

Analysis on Powder Embroidery Treatment (BB Glow) from the Islamic Law Perspectives

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Abstract

Powder embroidery or BB glow is one of the modern treatments towards dermatological problems. It has been widely practiced even though its elements have not yet been medically proved. Thus, the safety measurements of powder research are not yet investigated in line with (sharia laws). In essence, the powder embroidery treatment is seen as an attempt to modify the physical attributes of Allah's SWT creation, skill deceiving and transgressor-esque behaviour (fasiq). This study analyses the provisions of the conditions of powder embroidery treatment. This study adopts a qualitative research approach. Library-based data is analysed inductively and deductively. The analysis was done based on three main elements: the intention and purpose of the treatment, types of chemical ingredients used and the benefits and harm of the consumers and the public. The study found that powder embroidery is illegal because of how detrimental it is towards the consumers whether it be drastically or in the long run. This harm is based on the reluctance of WHO, USFDA and KKM to identify the safety of this treatment in addition to the existence of various negative reports about it like allergies reactions, inflammation and granuloma that can't be reversed (irreversible). The consideration of benefits and damage in this powder embroidery issue clearly leans towards the harms instead of the trivial benefits like achieving the facial beauty through this treatment.

Keywords: Powder Embroidery, Self-Adornment, Cosmetic, BB Glow, Dermatology, Law.

1. Introduction

Initially, adornment is something that is allowed in Islam. Islam allows women to wear gold as accessories and encourages Muslims in general to take good care of their appearance. Though, with today's recent developments, a variety of adornments and beauty products that caters to the wants of society now exists. However, any form of adornments or any beauty product does potentially come with benefits or harms like the use of impurities in a product, it being harmful or contains several aspects that don't align with Islamic guidelines.

Among the current examples in beauty care is like the use of blood plasma, stem cell treatments and Powder Embroidery. All these things are not mandatory in absolute but should be seen from the Islamic law's perspective. Additionally, the use of powder embroidery has raised several critical concerns from a legal Islamic perspective. Among the concerns posed are regarding the treatment process and how far does it comply with the Islamic methods in terms of the purity of the ingredients used and the implications towards the validity of deeds, harmful risks towards consumers, deception in appearance abilities, wastage as well as the habit of over emphasising one's beauty excessively. (tabarruj). All these questions are to be addressed comprehensively for the powder embroidery's official ruling that has yet not been issued by any religious officials despite it being long practiced in Malaysia over the past few years.

2. The concept of Adornment in Islam

Generally, Islam does not hinder anyone from enjoying life. Although Islam plays a role in control and providing guidelines to those who've reached puberty (*mukallaf*) in managing life. This is because the mind of a human being is limited especially in the pursuit of understanding priorities in decision making whether it be towards consumerism or a specified field of worship. Moreover, Islam is a religion of mercy in which the resoluteness will not contradict nature or the natural attributes of humans as long as it does not defy with the Islamic principles, isn't harmful or exceeding the limits of a normal life. This ruling was affirmed through various legal texts including Al-Quran verses: "And Eat and drink, but do not waste. Surely, He does not like the wasteful." (Al-Quran, Al-A'raf 7:31)

Another degree of reminder that is stressed upon is through the saying of Prophet Muhammad (peace be upon him) narrated by 'Amru bin Syu'ayb's grandfather: "Eat, spend and wear (provided) not excessively (wasteful) and not extravagantly." (Hadith Narrated by al-Nasa'i)

Besides that, there are prohibitions from the Prophet Muhammad (peace be upon him) that forbids any form of harming infliction whether it be to yourself or others. This prohibition is based on the existence of a reasonable amount of harmful elements that rates at a dominating percentage over the benefits that exist in the act itself. The Prophet Muhammad (peace be upon him) saying that was narrated by Yahya al-Mazini: “It is not permissible (i.e., forbidden of all materials and efforts that) brings harm (either to one self or others) and should not (also forbidden) harmfully reciprocate (that’s inflicted on us by someone else in their own means)” (Hadith Narrated by Ibn Majah)

