

Islamic Perspectives on the Use of Blood Plasma in Cosmetics: Jurisprudential Analysis and Contemporary Challenges

Anisha Emilia Redzuan[✉] & Mohd Izhar Ariff Mohd Kashim

Research Centre for Sharia, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Selangor, Malaysia

ABSTRACT

This study examines the permissibility of cosmetics derived from blood plasma from an Islamic legal perspective, addressing theological and legal debates arising from the classification of blood as impure under Islamic law. It focuses on the key jurisprudential principles of ritual purity (ṭahārah), transformation (istiḥālah), and necessity (ḍarūrah). Utilizing a qualitative library-based research approach and content analysis, the study engages with the Qurʾān, Hadith, classical fiqh compendia from the four major Sunni schools (Hanafī, Mālikī, Shāfiʿī, and Hanbalī), as well as contemporary fatwas issued by recognized Southeast Asian institutions such as JAKIM (Malaysia) and MUI (Indonesia). Selection criteria prioritized jurisprudential relevance, legal edicts, and supporting scientific literature. The analysis identifies recurring themes and jurisprudential arguments surrounding the use of blood plasma in cosmetic products. The findings suggest that classical Islamic jurisprudence generally deems the inclusion of blood in cosmetics impermissible. Although the principle of istiḥālah could potentially render an impure substance permissible, leading contemporary authorities maintain a conservative stance, permitting such substances primarily in cases of medical necessity where no ḥalāl alternatives are available—but not for purposes of beautification. Furthermore, there is no scholarly consensus regarding the sufficiency of transformation processes in topical (cosmetic) applications. This study provides a focused examination of contemporary fatwas from Southeast Asian Islamic bodies, addressing an area that remains relatively underexplored within Islamic bioethics and jurisprudence. It highlights a growing disconnect between rapid biotechnological advancements and the availability of clear, authoritative Islamic rulings, underscoring the urgency for standardized ḥalāl certification and increased consumer education. The prevailing juristic view advises against the use of such cosmetics—particularly those derived from human or non-ḥalāl animal sources—unless full transformation is conclusively established. This research offers a synthesized perspective bridging classical jurisprudence and modern regulatory considerations, thereby contributing to a more coherent framework for evaluating emerging cosmetic technologies through an Islamic legal lens.

KEYWORDS

Blood plasma, Cosmetic, Islamic Law, Halal, Istihala

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✉ Contact

Anisha Emilia Redzuan
(Corresponding Author)
P114160@siswa.ukm.edu.my.

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INTRODUCTION

The global beauty industry has witnessed significant advancements in recent years, particularly with the incorporation of premium biotechnological components such as blood plasma and its derivatives. These novel products are widely marketed for their perceived rejuvenating and anti-aging properties,

appealing to consumers seeking innovative solutions for beauty and skincare enhancement. Scientific claims supporting the use of blood plasma in cosmeceutical products highlight its potential to stimulate cell regeneration, improve skin smoothness, and promote a youthful appearance, making it a preferred ingredient in high-end cosmetic formulations.

However, for Muslim consumers, the incorporation of such ingredients raises significant jurisprudential and ethical concerns grounded in fundamental Islamic principles of *taharah* (ritual purity), *najasah* (impurity), and the sanctity of the human body. Islamic jurisprudence has historically prohibited the consumption and use of blood due to its impurity, as explicitly stated in the Qur'an. While these verses primarily address dietary restrictions, the underlying principle of impurity is generally extended to topical applications as well. The challenge, therefore, lies in reconciling these traditional rulings with the realities of modern biotechnological practices, which were not addressed by classical Islamic scholars due to the absence of such technologies at the time.

As a result, there are no explicit rulings or unanimous scholarly consensus regarding the permissibility of blood plasma-derived cosmetics, leading to ongoing debate among Islamic jurists, scientists, and regulatory authorities. These stakeholders must navigate both the scientific complexities of these ingredients and the established legal and ethical frameworks of Shariah. In light of these challenges, this article aims to:

- a. Determine the permissibility status of blood plasma-derived cosmetics according to contemporary Islamic jurisprudence through systematic analysis of classical *fiqh* principles and modern fatwas
- b. Examine the application of the doctrine of *istihalah* (transformation) to modern biotechnological processes in cosmetics
- c. Analyze the legal positions of major Islamic authorities, including JAKIM, MUI, and Al-Azhar, on blood-derived beauty products
- d. Develop practical guidelines for Muslim consumers regarding the selection of halal cosmetics.

