, https://doi.org/10.1016/j.cotox.2019.05.001.

[18] Vickerman dkk., "Vaping and E-Cigarettes Within the Evolving Tobacco Quitline Landscape."

[19] Judith Meehan dkk., "The adverse effects of vaping in young people," *Global Pediatrics* 9, no. May (2024): 100190, https://doi.org/10.1016/j.gpeds.2024.100190.

[20] Karin A. Kasza dkk., "Association of e-Cigarette Use with Discontinuation of Cigarette Smoking among Adult Smokers Who Were Initially Never Planning to Quit," *JAMA Network Open* 4, no. 12 (2021): 1–8, https://doi.org/10.1001/jamanetworkopen.2021.40880.

[21] Niyati Vyas dkk., "Effectiveness of e-cigarettes as a stop smoking intervention in adults: a systematic review," *Systematic Reviews* 13, no. 1 (2024): 1–16, https://doi.org/10.1186/s13643-024-02572-7.

[22] Grace Kong dkk., "Appeal of JUUL among adolescents," *Drug and Alcohol Dependence* 205 (2019): 107691, https://doi.org/10.1016/j.drugalcdep.2019.107691.

[23] Samir S. Soneji, Kristin E. Knutzen, dan Andrea C. Villanti, "Use of Flavored E-Cigarettes Among Adolescents, Young Adults, and Older Adults: Findings From the Population Assessment for Tobacco and Health Study," *Public Health Reports* 134, no. 3 (2019): 282–292, https://doi.org/10.1177/0033354919830967.

[24] Qixin Wang dkk., "Prenatal exposure to electronic-cigarette aerosols leads to sex-dependent pulmonary extracellular-matrix remodeling and myogenesis in offspring mice," *American Journal of Respiratory Cell and Molecular Biology* 63, no. 6 (2020): 794–805, https://doi.org/10.1165/rcmb.2020-0036OC.

[25] Meehan dkk., "The adverse effects of vaping in young people."

[26] Weeks, C., "How the vaping industry is targeting teens – and getting away with it," (2019): https ://www.theglobeandmail.com/canada/article-vaping-advertising-marketing-investi gation/.

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acceptance serve as major drivers behind the rising adoption of electronic cigarettes.[27,28] From an economic perspective, electronic cigarettes are often perceived as a more cost-effective alternative to traditional tobacco smoking in the long run.

From an Islamic perspective, ambiguity regarding the legal status of electronic cigarettes and a lack of awareness regarding *Maqasid Sharia* and *hifz al-nafs* contribute to their usage among Muslim individuals. This highlights the significant role that health, social, economic, and religious factors play in influencing electronic cigarette consumption within society.

Components, Ingredients, and Effects of Electronic Cigarette Use

Electronic cigarettes, commonly referred to as e-cigarettes, are battery-operated devices designed to heat a liquid—typically containing nicotine, propylene glycol, vegetable glycerin, and flavoring—into an aerosol, which users then inhale.[29,30] These devices consist of several fundamental components, as outlined by Cutts and O'Donnell (2021)[31] , such as the battery, atomizer, charging or battery storage unit, a reservoir for liquid storage (cartridge), heating element for vaporization and mouthpiece for inhalation. In summary, the primary components of an electronic cigarette include a rechargeable battery, a liquid storage compartment, and an inhalation mechanism. The battery serves to heat the stored flavored liquid, which is then converted into vapor and inhaled by the user. There is often debate regarding the presence of nicotine in e-cigarettes, with claims that some variants are nicotine-free.

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[27] Michelle Ren dan Shahrdad Lotfipour, "Nicotine gateway effects on adolescent substance use," *Western Journal of Emergency Medicine* 20, no. 5 (2019): 696–709, https://doi.org/10.5811/westjem.2019.7.41661.

