

ABLUTION-FRIENDLY COSMETICS: ANALYSIS FROM FIQH PERSPECTIVE

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Abstract	<p><i>Nowadays, beauty is a part of culture and trends. The demand for halal cosmetic products from Muslim consumers is intensifying with the Muslim population of 61.3% in Malaysia. Despite the value of halal cosmetics, experts from various fields conducted numerous studies on halal cosmetics products, which enabled the industry to market and produce halal cosmetics. Aside from that, cosmetics innovation has occurred to make Muslim women more comfortable wearing cosmetics while performing their daily prayers. These days, ablution-friendly cosmetics are very common in society. However, from a fiqh standpoint, the requirement and valid ablution standards are questionable, as is the validity of the ablution-friendly cosmetic to be used in performing the related worship. Appropriately, it includes the ruling on using cosmetics in performing ibadah from the Islamic perspective. This study will be focusing on the existing relevant literature on halal cosmetic innovation, with a particular emphasis on ablution-friendly cosmetics. A systematic review of the literature is employed, where selected publications were examined, assessing contributions, and analysing knowledge in relation to the topics, study context, and research approach. This study identifies theoretical and methodological gaps in identifying the significant purpose of halal-certified cosmetics to adhere to specific requirements and characteristics for ablution-friendly cosmetics and the significance of ablution-friendly cosmetics to be used in halal cosmetic products. The outcomes of the study reveal that ablution-friendly cosmetics are those that are simple to remove to ensure the validity of ablution in worship to Allah s.w.t. The ablution may be invalidated if the cosmetics are not properly cleaned. As a result, it is a product that gives Muslim women confidence in completing their worship to Allah s.w.t. because the legitimacy of the ablution is guaranteed.</i></p> <p>Keywords: <i>Ablution-Friendly, Fiqh, Halal, Cosmetic.</i></p>
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INTRODUCTION

According to (Qaisar et al., 2019) halal is the newest lifestyle trend which influences cosmetics and personal care products, manufacturers, and producers as they are pursuing Halal certification from Malaysia's Islamic Development Department (JAKIM). The demand for Halal cosmetics has shot through the roof in the new millennium. The growing Muslim population and consumer demand for halal, safe, and hygienic, cosmetic products are the tipping points for demand growth. However, due to a number of issues, the Halal cosmetics business has been called into question due to certain ambiguous parts of the market that have thus far been unable to meet the expectations of its clients. Even so, as Muslim consumers become more aware of the importance of eating Halal in all aspects of

their lives, citizens are gradually criticising and raising the issue of Halal cosmetics and personal care. While this issue has resurfaced, many cosmetics entrepreneurs have captured worldwide attention by developing halal cosmetics. Unfortunately, there are some businesses that use religious issues as a marketing tool to attract customers. This action may cause confusion and disappointment among Muslims who are interested in cosmetics because the product may invalidate ablution and the worship itself and may also give a negative impression to JAKIM as the primary authorities in charge for the halal certification.

The ablution-friendly cosmetic is one of the alternatives and innovations being introduced in the halal cosmetics industry, which allows Muslim women to freely wear cosmetics while also comfortably performing their religious obligation. The specific and relevant term and characteristic of "ablution-friendly" for halal cosmetics in the Islamic perspective was discovered in this study. The general principles of halal and haram in Islam are the foundation knowledge that researchers are aware of to ensure that the ablution-friendly cosmetics comply with the *fiqh* perspective and the requirements of JAKIM.

Definition Of Cosmetic

Cosmetics are defined as "any substance or preparation intended to be placed in contact with various external parts of the human body (epidermis, hair system, nails, lips, and external genital organs) or with teeth and the mucous membranes of the oral cavity, with the sole or primary purpose of cleaning, perfuming, changing their appearance and/or correcting body odours and/or protecting them or keeping them in good condition," according to the National pharmaceutical regulatory agency (Department of Standard Malaysia, 2019).

