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Prophetic Food-Based Cosmetics: A Segment of Halal Beauty Market

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Abstract

The current trends witness the Sunnah revival in every aspect of life. The studies and research of prophetic foods has shown a tremendous progress as alternative medicine. The numerous studies have proved that prophetic foods are very good for health. However, the potential of prophetic food in cosmetics and beauty products is still under explored. The prophetic food as main ingredients for cosmetics and beauty product is not new as some cosmetics brands have already have their products infused with prophetic food as main ingredients such as in Safi, The Body Shop and Good Virtues & Co. Thus, this paper tries to review the potential of prophetic food-based cosmetics as a segment in Halal beauty industry and its prospective in the Muslim market.

Keywords: *Prophetic food, Halal cosmetics, Halal beauty industry*

Introduction

The modern lifestyle has sweeping up all layers of societies and region. It demands perfectionism and well-groom appearance to portray confidence, poise and elegance (Abdullah, Reshma & Ravichandran, 2013). The beauty industry and Halal cosmetics market has gained benefit from this awareness and thus the technology of cosmetics and beauty has speeding to catch up with the demand of the consumers. As the consumers' knowledge on cosmetics ingredients increasing, the demand for Sunnah-based ingredient products is increasing too. This is because it has proven by many skincare avid users on its

benefit through countless testimonies and words-of-mouth. Hussin, Hashim, Yusof & Alias (2013) has mentioned that the demand for Halal cosmetics is driven by increasing awareness of consumers on ingredients and formulation of the product. Prophetic food has been proven in numerous studies of its benefit medically. However, there is very little attention given to the beauty industries which uses prophetic food as the main ingredient of the product. Thus, this paper intends to highlights the benefit of prophetic food in cosmetics and beauty products and how it can thrive Halal beauty industry.

Literature Review

Halal Beauty Industry

Thomson Reuters (2016) has reported that the estimation for the cosmetics spending will reach up to USD 81 billion in the year 2021. Other than market from Middle East countries and Malaysia and Singapore, the recent lifting of economic sanction to Iran is expected to boost up the Halal cosmetics industry. The highest segment for Halal cosmetics is skincare which is 27 percent from the total global expenditure, 23 percent for deodorants, toothpaste and sunscreen, 20 percent for hair care and make up and 10 percent for fragrance. Malaysia is the second place behind United Arab Emirates in the top countries of Halal cosmetics which was measured by awareness, social (pricing indexes), governance, and supply driver relative to country size. The Halal cosmetics industry can make a handsome profit as the market size is not limited to Muslim countries (i.e. OIC countries) but also to non-Muslim countries. The non-Muslim countries also cater the demand of Muslim consumers as depicted in the following figure:



Figure 1: Cosmetics trade value by OIC member countries

Source: Thomson Reuters (2016)

Abdullah Swidi, Cheng, Muhammad Ghazali, Asma and Abdul Wahid (2010) has pointed out that the factors of the flourishing cosmetics industry are supported by globalization, modernism, urbanism which consequently lead to the information technology and communication advancement, and also the rise of disposable income among consumers. These factors had become domino effect which the awareness to Halal cosmetics and beauty products is rising as well as the media and advertising take place. This also vouched by Nadia (2018) that reported that social medias such as Instagram, Facebook and Twitter has become a reference point for millennials for the beauty product. The local cosmetic brands such as Zawara, Sugarbelle Cosmetics, SimplySiti, and many more has gain huge followers in their instagram page.