Another consumerism issue that often causes confusion within the community is relating to the act of self-adornment especially amongst the women. This occurs due to the fact that there exists a clash between peoples’ extreme desire to adorn and the religious demands that wants to control the desire from ruining lives. In this situation, Islam is often considered as a hindrance towards the people’s freedom to adorn when in actuality, Islam itself encourages for adornment in life. This confusion has been rebuked through the Quranic verses: “Say, (O Muhammad) "Who hath forbidden the beautiful (gifts) of Allah which He hath produced for his servants and the things clean and pure (which He hath provided) for sustenance?"” (Al-Quran, Surah al-A’raf 7:32)

Prophet Muhammad also explained the misunderstanding through his words by the narration of ‘Abdullah Ibn Mas’ud: “He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily, if a person loves that his dress should be fine, and his shoes should be fine? He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdainning the truth (out of self-conceit) and contempt for the people.” (Hadith narrated by Muslim)

3. The Concept of Contemporary Adornment

Current legal reviewers need to realise how the concept of adornment that’s understood through the previous writings of Islamic jurisprudence (fiqh) has gone through changes if compared with the current concept and practices. Previously, the scholars’ discussion revolves around eyeliner, henna, hair dye and extensions, filing and spacing out teeth, tattoos and as well as wearing jewellery and accessories (Zaydan, 1993) however, practices of current adornment are more modernised and has innovated through various technology until it’s now capable of changing characteristics and appearances of the wearer in drastic measures.

Furthermore, fellow scholars also need to revise again regarding several guidelines of the Islamic jurisprudence (fiqh) that isn’t consistent since it’s constantly becoming gateway excuses to

legitimise vices of those who are *fasiq* and the defiants of religion. Among the guide's purpose that's intended is like the adornment stipulation of a wife only for her husband, without any involvement of deceits and any drastic changes to the physical attributes. This kind of guideline is often misinterpreted in an obsolete manner as well as taken out of context without looking at the reality of the practice within the community. Thus, an Islamic jurisprudence discussion that takes into account of the changes of time and place alongside the social life dynamic of the society is very much a necessity.

The above affirmation is based on the Islamic jurisprudence (fiqh) method "the legal nature of something (whether it be practices or materials) is encouraged as long as it does not contradict the boundaries of Shariah principles." (al-Syafi'i, 1996; al-Suyuti, 1998). Although the method application does still possess several problems that still requires revising among the scholars, but the majority of them accepts the method as the basis in determining the law on consumerism issues and thus reflecting the breadth of Islamic jurisprudence (fiqh) that is promised by Islam on how comprehensive it is (al-Fawzan, 2011). Hence why this research chose Powder Embroidery as one of the issues that needs legal discussion seeing how it is a recent issue within the beauty practices in Malaysia. The criteria in selection were based on experiences that rose from various legal perceptions among the community aside from the complexity of understanding the process and the uses of foreign materials within the powder embroidery practices. The study is carried out comparatively whether it is by comparisons from different interpretation of Islamic Jurisprudence (Madhhab) and/or scientific views from dermatologists in order to obtain the legal certainty of it, all the while dismissing the inaccurate notion that claims Islam forbids of everything.

4. The Concept of Powder Embroidery

Powder Embroidery was first introduced in Malaysia back in 2018 after it became a popular practice in Korea and a few other countries in Asia before it expanded to the United States and Europe. The treatment that was also known as *BB face glow*, *water shine BB glow* or *dermedics mesowhite* was first defined by most cosmetic entrepreneurs¹ as a semi-permanent treatment to the skin that gave instant results to the customers as if they were always wearing foundation. It is also allegedly capable of brightening the skin, lightens pigmentations and blackheads as well as treating

¹ As of this study, the concept of embroidery powder and data on its application is widely obtained from the website of practitioners and cosmetics consumers as well as mass media reports in both local and international. Additionally, researchers also obtained data from websites of international and local official bodies such as the U.S.FDA, WHO and the Ministry of Health Malaysia.

scars and uneven skin tones. This positive effect is claimed to last for several weeks up to a year. This powder embroidery treatment is done using a derma pen or a derma roller² which is a type of an electric micro needle like tool that is rubbed in vortical against the skin's surface in order to create fine holes that facilitates serum penetration or *skin colour ampoules*.³

