A Visual Interpretation of the *Haram* Prohibition on Smoking and Vaping (1995 & 2015 Fatwa)

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Abstract

Through creative photography, this paper investigates the effectiveness of implementing visual alteration techniques and their potential to justify and convey the term Haram of smoking cigarettes and e-cigarettes, as mentioned in fatwas between 1995 and 2015. It demonstrates how creativity can be ingrained by incorporating the alteration technique in photography and bringing numerous perspectives and directions to the viewers. The study will describe the ethical considerations involved in employing the manipulation method in photography and will also look at its preconditions and outcomes. Making anti-smoking commercials that stress that smoking and vaping are forbidden in Islam might assist.

Keywords: Visual Interpretation, Haram, Smoking, Vaping, Fatwa

1.0 Introduction

The adage "a picture is worth a thousand words" refers to the fact that a photograph can serve as proof while conveying a story and communicating faster than words (Fred, R. B. 1927). The growth of photography has been extensive, and the advancement of technology over the years has only marginally led to a considerable increase in the field of digital picture editing. As a result of the rapid evolution of mobile cameras and social media platforms, anyone can now take photographs. The development of photo-editing software and mobile applications allows original images to be photomontage with vectors, 3D files, or any other item, resulting in a more creative and visually stunning photograph than manual photography.

A similar process emerged when the modification technique was added to the Anti-Smoking advertisement to increase its capacity for transferring and communicating information and guidance to smokers about the adverse effects of smoking. Most anti-smoking photos that were manipulated appear more appealing and appropriate. "These photos are rich in information, have a powerful visual influence on perception and memory, and are effective at delivering emotional appeals and imbuing messages with affective auras that aid in developing brand identities" (Hartmunt, S. C. 2009). To educate smokers and non-smokers about the dangers of smoking, diverse advertising in various formats and mediums has been developed in response to realizing the dangers of smoking. For example, ads like the one in Figure 1. (a) are part of an ingenious effort to discourage smoking by showing how the habit may lead to death. It is an allegory for the smoker's folly, inviting death or suicide. This creative advertisement (b) emphasizes the broader impact of smoking on people's health, including that of their loved ones. The phrase "when you smoke, your baby smokes" is meant to caution passive and second-hand smokers.

Based on the argument that smoking is dangerous, harmful, and lethal, the 37th Muzakarah (Conference) (JAKIM) held on March 23, 1995, ruled that smoking is HARAM among Muslims. On December 21 2015, the Muzakarah of the Fatwa Committee of the National Council of Islamic Affairs decided that smoking e-cigarettes or vaping are prohibited (Haram). Numerous Islamic scholars consider smoking illegal and Haram due to its detrimental effects on the body and mind (Dr Zulkifli, M. A. B. 2010). Cigarette smoking is notorious for transmitting hazardous diseases. There is no question that smoking is harmful to health. It is believed that tobacco smoke contains more than 4,000 chemicals, at least 70 of which have been shown to cause cancer. When tobacco is burned, most cigarette smoke's hazardous compounds, including carbon monoxide, benzene, formaldehyde, and hydrogen cyanide, are produced. (Islamic perspective, smoking, Fatwa 1995). According to research conducted at the University of North Carolina, propylene glycol and vegetable glycerine, the two most common chemicals in e-cigarette liquid, are hazardous to cells, with the level of toxicity increases with the number of ingredients.

Furthermore, current research confirms that e-Cigarettes or vaping generate several harmful compounds, such as diacetyl, acrolein, and formaldehyde. Diseases of the heart and lungs can be brought on by exposure to these chemicals. (E-Cigarettes: Use and Taxation, 2018)

Fig. 1.   (a) & (b) Example of Creative Anti-Smoking Ads with Photomanipulation
(Source: (a) @quitcigarette https://www.pinterest.com/quitcigarette/ &
(b) https://www.adsoftheworld.com/campaigns/smoke-baby)

For Muslims, the word Haram signifies a stringent restriction, and violating this prohibition is punishable as a sin. A sincere Muslim will constantly abstain from all unlawful and Haram behaviour. The smoking ban among Muslims is called HARAM because it is equivalent to suicide. In Islam, suicide is a grave sin. However, the word "Haram" is rarely used in anti-smoking commercials, and even when it is, the visuals used to support and convey the fatwa are inappropriate. There is no sense of attractiveness to make people stop and learn from the campaign. Most of the visuals are used to demonstrate that smoking is harmful to life and health, and the fatwa is typically only found in written form and information on posters and warning notices in specific locations. It demonstrates that the fatwa issued is not widely disseminated and that its exposure is limited, which will only make the fatwa appear to be a fraud and prevent any meaningful discussion among smokers. Observations revealed an absence of good photography photos to support and depict the fatwa, which claimed that smoking is HARAM and that there is no shortage of attractions for the public to stop and view the campaign to reflect, comprehend, and learn. Typically, most graphics focus on demonstrating why smoking is unhealthy. The fatwa issued is not widely distributed, and its exposure is limited.