Definition of Halal Cosmetic

According to the General Requirement of Halal Cosmetic MS 2634:2019, halal cosmetic is a product that contains ingredients permitted under the Shariah law and fatwa and fulfils all the condition; (a) do not consist of or contain any part of the matter of an animal that is prohibited by Shariah law and fatwa for a Muslim to consume or that has not been slaughtered in accordance with Shariah law and fatwa, (b) do not contain anything which is najis according to Shariah Law and fatwa, (c) do not intoxicate according to Shariah Law and fatwa, (d) do not contain any part of human being or its yield which are not allowed by Shariah Law and fatwa, (e) are not poisonous or hazardous to health, (f) have not been prepared, processed or manufacture using any instrument that is contaminated with najis according to Shariah Law and fatwa, (g) have not in the course of preparing, processing or storing been in contact with, mixed, or in close proximity to any materials that fails to satisfy item 3.4 (a) and (b).

HALAL COMPLIANCE IN COSMETIC

Many sectors of the halal industry are devoid of these products or services. Halal cosmetics are those industries that adhere to Islamic tradition and are thus free of pork, pork by-products, pork-based gelatin, alcohol, or any other animal by-product (Aoun et al., 2015). Shariah law (*fiqh*) state that the law of origin is permissible as long as no shariah law prohibits it. Thus, treatment and use of cosmetics, including ingredient selection, are permissible as long as no Islamic law restricts them (Ernawati, 2019). This clearly shows that some of the prohibited ingredients in products are stated in al-Baqarah [2]: 173 and al-Ma'idah [5]: 3, indicating that:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

"He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then is he guiltless. For Allah is Oft-forgiving Most Merciful" (al-Qur'an. al-Baqarah: 173).

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِعَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ﴾

"Forbidden to you (for food) are dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. That which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety" (al-Qur'an. al-Ma'idah: 3).

Presently, there are numerous options for purchasing cosmetic products, as they have become one of the most significant and necessary commodities that everyone should possess. Skin-whitening products, which are in high demand for skin beautifying and lightening, are one of them (Couteau et al., 2016). Ingredients for cosmetics can be natural, semi-synthetic, or synthetic, which can affect a product's halal status. Many consumers are concerned about the lack of scientific evidence regarding the safety and risks of such ingredients. Natural oils or fats are used as the main ingredient in cosmetic products to provide a variety of beneficial properties (Mank et al., 2016). Fats and oils are made up of different types of fatty acids with different compositions. As a result, the fatty acid profile can be used as a chemical fingerprint for cosmetic product authentication (John Toedt et al., 2005). As halal products are in high demand in Malaysia, the following data shows that halal in pharmaceuticals and cosmetics is becoming a source of concern and interest among Muslim countries.

Table 1: The components of competitiveness of halal pharmaceutical and cosmetic industry from several countries 2014-2017

COUNTRY	YEAR	AWARENESS	GOVERNMENT	SOCIAL	EXPORT
United Arab Emirates	2014	35.6	100	22.9	29
	2015	14	100	26	26
	2016	19	100	26	167
	2017	48	100	100	120
	Malaysia	2014	79.9	100	40.5
	2015	46	100	45	10
	2016	89	100	46	9
	2017	0	33	33	11
Singapore	2014	0	83.3	22.5	106.2
	2015	0	83	25	116
	2016	4	83	26	110
	2017	3	67	67	142
Indonesia	2014	11.6	100	48.4	5.3
	2015	5	100	47	6
	2016	10	100	48	5
	2017	0	33	33	7

Source: Thomson Reuters Various, 2017

Yusuf al-Qaradawi, an expert in Fiqh, has developed the halal and haram general principles in Islam, which have become the foundation of knowledge that all Muslims or

researchers need to understand and be aware of in order to ensure that cosmetic products and also ablution-friendly cosmetics comply with the *fiqh* perspective and the requirements of JAKIM. The Halal and Haram General Principles are (i) All things created by Allah SWT are Halal with few exceptions, (ii) to make Halal or Haram is the right of Allah alone (iii) the basic reasons for the prohibition of things are due to impurity and harmfulness (iv) what is Halal is sufficient and what is Haram is superfluous (v) whatever is conducive to the Haram is in itself is Haram (vi) falsely representing Haram as Halal is prohibited (vii) doubtful things should be avoided (al-Qardawi, 1999).