Prophetic Food

Prophetic food can be defined as the food that recorded in Quran and Sunnah. There are few other names have similar concepts such as Quranic food and Sunnah food. Among the prophetic food stated in Quran and Sunnah are barley, milk, dates, figs, honey, olive, grapes, vinegar, cucumber and pumpkin. Besides these fruits, pomegranates and date also been mentioned in the Book of Taurah (Nur Syazana, Mohd Dzulkhairi, Zairina and Muhammad Shamsir, 2016). In hadeeth by Prophet Muhammad PBUH, the food such as nigella sativa (black seed), pumpkin, watermelon and apple vingear are among the food mentioned by Prophet Muhammad PBUH. Some of the verses in Holy Quran can

be stated here for example Allah has mentioned, “And olive and dates (Abasa:29) and “In them are fruits and date-palms and pomegranates” (Al-Rahman:68). Allah mentioned banana in this verse “Amid thornless lote-trees, and banana-trees, one above another, and extended shade, and water flowing constantly, and abundant fruit, neither intercepted nor forbidden” (Al-Waqiah: 29). Allah said in (An-Naba’:32), “Gardens and grape vines”. “I swear by the Figs and the Olive!” as for figs and olive in (At-Tin: 1).

The Sunnah diet or *Tibb al Nabawi* is now becoming popular as prevention role and also as Sunnah cultivation in healthy living. Al-Harith bin Kalalah, a renowned Arab doctor

had said, “Diet is the head of medicines” (Abdul Aziz, Ahmad Syukran and Aminuddin, 2015). Ghavamizadeh & Mirzaie (2013) has identified five fruits mentioned in Quran and Hadiths that act as antioxidants based from scientific researches. The five fruits mentioned are figs, olive, date, grape and pomegranate. Olive (*Olea europaea L.*) was perceived as the healthiest food with long history. It contains anti-oxidants, minerals, phytosterols and vitamins. It is found ubiquitously in Mediterranean as it is the staple food for their diet. It is found to be good for bone development and mineralization for kids and adults. It also acts as natural developer for infant’s brain and nervous system. There are a lot of benefits of olive oil and this superfood has gaining attention over the years. Dates contain high carbohydrate, salts and minerals, and dietary fibre. It is free from cholesterol and can be consumed to improve digestive system. It also functioning as energy booster as it contains natural sugar. The benefits are

plentiful. Another superfood mentioned in Quran is banana. It is consumed in most part of the world. It contains water (75 percent), protein (1.3 percent) and fats (0.6 percent) (Farhangi, Ajilian, Saeidi & Khodaie, 2014). The other food mentioned in Quran is pomegranate. Pomegranate is used for treating diarrhea, earache, bad vision, fevers, and indigestion. Grapes also one of the superfood. It is proven to treat fatigue as it contains high in natural sugar and quickly hit the bloodstream. Figs, another fruit mentioned by Allah have a huge number of medical benefits as it contain minerals, vitamins, and antioxidants. Similar as other prophetic food, figs also an energy booster.

Beauty in Islamic Perspective

In Islamic perspective, beauty is not prohibited. One of the Allah’s traits is Most Beautiful and He loves beauty. Beauty in the lights of Islam does not confined to the physical appearance as what portrayed by Western cultures, but Islam emphasize on the beauty of soul. This does not mean that Islam brush off physical appearances but Islam wants its followers to achieve equilibrium in life- where the balance of outer and inner self should be beautified to achieve *falah* (success) in this world and hereafter. Holy Quran has mentioned the dieting guidelines for healthy living such as moderation, prohibition of eating dead animals, forbidding of drinking blood and prohibition of flesh swine. Holy Quran also mentioned the good meat such as camel meat, goat, sheep, buffalo, stag, rabbit, cow, fish, and many others (Hossain, 2014).

Beauty also not limited to the physical but also for spiritual side. Allah has given guidelines on the soul purification such as reciting Quran and zikr, salawat (praising Prophet Muhammad PBUH), giving alms and charity, increase prayers, good moral conduct, and many more. In the view of Allah, taqwa is more important than physical appearance, after all, all Allah

creation is beautiful and unique. In Holy Quran Allah said, “On the day when (some) faces shall turn white and (some) faces shall turn black, then as to those whose faces turn black. Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved” (3:106)

Al Gamdi, Al Homoudi and Khurram (2014) has analyzed the skincare routine in the lights of Islam which include sun avoidance, ablution, oral hygiene and so on. Apparently, sun avoidance is recommended in Islam to prevent melisma and skin cancer. Islam also emphasize on genital hygiene to prevent vaginal infection and male circumcision.