2.0 Literature Review

2.1 Logic of Signs: A Semiotic Analysis
Inferring From Observation, referring to the photographs taken by earlier anti-smoking ads, photography was established as an intermediate between sender and receiver (spectators). It was a communication tool or an application of linguistic techniques to objects other than natural language. It possesses a so-called "language" that connects messages and serves as a means of communication between parties. As referred to in figure 2, semiotics studies signs, symbols, and significance, their form of expression and substance, and how meaning is formed, not what it is (Eugene Gorny, 1995). Understanding everything as produced and operating in a fashion analogous to "language" is what semiotics is all about. Similarly, anything may be described as a language, which is the essence of the technique.
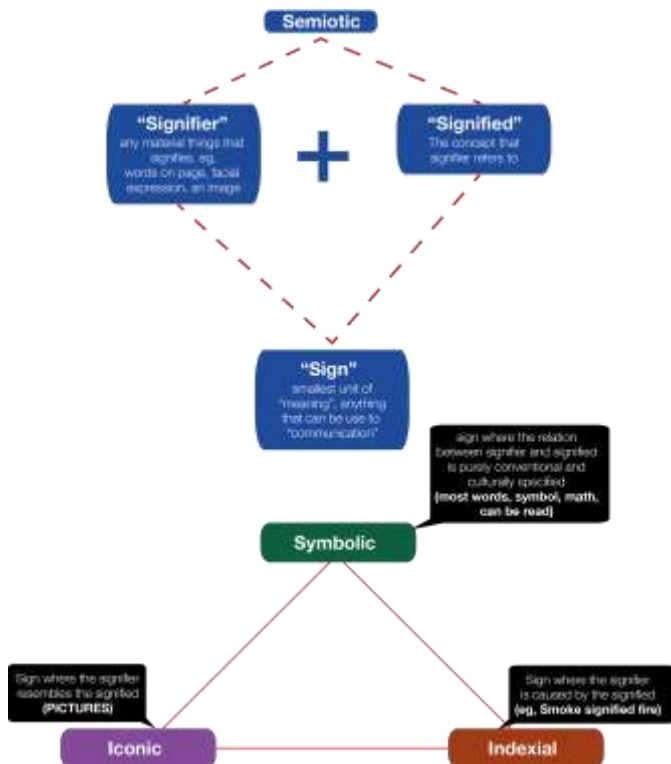

Fig. 2. Semiotic Study
(Source: Thomas A. Sebeok, Signs: An Introduction to Semiotics, Second Edition 2001)

It is widely accepted that photographs fit the criteria for the category of iconic signs; when it comes to conveying ideas and information from one place to another, photography is a highly significant iconic sign. Photography functions as an invisible language, much like the processes and forms of writing and symbols. Words, pictures, music, movement, and physical things are all examples of signs (Danial, C. 2006). There have been and continue to be many anti-smoking ads that use symbolic signals because of the clarity they lend to otherwise complex ideas. No one will pay attention to an advertisement without poor visuals or copies. Therefore, instead of using usual ideas and photos, which are uninteresting and fragile, it is necessary to generate a strong idea aggressively and actively to produce bright and creative photography images to express the word Haram of smoking and vaping.

Our eyes and brains employ various visual information to perceive the world around us, and pictures can recreate this for us (Paul, M. 1996). Visuals grab people's attention. According to this study's standards, an image's quality is determined by the extent to which it compels the viewer to stop what they are doing and take a closer look. It is an excellent place to begin building a winning campaign. Pictures show the adverse outcomes of tobacco and e-cigarette use, spreading the word about the dangers of these practices. The takeaway from this research is to consider the parallels between smoking and other forms of self-mutilation. It is crucial to use appropriate visuals to ensure that viewers will be informed about the reality of smoking consequences. Photographs are a type of (Iconic) symbol that plays a significant part in conveying meaning from one location to another through the medium of language and communication. Photography functions as an invisible language, much like the processes and forms of writing and symbols (Wood, D. (2019). The symbolic sign is often utilized in anti-smoking efforts since it aids in conveying messages. What good is publishing an ad if it uses poorly visuals or other elements? Accordingly, rather than resorting to conventional ideas and images, aggressive and hard work is required to generate powerful concepts, such as creating dazzling and unique photographic photos to portray the word HARAM of smoking and vaping.

2.2 The Persuasive Power of Images

A photograph can recreate the visual information our eyes and brains process when we look at the world around us. The possibility for revolution in the advertising industry was brought about by visual media (Paul Messaris, 1996). Visuals more easily capture the audience's attention. In this research context, a photograph's quality is evaluated based on how well it compels the viewer to pause what they are doing and look at the image. It is an excellent place to start if you want to develop a successful campaign. Images are powerful because they can arouse emotions by mimicking the appearance of a natural person or thing, they can be used as photographic evidence that something took place, and they can subtly relate the item that is being sold to other images (Unal, M. E., Kovashka, A., Chung, W. T., & Lin, Y. R. (2022, April).