Truth be told, the powder embroidery treatment was developed from a *microneedling* technique which is an ordinary cosmetic treatment that uses micro needles that was certified as a safe procedure since it was early introduced in the western world in 1994 (Alster & Graham, 2017). Even so, powder embroidery consists of a much more complex process than *microneedling* and this definitely will distinguish both of the treatments whether it's the safety application and as well legal conclusion. It also must not be equated to the normal BB cream due to it only involving application of cream to the outside surface of the face and does not include any use of micro needles.⁴

Powder Embroidery rose a controversy when the treatment included to use a much more complex mixture of *BB glow* cream on top of using hyaluronic acid (HA- *hyaluronic acid*)⁵ and vitamin C that is commonly used in *microneedling* practices to treat skin and pigmentation. Some dermatologist experts explained that *BB glow* cream can contain up to 40 different types of ingredients that aims to solve a variety of derma problems faced by patients (Twenty two Institute, 2019). Henceforth, the powder embroidery treatment is absolutely not allowed due to it being obviously different from the normal practice of *microneedling* that usually brings no harm (Iriarter et. al., 2017).

Usually, powder embroidery involves at least a 10-step procedure. It starts with cleansing the face of the customer, naturalising the PH level of their skin, lathering various types of *toner*, serum and *ampoule* before rubbing the *derma pen* of a 0.5mm⁶ size needle onto the face. After that, the face will be cleansed again, massaged and lathered with a healing lotion before wearing a facial mask for the purpose of letting the skin rest to ensure maximum absorption of the serums for an even

² *Derma pens* typically have 9 to 12 micro needles compared to *derma rollers* which have a much larger number of micro needles that is between 192 to 540. (Singh & Yadav, 2016).

³ Ampoule is like a serum but has a thicker concentration because it is produced through Nano technology. It is claimed to be more effective in reducing the effects of uneven skin tone and wrinkles. (Kaur & Agarwal, 2007).

⁴ BB stands for beauty balm or blemish balm which is a face cream to treat skin tone and protect it from the sun. In addition to BB, CC cream (color correction cream) is also introduced for more complex purposes including to treat skin wrinkles. (Loreal Paris, 2020).

⁵ Hyaluronic acid (HA) works to maintain skin moisture and reduce inflammation in it after going through a cosmetic treatment process. (Merriem Webster Dictionary, 2020).

⁶ The depth of pen injection needle injection can vary depending on the thickness of the client's skin. It can be injected to a depth of 1.5mm and will then be slightly pulled so that it touches the top layer of skin in a scale of 0.25mm to 0.7mm. Some beauticians insist that cosmetic injections should not exceed 0.5mm to prevent harm after undergoing procedures such as allergic reactions, pigmentation inflammation, scars and skin sores (granuloma). (Setterfield, 2019).

application. Some beauty spa entrepreneurs also use LED lights to get better results (BB Glow Academy, 2020).

In addressing the issue of powder embroidery, practitioners and consumers of cosmetic treatments are divided into two. Some opinions view this as a safe and effective treatment seeing that it's been practiced for several years already without any serious problems. It also claims that it has no involvement in any illegal chemicals like *paraben*⁷, alcohol and *allergen*⁸. In Malaysia, there exists some beauty spa practitioners that allow powder embroidery with the reasoning of it being only a normal beauty treatment and that it's different that the *BB face Glow* treatment done overseas. According to them, powder embroidery isn't identical to the *BB glow* treatment because of the absences of "embroidery" in the foundation application that goes into the epidermis layers, no usage of the derma pen and the effects are temporary. However, this claim isn't unfounded as the treatment that's practiced clearly is similar to the basis of *BB face Glow* treatment that's practiced in Korea (Rose Beauty and Reflexology, 2020). Evidently, the only distinction is by the choice of creams and how long the last.

On the other hand, the second group claims that powder embroidery can be harmful to the health because customers of this treatment are injected with various foreign chemicals that can trigger allergic reactions and skin damage in the long run. This damage is caused by the action of disrupting the skin's natural regulatory system consisting of the physical, chemical and immunological components of the skin's internal cells. Various types of cells that will receive negative effects include *phagocytes*, *eosinophils*, *mast cells*, *NK cells*, *keratinocytes*, *dendritic cells*, *Langerhans cells* and *lymphocytes* (Bangert, Brunner & Stingl, 2011). Some dermatologist experts claim that the powder embroidery treatment is a high risk due to cosmetic cream injections into the epidermis permanently being involved and is incapable of excreting out of the body, unlike regular cosmetic treatments like collagen and vitamin C injections. This risk is then increased when customers return for a second session of the powder embroidery treatment where the deposit of cosmetic ingredients injected inside the skin increases and will trigger complications of other diseases of a permanent nature. The risks are seen as similar to cancers that can infect humans as a result of long exposure to carcinogens in daily life. (Bangert, Brunner & Stingl, 2011).