[28] Gregory C Rocheleau, Anthony G Vito, dan Jonathan Intravia, "Peers, Perceptions, and E-Cigarettes: A Social Learning Approach to Explaining E-Cigarette Use Among Youth," *Journal of Drug Issues* 50, no. 4 (6 Juni 2020): 472–489, https://doi.org/10.1177/0022042620921351.

[29] Vickerman dkk., "Vaping and E-Cigarettes Within the Evolving Tobacco Quitline Landscape."

[30] Benjamin W. Chaffee dkk., "Flavors increase adolescents' willingness to try nicotine and cannabis vape products," *Drug and Alcohol Dependence* 246, no. March (2023): 109834, https://doi.org/10.1016/j.drugalcdep.2023.109834.

[31] T. G. Cutts dan A. M. O'Donnell, "The implications of vaping for the anaesthetist," *BJA Education* 21, no. 7 (2021): 243–249, https://doi.org/10.1016/j.bjae.2021.02.001.

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However, empirical evidence suggests that the majority of e-cigarettes contain nicotine, alongside other *harm*ful chemicals. E-cigarettes function as aerosol-generating devices powered by batteries, utilizing liquids predominantly composed of glycerol, propylene glycol, flavoring agents, and nicotine.[32] The nicotine in e-cigarette liquids is typically extracted from tobacco and blended with a base substance such as propylene glycol. Moreover, these liquids frequently contain additional chemicals, including flavorings, dyes, and various synthetic compounds. Notably, the aerosolized vapor contains carcinogens and toxic chemicals such as formaldehyde and acetaldehyde. Additionally, e-cigarettes release hazardous metal nanoparticles, which originate from the heating mechanisms within the device.

A study conducted by the Food and Drug Administration (FDA) revealed that cartridges labeled as nicotine-free, in fact, contained measurable levels of nicotine. In 2018, under the Tobacco and Vaping Products Act (TVPA), the sale of nicotine-containing e-cigarettes was legalized in Canada.[33] Furthermore, Dr. Zubaidi Ahmad, a member of the Central Committee of the Islamic Medical Association of Malaysia (PERDIM), highlighted that the nicotine content in e-cigarettes is approximately two to three times higher than that found in conventional tobacco cigarettes. Consequently, virtually all e-cigarettes contain nicotine, which is highly addictive, comparable to substances such as heroin and cocaine.[34] Moreover, e-cigarette devices can be modified for the consumption of cannabis concentrates, oils, dried herbs[35], and even illicit substances such as psilocybin-infused

[32] Dimitra Kale dkk., "Comparing identity, attitudes, and indicators of effectiveness in people who smoke, vape or use heated tobacco products: A cross-sectional study," *Addictive Behaviors* 151, no. August 2023 (2024): 107933, https://doi.org/10.1016/j.addbeh.2023.107933.

[33] Health Canada (2019). Backgrounder: Regulation of vaping products in Canada. Government of Canada. https://www.canada.ca/en/health-canada/news/2019/12/background er-regulation-of-vaping-products-in-canada.html.

[34] Wan Zulkifli Wan Hassan dkk., "Aplikasi Maqasid Syariah Dalam Fatwa Berkaitan Penggunaan Rokok Elektronik Dan Shisha Di Malaysia," *Sains Insani* 3, no. 1 (2018): 18–26, https://doi.org/10.33102/sainsinsani.vol3no1.20.

[35] Nicholas Chadi, Claudia Minato, dan Richard Stanwick, "Cannabis vaping: Understanding the health risks of a rapidly emerging trend," *Paediatrics & Child Health* 25, no. Supplement_1 (15 Juni 2020): S16–S20, https://doi.org/10.1093/pch/pxaa016.

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liquids. The fundamental chemical composition of e-cigarettes is, therefore, inherently hazardous, posing significant risks to users.