Aside from that, other references such as standards, acts, and the law are important in determining whether a cosmetic is halal to strengthen the information gathered. Thus, this reference is significant because halal cosmetics have their own reference that must be followed according to the JAKIM standard, which helps sustain and increase the quality of the product by adhering to the requirements of the JAKIM standard.

Table 2: Halal Requirement

i.	<i>MPPHM</i>
ii.	<i>Halal Assurance System (HAS)</i>
iii.	<i>Malaysia Standard on Islamic Consumer Goods - Part 1: Cosmetic and Personal Care - General Guidelines (MS 2200:2008)</i>
iv.	<i>Malaysia Standard on Halal Cosmetic - General Requirements (MS 2634: 2019)</i>
v.	<i>Hazard Analysis Critical Control Point (HACCP)</i>

Source: Guidelines for Halal Assurance Management System (HAS),2012

Furthermore, references from cosmetic experts are being considered to strengthen this research, as the Malaysian Guidelines for Control of Cosmetic Products must be prepared in accordance with the ASEAN Cosmetic Directive. The primary sources of information in this area are the National Pharmaceutical Control Bureau (NPCB), the Director of Pharmaceutical Services (DPS), and other representatives from the cosmetic industry. The guidelines that must be followed are as follows:

Table 3: Drugs and Cosmetic Law Regulations

i.	<i>Control of Drugs and Cosmetics Regulations 1984</i>
ii.	<i>Guidelines for Control of Cosmetic Product in Malaysia (2017)</i>
iii.	<i>Guideline for Product Information File (PIF)</i>
iv.	<i>Guideline for Cosmetic Advertisement</i>
v.	<i>Cosmetic Labelling Requirements</i>
vi.	<i>Cosmetic Claims Guidelines</i>
vii.	<i>Guideline for Cosmetic Good Manufacturing Practice</i>

Source: Guideline for Registration of Drug-Medical Device and Medical Device-Drug Combination Products, 2021

Besides recognising the terms, conditions, and requirements for a halal cosmetic product, the article also identifies the meaning of an ablution-friendly cosmetic from a *fiqh* perspective, as well as the other components that must be halal. To observe all criteria of ablution-friendly cosmetic, the foundation must first be clear to ensure that the results obtained do not violate the Islamic rulings.

HALAL COSMETIC: THE FIQH PERSPECTIVE

Muslims are always aware of cleanliness and sanctity in Islam cannot be overstated. It is obligatory for all Muslims to purify themselves before performing prayer or other similar acts of worship. Hence, we also cannot deny that ornamentation and beauty are a natural

part of women, and that they are initially seen as desirable and have a basis in *syarak* (the Islamic rulings); yet, they must not go beyond what the *syarak* has explicitly prohibited in terms of female adornment (Bayan Linnas, 2017) A woman's right is to embellish and beautify herself for her spouse is one of her rights, and it is permitted for her to do so which have been stated in Quran:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ﴾

Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" (al-Qur'an. al-A'raf: 32)

In order to understand all of the hukm of fiqh (jurisprudence) in Islam, users must understand and acknowledge a wealth of knowledge, which is divided into several sections: Ritual purity (*taharah*), prayers (*salat*), fasting (*sawm*), alms (*zakat*), one-fifth (*khums*), and pilgrimage (*hajj*) are all examples of *ibadah* (rituals) (Dogan, 2013). This is because it may impede the validity of worship as Muslims, such as *solah*, *hajj*, holding the Quran, *ghusl*, and other *ibadah* that require physical and spiritual cleansing. In this context, Muslims must ensure that the cosmetics products used is halal, free of impurities, and adhere to the ablution-friendly cosmetics requirement. Furthermore, *ibadah* is considered acceptable for Muslims who worship by ensuring that the water used for wudhu is *Mutlaq* water, which means pure and clean water (Hamid Ali, 2014). As previously stated, ablution is one of the conditions of validity for many obligatory and supererogatory religious acts, such as praying or reading the Quran, so Muslims must perform ablution correctly, in order to complete all forms of worship to Allah SWT and to be accepted.