Including photographic and video proof in those advertisements gives the assertions made in many commercials more weight. (Paul Messaris, 1996). To give a more precise definition, a visual metaphor represents an intangible idea through a physical visual image

that shares some characteristics with the idea being discussed. The idea that smoking and vaping are analogous to taking one's own life will be utilized as a guide in creating images for this campaign. There is no quick visual representation of the act of "committing suicide" in any of the pictures that are made to describe the topic appropriately. On the other hand, the images are constructed in symbolic ways that encourage viewers to engage in introspection. The effort of developing metaphoric pictures will drive enhanced inventiveness and originality, resulting in the messages of Fatwa 1995 reaching their intended audiences with greater precision and impact.

2.3 Visual Alteration

Digital image editing software has been around since the invention of the first cameras (Sutton, R. E. 1993). Retching a photograph the traditional way is time-consuming, labour-intensive, and costly (Bonnie, M. 1995/1996). Before the advent of modern editing software like Adobe Photoshop or Lightroom, photographers would manually fix images in the studio darkroom (Bonnie, M. 1995/1996). When photographing landscapes, for instance, early photography technology did not account for the varying tones in the foreground and background (Sutton, R. E. 1993). This necessitated photo modification to fix the flaws and improve the pictures. Primitive picture editing techniques like burning and dodging gave way to more sophisticated ones, like superimposing new elements on top of existing ones, erasing unwanted ones, and rearranging the order of things in the frame to achieve a desired effect (Sutton, R. E. 1993).

Many photographers' workflows have been simplified by the prevalence of image editing software in modern cameras (Sutton, R. E. 1993). In addition, numerous free and user-friendly smartphone apps can be used for editing. Snapseed, VSCO, Photoshop Express, Photoshop Lightroom CC, and many others were just a few of the 23 top photo editing apps available for download on mobile devices (Thomas, J. L. 2021). Digital manipulation has become the most beautiful technology for bolstering and enhancing creativity to mind-blowing levels in producing artwork and great creative photographs. According to Jerry Uelsmann, "The darkroom evolved into a visual research laboratory where artistic explorations might be pursued." (Paul, B. 2013).

2.4 Coding Morals for Digital Image Processing

The morality of using Photoshop brings up various questions and challenges. Consideration must be given to the ethical repercussions that can result from manipulating photographs. If the method of modifying the photograph is utilized to incorporate untruths and obfuscation over the photograph's intended meaning, then the manipulation will be ineffective (Mäenpää, J. 2022). Since journalism, the legal system, and the military are all fields in which authenticity and truth are of the utmost importance, photographs that chronicle actual events such as wars or court sessions should never be manipulated in any way (Keegan, K. (2017). Photos of food, drink, cosmetics, apparel, and medicine advertised in periodicals and online are routinely altered to improve their visual appeal and encourage people to purchase. This is done for several reasons (Iv Sargent-Milnor, S.

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(1997). In some instances, retouching is impractical, but preserving the image's aesthetic quality is necessary. No harm will come from modifying the appearance so long as it is not done to communicate something else entirely (Keegan, K. (2017).

Table 1. Image manipulation should not be allowed in these photography genres

No.	Genre
1.	News, Reporting, and Documentaries
2.	Images of People and Fashion
3.	Wildlife and Nature Photography
4.	Travel Photography
5.	Remotely Aerial Photography

(Source: Nasim Mansurov, The Importance of Ethics in Photography, 2019)

These are the subgenres of photography that we should have a solid grasp on under all conditions; they should not be modified in any way, shape, or form, and they should be genuine and authentic to an absolute hundred per cent. People, for instance, will believe in what they see in inaccessible combat zones, and they will get a fast reaction; naturally, the level of trust will be very high in these situations. As is the case with portrait and fashion photography, only minimal retouching is permitted, and digital manipulation of any kind, including adding make-up or lipstick to a model with a naturally beautiful face, or changing a model's physique in any way, such as by making them thinner or more extensive, is not permitted. The photographs taken of nature and those taken with trip cameras and drones should be kept the same by adding elements that do not exist to make the images appear more appealing and flawless (Nasim, M. 2019). It is acceptable to adjust and manipulate images, much like in commercial photography, to improve the quality of the image and ensure that it accurately conveys the intended message to the target audience (David, P. 2010). They are not making anything up, and the objective here is not only to make the photo look unique and spectacular.

2.4 Visualizing the word *HARAM*

Pictures influence individuals in a most fantastic connection (Zachariah, B. P. 2009). Images are powerful because they can arouse emotions by mimicking the appearance of a natural person or thing; they can be used as photographic evidence that something took place and subtly relate the item being sold to other images. Figure 3 features effective anti-smoking advertising as an example. The cloud of smoke emerged and began to take the shape of the instrument traditionally used to commit suicide, seemingly poised to inflict harm on the smoker and anybody else in the vicinity. Using a combination of photography and picture processing to demonstrate the dangerous effects of cigarette smoke makes a significant impression on viewers and ensures that their questions are answered to their satisfaction on an immediate level.