By addressing the relevant legal, ethical, and pragmatic concerns including the laws of impurity and transformation (*istihalah*), necessity (*darurah*), and issues of consumer awareness and halal certification—this article systematically analyzes both classical and contemporary scholarly positions, as well as fatwas from prominent Islamic authorities. The objective is to clarify Islamic law's stance on blood plasma-based cosmetics and provide clear, practical guidance for Muslim consumers amid the evolving landscape of the cosmetics industry.

METHODOLOGY

This study adopts a qualitative approach, combining classical Islamic legal texts with contemporary *fatwas* and academic literature. Primary sources include verses from the Qur'an, relevant *Hadith* collections, and classical *fiqh* texts from the four major Sunni *madhabs* (Hanafi, Maliki, Shafi'i, and Hanbali). Secondary sources include contemporary *fatwas* from recognized Islamic authorities (JAKIM, MUI, Al-Azhar), and peer-reviewed academic articles in

Islamic studies and bioethics. It analyzes the concept of *istihalah* (transformation), *darurah* (necessity), and regulatory positions in Malaysia and Indonesia to provide a comparative framework for evaluating the permissibility of blood-derived cosmetic products. The scope includes journals and research articles from both local and international sources, such as the Medical Journal and PubMed, are consulted to identify the benefits and potential harms of blood plasma to humans, covering the period from the 8th century to the present. Guideline for Halal Certification of Cosmetic and Personal Care Products by JAKIM, MUI Fatwa and Guidelines also referred to for legal provisions relating to cosmetics in Malaysia and Indonesia. A systematic content analysis framework is employed, involving:

- a. identification of all relevant texts discussing blood, purity, and permissible/prohibited substances
- b. categorization of arguments based on the key concepts (*istihalah*, *darurah*)
- c. analysis of the reasoning and evidence used to support different scholarly opinions; and
- d. comparison and contrast of classical and contemporary viewpoints.

BLOOD PLASMA IN COSMETIC

Blood plasma, particularly in the form of Platelet-Rich Plasma (PRP), has emerged as a transformative tool in cosmetic dermatology due to its regenerative potential (Brown, Johnson, & Lee, 2022). Blood plasma, the liquid component of blood, is composed of water, proteins, hormones, and nutrients. When processed into PRP, it provides a concentrated source of platelets enriched with growth factors, including platelet-derived growth factor (PDGF), vascular endothelial growth factor (VEGF), and transforming growth factor-beta (TGF- β), which are critical for tissue repair and regeneration (Brown, Johnson, & Lee, 2022).

1. Regenerative Properties and Applications

Platelet-rich plasma (PRP) induces extracellular matrix (ECM) remodeling and cellular proliferation, which are central to its regenerative effects. Growth factors present in PRP stimulate fibroblast activity, leading to increased production of collagen and elastin. These enhancements in ECM integrity improve skin texture and elasticity, making PRP a valuable option for anti-aging treatments (Alves & Grimalt, 2018; Xiao et al., 2021). Additionally, PRP exhibits anti-inflammatory properties that help reduce tissue damage and accelerate healing, which is beneficial for postoperative recovery and the treatment of acne scars (Alves & Grimalt, 2018).

The application of PRP in cosmetic dermatology has shown noticeable improvements in skin rejuvenation. By inducing collagen synthesis and angiogenesis, PRP treatments address common signs of aging, such as fine lines, wrinkles, and loss of skin tone. Clinical observations indicate a reduction in pore

size and enhanced skin firmness, demonstrating PRP's efficacy as a modality that contributes to long-term dermal remodeling (Smith & Doe, 2023). The natural composition of PRP, derived from the patient's own blood, minimizes the risk of allergic reactions, further emphasizing its suitability for a wide range of cosmetic indications.

Blood plasma is used in cosmetics for purposes beyond straightforward injection treatments. Its regenerative qualities have led to the development of a wide range of products, including PRP therapy, facial rejuvenation, hair restoration, scar treatments, and plasma gel fillers and combination therapies.

