

Opinions Of The Imams In The Ingredients And Manufacturing Processes Of Cosmetics Permissible To The Muslim Community

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ABSTRACT

Cosmetics and personal hygiene items have been used since antiquity. The desire of both genders to seem attractive is one of the driving motivations for the use of these products. But Muslims as well as most non-Muslims want assurance that the cosmetics' ingredients, handling, production, distribution, and transportation comply with halal standards and to the extent of purity and hygiene. Therefore, keeping these standards in mind, this study was conducted in Pakistan in 2022, to determine the opinions of Imams on the ingredients and manufacturing the cosmetic products and the significance of manufacturing halal cosmetics. For this purpose, 59 Imams (males) of different sects (Sunni, Shia) and educational levels (Hafiz, Mufti, Aalim) were approached to get their consent on the Halal and Haram cosmetics. The instrument used was a modified version of a Likert scale questionnaire that served as a research tool. Results revealed that a significant number of Imams ($p < 0.05$) declared the use of cosmetics, their ingredients and processes forbidden and Haram of suspicious involvement of alcohol and fats and animal contents of the pigs. However, few were with the opinion and belief that the cosmetics labeled as Halal by the manufacturers can be used and are not forbidden from being composed of Halal ingredients. This study concluded that most of the Imams and Islamic Scholars did not believe to use and recommend cosmetics for Muslims because most of the cosmetics are imported from foreign countries and are available in the local markets without investigating their Halal authenticity.

KEYWORDS: Alcohol-based cosmetics; Halal cosmetics; Imams; Imported cosmetics.

INTRODUCTION

The halal-haram rule is an integral component of the Islamic legal system and this concept does not only pertain to food items rather it encompasses a vast scope that extends beyond food to every aspect of and permissibility of things to be used by the Muslims. On the other hand, consuming haram (prohibited) items are also believed to be

detrimental to one's physical health and character. It is a tenet among Muslims to consume only halal items due to the belief that doing so affects religiosity. Among the world's 2.4 billion Muslim customers, awareness and demand for halal pharmaceuticals and cosmetics are expanding. The global halal market is expected to rise at a

compound annual growth rate of 6.8% between 2014 and 2024 (Sugibayashi et al., 2019).

Cosmetics and personal hygiene items have been used since antiquity. The desire of both genders to seem attractive is one of the driving motivations for the use of these products. Today, an increasing number of people use these products regularly, and their annual consumption is rising. Adults daily use nine to fifteen cosmetic and personal care products. In addition, cosmetics and personal care are widely regarded as essential for maintaining personal hygiene, enhancing attractiveness, preserving skin and hair from harmful UV radiation and pollution, and slowing the aging process (Fatin et al., 2021).

Halal cosmetics cannot contain, among other things, materials derived from pig, carrion, blood, human body parts, predatory animals, reptiles, or insects. To be certified halal, cosmetic materials obtained from permitted animals must be slaughtered in accordance with Islamic law. Hygiene and cleanliness must be maintained at all times during the preparation, processing, manufacturing, storage, and shipping of halal cosmetic items. There is a focus on the absence of filth. The purpose of halal certification is comparable to the objectives of the majority of quality assurance methods. Therefore, halal cosmetics having the halal emblem must be recognized as a sign of cleanliness, safety, purity, and quality (Yusuf et al., 2017).

Muslims want assurance that the cosmetics' ingredients, handling, production, distribution, and transportation comply with halal standards. The halal qualities of cosmetics and personal care products include evaluations of ingredients, the entire production process from start to finish, and product safety and efficacy. Essential for assessing the halal conformance of cosmetics is a method for detecting halal and non-halal substances. Using halal cosmetic standards, halal certification, and the halal logo, it is possible to determine halal conformance (Hashim and Hashim, 2013).

According to scholars of Fiqh and Imams, the halal criterion, which decides whether something is halal or not, is the most important part of Islamic law. They assert that the halal postulates are a matter of theological knowledge and that Allah alone determines what is halal or haram. Without Allah's authority, a stipulation that anything is haram/halal is a stipulation that can be classified as shirk. Everything initially produced by Allah on earth is halal and musbah. None is haram unless there exists a firm and genuine nash of the sharia (the one that creates the law itself), which emanates from Allah and His Prophet. When there is no authoritative nash identifying anything as haram, it reverts to its former status, mubah (Wijayant and Kaukab, 2019).

This study aimed to provide information regarding the belief and opinions of Imams and Islamic scholars on the ingredients and manufacturing the cosmetic products and the significance of manufacturing halal cosmetics, which have grabbed the attention of customers worldwide in the halal beauty business.

MATERIAL AND METHODS

Study Design

This study involved the determination of opinions of Imams and Islamic scholars on the ingredients and manufacturing the cosmetic products and the significance of manufacturing halal cosmetics. For this purpose, 59 Imams (males) of different sects at District Peshawar, Rawalpindi and Faisalabad, were approached from January 2022 to November 2022, to get their consent on the Halal and Haram pertaining to the cosmetics. The information was collected from the Imams on the pre-designed questionnaire to meet the needs of the study.

