

A STUDY ON THE ELEMENT OF CHANGING GOD'S CREATION IN
COSMETIC PRODUCTS: A SYARIAH PERSPECTIVE

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COSMETIC PRODUCTS: A SYARIAH PERSPECTIVE**

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Academic project report submitted in partial fulfillment for
BACHELOR OF SYARIAH AND JUDICIARY

PERPUSTAKAAN
UNIVERSITI SAINS ISLAM MALAYSIA

Perpustakaan USIM



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Faculty of Syariah and Law
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ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First of all, praise to Allah the Almighty and grateful to the Messenger Muhammad SAW in everything that I had along my life.

In this opportunity, a big appreciation is due to Madam Yasmin Hanani Mohd Safian, supervisor of this research project for her continued guidance during the research. Big thanks to her because provided moral support during complete this research.

Also most grateful to the Academic Division has given opportunity to do this academic project. Then, a high appreciation to the Faculty of Syariah and Law because has a given co-operation to complete this academic project.

Big thank are due to parent, Abdullah bin Ismail and Azizah binti Abdullah, my best friends Kila, Aini, June, kak Amni, Kak Ayu and all for your taking part in this project and a big grateful to Allah because gave me the best company of them. Thanks for all support and encouragement to complete this research and also not forgotten to my best lecturer, Mr. Abdullah Fauzi for being guide to me during my hardship and difficulties to complete this project.

Finally, an express of appreciation was dedicated to all who had involved in this research project. May Allah will be blessing all of you.

ABSTRAK

Wanita hari ini berhadapan dengan pelbagai cabaran semasa yang menuntut kekuatan daya fizikal dan mental sebagai benteng ketahanan diri. Di antara masalah yang sering menghantui wanita adalah berkaitan dengan kesihatan dan kecantikan. Lazimnya wanita amat mementingkan kecantikan diri dan perhiasan yang mampu memberikan impak pada pandangan orang lain. Kajian ini membincangkan tentang hukum-hukum dan persepsi para ulama' berkaitan penggunaan Botox, suntikan vitamin C, dan losyen pemutih yang hangat digunakan oleh sebahagian besar wanita Islam pada hari ini. Dalam kajian ini, penulis menggunakan kaedah diskriptif untuk menerangkan definisi produk kosmetik secara menyeluruh, manakala kaedah induktif juga digunakan untuk meneliti pandangan para ulama' dan ahli saintis berdasarkan masalah yang disebutkan di atas. Untuk memperolehi data, beberapa teknik kajian telah digunakan iaitu meneliti dokumen yang berkaitan, mendapatkan pandangan pakar tentang penggunaan produk dan mencari pandangan ahli ulama' tentang hukum berkaitan dengan masalah yang dinyatakan. Hasil daripada kajian ini, penulis mendapati bahawa terdapat beberapa percanggahan pendapat yang dikemukakan oleh mereka yang bertauliah dalam kajian yang dijalankan. Hasil daripada analisis yang dijalankan mendapati bahawa terdapat pelbagai jenis alternative lain yang lebih baik untuk mengekalkan keremajaan dan postur kulit yang cantik selain daripada tiga jenis produk yang dinyatakan. Kajian ini menemui beberapa penyelesaian kepada wanita untuk terus menjaga kecantikan tanpa menghadapi risiko yang tinggi.

ABSTRACT

Women today face with many challenges that need for the physical and mental strength as a stronghold self-defense. Some of the problem that always haunt them are connected with healthy and beauty. Usually, women are very concern with self beauty and accessories that able to give an impact to other person looks. This research project discussed the *Syariah* perspectives and *ulama'* views regarding the use of *Botox*, Vitamin C injection and whitening lotion that used by most of Muslim women in nowadays. In this research, a descriptive method has been used to explain the definition of cosmetic product, meanwhile an inductive method also used to gather view from *ulama'* and scientist based on problems mentioned above. To acquire the data, some research technique has been used such as gathering document and views from the expertise regarding the use of products and also some opinion from *ulama'* about the ruling of the mentioned problem. The finding from this research is there still some disagreements from accredited persons in this research. Finally, the study concludes that there are many alternatives better to maintain the adolescence and skin posture rather than products mentioned. This research also highlights means for women to keep maintain their beauty without facing any risk.