The brief discussion has prove that Islam does take into great emphasis of beauty; inner and outer self. It is part of ‘ibadah, for example, ablution is pre-requisite for *solah* (prayer). The Muslim can adorn himself for seeing someone special, so does he must adorn and beautify himself to meet Allah in his worship. There are also a lot of *hadeeth* by Prophet Muhammad PBUH that indicates the importance of beauty. Thus, beauty and Islam is not a separate entity.

Prophetic Food in Cosmetics

Apparently, the use of prophetic food in cosmetics and beauty has been proven by history. There are a lot of reports and records that stated that the secret of Cleopatra's beauty is bathing with milk (Baltazar, Marto, Berger, Pinto & Ribeiro, 2017). She is the wife of the emperor Julius Caesar and Mark Antony in the period of ancient Egypt and Rome and is one of the influential women of time. Her beauty and charm is very famous throughout the history that most women try to emulate her beauty regime.

The literature from ancient Greek reveals the uses of olive oil for body health. It also reported from archaeological evidence that olives were planted commercially in Crete since 3000BC, by the Minoan civilization (Farhangi, et al., 2014). The black kohl, which has been used by Prophet Muhammad PBUH for medicinal reason said, "Treat your eyes with kohl, for it nourishes eyes and eyelashes" (Abu Dawud, Tirmidhi). The Prophet also said in another *hadeeth*, "The best of your *kohl* is *ithmid* (antimony), for it makes the vision clear and makes the hair grow". (Nisâ'î, Abû Dâwûd). Kohl is also used for eye paint as part of cosmetics. The excavations conducted by Department of Antiquities of Jordan in 1999 and 2000 at Waqqas and At Tura, found the kohl holder and applicators, proved that the use of kohl since the late Romans and early Byzantines period (Sultan & Khasawneh, 2015).

There are several studies reported the benefits of prophetic food as main ingredient in cosmetics and beauty products. For example, in Baltazar et al., (2017) has formulate the traditional ingredients of donkey milk and pomegranate with UV protection as anti-ageing to 32 volunteers. The results found that the wrinkle count decreased by 32.9 percent, skin hydration is increasing by 11.4 percent, skin firmness increased by 9.6 percent and skin elasticity is increasing by 16.1 percent. Lavecchia and Zuorro (2015) has examine the olive pomace as antioxidants. They found that the olive pomace is rich of antioxidants and can be used as functional cosmetics. Kale, Ghoje, Ansari, Waje and Sonawane (2010) in their study found that *nigella sativa* (black seed) oil

have the function of sunscreen and can be good potential for cosmoceutical purposes.

Burlando and Cornara (2013) has found that honey in cosmetics, act as emollient, humectant, soothing and hair conditioning effects. It also sooth skin and freeze the wrinkle formation, and avoid pathogen infections. Honey can be mixed with oils, gel and emulsifiers to produce end-product of cosmetics like lip balm, tonic lotion, shampoos and many more.

Currently, the beauty products using prophetic food as main ingredients are also ubiquitous in every shelf. For example Safi by WIPRO NZA uses cucumber as ingredients in skin care such as day cream and toner. Good Virtues & Co. uses *nigella sativa* (black seed) or *Habbatus Sauda'* as the main ingredient for all of its products such as shampoo, facial wash, serum, toner, eye cream and moisturizer. The Body Shop for example use olive and pomegranate for its skincare range from soap, facial wash, body butter, face and body scrub, serum and many others.