There is extensive scientific evidence indicating that e-cigarettes pose serious health risks, including lung injuries, toxicity from inhalation, addiction, burns, and trauma.[36] The Centers for Disease Control and Prevention (CDC) reported 2,807 cases of e-cigarette or vaping product use-associated lung injury (EVALI), with 68 related fatalities in the United States.[37] Additionally, the first recorded case of vaping-induced pneumonia was documented in the Republic of Korea.[38]

The National Institutes of Health (NIH) has identified links between e-cigarette use and cardiovascular dysfunction[39], including increased heart rate and diastolic blood pressure[40,41] . Furthermore, e-cigarettes have been associated with compromised pulmonary immune function[42,43,44] and long-term neurological changes affecting memory,

[36] Emily Banks dkk., "Electronic cigarettes and health outcomes: umbrella and systematic review of the global evidence," *Medical Journal of Australia* 218, no. 6 (2023): 267–275, https://doi.org/10.5694/mja2.51890.

[37] Aoife Corcoran, John C. Carl, dan Fariba Rezaee, "The importance of anti-vaping vigilance—EVALI in seven adolescent pediatric patients in Northeast Ohio," *Pediatric Pulmonology* 55, no. 7 (2020): 1719–1724, https://doi.org/10.1002/ppul.24872.

[38] Yen-Han Lee dkk., "Trends and sociodemographic factors of e-cigarette use among adult daily smokers in South Korea," *The International Journal of Health Planning and Management* 35, no. 4 (1 Juli 2020): 960–969, https://doi.org/10.1002/hpm.2932.

[39] Centers for Disease Control and Prevention, National Center for Chronic Disease Prevention and Health Promotion, dan U.S. Department of Health and Human Services Office on Smoking and Health, "The Health Consequences of Smoking—50 Years of Progress A Report of the Surgeon General," *A Report of the Surgeon General*, 2014, 1081.

[40] Matthew C Fadus, Tracy T Smith, dan Lindsay M Squeglia, "The rise of e-cigarettes, pod mod devices, and JUUL among youth: Factors influencing use, health implications, and downstream effects," *Drug and Alcohol Dependence* 201 (2019): 85–93, https://doi.org/10.1016/j.drugalcdep.2019.04.011.

[41] X Sherwin Yan dan Carl D'Ruiz, "Effects of using electronic cigarettes on nicotine delivery and cardiovascular function in comparison with regular cigarettes," *Regulatory Toxicology and Pharmacology* 71, no. 1 (2015): 24–34, https://doi.org/10.1016/j.yrtph.2014.11.004.

[42] Fadus, Smith, dan Squeglia, "The rise of e-cigarettes, pod mod devices, and JUUL among youth: Factors influencing use, health implications, and downstream effects."

[43] John H Hwang dkk., "Electronic Cigarette Inhalation Alters Innate Immunity and Airway Cytokines While Increasing the Virulence of Colonizing Bacteria.," *Journal of Molecular Medicine (Berlin, Germany)* 94, no. 6 (Juni 2016): 667–679, https://doi.org/10.1007/s00109-016-1378-3.

[44] Engineering National Academies of Sciences and Medicine, *Public Health Consequences of E-Cigarettes*, ed. oleh Kathleen Stratton, Leslie Y Kwan, dan David L Eaton (Washington, DC: The National Academies Press, 2018), https://doi.org/10.17226/24952.

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concentration, and impulse control.[45,46,47] Exposure to e-cigarette aerosols during pregnancy has also been linked to adverse fetal growth, cardiopulmonary system impairment, and neural development disruptions.[48,49,50]

In conclusion, the use of e-cigarettes presents not only severe health hazards but also significant safety concerns. Scientific evidence underscores that the chemical constituents of e-cigarettes—including nicotine, heavy metals, and carcinogens—can lead to a range of health issues, such as lung injury, cardiovascular disease, addiction, and neurological impairments. Moreover, e-cigarettes pose risks related to device malfunctions, including explosions and nicotine poisoning. Greater public awareness and stricter regulatory measures are necessary to mitigate the dangers associated with e-cigarette consumption.