ملخص البحث

نساء وأجهن اليوم بالعديد من التحديات الحالية تلك الحاجة للقوة الفيزيائية والعقلية كقلعة دفاع ذاتية. بعض من المشكلة الذي يُطاردهم دائما يرتبط بالصّحّين والجمال. عادة، نساء يهتممن بجمال النفس جداً وملحقات التي قادرة أن تعطي إرتظام إلى الشخص الآخر تُنظر. ناقش هذا مشروع بحث سيارياه وجهات النظر وعلماء يُشاهدُ بخصوص إستعمال بوتوكس، حقن فيتامين سي والتبييض قشدة الذي مستعملة من قبل أغلب النساء المسلمات في في الوقت الحاضر. من هذا البحث، طريقة وصفية كانت تُوضّح تعريف الإنتاج التجميلي، في نفس الوقت طريقة حثية أيضاً كانت منظر مرهق من علماء وعالم مستندة على المشاكل تُذكرُ فوق. أن تُكتسب البيانات، بعض تقنية البحث استعملت مثل وثيقة مرهقة، اصبح مناظر من الخبرة بخصوص إستعمال المنتجات ووجدت بعض الرأى أيضاً من علماء حول القرار بالمشكلة المذكورة. الإكتشافات من هذا البحث وُجدت تلك هناك بعض الخلافات من الشخص المُفوض في هذا البحث. وأخيراً، الدراسة تُستنتج بأن هناك العديد من البدائل الأخرى تُحسن أن تُزعم المراهقة ووضعية الجلد الجميلة من المنتجات ذُكرت. هذا البحث وُجدت بعض الطّريق للنساء أن يحفظ إعتناء بجمالهم بدون مواجهة خطرٍ عالي.

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GLOSSARY

<i>Ahli Sunnah Waljama'ah</i>	a person who profess <i>Syafi'e</i> school
<i>Dalil</i>	proof or evidence
<i>Hadith</i>	news, tale, story or report belonging to the Prophet
<i>Halal</i>	lawful
<i>Haram</i>	unlawful
<i>Hukm</i>	a result by doing, using and so on based on Islamic view
INFAD	World Fatwa Management and Research Institute
JAKIM	Department of Islamic Development Malaysia
KKM	Malaysia Health Ministry
<i>Madh-hab(mazhab)</i>	school of jurisprudence
<i>Mahram</i>	a closer relation among family and siblings that lawful
<i>Mufti</i>	a person who accredited to give a <i>hukm</i>
<i>Niat</i>	intention
PPIM	Islamic Consumer Organization Malaysia
<i>Susuk</i>	unlawful black magic that used to appear prettier
<i>Syara'</i>	Islamic perspective
<i>Wajib</i>	compulsory
<i>Ulama'</i>	scholar

ABBREVIATION

i.e	That to say
n.a	No author
n.d.	No date/no year
no.	Number
p.	Page
pp.	Pages
SAW	Salla Allah alayh wa sallam
vol.	Volume

CHAPTER I

CHAPTER ONE

INTRODUCTION TO RESEARCH PROPOSAL

1.0 INTRODUCTION

This chapter will discuss the whole of the contents to be providing in this research. These contents are stated in tentative organization. There are some topics to discuss, analyze, and highlight from the Islamic view. In modern life like in Malaysia today, cosmetic products and women are bound in one world and cannot be separate from each other.

1.1 BACKGROUND OF RESEARCH

Surah *Al-Mu'minun* verse 78 states, *“It is He who has created for you (the faculties of) hearing, sight, feeling, and understanding: little thanks it is you give”*. This verse explains to us that we have been created in a perfect manner by Allah S.A.W and any attempt to modify God’s creation is considered unlawful, playing God and tempering with nature.

“Change” according to The Concise Oxford Dictionary is “make or become different”. For example, woman who uses something to make her face look more beautiful, prettier, and younger is changing her looks and therefore is “changing God’s creation”. Nowadays, there are a lot of cosmetic products in the market and for many women they are considered a necessarily.

They need it to make them look prettier and younger so fact they feel comfortable when they come out in public. In the Islamic perspective, we know that everything related to our daily activities, either mentally or physically must be lawful and in line with

syarak. In Islam, undergoing cosmetic surgery without concrete reason is unlawful as it is considered as changing God's creation.

This study is not a cosmetic surgery, but is on the use of certain cosmetic products to look healthier, younger, and prettier is using these products considered as changing God's creation. Beauty is a valuable asset for women. *Botox, vitamin C injection, skin filler, and retinoid* are some of the cosmetic products which are familiar to women.

1.2 SIGNIFICANCE OF STUDY

This topic is relevant and important as the public especially women are lacking in knowledge about cosmetic products because there are limited discussions among the *ulama'*. On this topic, changing God's creation can be done in many ways but this research wants to discuss only in regard to cosmetic products.

This research is crucial as it can give a guideline to all Muslims to determine what kind of cosmetic products are lawful. The outcome of this research will make the public aware of the elements of changing God's creation vis-à-vis the use of cosmetic products.

1.3 OBJECTIVES OF RESEARCH

- 1.3.1) to highlight the *hukm* of changing God's creation in the use of cosmetic products, and also to decide the types of cosmetic products that are lawful and are in line with *hukm syara'*.
- 1.3.2) to analyze certain cosmetic product whether they are in line with *syarak* or otherwise.
- 1.3.3) to distinguish between the permitted cosmetic products and the prohibited ones.
- 1.3.4) to guide Muslims with knowledge and information in regard the problem of '*halal*' label.

1.4 SCOPE OF RESEARCH

This study is about certain cosmetic products such as *Botox*, *vitamin C injection*, and *whitening lotion* which are widely used in Malaysia. It is believed these three products have the element of changing God's creation prohibited in Islam. The reason why the researcher chooses the three cosmetic products is because they are widely used in Malaysia among women.