Figure 2: Some of skincare and cosmetics use prophetic-food as main ingredients

(From left: Good Virtues & Co Brightening Facial Cleanser with Nigella Sativa, The Body Shop Olive Shower Gel, The Body Shop Pomegranate Firming Day Cream with Organic Pomegranate, and Safi Moisturising Cream with Aloe Vera and Nigella Sativa)

The benefits of the prophetic food in medical-related and nutraceuticals are numerous and proven by huge studies worldwide. It seems that despite the technology advancement in health, the society is trying to go back to the nature where the prophetic food is become the choice. This also happen to beauty industry where a lot of beauty product try to integrate the technology advancement and prophetic food as main ingredients in the product. Cosmetic producer and manufacturer, beauty Youtuber and blogger, spa centers are also promoting prophetic food as the attraction to

the consumers, especially to Muslim women. This has promoting the new segment of Halal

cosmetics industry.

Malaysia Halal Standard: A New Dawn for Halal Beauty Industry

In Holy Quran, Allah said, “O ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him you worship.” (Al-Quran. Al-Baqarah: 172). Allah also said in another verse, “O ye people! Eat of what is on earth, lawful and good, and do not follow the footsteps of the evil one, for he is to you an avowed enemy.” (Al-Quran. Al-Baqarah: 168). Reported from Bukhari, Muslim, Abu Daud, Ibnu Majah and Darimi, “What is Halal is clear. And what is Haram is also clear. And in between those two is a dubious area in which many people do not know about. So whoever distanced himself from it, he has acquitted himself (from blame). And those who fall into it, he has fallen into a state of Haram” (HDC, 2018).

Halal basically is something permissible based on Shariah in aspect of religious, faith and spiritual while *Toyyib* is good or wholesome in terms of quality, safety, hygienic, clean, nutritious, quality, and authenticity in aspect of scientific (Che Man and Mustafa, 2010). According to Hunter (2012), *Toyyiban* also influence management style, human resource policies, business ethics, raw materials selection and manufacturing methods. Halal in Islam is *Halaalan Thoyyiban* which gives the literary, technical and practical meaning of Halal, hygienic, clean, pure, nutritious, high quality, and healthy (HDC, 2018).

In general, Halal in the perspective of the industry is the products should be free from alcohol and porcine-by and its derivatives, however it is more extensive and more complicated (Hashim & Mat Hashim, 2013). Halal in cosmetics and personal care product encompassed up into the ingredients, safety issue, and production process (Hashim & Mat Hashim, 2013). It also covers other aspects such as the manufacturing process, storage, packaging and delivery which must duly complied with the Shariah requirement (Hussin, Abd Ghani, Mohammad and Mehad, 2013). The complications of the ingredients and derivatives become more complex due to modern technology and scarcity of the natural

resources. Therefore, the guidelines for non-food product are derived from various sources i.e. Quran, Sunnah (the reported sayings, actions, silent approval and attributes of Prophet Muhammad PBUH), *Ijma'* (consensus of Muslim scholars or ulama'), *Qiyas* (analogy derived from Quran), *Ijtihad* (the personal opinion or judgement from ulama' based on Quran, Sunnah and *Ijma'*). The rulings (hukm) and fatwas are formulated according to *Maqasid al-Shariah*. *Maqasid al-Shariah* or the objectives of Shariah is designed to invite benefits and prevent harm (Al-Mubarak and Osmani, 2009). The concept of Halal in Islam is closely associated with the concept of *Maqasid al-Shariah*. The concept of *Maqasid al-Shariah* is to preserve the followings:

- i) To preserve the purity of religion
- ii) To preserve life
- iii) To preserve Islamic mentality
- iv) To preserve property
- v) To preserve future generations
- vi) To maintain self-respect and integrity

Fatwa from JAKIM which decided on July 2006 states that cosmetics or any other product which have the element of *najs* like body part or substances from unlawful (for consumption) animal is *haram*. Plus, if the cosmetics or other products derived from lawful animals but have negative effect to human are also forbidden.