To help clarify the substance of this discussion, please refer to the table below, which presents the information in a clear and organized manner. This table is designed to highlight the key points discussed earlier and provide an easy-to-understand overview.

Table 1: Components, Ingredients, and Effects of Electronic Cigarette Use

Category	Details
Main Components	- Battery: Powers the device and heats the liquid. - Atomizer/Heating element: Vaporizes the liquid. - Reservoir/Cartridge: Stores the e-liquid. - Mouthpiece: Used to inhale.
Main Ingredients	- Nicotine: Addictive stimulant, often extracted from tobacco. - Propylene Glycol (PG): Base liquid, creates "throat hit." - Vegetable Glycerin (VG): Creates thicker vapor. - Flavorings: Often synthetic; can contain harmful additives.

[45] Health Canada, "Consider the consequences of vaping," Retrieved from Hyperlink (2020) https://www.canada.ca/en/services/health/campaigns/vaping.html

[46] Lindsay M Squeglia dan Kevin M Gray, "Alcohol and Drug Use and the Developing Brain.," *Current Psychiatry Reports* 18, no. 5 (Mei 2016): 46, https://doi.org/10.1007/s11920-016-0689-y.

[47] Menglu Yuan dkk., "Nicotine and the Adolescent Brain.," *The Journal of Physiology* 593, no. 16 (Agustus 2015): 3397–3412, https://doi.org/10.1113/JP270492.

[48] Orzabal dan Ramadoss, "Impact of electronic cigarette aerosols on pregnancy and early development."

[49] Wang dkk., "Prenatal exposure to electronic-cigarette aerosols leads to sex-dependent pulmonary extracellular-matrix remodeling and myogenesis in offspring mice."

[50] Alexandra Noël dkk., "In utero exposures to electronic-cigarette aerosols impair the Wnt signaling during mouse lung development," *American Journal of Physiology - Lung Cellular and Molecular Physiology* 318, no. 4 (2020): L705–LJ22, https://doi.org/10.1152/AJPLUNG.00408.2019.

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	- Other Chemicals: Dyes, preservatives, cannabis concentrates, psilocybin, etc.
Hazardous Compounds	- Carcinogens: e.g., formaldehyde, acetaldehyde. - Heavy Metals: e.g., nickel, lead, and chromium nanoparticles from heating coils. - Unknown synthetic toxins.
Addiction Risk	- High Nicotine Content: Often 2–3 times higher than traditional cigarettes (Zubaidi Ahmad, PERDIM). - Comparable to heroin and cocaine in terms of addictiveness.
Device Risks	- Malfunctions: Explosions, burns, and trauma. - Modification for illicit use: Cannabis, psychedelics, and other drugs.
Health Effects	- Lung Injury: e.g., EVALI (2,807 U.S. cases; 68 deaths). - Cardiovascular Issues: Raised heart rate and blood pressure (NIH). - Neurological Impacts: Impaired memory, concentration. - Addiction: Especially among youth and vulnerable groups. - Reproductive/Fetal Harm: Adverse effects on fetal growth and development.
Regulatory Issues	- Mislabeling: FDA found nicotine in "nicotine-free" products. - Legal Status: Legal in countries like Canada under specific regulation (TVPA, 2018).

Source: Author's interpretation

Table 1 provides a comprehensive summary of the components, ingredients, and health effects of using electronic cigarettes (e-cigarettes). These devices are made up of several main parts, including a battery, a heating element (atomizer), a liquid reservoir (cartridge), and a mouthpiece for inhaling the vapor. The liquid used in e-cigarettes typically contains nicotine, propylene glycol, vegetable glycerin, and various flavorings and colorants, many of which may be harmful. Although some products are marketed as nicotine-free, FDA research has found that many still contain measurable amounts of nicotine—often two to three times higher than regular cigarettes. The chemical makeup of e-cigarettes includes toxic and cancer-causing substances such as formaldehyde and heavy metals, making them a serious health risk. These risks include lung damage (e.g., EVALI), heart problems, impaired brain function, and even harm to fetal development during pregnancy. Additionally, e-cigarette devices can malfunction and explode, and some can be altered to consume illegal drugs. As a result, e-cigarettes not only pose individual health hazards but also public safety concerns, highlighting the urgent need for stronger regulations and greater public awareness.