1.5 LITERATURE REVIEW

In "*Perubatan Moden Menurut Perspektif Islam*" by Basri Ibrahim, the types of cosmetic surgery are clearly explained. The book also presents the views of scholars and *ulama*' regarding the *hukm* of changing God's creation.

Musa Syalih Syarf in his book, "*Problem Wanita Masa Kini, Inilah Jawabannya*" highlights the answers to certain problems regarding women and cosmetic surgery and gives better solutions regarding the use of cosmetic products.

In her book '*Botox, Perlukan Pakar Terlatih*', Nor Shamsinor Baharin writes about Islamic perspectives related to the *hukm* of undergoing surgery, for example, a face lift.

In "*Look 10 Years Younger without Surgery*" by Jennifer Matlack, the types of surgery-free techniques without operation are highlighted and it is also explained how to look younger without facing side effects.

In "*Adhawabit As-syar'iah lil-jarahah al-tajmiliah wa-ahkamiha al-fiqhiyyah*" by Mushaddad Hasbullah, the meaning of plastic surgery is defined and it also explains the types of plastic surgery and its necessities.

1.6 RESEARCH METHOD

In order to complete this academic project, the following methods will be used:

1) Library Research:

The researcher has visited several libraries such as:-

- a) Islamic University College of Malaysia (KUIM) Library, Nilai.
- b) National University of Malaysia (UKM) Library, Bangi.
- c) Pusat Islam, Kuala Lumpur.
- d) National Library, Kuala Lumpur.
- e) Public Library, Jeli.

2) In order to gather required information about the research, references have been made to:-

- a) Journals.
- b) Books.
- c) Articles in newspapers and magazines.
- d) Internet.

3) Interviews:-

Information and data have been from several interviews with specialists, mufti, surgeons, and oculist in order to get clearer views about the several matters.

4) Data Analysis:-

Data will be analyzed, so on to come out with results, suggestions and the conclusion.

1.7 TENTATIVE ORGANIZATION

Chapter 1: Introduction to research proposal

1.0: Introduction

1.1: Background of research

1.2: Significance of study

1.3: Objectives of research

1.4: Scope of research

1.5: Literature review

1.6: Research method

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1.8: Summary

Chapter 2: Changing God's creation in Islam

2.0: Introduction

2.1: Definition of changing God's creation

2.2: Changing God's creation in Islam

2.3: Reasons

2.3.1: Origin of Cosmetics

2.3.2: Reasons

2.4: Kinds of unlawful acts considered on changing God's creation

2.5: Summary

Chapter 3: Changing God's creation in cosmetic products

3.0: Introduction

3.1: Changing God's creation through the use of cosmetic products

3.3.1: Botox

3.3.1.1: History

3.3.1.2: Concept

3.3.1.3: Effect

3.3.2: Vitamin C injection

3.3.2.1: History

3.3.2.2: Concept

3.3.2.3: Effect

3.3.3: Whitening lotion

3.3.3.1: History

3.3.3.2: Concept

3.3.3.3: Effect

3.2: Summary

Chapter 4: The Syariah Perspective

4.0: Introduction

4.1: The Syariah perspective

4.4.1: Botox

4.4.2: Vitamin C injection

4.4.3: Whitening lotion

4.2: Exemptions

4.3: Summary

Chapter 5: Conclusion

5.0: Introduction

5.1: Recommendations

5.5.1: Alternatives

5.5.2: Role of JAKIM

5.5.3: Role of specialists

5.5.4: Awareness and knowledge

5.2: Conclusion

5.3: Summary

1.8 SUMMARY

This chapter discusses the Islamic view regarding of using these *Botox*, vitamin C injection and whitening lotion. These cosmetic products are the most important involving women especially in Malaysia. Lately, there are so many products labeled the cosmetics beautification for women reveal in Malaysia. It is not supposed to prohibit but the certain matter of indistinct either the acts or substance of these cosmetic products were revealed. Beside that, we look to certain views of Islamic jurists and the commentary by any specialist regarding this matter.

CHAPTER II

CHAPTER TWO

CHANGING GOD'S CREATION IN ISLAM

2.0 INTRODUCTION

"إن الله لا ينظر إلى صوركم وأموالكم ولكن ينظر إلى قلوبكم وأعمالكم"¹

Verily, God does not look at your face and your property, but at your heart and your deeds.

The prophet Muhammad (PBUH) explains that Allah is the most powerful will not seeing our face. Nevertheless, He will look into our hearts and our deeds; hence we must obey this order because He is our creator and He knows more and better than we do. Our deeds are like a framework for our behavior.

This chapter will discuss the meaning and definition of changing God's creation in Islam and certain words related to the topic. Nowadays people especially women understand how important it is to keep their beauty both physically and internally. As a member of the public we might have observed how much products have been marketed day by day. Some of them are possibly beneficial to our skin, but some their may not give any advantages. They have many effects, depending on how they use and suitability to one's skin and body.