Including photographic and video proof in those advertisements gives the assertions made in many commercials more weight. (Paul Messaris, 1996). To give a more precise definition, a visual metaphor represents an intangible idea through a physical visual image

that shares some characteristics with the idea being discussed. The idea that smoking is analogous to taking one's own life will be utilized as a guide in creating images for this campaign. There is no quick visual representation of the act of "committing suicide" in any of the pictures that are made to describe the topic appropriately. On the other hand, the images are constructed in symbolic ways that encourage viewers to engage in introspection. The effort of developing metaphoric pictures will drive enhanced inventiveness and originality, resulting in the messages of Fatwa 1995 reaching their intended audiences with greater precision and impact.

(Source https://www.behance.net/LeeHowellPhotography)

While words are more nuanced, pictures may convey a broader range of messages. Using artistic pictures is the true purpose of completing the objective, as this will sufficiently strengthen the word "Haram" among smokers. In anti-smoking and vaping advertisements, the phrase "smoking is Haram" was emphasized on a larger scale, as shown in figure 4, and was supplemented by additional terms as explanations for why smoking is Haram. Text and images are both a part of this publication. Visuals can only tell a story once they are presented in a series. This is something that language is quite excellent at, but once it is presented in a sequence, it leaves room for our interpretation to come into play. (Hartmunt, S. C, 2009).

The only purpose served by the representation of the mosque in figure 4 is to serve as a symbol for Islam. Only words serve as a critical notifier in Islam; nevertheless, no concrete and creative photography image is employed to support why smoking is believed to be Haram in Islam. On the poster were depictions of a flower, boys praying, a joyful family, and the mosque multiple times during its design. All the photos have had the hadith and a translation of the verses from the Quran that explain why smoking is forbidden in Islam

superimposed over them. However, the images used still need to be appealing, dull, and from an earlier time.

Fig. 4. (a) & (b) Previous and current Anti-Smoking and Vaping Advertisement in Malaysia (Smoking and Vaping is *Haram*)
(Source: (a) https://www.infosihat.gov.my/index.php/multimedia/poster/item/merokok-adalah-haram (b) https://pin.it/5y8ucuM)

Figure 3 shows examples of anti-smoking and anti-vaping advertising that may attract more attention from smokers if the word "Haram" were represented graphically, while as can be seen in Figure 4, there is a distinct lack of professional photography photographs, with instead the use of generic images and an abundance of text serving as the primary means of communication. When changing people's opinions and perspectives, a powerful image can significantly impact more than persuasive words. (Hartmunt, S. C. 2009).

3.0 Research Methodology

3.1 Qualitative and Quantitative
This study will employ two distinct methodologies. Both qualitative and quantitative approaches might be taken. Qualitative research can be defined as the extraction of meaning and insight from unstructured data in an exploratory and inquisitive manner. Both

strategies will be used to evaluate the persuasiveness of the evidence provided by the various stakeholders in this study.

This study does not solely rely on numbers or statistics, instead using a qualitative approach to gather evidence through interview transcripts, open-ended survey replies, notes, feedback forms, and Performa to hand-read photographs. Public evidence will be gathered using a preliminary questionnaire consisting of an open-ended survey to elicit honest responses and a thorough data analysis of photographic evidence to establish its veracity. This technique will be used in conjunction with a qualitative approach to achieve a better sense of equilibrium and to collect more reliable and specific evidence for the claims being made in the research.

The research design framework describes the overarching form and style of the investigation. The process of gathering evidence according to predetermined criteria is mapped out. The interconnected nature of the various components ensures that all relevant data is gathered and processed to provide the intended outcome. It is essential to keep everything organized so the class can go as planned.

This research was carried out with the assistance of three primary tools, including [1] questionnaires, [2] non-participants, and [3] semi-structured discussions. It has been decided to distribute the questionnaire to collect initial responses. In the context of a semi-structured instrument, the information gathered will be subjected to treatment and interpretation by the relevant individuals and administrative agencies.

The literature review results will compile the information in Table 2.

Table 2. Research Design Framework
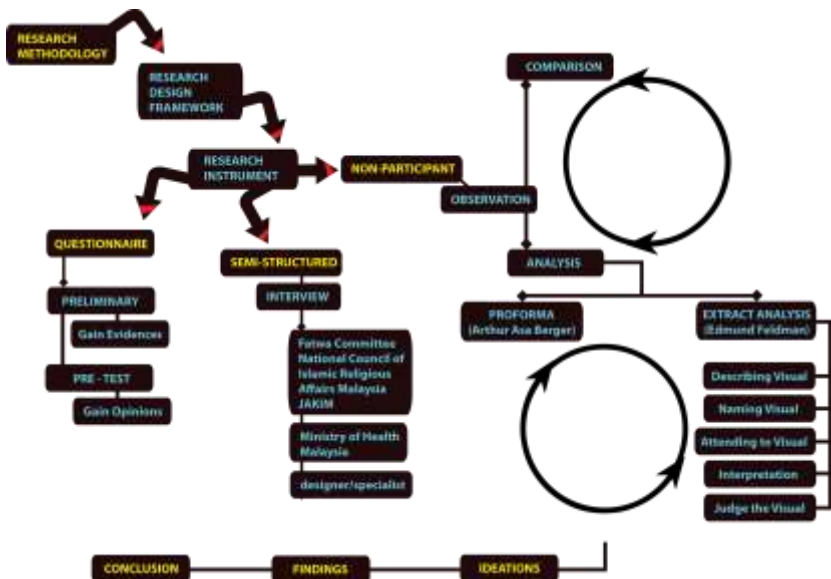
The Non-Participant is the process of Observation, comparison, and analysis of individual works of photography photographs' conceptualization, shooting, and editing processes. After gathering precise information from the Department of Islamic Development Malaysia (JAKIM), the Ministry of Health, and photography aficionados through interviews, this will be carried out. Specific conclusions are being formed because of the process and development made up until the end products and the comments received from the general audience.