⁷ Parabens are a group of synthetic chemicals that are widely used as preservatives in consumer products related to health, beauty and personal care. Its use is to prevent the reproduction of bacteria that may exist in the product. In the United States, parabens are still allowed by the USFDA to be included in cosmetic products at the required rate as there are no studies confirming its harm to consumers (U.S. Food and Drug Administration, 2018).

⁸ Allergens are protein substances that can cause allergies to humans when they are eaten or used on the body. (Dewan Bahasa dan Pustaka, 2020).

To reinforce this view further, powder embroidery treatment hasn't gotten any approval or guarantee of safety even from the world health body such as the Organization of the World Health Organization (WHO), the United Food and Drug United States (USFDA) (Zoellner & Lankston, 2019) nor the Ministry of Health Malaysia (MOH) to the extent of its potential harm. Based on the results of the search to date from the USFDA website, powder embroidery treatment has not received any approval even though it has been extensively practiced by beauty spas in the entire United States and Canada. Instead, the USFDA branch of Florida in 2015, has acted to issue a warning to the powder embroidery treatment as it is classified as a medicine (drug) that has not been certified (US Food and Drug Administration, 2015).

Thus, this study will analyse the discrepancy between the two views that will then be evaluated from a legal Sharia point of view led by the balance between benefits or harm that is resulted by the powder embroidery treatment. To ensure the continuity of the study, past Islamic jurisprudence (fiqh) guidelines and the contemporary one will be analysed comprehensively in order to enable this research to produce practical laws towards the discussed issue.

5. Legal Guidelines in Adornment

The work of fiqh in the past highlighted several general guidelines regarding adornment that is permissible in Islam. Usually, issues will be discussed by fellow scholars in regards to topics of clothing (*libas*) and adornment (*zinah*) under the main title in relation to consumerism (*al-hazar wa al-ibahah*). Among the many methods and legal guidelines discussed regarding adornment by them are as per below:

- a. The obligation to dress modestly that covers the awrah (Zaydan, 1993).
- b. Do not use anything that has any illegal or impure element (Zaydan, 1993).
- c. Do not dress like the opposite sex or gender.
- d. Do not wear accessories that implicates or resemble any deviant beliefs or religions other than Islam (Suhayl, 1995).
- e. Are not to be wasteful or extravagant (al-Nisa ', 17:26).
- f. Does not cause any slander or go beyond boundaries (al-Kharasani, 2001).
- g. Does not cause any significant physical changes that are deceptive (Zaydan, 1993).
- h. Does not go against nature in physical development (JAKIM, 2015).
- i. Without the intention to show *tabarruj* as well as arrogance (Zaydan, 1993).

In conclusion, there are several guidelines stated above that needs to be revised and interpreted more realistically. The view here is not to be deconstructive but is meant to give a fresh new breath to the Sharia laws to appear more relevant with the current beat of life. Apart from that, it is also basing on the leniency theory (*murunah*) of Shariah itself that is always progressive in solving consumer issues especially the ones that possesses *'urf* element where it was emphasised through the fiqh method of “It is not possible to deny the development of law from the influences of changing times and places” (al-Zuhayli, 1986). The revision space for this refers to the field of consumerism that involves a lot of *zanniyyah* arguments like *Ahad* Hadith interpretation and as well as Qiyas (Abu Zahrah, 1958).

One of the examples of the revision is towards the method of “Not dressing up as the opposite gender” where the interpreted contexts to certain gender attributes needs to change according to the change of location and time of a community. This is because masculinity that exists in men’s wear and femininity in women’s wear may change according to what fashion sense and contemporary lifestyle is. This factor is also supported by the ever-changing want of human life.