However, in Islam there are lines and bounds it called the *hukm syara'*. We will not see any benefits of this until we see the wisdom by action. It is crucial to ensure the action should be in line with the *hukm*. Islam does not prohibit any efforts at personal beautification unless they affect our body and our deeds. That is why it is important that we keep ourselves from certain kinds of action to prevent any suffering and danger.

¹ Ibn Abidin Muhammad bin Amin. 1966. Hasyiah Raddu al-Mukhtar Ma,a al-Durri al-Mukhtar. 2nd Edition. Dar al-Fikr: Jilid 2,p.417.

2.1 DEFINITION OF CHANGING GOD'S CREATION

Before discussing this topic, we must look the meaning and interpretation of words which are related to this topic. Later, we will discuss the meaning of the words “*changing*”, “*God*”, and “*creation*” according to the dictionary and the relevant quotes by philosophers. There are some literal meanings given by some dictionaries.

According to the Concise Oxford Dictionary², “*change*” means “*make or become different, take or use another instead of*”, meanwhile “*changing*”³ means “*stands for present participle of a verb*”.

The New Penguin English Dictionary⁴ mentions the meaning of God as “*the supreme or ultimate reality*”, “*the being perfect in power, wisdom, and goodness whom people worship as creator and ruler of the universe*”. Dr. Mel Thompson⁵ explains “*God*” is “*word that can apply to whatever is worshipped and to which power and holiness are ascribed. Eastern religions acknowledge a multiplicity of gods, each representing an aspect of reality, but in the west ‘God’ is thought of primarily as a personal, loving creator, all-powerful and present everywhere, as thought in the monotheistic religions of Judaism, Christianity, and Islam*”.

The “*God*” in Islam is Allah who is the most merciful, the most powerful, and the most beneficial. The meaning of “*Allah*” which is taken from A Basic Dictionary of Islam⁶ is, “*the most High, the Lord of all the worlds, the One, the Existent, the Creator, the first without beginning, the last without ending*”. Therefore, this study only refers to God which bears the meaning of Allah, as referred to in the Islamic religion.

² Judy Pearsall, Tenth Edition 1999, The Concise Oxford University Press, p.235

³ Collins Cobuild, 1995, English Dictionary, Helping Learners With Real English, The Cobuild Series from the bank of English, p. xxxii

⁴ Robert Allen, 2000, The New Penguin English Dictionary, Penguin Books, p.325

⁵ *ibid.* p.598

⁶ Ruqaiyyah Waris Masqood, 1998, A Basic Dictionary of Islam, Good word Books, p.22

‘*Creation*’ means “*something that was created; we are god’s creation*”. “*The creation*” based on Oxford Concise⁷ is “*the creating of the universe, especially when regarded as an act of God*”.

2.2 CHANGING GOD’S CREATION IN ISLAM

“**The *Halal* is clear and the *Haram* is clear. Between the two there are doubtful matters concerning which people do not know whether they are *Halal* or *Haram*. One who avoids the *haram* in order to safeguard one’s religion and honor is safe, while if one engages in a part of them one maybe doing something *Haram*, like someone who grazes his animals near the *hima* (the grounds reserved for animals belonging to the king which are out of bounds for other animals); it is thus quite likely that some of his animals will stray into it**”⁸

The above *hadith* explains the border between *halal* and *haram* because it determines the actions done by Muslims. Both are clear and Muslims who obey the order by Allah will only do *halal* things. From the Islamic view, the *halal* and *haram* are clear. There should not be any ambiguity between the two.

⁷ Judy Pearsall, Tenth Edition 1999, The Concise Oxford University Press, p.235

⁸ Reported by Bukhari, Muslim and others and the narration is taken from al-Tarmizi

قل من حرّم زينة الله التي أخرج لعباده والطيبات من الرّزق قل هي للذين ءامنوا في الحياة الدنيا خالصةً يوم القيامة كذلك نفصل الآيت لقوم يعلمون.⁹

(Al-Quran. Al-A'raaf 7:32)

Say: Who hath forbidden the beautiful (gifts) of God, which He hath produced for His servants, and the things, clean and pure (which He hath provided) for sustenance? Say: They are in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do we explain the signs in detail for those who understand.

وما جعل عليكم في الدين من حرج.....¹⁰

(Al-Quran. Al-Hajj 22:78)

.....and has imposed no difficulties on you in religion...

Islam teaches us how important it is to take care of ourselves. It is the best way to prevent us from diseases and suffering. Allah creates human beings in a perfect and complete manner; hence we should not change our body. When we look to the verse above, we know that Allah would not want to put ourselves in disaster. So we know that changing God's creation is an unlawful action.

On this matter; Muslims should understand that many things in Islam are related to each other. They also should be clear with what they can and cannot do. It means the *hukm* of *halal* and *haram*. Besides this, the most important in changing God's creation is that it always has a correlation with intention, or in Arabic, '*niat*'. Intention is something that comes from the heart and unrevealed but leads to action.

⁹ Al-Quran. Al-A'raaf 7:32. Abdullah Yusuf Ali, October 2004, The Holy Quran (Original Arabic Text), Saba Islamic Media. p.185

¹⁰ Al-Quran. Al-Hajj 22:78. Abdullah Yusuf Ali, October 2004, *ibid.* p.409.