One of the most well-known uses of blood plasma in cosmetics is platelet-rich plasma (PRP) therapy, sometimes referred to as the "vampire facial." The process involves extracting and processing a patient's blood to separate PRP, which is subsequently applied topically in combination with microneedling or reintroduced to the skin through injections. By encouraging tissue regeneration and cell turnover, this method improves skin texture and lessens the appearance of aging (Alves & Grimalt, 2018; Xiao et al., 2021). PRP has also emerged as a key treatment for androgenetic alopecia and hair thinning, going beyond facial aesthetics. PRP's growth factors promote the regeneration of hair follicles, which has shown encouraging outcomes for hair restoration treatments (Gupta et al., 2019). Additionally, PRP has been successfully used to lessen the visibility of surgical scars and acne scars. By accelerating tissue repair and collagen deposition, PRP treatments facilitate a smoother, more even skin surface that enhances overall aesthetic outcomes (Xiao et al., 2021).

The creation of plasma gel fillers, which use processed blood plasma as a natural volumizer to restore facial volume and contour, is the result of advancements in the cosmetics industry. Furthermore, combination treatments that combine PRP with hyaluronic acid or other dermal fillers have produced better outcomes because they take advantage of both the regenerative qualities of PRP and the hydrating and plumping effects of hyaluronic acid. These combination therapies are designed to maximize aesthetic outcomes by producing a synergistic effect (Brown et al., 2022).

2. Technological Advancements and Future Trends

Technological advancements have significantly enhanced the preparation and application of PRP in cosmetic procedures, leading to improved patient outcomes, safety, and treatment efficacy. Modern equipment now allows for more precise separation of blood components, resulting in higher concentrations of platelets and growth factors, which are essential for effective PRP formulations (Jones, 2024). Bioengineering innovations have further optimized PRP's composition, increasing its benefits for anti-aging and tissue regeneration.

The combination of PRP and other contemporary techniques, such as microneedling and radiofrequency (RF) technology, has transformed cosmetic dermatology. Microneedling causes regulated micro-injuries, which promotes natural healing, whereas RF sends thermal energy deeper into the skin, increasing tissue tightening and collagen formation. These combined therapies have produced outstanding outcomes in skin rejuvenation and are currently regarded as cutting-edge treatments (Chen et al., 2024). Furthermore, artificial intelligence (AI) is being used to personalize PRP treatments by analyzing skin problems in real time, allowing practitioners to customize therapies to individual needs and optimize growth factor administration (Lee, 2025).

Emerging research also highlights the synergistic effects of combining PRP with exosome therapy and stem cell treatments, which further enhance cellular regeneration and anti-inflammatory responses. These trends indicate a shift toward multifaceted, regenerative protocols in cosmetic medicine. As technology and clinical experience continue to advance, blood plasma-based therapies are expected to become a core component of personalized cosmetic care, offering safer and more effective solutions for skin rejuvenation and hair restoration (Jones, 2024; Chen et al., 2024; Lee, 2025).

JURISPRUDENTIAL FOUNDATIONS

1. Impurity and Prohibition

Blood is categorically considered impure (najis) in Islamic law, as established by both the Qur'an and the Sunnah. The Qur'an explicitly prohibits the consumption of blood in several verses. For example, Surah Al-Baqarah (2:173) states:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ الْعَظِيمُ ۖ

فَمَنْ اضْطُرَّ غَيْرَ تَبَاجُحٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ الْغَفُورُ الرَّحِيمُ ۝

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful" (Sahih International, 1997).

Similar prohibitions are found in Surah Al-Ma'idah (5:3):

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ

"Prohibited to you are dead animals, blood, the flesh of swine..." (Sahih International, 1997)

Surah Al-An'am (6:145):

قُلْ أَلَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ الْفُحْرَ مَا عَلَى الطَّاعِمِ أَنْ يَطْعَمَهُ إِلَّا أَنْ يَكُونَ

مَيْتَةً أَوْ دَمًا مُسْفُوحًا أَوْ لَحْمَ الْخِنْزِيرِ فَاقْتَنَاهُ وَالرِّجْسَ ۖ

"...unless it be a dead animal or blood spilled out or the flesh of swine—for indeed, it is impure..." (Sahih International, 1997)

and Surah An-Nahl (16:115):

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ

"He has only forbidden to you dead animals, blood, the flesh of swine..." (Sahih International, 1997).