THE CONCEPT OF AL-TAHARAH AND AL-NAJASAH

Taharah has become the subject that Muslims are taught and emphasised on, in Islam, and there have been lengthy literatures written on the subject. *Ibadah* may be rendered invalid because of poor handling and outcomes. As a result, they encourage their children to learn and teach it in their places of worship and education. *Al-Taharah* literally means "purity and cleanliness" (Zuhaili, 2010), and Sangit et al., (2020) agreed on this in his writing about *taharah*. It also refers to the spiritual purification of spiritual filth. It is the removal of impurities or an impure state using permissible resources, according to Islamic law (Nor Kartina et al., 2015). It is an obligation to consider, according to the evidence in the Qur'aan, Sunnah, and Ijmaa' (consensus of our scholars). All fiqh leaders consider it a basic condition for the validity of *'ibadah* (worship), and according to Mohd Istajib et al., (2015), their religion has given importance to *Taharah* as the basis knowledge that Muslims need to understand and apply in their daily lives.

In Al-Quran, there are 6 verses that mention the importance of *taharah* which are:

Table 4: List of Al-Quran versus About *Taharah*

NO.	VERSES	EXPLANATION
1.	al-Baqarah: 222	The status of menstruation, a state of impurity to keep away from women in the state of menstruation and the command of abstain from evil and keep pure after the menstruation.
2.	al-Nisa': 43	Prohibition of performing <i>solah</i> when unconscious because of <i>khamr</i>
3.	al-Ma'idah: 6	The command and procedure of performing ablution, obligation of <i>ghusl</i> for husband and wife who have been intimate and procedure of <i>tayammum</i> for sick people, and travellers.
4.	al-Anfal: 11	The status of rainwater for <i>taharah</i>
5.	al-Furqan: 48	The status of rainwater for <i>taharah</i>

6. al-Muddathir: 4 The command on cleaning the cloth

Source: Ibrahim & Dickson, 2020

According to M. Yusry Affandy et al., (2020), Imam Asy-Syafie narrated that all of the references above from the Quran are the reference for these specific issues or subjects in his writing. However, he always bases his interpretation on the six verses of Surah Al-Mai'dah, as contrasted to verse 43 of Surah An-Nisa'. This is because both of these verses explain ablution, complete ablution (*ghusl*), and dry ablution (*tayammum*) in the same way. Furthermore, taharah issues are important to Muslims because they are part of the obligation that serves as the foundation for worships to be accepted by Allah SWT.

Technically, Mohd Istajib et al. (2015) stated that najasah or impurity is any kind of uncleanness (*khathath*) that requires a Muslim to wash before beginning prayer. Najasah is the opposite of taharah. In Islamic fiqh discourse, there are 7 types of najasah which are: (1) alcohol and all type of intoxicants (2) dogs and pigs (3) carcass (4) blood including pus (5) urine and faeces of human and animals (6) animals' part that have been separate during his life which contain najas and (7) milk from non-halal animals (Mustofa al-Khin et al., 2011). In this case, all the listed najasah can invalidate ablution if it is not being remove and clean accordingly. Besides that, in the book *al-Fiqh al-Manhaji Madhhab al-Shafi'i* also highlighted the other 3 types of najasah which known as '*Aini Najas and Hukmi Najas*' which require different ways to clean it which are:

Table 5: Type and Classification of Najasah

CLASSIFICATION	EXAMPLE	CLEANSING METHOD
Light	The urine of boys aged less than 2 years old and fully breastfed	Remove impurities and sprinkle water over the contaminated area.
Medium	Apart from the heavy and light najis, vomit, blood, urine, and so forth	Remove impurities and wash with free flow clean water until the absence of appearance/ color, odor and feel is achieved.
Extreme/ Severe	Dogs and pigs (<i>khinzir</i>) that also include any liquid and object discharge from their orifices, descendants and derivatives.	Remove impurities and rinse with clean water seven times, one of which is water mixed with the soil/clay. This cleansing method is called <i>sertu</i> .