In Islam, there are two types of changing God's creation and it is the *hukm* in *syara'*. They are separate with different meanings and causes. Here are the types of changing God's creation in Islam:

1) To look more beautiful, prettier and younger:

This matter has a special relationship with almost all women. Why is this so? It is because only women know how important it is to look beautiful, pretty and young physically, and have a healthy body. Besides that the age factor is always connected with the beauty treatment, especially in a modern lifestyle like that of today.

In Malaysia, women use varieties of cosmetic products more than men. Automatically, we know that women always keep their skin and body better than men. The knowledge of beauty among women is also better and much more than years ago. They always are trying to keep their skin and body perfect. However there are some types of cosmetic products that are lawful in Islam and the religious department. Therefore this matter is regarding the *hukm* in Islam.

2) For medical treatment¹¹:

When an accident took place and caused an injury to a part of the body, it is lawful to undergo medical treatment by doctors or specialists to recover and return to the original looks. For example: a person should undergo plastic surgery to recover the shape of his or her nose after injury due to an accident. It is lawful in Islam because it is a medical procedure and not changing the original creation.

¹¹ Mushaddad Hasbullah, cetakan pertama 2004, *Adhawabit As-syar'iah lil-jarahah al-tajmiliah wa-ahkamiha al-fiqhiyyah*", Penerbit KUIM, p.243

Below are types, *hukm*, *dalil* and example related with the problems for women regarding to changing God's creation. It has been considered to unlawful act by *syariah* perspective. Based on *dalil* or proof that came from Allah and explanation by the Prophet Muhammad (PBUH) will state clearly the issue.

- i. **Purpose**: to look more beautiful, prettier and younger

Hukm: *haram* means unlawful or Illegal and forbidden by Allah the Almighty.

Dalil:

¹² وَلَا مَرْتَمٌ فليغيرن خلق الله.....

(Al-Quran. An-Nisa' 4:119)

And surely I will command them (His devotees) and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation.

Example: to take an injection of implant or collagen to become tense of skin face.

- ii. **Purpose**: for medical treatment

Hukm: *wajib* means compulsory when necessary.

Dalil:

¹³ ما يريد الله ليجعل عليكم من حرج.....

(Al-Quran. Al-Maidah 5:6)

God doth not wish to place you in a difficulty.

Example: to make a plastic surgery to recover injured of leg to originally space after accident.

¹² Al-Quran. An-Nisa' 4:119, Abdullah Yusuf Ali, October 2004, n.p.

¹³ Al-Quran. Al-Maidah 5:6, Abdullah Yusuf Ali, October 2004 ibid. p.134.

2.3 REASONS

2.3.1 Origin of Cosmetics

“Human progress has never been achieved with unanimous consent. Those who are enlightened first are compelled to pursue the light in spite of others.” *Christopher Columbus (1492)*¹⁴. Women has been using cosmetics since time immemorial. To add to the natural allure and look youthful, cosmetics have always been a woman’s best kept secret. Cosmetics can be used to play up a woman’s best features as well as conceal flaws and skin problems. From ancient Egyptian times to the present day range of cosmetic products we trace the origin of cosmetics¹⁵.

Ancient Egyptians were innovative in developing natural formulae to take care of various skin problems. A look at the Egyptian pictures of yore shows that cosmetics had been used even then for beautification. It would be surprising to know that they had cosmetic products for stretch marks, wrinkles and scars. Ancient Egyptians used face creams, body oils, eye make up, to accentuate their eyes.

Greek and Roman women also spared no effort in using various concoctions to appear young and beautiful. Ancient Indian women use herbal cosmetics based on their ancient texts. Some of these products used natural products and find favor with many women even to this day. The Victorian era did not look favorably on the use of cosmetics and make up. It was considered vulgar to resort to cosmetic products¹⁶.

¹⁴ Dr. Hossam Arafa. 21st April 2006. <http://www.fatwa.org>

¹⁵ “Botox” 18th January 2006. <http://www.healthlink.mcw.edu/article/9755>.

¹⁶ *ibid*

2.3.2 Reasons

“To grow old in a beautiful and dignified way is at the same time a science and an art.” said *Professor Ana Aslan*¹⁷. Why women always want to look pretty and younger? It is because beauty is a valuable asset especially to women. They always want to look prettier and younger than their age. It is not prohibited as long as there is no contempt for the creation of God's. Otherwise, beauty is part of health. We should keep up our health always. On the other hand, Allah has reminded us to maintain our health because it is part of our responsibility.

Women had been created with many valuable assets and it is very crucial to them. Men usually look women from beautiful eyes. Men could be giving many perceptions regard on beautiful things. More beautiful comes from our deed and our heart. It is very clear because people said that beautiful deed can appear pretty face. That is why that our Prophet, Muhammad always remains good deed to become a good person.

Today, we have seen many new trends regarded with beautiful products. E.g.: women who look pretty always maintain her lifestyle like dressing and make up. It is become a necessity to her to keep beauty always and giving the best appearance towards public. As we known, a beautiful is a mirror to frame ourselves. When we get it, we will be getting higher self-confidence.