On the other hand, clothing patterns that were once considered feminine are widely worn among men. This situation can be seen in the change of scholars' interpretation of the prohibition of men who resemble women in the context of colour choices such as red and yellow (Zaydan, 1993) based on the existence of prohibitions from the Prophet saw himself.⁹ However, the ban was later interpreted as makruh because it was justified through his own actions when he also wore such coloured clothes.¹⁰ In other words, the ban does not actually ban men from wearing red or yellow in essence, but it shows that in that time period, the actually *'illah* behind the prohibition is actually femininity. As an example, the modern world has seen many men become hipsters and metrosexuals but their existence is still in the masculine interpretation even though their clothes are patterned and colourful as long as they aren’t cross dressing or doing drag (*al-takhannuth*). Further details can be seen in the writings of other Islamic scholars who commented on the issue of long haircuts of Prophet Muhammad saw and the Companions r.a.,¹¹ the short hair at earlobe level (*wafrah*) among his wives after his death¹², the wearing of loose batik cloth among East Coast men and so on.

⁹ It is based on the narration of Abdullah bin 'Amru where the Prophet Muhammad said to him that when he saw him wearing 2 pieces of cloth dyed yellow (mu'asfar): "This is the clothing of the disbelievers so do not wear it" (Hadith narrated by al-Nasa' i)

¹⁰ Al-Barra 'stated that: "Prophet Muhammad was a man of medium height and I once saw him wearing a set of red clothes which no one else was ever more beautiful than him". (Hadith narrated by al-Bukhari)

¹¹ Al-Barra 'narrated: "I have never seen a long-haired man wearing a complete set of outfits that is more charming than Prophet Muhammad where he had hair that touched the level of his shoulders. (Hadith narrated by Abu Dawud)

¹² Abu Salamah b. Ab. Al-Rahman said: “I met A’isyah with her milk sister who asked her about how to take the janabah bath of the Prophet Muhammad. Then he ordered that a handful of (*sa’*) water be brought to him and take a bath using it where between

6. Legal Analysis of Powder Embroidery

Fundamentally, the study of powder embroidery's law should be taken into account at least by three main aspects. **Firstly**, the purpose and intention behind the powder embroidery treatment, **secondly**, the type of chemical ingredients in process sequences and **thirdly**, is how far the treatment provides positive and negative results whether towards the consumers or community. All three of these aspects must be examined collectively in order to properly decide the law for powder embroidery.

Referring back to the **first aspect**, it involves the intention of the customer that wants the treatment seeing how beauty spa entrepreneurs only provide the services in demand. If the intention of the customer in getting the beauty treatment is for the betterment like fixing a flaw caused by a disease or accident then the proclamation of the treatment is encouraged. In this situation, the degree of law can be increased to being compulsory for those who can afford it from a physical and material angle due to facial flaws are also capable of effecting reputations and in Islam that's counted as a compulsory *maslahah* to defend (al-Zuhayli, 1986). Though with that said, if the intention of taking the treatment was to go against the natures of life like getting rid of wrinkles and pigmentation due to aging or is intended for vanity then the proclamation of law shifts into prohibition. The role of intentions in changing the status of practice whether good or bad is emphasized by the words of the Prophet Muhammad.¹³

The **second aspect** is a type of chemical used within the powder embroidery process which refers to how far the treatment is free of impurities and illegal substances. For instance, like gelatine, hormones and protein that's used during the treatment must come from a halal source like plants and (*halal*) animals that were slaughtered according to Sharia. If it's extracted either from impure sources like pork or carcasses or illegal sources like cannabis and plants with the ability to disrupt the inhibition then the proclamation changes to prohibitions. The foundation to this change of legal degree is referred to various proscription from Allah (Quran, al-A'raf, 7: 157), the words of Prophet Muhammad¹⁴ and also Ijmak (Al-Naysaburi, 1986) in regards to using illegal materials despite it

us and him, there was a veil. Then he poured water on his head 3 times while saying: The wives of the Prophet saw often cut their hair up to ear level (*wafrah* fashion) ". (Hadith narrated by Muslim)

¹³ 'Umar b. al-Khattab narrated that: I heard the Messenger of Allah (may peace be upon him) say: "Indeed, all deeds depend on intention and indeed each individual gets (consequences) from what he intends. So, whoever whose change (effort) is to (get) the world then he will get it or aim (get) a woman then he will be able to marry her, then his change (effort) is according to what (intention) he wants despite (effort) of him changing "(Hadith narrated by al-Bukhari).