3.2 Questionnaire
The research team plans to employ questionnaires as the primary data collection tool. It is because of how helpful and cooperative people have been in their studies. The public has been asked to fill out one of two options in the form of questionnaires. A preliminary questionnaire will be distributed to the public as the first evidence-gathering stage. Furthermore, the other is a questionnaire used both before and after a test to get people's thoughts on the many concepts that come out of the research. During the time of research and idea sharing, this will continue to be done. Open and closed-ended questionnaires will carry both qualitative and quantitative information.

3.3 Semi-Structured Interview
Asking participants a series of open-ended questions and then following up with probe questions to investigate their response and the topic of interest characterize a semi-structured interview, a form of data collecting. In qualitative research, semi-structured interviews combine elements of both structured and unstructured interviews, with some questions selected in advance and others left open.

3.4 Non-Participant
This collection draws from secondary resources, including books, the Internet, journals, images, and more. However, it is necessary to carefully plan how this information will be used before moving on to the next phase. There are two options to choose from. They can be used for making comparisons and doing analyses. Extraction of the obtained and processed data, combined with the ideas created and learned, will allow for comparisons and conclusions. Using the benchmark information, novel concepts can be compared to the status quo and one another.

4.0 Result

4.1 Data Analysis
An estimated 4,991,458 Malaysians aged 15 and up were smokers as of the report's publication date (National Health & Morbidity Survey, 2015). Stick cigarettes (42.0%), hand-rolled cigarettes (1.4%), and modern smokeless cigarettes (vaping) (0.0%) were all smoked by men. Researchers effectively interviewed 21,352 Malaysian persons for the study,

resulting in a wealth of information about, among other things, the prevalence of anti-smoking signage and the reception given to health messages.

Table 3. Anti-Cigarette Smoking Information in Newspapers, Magazine, Television, and Cigarette Packages

Percentage Overall		Places
1.	69.6%	Newspaper or Magazines
2.	76.3%	Television
3.	86.0%	Cigarette Package

(Source: https://www.moh.gov.my/moh/resources/NHMS2015-VolumeV.pdf)
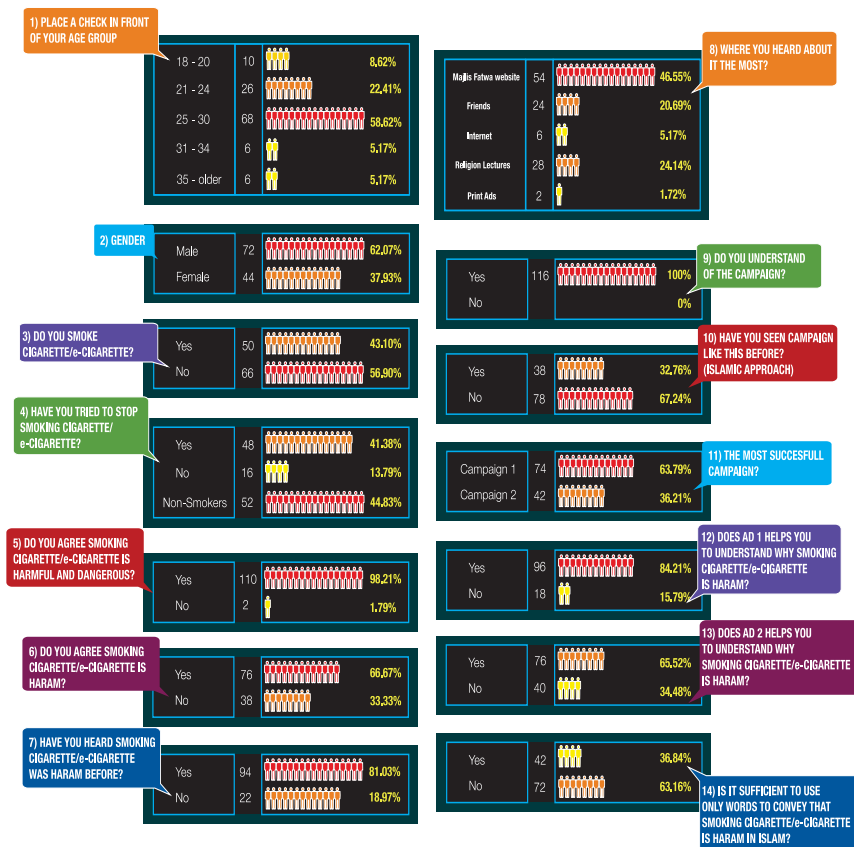

Fig. 5. Preliminary survey responses

Table 3 shows that while 69.6% of respondents were aware of anti-smoking content in the media, 76.4 % were aware of such content on television, and 86.0 % were aware of the content on cigarette packaging. In January 2009, the government mandated the first cigarette box health warnings, which featured graphic images. The front of the package was obliged to feature at least 40% of the warning material, while the back had to feature 60% (Tobacco Labelling Resource Centre 2013).