¹⁷ Dr. Hossam Arafa. 21st April 2006. <http://www.fatwa.org>

2.4 KINDS OF UNLAWFUL ACTS CONSIDERED ON CHANGING GOD'S CREATION

Below are certain types of agents and procedures considered as able to change God's creation. They are famous today in throughout the world. But here we focus on Muslims only because it is pertaining to their daily deeds.

Types	Problem	How it works
Retinoids	age spots and fine lines	Retinoids penetrate deep into the skin where they stimulate cell division. This has two effects: repairing the top layer of skin and enhancing the production of collagen, a protein that makes skin supple and provides structure. ¹⁸
Thermage	sagging skin	This procedure tightens skin without incisions for the problem of sagging skin. Results can be seen immediately for men, but it takes two or four months to become visible for women. As radio frequencies damage collagen, in turn, the collagen contracts, then rebuilds and strengthens, tightening and lifting skins. ¹⁹
Skin fillers	deep folds and wrinkles	For problem of deep folds and wrinkles, fillers will be injected into the skin to increase volume in tissue. The added plumpness gives the face structure and smoothes deep wrinkles, fine lines and crow's-feet ²⁰ .

¹⁸ Jennifer Matlack, July 2005, Look Ten Years Younger Without Surgery, Reader's Digest, p.85

¹⁹ *ibid*,p.86

²⁰ *ibid*,p.86

Cosmetic filler ²¹	wrinkles and crushes	Usually, they use collagen or something containing fat to become tense and strained amount of cheek. It also peels off acne scar and makes taut of lips, and makes one look like younger than the real age.
Hair transplant ²²	hair miscarry and baldness	It is a new technique to prevent hair miscarry problems. The new hair will be implanted and cultivated in the scalp to become established hair. Most bald people use this method because it is easy and painless.
Curly hair ²³	to curl hair	'Heated Rollers' is the best choice to curl the hair. It begins with drying hair with mousse and starting with a technique from down upwards. After that, spurt hairs with Healthy Hold Spray to give it strength.
Wig ²⁴	To look beautiful with the varieties of hair types.	Wigs have varieties, types and colour. It is to make one prettier when used. It may become comfortable and suitable to the user. Usually, women use wigs to lengthen short hair. The Prophet said, wigs were used by 'liars' ²⁵ and contrary to the ethics of Muslims. In Islam, it is forbidden and a liar is not among the Ummah and true embracers.

²¹ Shafinaz Sheikh Maznan, 2005, "Awet Muda, Alternatif Selain Botox". *Mingguan Malaysia*. 13 February. p. 22

²² n.a. 2005, "Menangani Masalah Rambut Gugur". *WANITA. Utusan Karya SDN.BHD*. January. p.68.

²³ Andy Uffels. 2005. "Tip Rambut Wanita Asia". *WANITA. Utusan Karya SDN.BHD*. January. p. 80

²⁴ *ibid.* p.79

²⁵ Syeikh Ahmad Muhammad 'Assaf.1993. *Halal dan Haram Dalam Islam*. CV.ASY SYIFA' Semarang.p.721.

Hair colouring ²⁶	looking fantastic	There are so many types of colours, i.e. blonde, brunette, red, dark blue, brown, orange, and pink. For years, distributors have been marketing the colouring shampoo and conditioner to control hair from damage. ‘Wella’ is the most popular brand used by women to appear prettier and more beautiful. Colouring hair is an easy process and is low-risk. However this is considered as changing God’s creation and is forbidden in Islam.
Beast argumentation	small breast	This is the most popular technique among Hollywood actresses to enlarge small breasts. The specialist begins with an injection of collagen into the inner side of the breast to fertilize and pollen the tissue. There upon, it will be enlarged step by step according to the measurement of collagen sum. In Malaysia too, there are cases of breast argumentation involving many artists and wealthy people. The cost of the procedure and the risk are high. Usually, before starting, specialists will inform patients the risks and consequences of the procedure. This will prevent clients from suing the specialists if anything goes wrong.
“Susuk”	age frightened of symptom	“Susuk” requires the use of black magic, which is forbidden in Islam. According to the accepted opinion in the <i>Shafi’i madh-hab</i> (school of jurisprudence), the belief in the permissibility of black magic will render one

²⁶ Andy Uffels. 2005. “Tip Rambut Wanita Asia”.ibid. p.79.

		<p>an apostate. But if one studies black magic but has no intention to practice it, then it is allowed. However, according to the Hanbali <i>madh-hab</i>, dealing with black magic is <i>haram</i>, regardless of whether one believes in its permissibility or not.</p>
Plastic surgery ²⁷	good appearance	<p>Basically, this step is forbidden and unlawful in Islam. It will change the original appearance and look better than previously. <i>Yusuf Al-Qordhowi</i>²⁸ says that ‘plastic surgery is one of the characteristics of materialistic modern civilizations’. It seems familiar like the <i>hedonism culture</i> among citizens. This process is divided into the recantation of the nose, lips, leg, hand, eyes and face skin. Women are very familiar with eye, nose and lip surgery. However, there are certain kinds of plastic surgery which are lawful and necessary according to circumstances. This means that some are prohibited and unlawful. Certain cases show that men also undergo plastic surgery to “recover” their faces. E.g., Hollywood actor Burt Reynolds.</p>

²⁷ Mushaddad Hasbullah, cetakan pertama 2004, *ibid.* pp.243-248.