¹⁴ Abu Darda 'narrated that the Messenger of Allah (may peace be upon him) said: "Indeed, Allah has sent down diseases and medicines and made for every disease there is a cure (it) so treat but do not treat with forbidden substances" (Hadith narrated by Abu Dawud).

being in the medical field, not until pure (halal) materials is available. Moreover, powder embroidery isn't categorised as a treatment of *darurah* which could possibly threaten human survival.

Other than that, most powder embroidery treatments are found using materials from a dubious source. This is based on the use of cosmetic materials that don't have a clear label, not registered with the Malaysian Ministry of Health in addition to the lack of monitoring from the local authorities (PBT). This kind of situation does not happen only in Malaysia, it's widely practiced in other countries based on the news coverage regarding it whether it is reported physically through mediums like newspapers and magazines or online on websites and blogs. To make things much more complicated, the owners of their own registered cosmetic products are willing to sell dangerous cosmetics as seen in the announcement of the National Pharmaceutical Regulatory Division of the Malaysian Ministry of Health every year. Among the common toxins included in their products are mercury, *hydroquinone*, *tretinoin* and *diphenhydramine* (National Pharmaceutical Regulatory Division, 2020). This factor makes powder embroidery riskier as it involves more mixtures of unknown chemicals than most regular cosmetic products.

The **third** aspect is the after results of the powder embroidery treatment that refers to the legal considerations based on the dominance of the good or bad elements that exist in it. Undeniably, every practice or material possesses good or bad elements. The difference between all of it is the domination of one element over the other whether it be the good or the bad. If the good element dominates the bad then the proclamation is permissible and halal, though if otherwise, the proclamation turns into prohibitions. As an example, sugar and rice are considered halal because the calories contained in them provide more benefits than harm in normal circumstances. On the other hand, animal carcasses are considered illegal because the risk of harm is greater than their benefits (al-Qazwini, 1954). The basis for this consideration is based on the words of the Prophet Muhammad who reasonably forbade harm (*al-Darar*) as stated earlier.

Truth be told, powder embroidery treatment is actually more harmful to consumers based on three main arguments. **First** and foremost, many reports provide warnings while confirming its harm both in terms of dermatology and physical health in general¹⁵. This harm is based on the confirmation of a dermatologist where the composition of *BB glow* cream contains more than 40 types of chemicals that can give adverse reactions to the skin of some consumers. Besides that, some of the

¹⁵ For example, Melissa Kanchanapoomi Levin, a dermatologist and founder of Entière Dermatology in New York City is unable to provide any indication as to the extent to which the powder embroidery injected into the skin will give the desired effect. This is because the application of basic cosmetics using micro needles (microneedling) can still give side effects such as inflammation, swelling, discoloration and leaving scars on the skin. If powder embroidery is allowed, more serious complications will occur including allergies, rashes and critical scarring (granuloma) especially to those at risk such as patients with developing scars (keloidal scar), eczema and psoriasis (Prinzivalli, 2018).

composite ingredients of the creams are difficult to excrete and at the same time will increase the presence of accumulated toxins, allergens and carcinogens in the body. This situation is then feared to trigger more critical diseases such as cancer (Harpers's, 2019).

The **second** argument, it was found that all the authorities on consumerism and public health such as Malaysian Ministry of Health, USFDA and WHO still failed to give the final word on the status of the powder embroidery treatment. It's as if it's a signal that the powder treatment is potentially more harmful to the health when compared to its benefits to produce even skin tone, removing scars and wrinkles. If evaluated between the health risks and beauty benefits, the answer would definitely favour the risks as it affects the fundamentals of human rights. If there is any support for this treatment, it is submitted by the cosmetic entrepreneurs with self-interests that would still want to practice it for profits even though they have to risk potential harms to customers in the long run.