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Regulatory Status of E-Cigarettes in Various Countries

E-cigarettes have been banned in several countries, with varying degrees of legal enforcement. The World Health Organization (WHO) reports that 34 nations have prohibited the sale of these products.[51] Below are examples of countries with stringent e-cigarette regulations: Singapore: Since 2018, Singapore has fully prohibited the sale, distribution, and use of e-cigarettes. Under the country's Tobacco Control Act, the import, sale, and advertisement of tobacco-resembling products—including e-cigarettes—are illegal. Violators may face fines ranging from 2,000 to 20,000 Singapore dollars, imprisonment, or both.

Thailand: The importation of e-cigarettes and their liquids was banned in 2014, followed by a sales ban in 2015. Offenders may be fined up to 30,000 baht or five times the value of the seized goods and face imprisonment ranging from five to ten years. Qatar: Since 2014, the possession and use of e-cigarettes have been illegal. Offenders may be subject to fines of up to 10,000 riyals or imprisonment for up to three months. Australia: In 2021, Australia implemented strict regulations, making it illegal to possess or use nicotine-containing e-liquids without a prescription. The prevalence of e-cigarette use has increased, particularly among adolescents and young adults, with approximately 700,000 users (3.5% of the population) as of 2022–2023. Cambodia: Since 2014, the use and distribution of e-cigarettes have been prohibited based on concerns raised by the National Authority for Combating Drugs (NACD) regarding their high nicotine content.

Multiple factors, including the availability and interpretation of local scientific evidence, prevailing social and cultural norms, economic considerations, and religious and ethical frameworks unique to each nation, influence variations in electronic cigarette policies across countries. The global regulatory landscape indicates growing concern regarding the public health implications of e-cigarettes. While approaches to regulation vary, the overarching rationale behind these bans includes public health protection, prevention of nicotine addiction, and control of e-cigarette proliferation.

[51] Session dkk., "Statement on Electronic-cigarettes."

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Islamic Perspectives on the Legal and Ethical Use of E-Cigarettes Today

Electronic cigarettes represent a contemporary issue that falls under the category of *fiqh al-nawazil*, which means jurisprudence addressing novel phenomena that are not clearly stated or covered by classical Islamic texts.[52] As e-cigarettes are a recent technological development, the application of *ijtihad mu'asir* (contemporary independent reasoning) is required to assess their permissibility and implications within Islamic law.[53] Various Islamic legal bodies have issued differing fatwas on e-cigarettes, reflecting the diversity of opinions shaped by evolving scientific evidence and social contexts.

Islam evaluates all actions based on ethical principles that prioritize human well-being.[54] The use of e-cigarettes raises ethical and moral concerns due to its detrimental health effects, including lung injury, addiction, and cardiovascular diseases. Scholars of Islamic jurisprudence hold divergent views regarding the legal ruling (*hukm*) on the use of electronic cigarettes. Within the classical *Ushul Fiqh* framework espoused by earlier jurists such as Imam al-Bajuri, vaping is considered *makruh* (discouraged) but not *haram* (prohibited). This position is grounded in the principle that all matters are presumed permissible (*ibahah asliyyah*) unless there exists clear and conclusive evidence to the contrary.[55,56] Conversely, contemporary scholars such as al-Qardawi argue that smoking—including electronic cigarettes—is *haram*, citing emerging scientific evidence that establishes its *harm*ful and detrimental effects. This opinion aligns with the established legal maxim (*qawaʿid fiqhiyyah*) that *harm* must be prevented (*al-darar yuzal*).

