

The Treatment of Foundation Embroidery from an Islamic Perspective

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ABSTRACT

The trend of foundation embroidery treatment has been widespread and frenzy among Muslim women. Foundation embroidery is one of the most sophisticated facial treatments in Malaysia. With the overly and grossly obsessed attitude toward beautiful faces, most women are willing to spend hundreds of money to look gorgeous in front of society. The sophistication of technology nowadays, especially involving facial treatment and so on, requires a lot and depth research and explanation because this not only consists of the safety of our health but also relates to Islamic law, especially for Muslim women. Thus, the objective of this study is to investigate the procedures and classification of foundation embroidery treatment as it is one of the most popular facial treatments nowadays, especially in Malaysia. Apart from that, this research aims to evaluate the law governing this therapy from a halal perspective and the health risks associated with foundation embroidery. A qualitative research method was employed in which the process of getting high-quality information from literature is studied inductively and deductively. The findings of this study reveal that health organisations and Islamic law prohibit the treatment of foundation embroidery as it gives more harm and risks to the consumer even though the consumer's intention is in a good way. The study of scientists and dermatologists also proves it.

Keywords: Embroidery, Facial, Foundation, Halal, Treatment

INTRODUCTION

Beauty, beautification, adornment, and cleanliness are part of the fitrah (innate inclination) that Allah bestowed upon individuals of sound nature, especially in the women's souls, and no other religion has emphasised purity and beauty as much as Islam did (Hatem al-Haj, 2018). As Allah said in the Holy al-Quran:

“O Children of Adam, take your adornment at every masjid”

Surah al-A'raf, 7: 31

Likewise, the Prophet SAW said:

“Indeed, Allah is beautiful and loves beauty”

Hadith. Muslim. *Bab Tahrim al-Kibr Wa Bayanihi*. No. 162

Naturally, women are born with the ability to be peaceful, beautiful, and loving. Allah has provided all the necessary conditions for women to embellish and beautify their looks, considering their natural characteristics and preferences. As a result, a woman satisfies her need to adorn and beautify herself with Allah's creations (Ro'zimuhammad, 2021).

Lately, the trend of foundation embroidery treatment has spread widely among our society, including Muslim women. Consequently, the treatment of foundation embroidery is one of the new beauty treatment technologies provided in most clinic beauty surgery, spa, and beauty centres. As we already know, women nowadays are obsessed with looking beautiful and getting glass skin like Korean women. Moreover, they also like to try a new and viral treatment without knowing the benefits and harms of that treatment for a long-term period.

However, modern medical science and technology, especially facial treatments today, innovate various methods requiring legal clarification following Islamic law. Most Muslim women in Malaysia ignore, and maybe some of them lack knowledge about Islamic law. Thus, Fatwa institutions play a role in producing explanations and solutions that coincide with the objective of Islamic law (*maqasid Shariah*). Life preservation as one of the objectives of Islamic law has a close relationship with medical science.

METHODOLOGY

Qualitative research methodology seemed the most appropriate and practical method to use in this research. Qualitative research entails gathering, obtaining, and analysing non-numerical data to better understand concepts, opinions, or experiences. It can also be utilised to understand and overview the problem or develop fresh and new research ideas. The qualitative research method is commonly used in anthropology, sociology, education, health sciences, history, and others (Pritha Bhandari, 2020). For this research paper, the researcher is trying to analyse the Islamic law of applying foundation embroidery treatment towards women. Thus, what the researcher attempted to investigate could be best answered by collecting qualitative data related to this issue.

Apart from that, there are many types under the qualitative methods, but the researcher focuses more on the text analysis types in this research paper. So the text analysis can be defined as the process of extracting high-quality information from texts and involves the new and previous data from several written resources that include websites, books, emails, reviews, journals and articles using the Internet (Marti Hearst, 2003). In other words, this type of research methodology functions to describe and comprehend the content, structure and functions of text-based messages and data obtained via the Internet.

LITERATURE REVIEWS

Generally, women and beauty are very inseparable, especially in modern times with the availability of a variety of sophisticated technologies that can realise every woman's dreams. In addition, the influence of western countries is also among the most significant factors that encourage Muslim women to fashion, especially young women. According to Laila & Mutimmatul Faidah (2017), it has been proven that most of the fashionable and fond green women that performed beauty and facial treatments are dominated by women with a new age of adulthood. At this age, most women are working actively and involved with their careers and making them want their appearance always to look beautiful to improve their self-confidence.