Regular use of graphic imagery depicting smoking-related health problems on cigarette packaging has increased the number of smokers who try to quit. In January 2014, a second set of health warnings was created, increasing the size requirements from 40 per cent to 50 per cent of the front. Although 86% of respondents acknowledged that they had read the warning signs on cigarette packets, only 59.5% tried to quit smoking or seriously contemplated doing so (health and morbidity survey, 2015).

4.2 Questionnaire for Statistical Analysis

One hundred sixteen participants were given a questionnaire to fill out for the study, which aimed to use photographic elements to illustrate the word Haram which refers to smoking and vaping among Muslims. The research has centred on turning the word for smoking Haram into photographic imagery as part of an anti-smoking campaign with an Islamic perspective. The purpose of the randomly distributed questionnaires among Muslims is to capture their thoughts and represent their knowledge of the actual situation of smoking and vaping inside Islam. Questions are posed, and attempts are made to find their solutions. The Muslim community has answered 14 fundamental issues, both closed and open. Of the 16 questions, 14 are organized to provide a single, definitive answer, while the other three seek open-ended responses from the study's respondents. All the questions are designed to elicit information from respondents about their familiarity with and feelings about campaigns that spread the message HARAM of smoking and vaping among Muslims (through the newspaper, posters, signboard, magazines, signage, flyers, and many more), as well as their understanding of the issue of haram smoking and vaping.

4.3 Preliminary survey responses

Figure 5 provides a high-level summary of the questions and responses received using the close-ended questions technique. There was a total of 14 inquiries made. One hundred sixteen people ended up answering the survey. Muslims are the focus of this survey for this study. From the results of the mailed survey, all Muslims in Malaysia, smokers and non-smokers alike, know cigarette and e-cigarette usage can lead to a wide range of severe health problems and even death. Based on the data provided, more than half of respondents agreed that using electronic cigarettes is a HARAM practice. As evidence, 81.03 per cent of 94 respondents said they were familiar with the fatwa 1995, whereas 18.97 per cent of 22 respondents said they had never heard of the document.

Most Malaysian Muslims know the ambiguous legal status of smoking cigarettes in Islam, but this does not dispel widespread doubts. The way the fatwa was communicated could play a role in this. Most respondents reported learning about the fatwa on the JAKIM

website. Next in line are religious lectures, acquaintances, online research, and print advertisements, which just 1.72 per cent of respondents cite as a source of knowledge. The evidence presented here overwhelmingly demonstrates that Muslims are not seriously exposed to the fatwa.

Audiences highly value mass media since they are among the most efficient communication channels. However, the fatwa claims that smoking both cigarette and e-cigarette is HARAM in Islam are rarely seen and even seem almost non-existent. Most anti-smoking campaigns instead focus on health, infectious diseases acquired by smoking, and the dangers to smokers themselves. According to the data, 67.24% of 78 respondents have never seen a competent advertisement employing Islamic methods, while 32.76% of 38% have. This proves the efforts expressing the fatwa in 1995 are underdeveloped and obscure. Many people, especially Muslims, are sceptical of reports they hear; they know it is only hearsay at best.
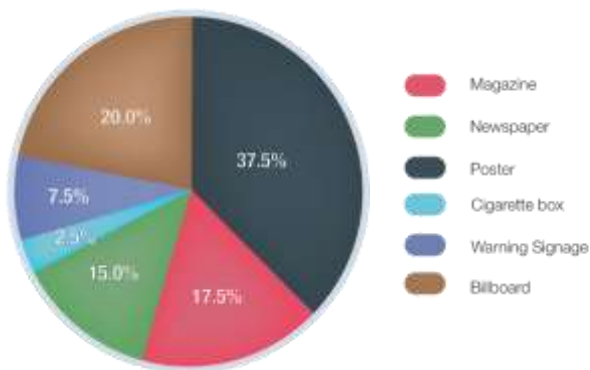

Fig. 6. Medium Percentage

4.4 Distribution by Medium Percentage

The usage of photographic pictures is especially prevalent in poster forms. Figure 6 shows that the warnings on the package of cigarettes are at their most blatant and graphic when they depict the diseases that smokers risk contracting. Photography in the advertisements was utilized to convey themes about life, health, and sickness, but there were very few messages regarding the HARAM of smoking and vaping among Muslims. Since only specific campaigns' data is interesting, an extract analysis must be performed.