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[52] Umarwan Sutopo, "Dialektika Fatwa Dan Hukum Positif Di Indonesia: Meneguhkan Urgensi dan Posisi Fatwa di Masyarakat Muslim Nusantara," *Justicia Islamica* 15, no. 1 (2018): 87–108, https://doi.org/10.21154/justicia.v15i1.1435.

[53] Faisal Faisal dkk., "A Review of Maqāshid Sharīa on Handling the COVID-19 Pandemic in Lampung and West Java Province," *Al'Adalah* 21, no. 1 (25 Juni 2024): 221–244, https://doi.org/10.24042/adalah.v21i1.21796.

[54] Nur Hasan, "Relationship of Maqasid Al-Shariah with Usul al-Fiqh (Overview of Historical, Methodological and Applicative Aspects)," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 3, no. 2 (30 April 2020): 231–45, https://doi.org/10.30659/jua.v3i2.8044.

[55] Aripin Marpaung, "Hukum Merokok Rokok Elektrik (Vape) Prespektif Imam Al-Bajuri Dan Yusuf Al- Qardhawi" 4 (2024): 16313–22.

[56] Mohamad Subli dkk., "Green Investment in Contemporary Islamic Perspective: A Maqasid al-Syari'ah Analysis of the Mining Industry in Morowali," *MILRev: Metro Islamic Law Review* 4, no. 1 (30 April 2025): 156–183, https://doi.org/10.32332/milrev.v4i1.10269.

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Islamic teachings emphasize the preservation of five essential values: religion, life, intellect, lineage, and wealth, a concept known as *Maqasid al-Shariah*. The principle of *hifz al-nafs* underscores the importance of maintaining health as a divine trust. The National Fatwa Council of Malaysia ruled e-cigarette use as *haram* (impermissible) on August 17, 2015, citing its *harmful* nature, economic wastefulness, and health risks. This prohibition aligns with the consensus of Islamic scholars globally.[57,58]

While e-cigarettes are one of *masail hadithah* (modern innovation), Islamic jurisprudential principles affirm that substances detrimental to health are prohibited. The Quran, in Surah Al-Baqarah (2:195), warns against actions that endanger oneself, further reinforcing the Islamic stance against e-cigarette consumption as below:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ

Meaning: "Do not deliberately cast yourselves into destruction."

This principle is also affirmed in the hadith of the Prophet (peace be upon him), as recorded by Ahmad, Malik, Ibn Majah, and al-Daraqutni:

لا ضَرَرَ وَلَا ضِرَار

"There should be neither *harm* (to oneself) nor reciprocation of *harm* (to others)."

Furthermore, the utilization of such devices constitutes a form of extravagance that is explicitly prohibited in Islam, as it entails expenditure on futile and detrimental matters.[59] Not only does it pose a direct threat to individual health, but it also imposes a significant economic burden on the state, which must allocate substantial resources to cover the medical expenses associated with diseases linked to such consumption. These concerns

[57] Mahmood Nazar Mohamed dkk., "Profail Pengguna, Amalan dan Kesan Menghisap Vape di Malaysia," *Jurnal Pembangunan Sosial* 20 (2017): 151–169, https://doi.org/10.32890/jps.20.2017.11539.

[58] Official Portal Of Department of Islamic Development Malaysia (JAKIM) (2015): http://e-smaf.islam.gov.my/e-smaf/index.php/main/mainv1/fatwa/pr/10333. Accessed on 16/2/2025.

[59] Rizki Fathul Anwar Sabani, "Analisis Hadis La Dharara Wala Dhiraran Sebagai Dasar Fatwa Keharaman Rokok," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 2 (15 April 2022): 268–293, https://doi.org/10.15575/jpiu.13693.