According to Laila Munawwarah & Mutimmatul Faidah (2017), findings show that 12 respondents were between the ages of 19 and 26, 15 respondents were between the ages of 27 and 36, and 3 respondents were

between the ages of 37 and 46 who were on eyebrow embroidery. This research has shown that most women who influence fashion and do eyebrow embroidery are Muslim women with a modern view and a job or profession that requires makeup and fashion appearances. Besides that, the high social status and the encouragement information on social media also increase the tendency of women towards beauty treatment

Apart from the internal factors that lack self-confidence, external factors such as the environment and media influence resulting from the development of information technology also encourage individuals to obsess about beauty. However, this might be linked to the perception established due to individual reliance on the media due to lack of confidence. Social media in this new era can be declared as the most powerful in shaping the perception and thinking to which audiences are often exposed. Therefore, it can be concluded here that the dependence on the media affects one individual's tendency to an obsession with beauty. This is due to a media display that often highlights beautiful personalities and gets audiences' attention. Nowadays, the advantage of social media allows for bilateral communication as Facebook enable the audience to give any comments or praise or appreciation for someone's beauty on the posting. Hence, the footsteps of influencers available on social media (Noor Azizah Abdullah & Rohana Mijan, 2020).

On the other hand, according to Ainul Yaqin & Zaini Yahya (2019), Islam allows adornment and self-determination as long as it does not violate the limits of Syariah. Thus, Islam has set specific guidelines for all the matters in our life, including adornment. Consequently, in applying beauty and cosmetics treatments, the priority of *maslahah* needs to be identified. Therefore, there are some guidelines for cosmetic treatment at the level of *maslahah hajiyyah* that to be adhered to so as not to stray from the real purpose. The particular guidelines consist of the medical goal to remove disgrace and disability. The treatment aims to return to the origin of perfect creation and not excessive in repairing defects only at the needed rate.

In addition, based on Nurul Nashirah, Izhar Ariff & Norkhairatul Hafizah (2016), human nature is to look beautiful and charming, especially women. Furthermore, Islam does not restrict the nature of women who love beauty. However, the desire to express beauty must be guided by the rules and guidelines to comply with Syariah and Islamic law. Based on this research, there are regulations regarding the beauty scope that need to

be followed as below:

1. Use temporary cosmetic products that can be removed, such as lipstick, cream and eyeliner.
2. Cosmetic products from non-harmful substances.
3. No makeup element that changes the original shape of the event.
4. Do not use cosmetics for pride or deception.
5. Do not use cosmetics for gender equality.
6. Do not overdo it in using cosmetics "makeup" colour.

According to Arisa Ortiz & Tina Alster (2011) since the late 1970s, cosmetic tattoos, often referred to as permanent makeup, have become increasingly popular. Permanent makeup is usually used to replace the traditional temporary eyeliner, lip liner, blush, and eyebrow pencil. Additionally, individuals may choose to undergo cosmetic tattooing to save time or adjunct to reconstructive surgery, usually after breast surgery. Cosmetic tattoos may also be used for camouflage conditions such as vitiligo or alopecia. Although the purpose of cosmetic tattoos is to enhance facial features, ironically, they do not age well.

For example, a lip liner tattoo that once traced a full, youthful lip will move out of the border of the lip as the lip thins with age. Other than that, the process by which tattoo inks are injected into the dermis to give the appearance of temporary makeup is called micropigmentation. Many professionals and non-professionals, including physicians, nurses, cosmetologists, aestheticians and makeup artists, perform micropigmentation. There is also variability in the setting in which these procedures are performed, the methods of anaesthesia, sterility and artistic abilities. With the increase in the popularity of micro-pigmentation, companies such as the American Academy of Micropigmentation have been established to improve quality practice in this technique through the certification process.

For this study, the authors discuss the application of *maqasid Shariah* in fatwa and medical science. Among the examples of applications presented are to prevent any form of medical treatment that may cause harm to humans, and surgical operations for beauty purposes are prohibited. Although performing the surgery can make a person look more beautiful, the damage is more dominant. Both applications are to avoid the priority of harmfulness rather than fulfilling the benefits or *maslahah*. Consequently, medical science has a significant relationship with the achievement of *maqasid Shariah*. Medical science that relates to

the Islamic *Shariah* can fulfil the five basic needs that are the core of the *maqasid Shariah*.

In addition, medical science that can take care of the health of individuals and communities can help them perform worship in good condition and the commitment of religious life which they can preserve religion. By that, medical and health science need to work together in one hand with the *ijtihad fatwa syariah* to ensure that all forms of medical and health practices comply with the *hakam law* set out in Islamic *Syariah*. Later, this corporation and combination can fulfill the interests (*maslahah*) of human beings and keep people away from harmful (*mafsadah*) (Arief Salleh & Nurulhidayah, 2019).