Data Collection Protocols

This study's instrument was a modified version of a Likert scale questionnaire that served as a

research model. In-depth assessments of previous studies on consumer knowledge of halal cosmetics, and religious beliefs produced assertions or questions (Hasibuan et al., 2019). The Likert scale was divided categorically into 2 segments and awarded each segment a pattern of Halal and Haram consideration. The respondent's opinion was recorded, compiled and statistically analyzed. Following the collection of data, the further phases comprised the structural model, analyzing the measurement model and testing of the hypothesis.

Statistical Analysis

The statistics of continuous variables were shown as Mean±SD and percentages. While, the analysis among different treatment groups was done using One-way ANOVA including Tukey HSD and student t-test bearing the p-value of 0.05, as statistically significant. SPSS 20 was used to conduct statistical analysis.

Ethical Approval

This study was started after acquiring ethical approval from the Ethical Review Board of the University of Agriculture, Faisalabad, and the study was conducted under strict moral norms.

Acknowledgment

All authors participated equally in this study.

Conflict of Interest

Declared none.

Funding Declaration

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RESULTS

This study was completed in 03 districts of Pakistan viz District Peshawar, Rawalpindi and Faisalabad Imams were approached from January 2022 to November 2022 and the opinion of Imams belonging to different Islamic sects and different educational levels was acquired on the pre-designed questionnaire (Table 1). The mean age of the respondents was 51.76±13.19 years and there was a significant difference among their age groups ($p < 0.05$). Most of them were males ($p < 0.05$) and only 03 female scholars were approached in this study. During this study, different education categories of the Imams were approached and they bear the significant difference in their education level ($p < 0.05$). Most of them were Hafiz Quran ($p < 0.05$), followed by Aalim and Mufti with percentages of 57.62, 30.50 and 11.86, respectively. Forty-one Imams were from the Sunni sect ($p < 0.05$) and 30.50% of them belonged to the Shia sects of the religion. The employment of the Imams in Mosque and Madrassas had a non-significant difference ($P > 0.05$).

Table 1: Demographics of the participating Imams

| S. No | Variable | Frequency | Percentage | p-value |
|-------|-----------------|-----------|------------|----------|
| 1 | Age (Years) | | | 0.00001* |
| | 20-40 | 12 | 20.33 | |
| | 41-60 | 39 | 67.24 | |
| | Above 60 | 8 | 13.55 | |
| 2 | Gender | | | 0.00001* |
| | Male | 56 | 94.91 | |
| | Female | 03 | 5.08 | |
| 3 | Education Level | | | 0.00001* |
| | Hafiz | 34 | 57.62 | |
| | Mufti | 7 | 11.86 | |

| | | | | |
|---|----------------------|----|-------|----------|
| | Aalim | 18 | 30.50 | |
| 4 | Sect | | | 0.00001* |
| | Sunni | 41 | 69.49 | |
| | Shia | 18 | 30.50 | |
| 5 | Employment | | | 0.9786 |
| | Employed in Mosque | 38 | 64.40 | |
| | Employed in Madrassa | 21 | 35.59 | |

*indicated that the p-value is significant at $p < 0.05$

The information regarding the use or prohibition of ingredients of cosmetics, the processes involved in the manufacturing of these cosmetics, alcohol-made cosmetics and cosmetics used by males, were collected on the questionnaire and was statistically analyzed (Table 2). It was evident from the results that a significant number of Imams ($p < 0.05$) declared the use of cosmetics, their ingredients and processes forbidden and

Haram of suspicious involvement of alcohol and fats and animal contents of the pigs (Table 2). However, few were with the opinion and belief that the cosmetics labeled as Halal by the manufacturers can be used and are not forbidden from being composed of Halal ingredients. However, none of the Imam favored the use of alcohol-based cosmetics and all of them declared alcohol-based cosmetics haram.

Table 2: Opinion of Imams on the ingredients and processes involved in the manufacture of cosmetics