There are six terms and conditions that should be obeyed before the consumer goods (cosmetics and personal care) can be certified Halal. The terms and conditions are:

- i) The product should not consist of elements or ingredients from human or its derivatives
- ii) The product should not consist of or have elements of forbidden and unlawful animals in Islam or not slaughtered according to Shariah
- iii) The product should not have ingredients of genetically modified organism that are declared as *najs* according to Shariah
- iv) The product should not be prepared,

- processed, produced or kept with the utensils or instruments that are not free from *najs* according to Shariah
- v) When preparing, processing or manufacturing the products, it should not touch or close with the ingredients or elements that are not met the requirements in i), ii), iii) and iv)
 - vi) The products should not harm the consumer or the user

MS 2200:2008 Islamic Consumer Goods has divided the five (5) main Halal sources of cosmetics and personal care which are animals on land and water, plants and microorganism, land and water, alcohol and synthetic.

For ingredients based on land animals, it is limited to the animals that are Halal to consumed and slaughtered according to Shariah. The sources from hair, feather and likes from lawful animals are lawful to be consumed if it is derived alive. For ingredients based on lawful animals in water, it is Halal to extract them to produced cosmetics and personal care products. While for ingredients based on plants and microorganism on land, air or water, it is Halal to be consumed or used except the dangerous, harmful, intoxicated, and *najs*. Same goes to the ingredients from land and air where the yields from the land and air including their minerals are Halal except the dangerous, harmful, intoxicated and *najs*. Alcohol in fact, is ubiquitously used in cosmetics and personal care products like lotion and fragrance because it is the best dissolvent. Therefore, alcohol in cosmetics and personal care products is permissible (Harus) except the intoxicated one. The ingredient from synthetic is Halal (lawful) except the dangerous, harmful, intoxicated and *najs*.

The National Fatwa Committee (MJFK) has two decisions regarding the cosmetics and personal care to determine the *halalness* of a product.

- i) The rulings of Botulinum Toxin Type A

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Again, Halaalan Thoyyiban not only for food products but also to non-food products, which the product must not contain the non-Halal source or contaminated with non-Halal

(BTA) injection National Fatwa Council has decided in 4-6 April 2006 that

- a) BTA has the doubtful ingredients, najis and unlawful ingredients, which one of them is *khinzir* (pig)
- b) BTA injection is found to be harmful to consumer in short and long term and can be manipulated for deception

ii) The rulings on the consumption of unlawful animal elements or body parts except dog and pig for the cause of cosmetics.

National Fatwa Committee has decided in 25-27 July 2006 that:

- a) The products produced or extracted from lawful animal body parts or elements, but give harm to the user, its consumption is prohibited in Islam
- b) If a cosmetics or personal care have najis elements or the unlawful animal substance, or give harm to the user, its consumption is forbidden
 - a) BTA injection or commercially called Botox is forbidden
 - b) BTA injection is allowed for medical purpose with the condition that it is in highly necessary, according to medical need and operated by the expertise.

From the rulings and fatwas, it can be inferred that the cosmetics goods is Halal if only the source of the products is Halal and if the source use animal as its ingredients, the animal should be lawful in Shariah and should be slaughtered according to Shariah. The use of ingredients from lawful animal, plants, and other chemistry should also not harmful and should not give the negative side effect to the consumers and that fulfil the requirement of Halal product. These requirements, in fact have preserved the religion, life and *'aql* according to Maqasid al-Shariah.

ingredients (Zaahira, 2008). Teng and Wan Jamaliah (2013) mentioned that by Halal, the products is lawful to consume or use and to be certified Halal, the products should not consist

of the unlawful ingredients or dubious elements such as alcohol, toxic chemicals, fats, placenta, or swine that are from animals not slaughtered according to Shariah. It is said that the emergence of Halal cosmetics are based on the increasing knowledge about Halal in those products, rather than the knowledge about Halal ingredients in those products (Abdullah Swidi et.al., 2010). This can be a signal that the awareness and perception of Halal cosmetics and skin care can be derived by the rise of Islamic and Halal knowledge by the consumers to search for Halal products. Halal accompanied with *Thoyyib*, that means the product is safe and not harmful the animals and environment (IHIA, 2010). It means *Thoyyib* covers all aspects of things pure, wholesome, pure and good (Kamal, 2008).