Source: Seman Ja'afar, 2012

In addition, as alcohol is an ingredient in everyday care products such as perfumes and skin care products, it has evolved into an ingredient that is found in all cosmetic products. In Islam, *khamr* is the intoxicating substance found in alcoholic beverages. Alcohol is not always prohibited or forbidden (*haram*) in Islam; some alcohols that are permitted to be used (Nur Bahirah et al., 2020). Furthermore, the term "alcohol" is frequently misunderstood to refer to *khamr*, a beverage introduced during the time of Prophet Muhammad SAW.

According to Alina et al. (2018) the difference between alcohol and *khamr* is anything that can cause intoxication from juice, whereas Ibn Saiyidah stated that *khamr* is made from grapes and other intoxicating substances. According to Imam Hanafi, *khamr* is intoxicated solely by the grape juice. In chemistry, the term "alcohol" refers to more than just ethanol. Aside from that, ethanol is not always *khamr*, even though the intoxicating substance in *khamr* is ethanol. According to Puziah et al. (2009), in order to determine a cosmetic's halal status, the product must not contain any products or by-products of alcoholic beverages (*khamr*). While Mustafa Afifi et al. (2014) stated that alcohol is a colourless liquid that can be produced in two ways. Firstly, through fermentation, which is the primary process for producing liquor, and second, through chemical substances, which

is a process for producing alcohol from petroleum. This procedure produces ethanol, also known as ethyl alcohol. However, all of the earlier scholars of Madhhab Hanafi, Madhhab Maliki, Madhhab Shafi'i, and Madhhab Hambali agreed that alcohol is a najis because it can intoxicate. As a result, the Department of Islamic Development Malaysia (JAKIM) has stated that alcohol in perfumes, cosmetics, medicines, and beverages is permissible "harus" and acceptable if the alcohol content is not inadequate (Nur Bahirah et al., 2020).

ABLUTION AND IT'S CRITICAL ASPECTS

In Arabic, the ritual cleaning that Muslims perform before performing worship is called wudhu or also known as ablution. It is important and obligatory for Muslim to perform it before they complete their worship as mentioned in al-Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَأَطْفِئُوا ۚ وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful" (al-Qur'an. al-Ma'idah: 6).

Table 6: The Interpretation of Ablution in Islam

	DESCRIPTION
Definition	The term "al-wudhu" means cleaning some part of the body
Pillars of Wudhu	Intention while washing the face Wash face Washing the hand to elbow Wash the head Wash the foot
Terms and Condition	Islam Tamyiz Clean (Mutlaq) water Do not have any obstacles in shar'i Do not contain any obstacles by shar'i Enter prayer time

Source: Zuhaili, 2010

The Concept of Ablution-Friendly Cosmetic

As the article has already clearly explained the awareness of ablution and the meaning of ablution, as well as the pillar and condition of Muslim ritual cleaning, known as wudhu', researchers will now look at the meaning of ablution friendly. Nowadays, the cosmetic industry tends to illegally use prohibited substances and techniques to entice customers to buy their product. Thus, they also use a certain tricks and marketing strategies to attract demand and interest from customers like sensitivity, religious obligations, and trending demand in the marketplace, and against the JAKIM's right guidelines. For example, illegally and dangerously used chemical in cosmetics, not correctly labelled, packaged, and worse, the use religious or badly depicted pictures to attract customers for advertisement purposes and many more (JAKIM, 2014).