²⁸ Syeikh Ahmad Muhammad ‘Assaf.1993.p.720.

This research only focuses on three types of cosmetic products; Botox, Vitamin C injection, and whitening lotion. These three types are commonly used by many women. This research only focuses on Malaysia because it involves lots of religion. The matter always pertains to Islamic views and the *hukm* in line with *Syara*’.

2.5 SUMMARY

Islam is an enlightening religion and gives easy understanding to all embracers. Allah the Almighty has explained the beautiful religion and trains embracer to be a good persons. In Islam, the perfect manner is obeying Allah. The beautiful particularly comes from deeds.

As a conclusion, we know that there are certain things that should be considered in accordance the Islamic view. However, Islam does not prohibit beautification on the part of women as long as it is not done in a way that is injurious to the limbs or the body. Besides that, there are several types of cosmetic products which are regarded by all women. However, we should remember that there are certain limits to using them.

CHAPTER III

CHAPTER THREE

CHANGING GOD'S CREATION IN COSMETIC PRODUCTS

3.0 INTRODUCTION

²⁹ لقد خلقنا الإنسان في أحسن تقويم.....

(Al-Quran. At-Tin 95:4)

We have indeed created man in the best of moulds.....

Some say that true beauty is inside rather than on the outside. If this were true, then many people would reconsider what skin products they use. Many skin products on the market today are harmful and can cause toxic build ups in the body which can lead to skin outbreaks or internal diseases. The situation is made worse by the fact that many of these products are applied to the outside of the body but are actually absorbed by the skin.

The skin, and not the large intestine, is the largest organ of elimination and the largest organ of the body. It is also the largest organ of absorption. The skin absorbs chlorine from the water when people swim in pools and absorbs oxygen from the air around it. In aromatherapy, special oils are absorbed into the skin to promote healing. However, when the wrong substances are used on the skin outbreaks can occur like dermatitis or eczema or hives.

Look ten years younger? There are millions of men and women who looks into their mirrors and wish for a reflection fairer. Whether home is a remote farming community or a fast-faced city, almost everyone wants to look their best³⁰. However we

²⁹ Al-Quran. At-Tin 95:4. Abdullah Yusuf Ali, October 2004, The Holy Quran (Original Arabic Text), Saba Islamic Media. p.

³⁰ Susan Wood Gearhart. 1986. Opportunities in Beauty Culture. London. VGM Career Horizons. p.1.

phrase it, we all want to do it, and we cannot deny it: defy ageing, look younger, and find the fountain of youth. Why we are so obsessed with reversing the signs of ageing? It is normally to all of us both men and women.

Aging is perhaps an evocative term, relating as it does to a human process which while many consider natural, is in fact being thought of by more and more scientists, researchers and physicians, as a disease. The only difference between the ‘aging disease’ and other diseases is that it affects every man and woman on the planet!

Today, a flood of products and procedures can prevent a slow the signs of ageing with little or no discomfort or downtime, and without breaking the bank³¹. For instance, in Japan, non-invasive age-erasing procedures are a \$100-million-a-year industry. In Singapore, one clinic reports that 60 per cent of those undergoing the procedures are between the ages of 35 and 64-and 25 per cent are men. In Thailand, the government promotes plastic surgery tours³².

However, this topic focuses on three types of cosmetic products which are growing famous right now in Malaysia. These types are; Botox, vitamin C injection and whitening lotion. Everyone know how important to keep our health, body and beautification. Islam teaches us to take good care of ourselves as long as possible and relating with Islamic view. Islam also recognized lawfully on beautification and adornment in order to look attractive without intention to pay intention on looking it except in front of the circle on her *mahram*.

3.1 CHANGING GOD’S CREATION THROUGH THE USE OF COSMETIC PRODUCTS

When we talk about cosmetic, we always imagine lipsticks, eye-shadows, mascaras, lotions and face powders. We also knew haw closer women with cosmetic

³¹ Jennifer Matlack, July 2005, Look Ten Years Younger Without Surgery, Reader’s Digest, p.84

³² *ibid.* p.83

products to maintain their beautification towards in public. Cosmetics are products to be applied to improve the appearance and instill a feeling of self-confidence to look good smell and fell good.

The meaning of “cosmetic” is *a substance that you put on your face or body to make it more attractive and it also connected with medical treatment that is intended to improve a person’s appearance*³³. It is also known as ‘aesthetic’ surgery. Cosmetics are skin care and decorative products; that is, skin creams, lotions, and make up³⁴. In general, cosmetic are divided into two groups of products:

- 1) Cosmetics are skin care and decorative products; that is, skin creams, lotions, and make-up.
- 2) Cosmetics are also cleansing products and ‘active’ products such as anti per-spirants and depilatories.