The **third** argument is that if the material used in powder embroidery treatment is safe, the process and application can still be harmful to the customer. This is because the serum injection or BB cream technique requires the right skills among the beauty practitioner to ensure that the penetration into the epidermis layers does not exceed the ideal rate of between 0.15mm to 0.5mm. Any injection technique that exceeds that rate can cause the serum to stay under the epidermis layer longer and may even remain and cannot be excreted out of the body, especially *titanium dioxide*. As a result, customers are at risk of prolonged adverse effects such as allergies, pigmentation inflammation (PIH), scars and granulomas (Setterfield, 2019). Apart from the issue of skills, there are some beauty practitioners who do not agree with the practice of powder embroidery, claiming that excessive injection penetration is sometimes done deliberately so that the skin is slow to excrete serum and at the same time can prolong the effect of powder embroidery for up to a year (Kate, 2019).

From another aspect, customers who have experienced facial changes such as the skin tone whitening may confuse society. For example, a woman who is married because she is thought to have fair skin when originally, she used to have darker complexion, may cause anger from her partner because he feels like he's been deceived. Even if the bleaching of her face is tried to be maintained by continuing the treatment of powder embroidery from time to time, her partner is still considered deceived because his wife's genetic traits will not change. If they are endowed with offspring, they will inherit the natural traits (phenotypes) originally possessed by both parents as the genetic nature (genome) and DNA of each creature will not change unless it is manipulated by genetic engineering (*recombinant DNA*) (William & Michael, 2000).

If highlighted in the previous writing of fiqh, the practice of cosmetics that resembles powder embroidery is known as *al-qisyrah*. It means the practice of exfoliating the skin by using *ghumrah* or *waras* which is a type of red flowering herb that produces yellow powder (al-Tabari, n.d.: Ali Rida, 2004). It is usually processed before being rubbed into the face so that the skin peels off and leaves a new skin that is brighter and smoother. The concept of the practice of *al-qishrah* is basically similar to the concept of powder embroidery as recognized by contemporary scholars such as ‘Ab. Karim Zaydan (1993) in his writing:

“We have stated the views of al-Zamakhshari’s view regarding *al-qisyrah* in which a woman is treated with reddish substances (*humrah*) until their skins are peeling and cleans of its colour. This is the practice by most women today by using certain chemical products and then applying it onto their face. The product whether it is liquid or concentrated, has a reddish or yellowish colour. They will rub this to their face until the skin becomes clean and smooth. Sometimes women go to beauty salons to get this treatment.”

Regarding the law of *qisrah*, it’s forbidden by Prophet Muhammad through the narration of ‘A’isyah: “Prophet Muhammad cursed perpetrators of the practice of exfoliating the skin of the face and customers who asked for his face to be exfoliated, tattooists and tattoo customers as well as actors who connected their hair and customers who asked for their hair to be connected.” (Hadith narrated by Ahmad)

According to the scholars, the prohibition of the *al-qisyrah* practice is based on several reasons, namely it aims to change the nature in the creation of Allah, deceive the true state of appearance, resemble the practices of the wicked, go beyond the limits and can harm the face and health in the long run (Ibn al-Jawzi, 1997).

Other than that, views that allow wives (of the exception from the prohibition of powder embroidery or *al-qisyrah*) to use *al-qisyrah* must be researched. The reasoning behind this is that despite the adornment (powder embroidery) is used to showcase to the husband, the side effects from the action must be taken into consideration. While that, the need to understand the truth about this adornment also comes with it’s conditions where it must be temporary, within boundaries or isn’t harmful as well as not changing the natures creation of Allah. The adornment practices that are meant are of perfumes, lipstick, foundation, mascara and eye shadows. Otherwise, *al-qisyrah* treatment or powder embroidery will produce a semi-permanent makeup effect to the consumers at least for about several months and they are forced to mingle and expose it to society everyday. Because of this, the proclamation of these two situation needs to be differentiate given that the nature of cosmetic treatment as well as the lifestyle of the community in both are also different.

7. Conclusion

Islam is a religion that allows the practice of adornment and beauty as emphasized through the Words of Allah and the sayings of the Prophet Muhammad. However, its implementation must follow the guidelines and limitations of Islamic law set so that human life is protected from any malpractice. Based on the three elements that have been analysed previously, namely the purpose and intention behind its treatment, the type of chemicals used and the extent to which it provides benefits or harms, it is found that powder embroidery is illegal because it does more harm especially to dermatological health and physical health in general. Further strengthening this analysis, dermatologists confirm any manipulation of the derma system is very risky as it will disrupt the balance and function of derma as the regulatory system is very complex.

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