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have been extensively elaborated upon in various scholarly works, such as the study titled "The Legal Status of Consuming Electronic Cigarettes and Hazardous Substances in the Qur'an: An Usul al-Fiqh Approach"[60] and "User Profiles, Practices, and Effects of Electronic Cigarette Consumption in Malaysia."[61]

Ethically, Islam emphasizes personal responsibility, societal welfare, and the avoidance of self-*harm*. Given the addictive nature of nicotine—often found in e-cigarettes—and the deceptive marketing that suggests they are "safer" than conventional smoking, Islamic ethics challenge both individual usage and corporate practices that promote them. Furthermore, fatwas issued by various contemporary Islamic authorities, such as Egypt's Dar al-Ifta', Malaysia's National Fatwa Council, and other international bodies, increasingly lean toward prohibition or discouragement, especially when e-cigarettes are proven to cause harm or serve as a gateway to addictive behavior. In conclusion, from both a legal and ethical standpoint, the use of e-cigarettes is increasingly seen as incompatible with the holistic values of Islam, especially when analyzed through the lens of *Maqosid Shari'ah*. While some scholars adopt a cautious permissibility based on harm reduction arguments, the dominant contemporary Islamic position advocates for their avoidance, pending further scientific clarity and in the interest of public health and moral responsibility.

CONCLUSION

This study concludes that the use of electronic cigarettes (e-cigarettes) goes against the fundamental objectives of *Maqasid Shariah*, especially in terms of protecting life (*hifz al-nafs*) and safeguarding the mind (*hifz al-'aql*). Using a contemporary *ijtihad* approach grounded in the principles of maqasid, *ushul fiqh*, and *fiqh* maxims—particularly *al-darar yuzal* (*harm* must be eliminated)—, this study shows that although e-cigarettes are often seen

[60] Ririn Adrida, "Hukum Mengkomsumsi Rokok Elektrik dan Bahan-Bahan Berbahaya dalam Alquran (Melalui Pendekatan Ushul Fiqih)," *Al-Mashlahah: Jurnal Hukum Islam dan Pranata Sosial Islam*, 2022, 521–534, https://doi.org/10.30868/am.v10i02.2830.

[61] Mohamed dkk., "Profail Pengguna, Amalan dan Kesan Menghisap Vape di Malaysia."

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as a "*safer*" alternative to traditional cigarettes, they still pose significant health risks. Medical research and public health data reveal dangers to the lungs and cardiovascular system and a high potential for nicotine addiction, which directly contradict Shariah's aim to protect human well-being and intellectual capacity. Moreover, while contemporary Islamic legal opinions (*fatwas*) differ on the matter, there is a growing trend among scholars to adopt a cautious stance (*ihtiyat*), recommending restriction or prohibition of e-cigarette use. This approach reflects the spirit of maqasid, which prioritizes preventing harm over achieving secondary benefits. Therefore, the use of e-cigarettes not only raises ethical and medical concerns but also calls for a contextual Islamic legal reassessment based on public interest and the preservation of health. Future research on e-cigarettes from the perspective of Islamic law and public health should take a more interdisciplinary approach. First, empirical studies are needed to explore how Muslim communities perceive and use e-cigarettes and how aware they are of fatwas and the maqasid-based ethical concerns. Second, long-term studies that combine Islamic legal analysis with biomedical research should be conducted to evaluate the ongoing health effects of e-cigarettes and help update Islamic rulings in line with the latest scientific findings.

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AUTHOR CONTRIBUTIONS STATEMENT

All authors contributed substantially to the study's conception, design, data analysis, and manuscript preparation. Mohd Hafiz Safiai led the research framework, and Nur Aqila Mohd Zahari conducted data collection and performed analysis. All authors critically reviewed, revised, and approved the final manuscript, ensuring its academic rigor and integrity.

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CONFLICT OF INTEREST

The authors declare no conflict of interest regarding this study, ensuring objectivity, transparency, and adherence to ethical research standards.

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