There are two types of cosmetic namely cosmetic dentistry and cosmetic surgery or plastic surgery. Word Net Dictionary was given a meaning of “cosmetic surgery” as “a branch of dentistry dealing with the appearance of the teeth such as dental medical, dentistry and deontology”. Whereas “cosmetic surgery”, means “a surgery concern with therapeutic or cosmetic reformation of tissue similar as plastic surgery and serving to modify or improve the appearance of a physical feature, defect or irregularity such as chin argumentation and face-lift”³⁵.

Women are not prohibiting appearing beautiful as long as for valid reason. Based on **Sheikh ‘Atiyyah Saqr**, the former head of Al-Azhar Fatwa Committee states that; “beautification which is used to reshape a deformed part of the body is generally recommended in Islam, as long as it is used for a valid reason”³⁶.

³³ Hornby, S, A. 2000. Oxford Advanced Learner’s Dictionary. Oxford University Press. p.261.

³⁴ John V.Simmon. 1989. The science of cosmetics, vol 1. Macmillan Education LTD. London. p. ix.

³⁵ COSMETIC: Dictionary, Entry and Meaning.

³⁶ Narrated by Al-Bukhari and Muslim.

3.3.1 BOTOX

Botulinum toxin type A (Botox) is becoming the top minimally invasive procedure in Asia. There is little wonder: Botox can make some people look up ten years younger. “*The results are dramatic-with frown lines disappearing, forehead wrinkles smoothed out, younger brow positions, bigger double eyelids and eyes, and a lot more*” says **Dr Chua Jun Jin**, a rejuvenative cosmetic and laser surgeon at the Mount Elizabeth Medical Centre in Singapore³⁷. Nowadays we heard so many cases regarding to using Botox in the whole world and particularly in Malaysia.

The used of Botox is growth famous among women especially the wealthy people. According to **American Society of Plastic Surgeons**, more than 850,000 people used Botox treatment in 2001. Thereto, it will be spreading out the whole of the world. In Malaysia, Botox are becoming popular to certain women especially the wealthy and celebrities. It will help them to appear beauty and more confidence toward public. However, there a higher risk, effect, and consequences considered to using Botox.

3.3.1.1 History

Botox is the brand name for *Botulinum Toxin A*. it is a protein complex produced by the bacterium, *clostridium botulinum* and infection with this bacterium is the cause of food poisoning known as botulism. *Botulinum Toxin Type A* is a drug under section 201(g) of the Food, Drug, and Cosmetic Act (the Act) [21 U.S.C. 321(g)] and a biologic, as defined in section 351(i) of the Public Health Service Act, (PHS Act) [42 U.S.C..262].

On December 9, 1991, Botox was approved for the treatment of cervical *dystonia* in adults to decrease the severity of abnormal head position and neck pain associated with cervical *dystonia* and the treatment of strabismus and *blepharospasm* associated with *dystonia*. On April 12, 2002, a supplement to the *Botulinum Toxin Type A* license

³⁷ Jennifer Matlack, July 2005, Look Ten Years Younger Without Surgery, Reader’s Digest, p.85

application was approved for treatment of *glabellar* lines. Under this approval, *Botulinum Toxin Type A* is marketed and labeled for this new indication as Botox Cosmetic.³⁸

On 1897, **Van Emengen** had found the toxin of *Botulinum type A*. He believed this toxin should be preventing any shrink of nerve. Later on 1978, **Dr. Alan Scott** had proved *Botulinum type A* to medicate the problem of strabismus among the residents of America. The research was connected by **Dr. John Elston** in United Kingdom on 1979. On 1980, *Botulinum type A* was used to treat *Dystonia*. Botox had licensed on 1989 by **Food and Drug Administration (FDA)** for treatment of *strabismus* and *blepharospasm* considered to cervical *dystonia*. This is the first license for Botox Cosmetic.

Dr. Alastair Carruthers used *Botulinum type A* to decrease wrinkles and being younger than age. 2 years later, it was used to treat the problem of having physical disability. On December 9, 1991, Botox was approved for the treatment of cervical *dystonia* in adults to decrease the severity of abnormal head position and neck pain associated with cervical *dystonia* and the treatment of strabismus and *blepharospasm* associated with *dystoni*. On July 2004 *Botulinum type A 2*, had got licensed for treatment *severe axillary hyperhidrosis*.³⁹ On April 12, 2002, a supplement to the *Botulinum Toxin Type A* license application was approved for treatment of *glabellar* lines. Under this approval, *Botulinum Toxin Type A* is marketed and labeled for this new indication as Botox Cosmetic.⁴⁰

³⁸ "The history of Botox". 18th January 2006. [http:// targetwomen.com/13403.html](http://targetwomen.com/13403.html).

³⁹ Zuraita Mohd Anua. 2004. Rapi. October edition. Karangkrak Sdn.Bhd. p.66-67.

⁴⁰ "The history of Botox". 18th January 2006. <http:// targetwomen.com/13403.html>.