These prohibitions are reinforced by the Sunnah, which, while allowing limited exceptions (e.g., liver and spleen), does not extend permissibility to cosmetic or topical uses (Ibn Majah, 2007, Hadith 3314). The principle of impurity (*najis*) is not confined to dietary matters but extends to topical application, as the use of impure substances on the body can affect ritual purity and potentially invalidate acts of worship such as prayer if not removed (Al-Qaradawi, 1997; Kamali, 2008).

2. Istihalah (Transformation)

Istihalah refers to the complete chemical or physical transformation of a substance, such that its original properties—and thus its legal ruling—no longer apply (Kamali, 2008). A classic example is the transformation of wine (*haram*) into vinegar (*halal*) through natural fermentation, which nullifies the original prohibition. The application of istihalah to blood and its derivatives, such as platelet-rich plasma (PRP), is debated among scholars. Some argue that if blood undergoes a total and irreversible transformation, resulting in a new legal identity, it may be considered pure (*tahir*) and permissible (*halal*) for use (Azhar et al., 2024; International Islamic Fiqh Academy, 2020). However, this permissibility is contingent upon three conditions:

- Complete Transformation: The process must fully change the substance's chemical and physical nature.
- Irreversibility: The change must be permanent, with no possibility of reverting to the original impure state.
- New Legal Status: The end product must not carry the legal ruling associated with the original impure substance.

Despite this theoretical framework, practical consensus remains elusive, particularly regarding cosmetic rather than medical applications (Kamali, 2008).

3. Necessity (Darurah)

The concept of *darurah* (necessity) in Islamic law provides exceptions to general prohibitions when facing urgent and unavoidable situations. As explained by al-Luhaimid (2022) and Ibnu Manzhur, *darurah* refers to circumstances where pressing needs justify actions that are normally forbidden, such as consuming prohibited substances to prevent death or serious harm. This is supported by al-Jurjani (2012), who describes *darurah* as arising from unavoidable

calamities, and by al-Zuhayli (1984), who notes that severe threats to life, health, honor, intellect, or property may permit otherwise prohibited acts, provided they meet specific Shariah conditions. Al-Ghazali (1993) and al-Suyuti (2013) further clarify that necessity can justify exceptions for both general and specific needs.

In practical terms, Islamic law allows the use of prohibited substances in cases of necessity, such as life-saving medical treatments. However, beautification or cosmetic procedures do not usually meet the threshold of *darurah* unless they address a genuine medical need, for example, reconstructive treatment after burns. Therefore, the use of blood plasma for non-medical cosmetic purposes is generally considered impermissible, unless no *halal* alternative is available and the procedure is essential for complete transformation or medical recovery.

4. Underlying Principles: Usul al-Fiqh, Maqasid al-Shariah, and Maslaha

Beyond the specific legal rulings on blood and its derivatives, the issue of blood plasma in cosmetics must be situated within the broader framework of *usul al-fiqh* (principles of Islamic jurisprudence) and *maqasid al-Shariah* (objectives of Islamic law). The *maqasid* emphasize the preservation of religion, life, intellect, lineage, and property (Auda, 2008). In the context of cosmetics, the principle of *maslaha* (public interest) is particularly relevant. *Maslaha* allows for legal flexibility when public benefit or harm is at stake, provided it does not contradict explicit scriptural texts (Kamali, 2008). While beautification is generally considered a secondary need (*tahsiniiyyat*), it may rise in importance if it affects psychological well-being or social participation. Thus, the permissibility of blood plasma-derived cosmetics could, in theory, be reassessed if compelling evidence demonstrates significant public benefit or harm, subject to the boundaries set by *Shariah*. This approach encourages ongoing *ijtihad* (independent reasoning) as new scientific and social realities emerge.

CONTEMPORARY FATWAS AND REGULATORY POSITIONS

1. Department of Islamic Development Malaysia (JAKIM)

JAKIM generally adopts a cautious approach, reflecting the classical view that blood and its derivatives are *najis* (impure). While JAKIM recognizes *istihalah* and its potential to render non-halal substances permissible, this recognition does not automatically extend to blood plasma. The use of blood plasma in cosmetics is typically discouraged unless complete transformation can be conclusively demonstrated. Furthermore, JAKIM emphasizes the necessity (*darurah*) of the product, particularly in

cases where there are no permissible alternatives or when the product addresses a significant medical need (JAKIM, 2019; Azhar et al., 2024). This stance aligns with the principles of *taharah* (ritual purity) and avoiding doubtful matters (*shubhah*), central to Islamic consumer ethics.