4.5 Proforma Observation

The previous anti-smoking campaign's ads, campaigns, and images can be comprehended using a proforma in figure 7 below. Photographic images can be studied for hidden meanings, and proforma can help decipher them. These are designed to ensure the next step is based on reliable information. Forty campaigns from 6 different mass media

(Billboard, Newspaper, Magazine, Cigarette Box, Poster, and Warning Signage) were observed and selected to understand the messages, target audience, proposed campaign, methods used, criteria and style of photography applied, and, most importantly, how the fatwa that stated smoking and vaping is HARAM among Muslims were emphasized in the campaigns.
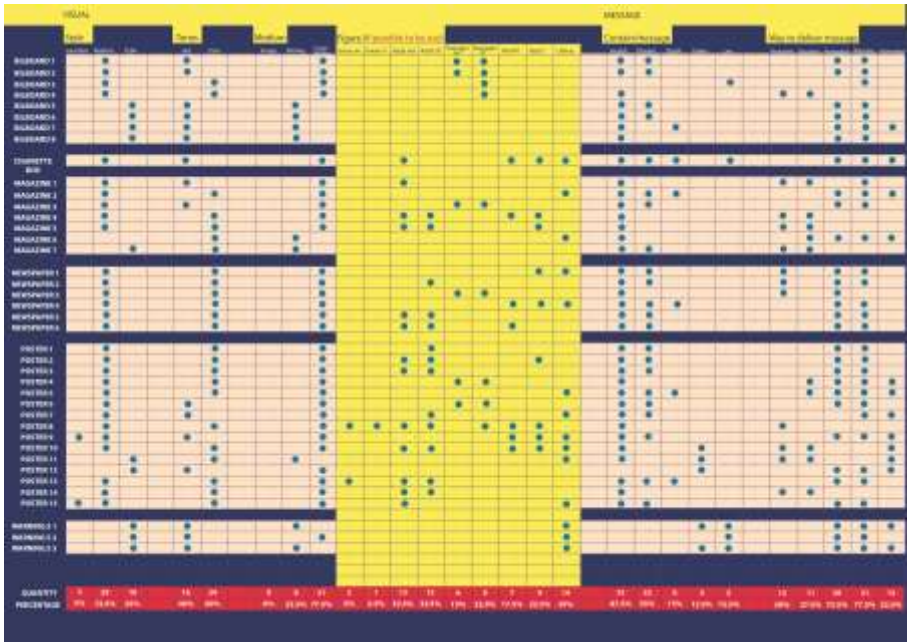

Fig. 7. Proforma Extract Analysis

Forty ads were selected from six different media types. The data was collected using the Arthur Asa Berger method (Arthur Asa Berger, 2020), which consists of 14 questions designed to help readers decipher the implicit and explicit meanings of the images they see. Extracting the campaigns has revealed two major factors. They convey both meaning and image. It is possible to distinguish between four distinct divisions visually. Figure (elderly (male/female), adult (male/female), adolescent (male/female), children (male/female), and others); Style (surrealism, realism, typo); Tone (hot, cold); Medium (image, writing, image, and writing); and more. Research on messages includes looking at what they contain (health, disease, death, fatwa, legislation) and how they are delivered (via what medium) (persuasive, Education, provocative, warning, and information).

There is conclusive evidence that the content and messages aim to project a positive image of health. Fatwa, meanwhile, has dropped to last place, making up just 12.5% of all religious authorities. The message is conveyed in a style that is more akin to a warning,

which uses the threat of force to discourage the audience from smoking and vaping. Measures taken in the name of Education have dropped to 27.5 per cent.

5.0 Conclusion and Recommendation

Since its introduction in 2009, the recommended warning styles printed on cigarette packages have not changed (Tobacco Labelling Resource Centre 2013). The primary objective is to induce fear in both smokers and non-smokers by presenting them with macabre depictions of the horrific outcomes that could result from their habit of smoking (for example, smoking has been linked to an increased risk of premature birth, lung cancer, mouth cancer, lounge cancer, and ectopic pregnancy). Is it possible to conceive of the display of a cigarette packet laden with full text and detailed information on the hazards of smoking cigarettes but lacks appropriate and imaginative images?

A fatwa declaring that Islam forbids smoking cigarettes or electronic cigarettes can be effectively disseminated to the public through television, digital newspapers, or magazines. They convey far more visual information than cigarette packaging, but you hardly notice them because you either do not see them or are constantly exposed to the same information. Nobody appeared interested in reading controversial material and repetitive advice, especially if it was presented in textual forms and featured unappealing photographs. Because of this, any additional attempt to transmit the fatwa of Haram of smoking and vaping information would also be fruitless if there was no significant attraction.
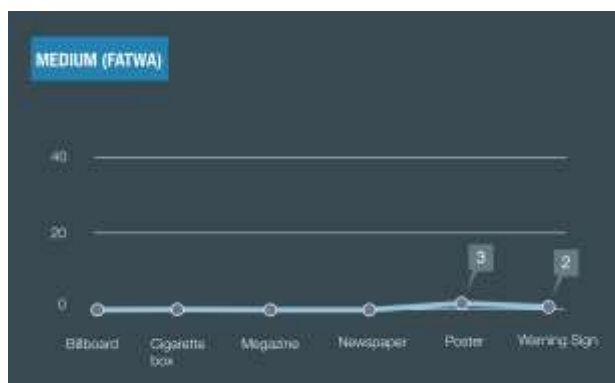