In finding Halal products, Haram concepts always associated with harmful and unhealthy (Kamal, 2008). If the product has the Halal sources, but intoxicated and gives harm to the consumers, it is considered Haram, as also stated in Malaysian Halal Standard for cosmetics and personal care guidelines. As for example the alcohol or alcohol denat, generally the Fatwas has decided that alcohol is basically lawful in certain amount as ingredients in cosmetics and personal care product, but in some way, the alcohol or ethanol causes intoxications, it should considered Haram (Gambles, 2010). This also has been practised in Malaysia, where some of the beauty products has been taken off the shelves because they contain tretinoin and hydroquinone – that can cause skin redness, peeling, hypersensitive to the sun, and increase risk of the skin cancer (The Star, March 5, 2010). It is reported from Friends of the Earth Australia had found the big brands cosmetics are having nanoparticles but not labelled so. Among the brand include Revlons, Clarins, Yves Saint Laurent, Christisan Dior, The Body Shop, Lancome Paris, L'Oreal, Clinique and Max Factor. The nanotechnology is the new discovery in beauty product industry which creates phenomena to the beauty lovers. Philip Landrigan, MD, professor at Mt. Sinai Hospital New York City, the producers of makeup are introducing nanoparticles in their product although there is a data suggest that it can give toxic effect due to their capacity of entering human cells. The

early studies found that if there is a high exposure of nanoparticles used in cosmetics, it can cause damage to lungs, damage DNA and harm unborn children. Samuel Epstein, the chairman of the US Cancer Prevention Coalition stated that the accumulated nanoparticles absorbed by skin or through inhalation can cause toxic effects in the body (Utusan Konsumer, 2010).

However, there are also some of the eco products that are in-line with Halal concepts and using the natural resources but not Halal-certified like The Body Shop but they not extensively available in Malaysia (Khatijah, 2008). Some of the eco-green self-proclaimed brands like Kiehls or L'Occitane are very ethical in ingredients and completed other issues like fair trade, animal harm-free, and considered eco-green and also received high demand due to several factors like quality, health and environmental reason. This also become a new trend because of the rising knowledge and awareness on the harmful effect of intoxicated ingredients in cosmetics and personal care products. A study by Mohd Ali and Mat Said (2012) found that 80.8 per cent from 400 consumers in Klang Valley used natural cosmetic products because of health reason (81.1 per cent), safety reason (60.7 per cent) and quality reason (60.1 per cent).

The rise of the prophetic-food-based cosmetics and beauty product can make a segment or pie in market share of Halal beauty industry. This is because the prophetic-food-based cosmetics use mainly plants and fruits as main ingredients of the product such as olive, pomegranate, grape and nigella sativa (black seed). The use of these plants and fruits as main ingredients in cosmetics meet the requirement of Malaysian Halal Standard for cosmetics and beauty product MS 2200:2008 that the use of plants is allowed. The cosmetics products however can get organic-certified like The Body Shop and Halal-certified like Safi and Good Virtues & Co. This is to give peace of mind to the organic-centric and Muslim consumers respectively. These certifications also have been proven to penetrate the beauty market because it gives some closure on the cleanliness, ingredients, and safety aspects to the mass market.

Conclusion

The prophetic food has been reported and studied extensively in medicine area. It is proven by many studies that prophetic food is good for health and its application in alternative medicine is ubiquitous. It seems that the new phenomena of prophetic food as main ingredients in cosmetics is currently in trend and the studies also on-going. From the studies it can be surmised that there are a lot of potential of prophetic food in cosmetics. It can

be another segment in Halal beauty industry. The use of prophetic food in cosmetics also meet the requirement of Malaysia Halal Standard for cosmetics product, though they have to undergone the inspection and certification requirement. This also part of reviving Sunnah in everyday life of Muslim with the injection of technology advancement in beauty.

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