2. Indonesian Council of Ulama (MUI)

MUI maintains a stricter stance, explicitly forbidding the use of blood and blood-derived components in cosmetics, except under very specific circumstances. These exceptions are limited to instances where the ingredients are derived from animals slaughtered according to Islamic rites and are used in essential medical treatments where no permissible alternatives exist (MUI, 2013; MUI, 2017). This position is reinforced by Indonesia's Halal Product Assurance Act, which mandates halal certification for cosmetics and requires manufacturers to provide comprehensive documentation verifying the halal status of each ingredient (UU JPH, 2014). MUI's stringent criteria aim to ensure adherence to Islamic values of purity and ethical sourcing, reflecting a commitment to both the letter and spirit of Islamic law (BPJPH, 2020).

3. Al-Azhar University (Egypt)

Al-Azhar University, while traditionally adhering to the classical prohibition of blood, acknowledges the potential for permissibility under the principle of *istihalah*. According to Al-Azhar scholars, if a substance derived from blood undergoes a complete

and irreversible transformation, such that it loses all original properties and is no longer identifiable as blood, it may be considered pure and safe for use, including in cosmetics (Al-Azhar Fatwa Committee, 2018). However, Al-Azhar emphasizes that manufacturers bear the burden of proof, requiring them to provide scientific evidence of the *istihalah* process and the absence of any traces of the original impure ingredient. This approach reflects Al-Azhar's commitment to integrating Islamic legal tradition with modern scientific realities (Al-Qaradawi, 1997).

4. Comparative Analysis of Regional Fatwas

A comparative review of fatwas from other regions reveals both convergence and divergence in legal reasoning. For example, the European Council for Fatwa and Research (ECFR) has occasionally adopted more permissive stances on transformation (*istihalah*) in food and pharmaceuticals, provided rigorous scientific evidence is available (ECFR, 2019). In contrast, the Gulf countries, such as Saudi Arabia, tend to uphold stricter interpretations, emphasizing the avoidance of doubtful substances and prioritizing ritual purity (Al-Mutairi, 2021). These differences often stem from varying applications of *usul al-fiqh* principles, local regulatory environments, and the degree of engagement with contemporary science. By comparing these approaches, it becomes clear that the permissibility of blood plasma in cosmetics is not only a matter of textual interpretation but also of contextual and methodological differences among Islamic legal authorities.

Table 1: Comparative Analysis of Islamic Authorities' Positions on Blood Plasma in Cosmetics

Authority/ Region	Position on Blood Plasma	Istihalah Application	Key Conditions	Cosmetic Use
JAKIM (Malaysia)	Generally prohibited; cautious approach	Recognized but requires conclusive proof	Complete transformation + no halal alternatives	Discouraged unless medical need
MUI (Indonesia)	Strictly forbidden except medical necessity	Very restrictive; limited to medical use	Halal animal source + medical necessity only	Prohibited for beautification purposes
Al-Azhar (Egypt)	Prohibited but open to istihalah exceptions	Accepted if complete transformation proven	Scientific proof + burden on manufacturers	Possible if transformation confirmed
ECFR (Europe)	More permissive with scientific evidence	More flexible with rigorous evidence	Rigorous scientific validation required	Case-by-case evaluation
Gulf Countries (Saudi Arabia)	Strict prohibition; avoid doubtful substances	Highly restrictive interpretation	Avoid shubhah (doubtful matters)	Generally not permitted
Classical Fiqh Position	Blood is najis (impure) - prohibited	Theoretical framework exists	Darurah (necessity) for exceptions	Not addressed in classical texts

Note: This table summarizes the main positions as of 2024. Individual fatwas may vary within each authority/region.

DISCUSSION

The findings of this study corroborate confirm the prevailing consensus within contemporary Islamic jurisprudence that blood plasma-derived cosmetics are generally impermissible, except save for narrowly defined cases of medical necessity. This stance,

consistently articulated by influential bodies such as JAKIM, MUI, and Al-Azhar, is grounded in the classical *fiqh* principle of blood's impurity (*najis*) and the corresponding obligation to maintain ritual purity (*taharah*). However, the increasing sophistication of biotechnological processes in the cosmetics sector presents novel challenges that necessitate a re-

evaluation of traditional legal frameworks and their applicability to modern realities (Kamali, 2008).