Furthermore, product innovation also concern to every Muslim because improper usage of products by the industry may result in invalid worship for Muslims, particularly for cosmetics like cleansers, moisturisers, lotion, eyeliner, and sunscreen (de Groot et al., 1992). For instance, the question is, how transparent and authentic they are in producing the product as they advertise especially those related to religious aspects. One of the most common is the ablution-friendly cosmetic tagline, which attracts Muslim women who are interested in cosmetics to purchase it and what assurance they can provide to gain the customer's trust.

There are 497 companies in Malaysia that are registered and certified as halal certificate holders for cosmetic and personal care products, which include all categories of personal care and cosmetic goods such as cleanser, moisturiser, serum, eyeliner, blusher, lipstick, lotion, shampoo, shower cream, soap, toothpaste, face powder, deodorant, and many more. However, this study focuses on cosmetic products, such as cleanser, moisturiser, serum, lipstick, and other "make-up" items, which are used as a foundation most of the time to keep our faces fresh, healthy, clean, beautiful, and glowing all day. Furthermore, the study focuses on cosmetics, which can invalidate worship and must be removed to ensure that our worship is valid and accepted. Table 1 shows some of the products that appear familiar and are likely to be used:

Table 7: List of the Halal Cosmetic in Malaysia

NO.	COMPANY	BRAND	PRODUCT REGISTERED
1.	30 Maple Sdn. Bhd.	Duck	7
2.	Ainaa Empire (M) Sdn Bhd	Ainaa	5
3.	Al-Meswak Mu'min Sdn Bhd	Mu'min	48
4.	Alliance Cosmetic Sdn Bhd	SG Men/Silkygirl	86
5.	AMC Bellanuar Enterprise	Bellaz	1
6.	AMIPRO Sdn Bhd	Ze'Venir	62
7.	Angelfun Manufacturer (M) Sdn Bhd	Aiyu	2
8.	Anyssa Empire Beauty	Anyssa	1
9.	Ara Beauty Sdn. Bhd.	Ara Beauty	10
10.	Armila Group Sdn. Bhd.	Armila Beauty Kak Ell	
11.	Ashdika Trading	Skin Pilot	1
12.	Aura White Global Sdn Bhd	Aura White / Sparkle Diamond	6
13.	Avantcom Resources	AZ Beauty/ Argania X Nuex Rosli	18
14.	Avenys Malaysia Sdn Bhd	Avenys	7
15.	Azra Empire	Azra	1
16.	Bougas Empire Sdn Bhd	Bougas	8
17.	Clara International Beauty Group	Clara International	5
18.	Nurraysa Global Sdn Bhd	Nurraysa	3
19.	Hayati Beauty & Wellness Sdn Bhd	Hayati	20
20.	Heidaia Beauty	Velvet	4

Source: Halal Malaysia Directory on Cosmetic and Personal Care JAKIM.
<https://www.halal.gov.my>

The table shows the result and a list of numerous halal cosmetic and personal care products. It demonstrates that there is a high level of halal awareness among Muslims in this country, and the industries successfully serve, produce, and meet the needs of the customers. However, some misinterpret it and use a fake halal logo to gain customer trust. Thus, as we all know, manufacturers are increasingly using the term "ablution-friendly cosmetics" to promote products aimed at Muslim women, particularly in Muslim-majority

countries such as Malaysia. This is one of the factors that contribute to the availability of "halal" cosmetic products on the market today. In a statement from the Mufti of Federal Territories stated that, most of the products are difficult to remove, and special soaps are required to do so. Some of the products require the use of specific makeup removers or solvents with cotton to remove. Some wudhu-friendly cosmetic manufacturers define their products as being easily washed off without the use of special soaps or solvents.

The definition, terms, and conditions of "ablution-friendly" cosmetics are determined according to the fiqh perspective through this research and analysis, as most products claim that they are easy to be removed and can no longer prevent water from permeating the skin. However, even if a product is labelled as ablution-friendly cosmetics, it must be water permeable in order for water to reach our skin during ablution.