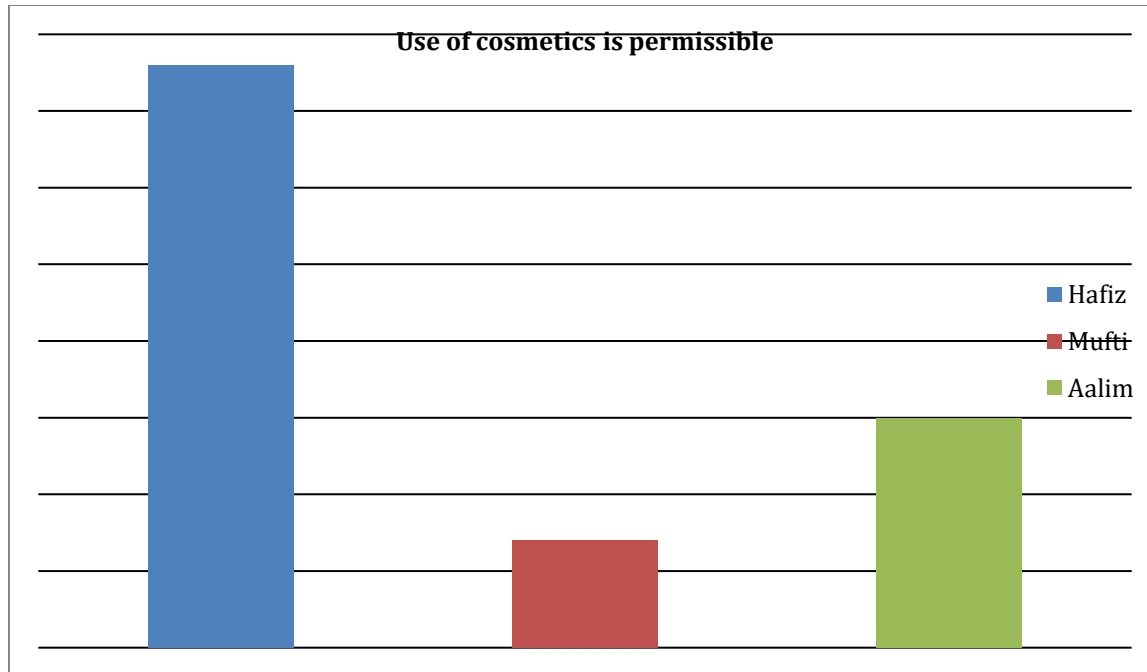
| Variables | Opinion of Imams | Imams | | | Chi-square value | p-value |
|---------------------------------------|------------------|------------|------------|------------|------------------|-----------|
| | | Hafiz n(%) | Mufti n(%) | Aalim n(%) | | |
| Ingredients of cosmetics | Halal | 13 (38.23) | 2 (28.57) | 5 (27.77) | 17.064 | 0.000197* |
| | Haram | 21 (61.76) | 5 (71.42) | 13 (72.22) | | |
| Processes of manufacture of cosmetics | Halal | 15 (44.11) | 3 (42.85) | 7 (38.88) | 0.1325 | 0.93588 |
| | Haram | 19 (55.88) | 4 (57.14) | 11 (61.11) | | |
| Alcohol contained cosmetics | Halal | 0 (0) | 0 (0) | 0 (0) | 21.198 | 0.00001* |
| | Haram | 34 (100) | 7 (100) | 18 (100) | | |
| Use of cosmetics by males | Halal | 10 (29.41) | 2 (28.57) | 3 (16.66) | 1.0498 | 0.50161 |
| | Haram | 24 (70.58) | 5 (71.42) | 15 (83.33) | | |

*indicated that the p-value is significant at $p < 0.05$

The data was also analyzed based on the education level of the Imams and it was found from the results that the highest proportion of ($p < 0.05$) Hafiz considered the use of Halal

cosmetics Halal tolerable followed by Aalim, but the least number of Mufti allowed the use of Halal cosmetics (Figure 1).

Figure 1: Belief of Islamic scholars for using the cosmetics



DISCUSSION

As the defining attribute of the finished cosmetic product, the origin of the raw materials is the most significant difference between conventional and halal cosmetics. Due to its impact on daily religious practices such as Salat (prayer), the origin of components is always a major concern for Muslims. Purity and cleanliness are emphasized as key virtues in the Islamic religion. Authorities such as NPRA Malaysia and Cosmetic Ingredient Review have a variety of classifications for cosmetic components, including safe, prohibited, and allowed with restrictions, as well as safe as used (Fatin et al., 2021). Another study also asserted the same concept of halal products that are gaining traction on a global scale because of their acceptability as an alternative norm for the safety, hygiene, and quality assurance of the consumers used on daily basis. Consequently, Muslim as well as non-Muslim consumers typically accepted halal-certified products. It signified sanitation, quality, and safety when produced under the strict requirements of the Holistic Halal Assurance Management System (Ambali and Bakar, 2014). Our results were in collaboration with the study

revealing that consumer awareness of halal cosmetics was significantly and favorably affected by health and religious beliefs. The government, cosmetics manufacturers, and consumers must be aware that the concept of halal in cosmetics can be used as a global emblem to safeguard the lifestyle quality of cosmetics consumers worldwide because halal earned positive scores across all social strata for being healthy, clean, and devoid of harmful chemicals (Hasibuan et al., 2019). Similar were the findings that consumers had highly leveled perceptions of Halal cosmetic products composed of ingredients that are permissible under the law of Shariah. However, there was a breach between the recommendations and use practice of Halal cosmetics by the consumers, because some of the consumers use cosmetics imported from foreign without investigating their Halal authenticity (Muhamad and Abdul-Latif 2019).

CONCLUSION

As purity and cleanliness are emphasized as key virtues in the Islamic religion and cosmetics bear a significant impact on daily religious practices such as Salat (prayer), the origin of components

was always a major concern for the Muslims, therefore, most of the Imams and Islamic Scholars were not with the opinion to tolerate and recommend the cosmetics for Muslims because most of the cosmetics are imported from foreign countries and are available in the local markets without investigating their Halal authenticity.

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