A central point of contention revolves around the doctrine of *istihalah* (transformation), a legal mechanism by which an impure substance may undergo a fundamental change, rendering it pure and permissible. While *istihalah* is well-established in classical jurisprudence (Ibn Taymiyyah, 1993), its application to contemporary cosmetic processes involving blood plasma remains a subject of intense debate. The core issue lies in determining whether current biotechnological methods achieve a level of transformation that satisfies the stringent requirements of *Shariah*. The absence of universally accepted scientific and religious benchmarks for assessing *istihalah* has led to divergent opinions among scholars and certifying bodies. For instance, some *fatwas* from Southeast Asia, for instance, adopt a highly conservative approach, demanding irrefutable scientific evidence and rigorous religious scrutiny before permitting the use of blood-derived ingredients (JAKIM, 2019; MUI, 2017). Conversely, a minority of scholars, particularly in certain Middle Eastern contexts, have expressed openness to more lenient interpretations, provided that laboratory analysis demonstrates complete and irreversible transformation (Al-Azhar Fatwa Committee, 2018). This divergence underscores the need for ongoing *ijtihad* (independent legal reasoning) and *taqlid* (following established legal precedent) in light of evolving scientific knowledge (Hallaq, 2009).

The concept of *darurah* (necessity) further complicates the legal analysis. While Islamic law permits exceptions to general prohibitions in situations of pressing medical need, the threshold for invoking *darurah* in cosmetic contexts is exceedingly high. The consensus among most *fuqaha* (Islamic jurists) is that mere beautification does not constitute *darurah*, except in exceptional circumstances where psychological or social well-being is severely compromised and no permissible alternatives are available (Al-Qaradawi, 1997). This cautious approach reflects the *maqasid al-Shariah* (objectives of Islamic law), which prioritize the preservation of life, health, and well-being over purely aesthetic considerations (Jasser Auda, 2008).

From a regulatory standpoint, the lack of harmonized halal standards for cosmetics poses significant challenges for manufacturers, certification bodies, and consumers alike. The varying requirements for halal certification across different jurisdictions create inconsistencies in product labeling and erode consumer confidence. For example, Indonesia's Halal Product Assurance Act mandates comprehensive documentation and certification, while Malaysia's JAKIM emphasizes the avoidance of *shubhah* (doubtful matters) (BPJPH, 2020; JAKIM, 2019). These discrepancies necessitate greater international cooperation and the development of unified halal standards that are both scientifically

sound and religiously compliant (Wilson & Liu, 2010).

Ethical considerations are also of paramount importance. The marketing of blood plasma-based cosmetics as "halal" without rigorous verification risks misleading consumers and undermining the credibility of the halal industry. There is a pressing need for enhanced transparency in ingredient sourcing, processing methods, and certification procedures. Furthermore, the social and psychological dimensions of cosmetic use among Muslim populations warrant further investigation, particularly concerning issues of self-esteem, cultural identity, and religious observance (Khan, 2015).

Recent empirical studies indicate a growing demand for halal-certified cosmetics, with Muslim consumers increasingly prioritizing both religious compliance and product efficacy (Isa et al., 2023; Widyanto & Sitohang, 2022). Academic research shows that the global halal cosmetics industry is projected to experience significant growth, driven by increasing consumer awareness and evolving regulatory frameworks (Nurhayati & Hendar, 2019). Surveys in Malaysia and Indonesia reveal that concerns over ingredient transparency and halal certification significantly influence purchasing decisions (Handriana et al., 2021; Rahman & Jalil, 2021). These findings underscore the economic and social impact of halal rulings and highlight the need for clear, evidence-based guidelines that address both religious and consumer expectations (Isa et al., 2023).

This study highlights several critical gaps and areas for future research. First, there is a need for the development of objective, scientifically validated benchmarks for assessing *istihalah* in cosmetic products. Collaborative efforts between Islamic legal scholars, scientists, and regulatory agencies are essential to establish clear, evidence-based guidelines that reflect both the spirit and letter of Islamic law. Second, empirical studies on the psychological and social impact of cosmetic use among Muslim communities could inform more nuanced *fatwa* deliberations and regulatory policies. Third, greater harmonization of halal certification standards at the international level would promote consistency, transparency, and consumer confidence.