Water-Permeability

For an ablution-friendly cosmetic, the product must not prevent water from being absorbed by the skin, as this may result in wudhu invalidation. According to the statement from the Mufti of Federal Territories also mention that Imam al-Nawawi states in his book *al-Majmu'*:

"When there is anything covering a part of the body, such as wax, flour, henna, and others, if anything blocks water, his purification is invalid, no matter how little or how much. If there is some henna color residue or fat residue that does not inhibit water, his purification is valid." (Mustofa al-Khin et al., 2011)

As the halal cosmetic industry develops in this country, besides skincare and make-up item, one of the products that most Muslim women use is nail color and hair dye. Many nail polishes and hair dyes now bear a halal logo and claim to be halal. They claim their products are halal because they do not clutter the water and are easy to remove. Nabil in his writing stated that most nail polish that wraps around the nails is waterproof and should not be used for ablution. Nail polish is a material that is used to decorate, beautify, and protect human fingernails and toes (Skripsi Nabil Format Perpus, n.d.). It is created by combining organic polymers with various additives (John Toedt et al., 2005). Furthermore, in cosmetic items such as blushers, the powder phase and binder (or oil) phase, which give it its desirable matte finish after application and long-lasting wear potential, are the major components of the pressed powder blusher (John Toedt et al., 2005). We are aware that because it contains oil, it will prevent water from absorbing into the skin and, if not remedied, will render the ablution invalid.

Water permeability, according to the statements, means that water must absorb into the skin, and if a wudhu-friendly product is water-resistant and prevents water from reaching the skin, the ablution is invalid. The ablution, on the other hand, is valid if the product is water permeable, easily removed, and does not prevent water from reaching the skin even if some colour remains on the skin.

CONCLUSION

According to Norzaidi et al. (2012), the halal brand is a vastly underutilised global brand, with opportunities for promoting products based on their halal qualities and values only recently being explored. Despite Muslims constituting 25% of the global population, Muslim consumers consume significantly less halal cosmetics (Ngah et al., 2020). Muslims, on the other hand, are becoming increasingly aware of, and concerned about, the presence of chemical and non-halal ingredients in cosmetic and personal care products (Nurul Aqmar et al., 2018). According to (Haque et al., 2018) prior to the awareness of halal products, impermissible ingredients such as alcohol and animal parts could be found in most cosmetics products on the market, indicating that there are some things that must be avoided in halal products. Customers are more confident in purchasing and using cosmetic products now that the term halal has become synonymous with manufacturing processes

and ingredients. However, the halal status of these products, is in question due to a number of variables, and they are therefore not suitable for prayer.

To conclude, there are three types of cosmetics products on the market which are (1) Halal cosmetics, products that have received halal certification from an authoritative body, (2) Cosmetics that are not halal, non-halal products because they contain prohibited ingredients, (3) Cosmetics that are not halal-certified, cosmetics that are free of prohibited ingredients in their formulation but whose manufacturers did not apply for halal certification. As Muslims, it is our obligation to seek halal in all aspects of our lives to gain the *Mardatillah* from Allah s.w.t. Finding halal for cosmetic products is also essential because halal covers all aspects of our lives. The lack of knowledge and understanding of matters related to religion could be influenced by a lack of awareness, knowledge, and passion for locating halal products in our lives.

Furthermore, understanding the meaning of ablution-friendly cosmetics has become one of our top priorities as a result of some inappropriate actions by some parties who use religion as a marketing tool to attract Muslim buyers. Ablution-friendly cosmetics are those that are simple to remove before performing worship to Allah s.w.t., because improper cleaning of the cosmetic may result in the ablution being invalidated. As an alternative to prevent confusion to the customer, Malaysia can follow the step and ideas from Singapore and come out with ablution-friendly logo which helps Muslim in choosing and purchasing the right product to ease their worship to Allah s.w.t.

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