Fig. 8. Publicity materials with warning information (Fatwa)

Only two advertising media were found to contain the fatwa of the Haram of smoking cigarettes and e-cigarettes, and this was discovered through random Observation on billboards, newspapers, magazines, cigarette boxes, posters, and warning signages to see where the fatwa of the Haram of smoking cigarette was located on figure 8 above. This was the case because only two advertising media contained the fatwa of the Haram of smoking

cigarettes. They can be seen on posters [3] and warning signage [2], two areas that stand out the least when displaying such significant information. Similarly, no artistic graphics or innovative digital alteration techniques are utilized to depict the fatwa and bolster the word "haram" when referring to smoking and vaping.

Photography is a visual communication tool and an excellent medium for conveying stories that words cannot convey. Photos communicate faster than words and are good at evoking feelings and helping people communicate what they find essential when mood and emotion are felt. It exists between illusion, fantasy, and reality. Photography can inspire, intrigue, and speaks to emotions effectively. It can stimulate positive human changes and emphasize the potential to improve this world. Photography is one approach that trills and excites the photographer itself to communicate and share with the world their thoughts and feelings. Manipulation techniques capable of transmitting and conveying information. Creativity can be established by enhancing manipulation techniques in photography to bring different perspectives and directions. Today, digital manipulation has become the most magnificent technique for strengthening and enhancing creativity.

Because it concerns religious doctrine and legal precedent, a fatwa is a subject of the utmost importance. It is the responsibility of the administration in power to ensure that the message of the fatwa is accurately communicated to the population at large, and this is a responsibility that must be taken very seriously. The previous anti-smoking and current vaping advertisements in figure 3, which the Department of Health Education published, Ministry of Health in conjunction with the Department of Islamic Development Malaysia (JAKIM), can be improved by injecting appropriate elements of digital manipulation to empower the word "Haram" of smoking both cigarettes and e-cigarettes.

An issue of fatwa's gravity arises when it concerns the intersection of religious doctrine and secular law. Using appropriate, photographic pictures to aid in disseminating the fatwa is permissible. See what is on the cigarette box for an example of how harsh and threatening graphics have been used in anti-smoking campaigns. However, it takes an approach in which (insert health issues here) the smoker is only a bystander (the buyer). Although fatwa 1995 has been used in previous anti-smoking campaigns in Malaysia, this is the first time that graphic and violent visuals have been used to depict the plight of people who have committed suicide and to cause emotional distress among the target population. This research is unflinching in its use of graphic depictions to represent concepts associated with suicide (self-harm, self-injury, and suicide attempts).

It was a direct method of persuasion, emphasizing urgency and a solid call to action. The use of euphemism, metaphor, and allusion is commonplace as well. Humour, narrative, thought, assumption and question-and-answer segments all make this a fan favourite among spectators since they relieve tension and keep the audience engaged. Both methods have contributed to disseminating the fatwa's message since it was published in 1995. The significance of the photograph, however, cannot be overstated. The quality of the pictures used in transmitting messages is a crucial factor in the efficacy of such communications.

All the supposedly violent, terrible, senseless, and frightening pictures may be seen positively with the right frame of mind. The message of the fatwa 1995, which declared smoking to be equivalent to suicide, was meant to strike dread into the hearts of smokers, show them how seriously smoking and vaping are seen by Muslims, and expose them to the realities of their habit (Zahir Alauddin Abd Hamid, 2022). Since this image has become a favourite among those who view it, it has been deemed appropriate for usage in many forms of mass media, including billboards, magazines, newspapers, signs, and posters. What the crowd sees is what matters, not my guesses. Do not undervalue photography's potential in a positive context since doing so would be detrimental to both parties (provider and receiver).

Consider carefully if it is horrible or you do not like it since it is unappealing to your view before labelling it as contributing to the negative. So, it caught your eye because it surprised you. It has been demonstrated that Islam portrays suicide and self-harm in such a way, but the word HARAM is also commonly used to allude to the other religions' belief that such acts are grave sins and that the offender would be damned to hell. As a result, it has been shown that it is not immoral, as it causes nausea and vomiting. In other words, the message was successfully sent, as evidenced by the desire (curiosity) to learn more about the meaning of the viewed image. The Fatwa of 1995 may undoubtedly reach its intended audience if presented correctly. For the sake of progress in the future, I hope this research may be broadened and perpetuated.

Acknowledgement

Article Contribution to Related Field of Study

The findings of this paper can be used in the future to enhance the visual presentation of fatwas stating that smoking is forbidden in Islam.

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