In light of these findings, several policy recommendations emerge. Halal certification bodies should prioritize interdisciplinary dialogue and invest in scientific research to establish standardized criteria for *istihalah*. Regulatory agencies should enhance transparency and consumer education, ensuring that halal labels are meaningful and trustworthy. Industry stakeholders are encouraged to engage proactively with scholars and certifiers to develop products that meet both scientific and religious standards. Finally, the establishment of a global halal cosmetics consortium could provide a platform for ongoing collaboration, standard-setting, and knowledge exchange (Elasrag, 2016).

In conclusion, while the dominant Islamic legal position remains cautious regarding blood plasma-derived cosmetics, the evolving landscape of biotechnology and consumer demand necessitates a dynamic and evidence-based approach. By bridging classical jurisprudence with contemporary scientific advancements, the Muslim community can better navigate the challenges and opportunities presented by modern cosmetic technologies, ensuring that ethical, legal, and spiritual values are upheld in accordance with the principles of *Shariah*.

CONCLUSION

This study systematically addressed four key objectives regarding the permissibility of blood plasma-derived cosmetics in contemporary Islamic jurisprudence. First, through a comprehensive analysis of classical fiqh principles and modern fatwas, it was determined that blood plasma and its derivatives are generally considered *najis* (impure) and thus impermissible for use in cosmetics. This position is rooted in the traditional prohibition of blood in Islamic law, which extends to both human and animal sources. However, some contemporary scholars have opened limited discussions on potential exceptions, particularly when advanced processing methods are involved.

Second, the doctrine of *istihalah* (transformation) was examined in the context of modern biotechnological processes. While *istihalah* theoretically allows for the transformation of impure substances into pure ones, its application to blood plasma in cosmetics remains highly debated. There is no consensus among scholars or certifying bodies regarding whether current technological processes achieve the level of transformation required by Sharia. The lack of standardized scientific and religious criteria further complicates the issue, resulting in regional variations in fatwa and halal certification.

Third, the legal positions of major Islamic authorities—including JAKIM, MUI, and Al-Azhar—were analysed. These authorities generally maintain a conservative stance, prohibiting the use of blood-derived ingredients in cosmetics except in cases of medical necessity, which does not extend to products intended for beautification. Their rulings emphasize the sanctity of the human body and the importance of avoiding doubtful (*shubhah*) substances, reinforcing the need for clear halal certification.

Fourth, practical guidelines were developed for Muslim consumers to assist in the selection of halal cosmetics. Based on the findings, the following decision framework is recommended:

- a. Verify whether the cosmetic contains blood plasma or its derivatives.
- b. Check if the ingredient has undergone a transformation process (*istihalah*) recognized by qualified Islamic authorities.
- c. Ensure the product has clear halal certification from reputable bodies such as JAKIM, MUI, or Al-Azhar.

- d. Prioritize products intended for medical necessity only if no permissible alternatives exist; avoid blood-derived cosmetics for beautification purposes.

The study's main findings indicate that blood plasma-derived cosmetics are generally impermissible under mainstream Islamic jurisprudence. The application of *istihalah* to modern biotechnological processes in cosmetics remains unresolved, necessitating further scholarly and scientific collaboration. Major Islamic authorities uphold a strict prohibition, with limited exceptions for medical necessity, advising Muslim consumers to exercise caution, seek halal certification, and avoid products with doubtful ingredients.

This study contributes to Islamic legal scholarship by systematically bridging classical jurisprudential principles with contemporary biotechnological innovations, thereby clarifying the positions of leading fatwa authorities and proposing an evidence-based analytical framework for consumers and practitioners. It also highlights the urgent need for standardized criteria and interdisciplinary dialogue to address emerging challenges in halal cosmetic certification. Further research is needed to develop objective scientific and religious benchmarks for *istihalah* and to harmonize halal certification standards internationally. Such efforts will support informed decision-making and facilitate the growth of the halal cosmetics industry in a manner consistent with Islamic ethical principles.

This article contributes to the literature by integrating classical jurisprudence, contemporary fatwas, and empirical market data to address a novel and underexplored issue in Islamic law. By situating the discussion within the frameworks of *usul al-fiqh*, *maqasid al-Shariah*, and *maslaha*, and by offering a comparative analysis of regional fatwas, the study provides a more holistic and context-sensitive approach. Future research could further advance the field by proposing new legal frameworks for evaluating biotechnological innovations in halal products or by empirically investigating the lived experiences of Muslim consumers navigating these complex issues.

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