The anti-ageing cosmeceuticals in Korea have performed well in expanding their business by combining them with beauty services so that they are regarded as highly valued items. Besides that, the growth of the elderly population is directly linked to the rise in demand for anti-ageing products. For the following factors, the concept of health care changes from treatment to prevention, such as rise in wealth, advancement of technology and convergence of industries.

Moreover, society also becomes more sophisticated, wellbeing, and the new consumption trend arises. Consumers are therefore interested in physical and mental health and demands for attractiveness have been diversifying at the same time. The cosmetic industry, especially in Asia, is an ever-growing and in-demand market. Korea has been at the forefront in producing the newest generation and most creative cosmeceuticals goods. Cosmeceuticals that have been become the focus of attention are described as a combination of general cosmetics and highly functional cosmetics that are medically effective (Kyu-Ok Shin & Hang-Sik Park, 2018).

Nowadays, the Korean beauty market is becoming a global beauty market concern. K-beauty trends and Korean beauty products are the same as sophisticated beauty innovations. K-beauty has also been a viral wave to other countries as the K-beauty trend, and Korean beauty products began to enter the global market. The meaning of the Korean wave is one of cultural globalisation that has made Korean pop culture spread and known globally and called "hallyu". In the digital era and the development of new media, especially the Internet and social media, the globalisation of Korean pop culture has become easier to spread. This could be caused by an increasing number of social media users and fans of Korean cultural

products. Apart from that, Korean beauty or k-beauty is widely used to describe Korean women's beauty trends. The trend in K-beauty is also related to the use of skincare, cosmetic products and developments in plastic surgery. Korean makeup looks are one of the K-beauty trends which have become global trends. Also, Korean makeup looks have demonstrated a makeup that is plain, fresh, normal, innocent and youthful-looking (Lidya Agustina & Eduard Lukman, 2017).

According to Raihani Kasim & Ridzuan Nordin (2006), since the appearance and wellbeing of the skin has become a significant concern, nearly everyone has used at least one skincare product per day. If we visit the skincare counter today, there is a massive array of lotions, remedies, and pots of magic creams intended to solve any numbers of issues, from dry skin to wrinkles. But whether or not they operate will depend on the material used and formulation used.

There is a shortlist of ingredients that can be used, whatever the purpose of the cosmetic product is. The selected ingredients were combined in the measured quantity as one formulation to make up a substance with the desired effect. Growing public awareness of the component used forces cosmetics companies must be selective and consider the safety of the materials used in their formulation. Therefore, the manufacturer must list the ingredient used on the product's label. Besides that, this research also stated that in 2004, the Malaysian market for cosmetics and toiletries reported sales of about RM 3 billion, or US\$ 811 million.

The demand growth rate for cosmetics and toiletries is 13 per cent per year. Items such as perfumes for skincare and toiletries are worth more than RM 600 million per year. Pharmaceutical Services Division of the Ministry of Health reported that a total of 35,996 applications for registration had been received since the launch of Cosmetic Online registration, which began on 1 February 2002. Of these, 7578 were local products, and 28 418 were imported. Only 27 percent of the registered products were local out of the data. Up to July 2005, almost 70 000 types of cosmetic products had been registered with the Drug Control Authority of the Ministry of Health. The skincare segment has been reported to be the largest sector in the Malaysian cosmetics and toiletries market, with 60% of the market value certified by the facial care product.

The significant risk of complications and dissatisfaction is caused

by an inexperienced person performing the treatment procedure. Poor hygienic circumstances and materials of doubtful origin. Side effects can be correlated with the treatment and aftercare and the tools and formulations of the inks used. Short-term side effects include minor swelling and crusting that customers and tattooists typically deal with and do not report. However, medical advice is needed when more severe issues, such as infections and allergic reactions, occur.

This research also mentioned that only five reports had been registered by the US Food and Drug Administration (FDA) adverse reactions related to PMU from 1988 to 2003. Starting in 2003, the FDA received more than 150 reports of adverse events occurring in persons who had undergone PMU procedures, including severe and long-term disfiguring complications. The duration of symptoms ranged from 5.5 months to more than three years. More adverse reactions have been associated with a specific product line, indicating an increased risk associated with using these inks. This product line was withdrawn from the market in September 2004 (Christa De Cuyper, 2015).

Based on the literature above, several studies cover the obsess beauty issues, permanent makeup treatment, benefits and complications, safety guidelines, and several Islamic laws regarding facial treatment and makeup. However, not many works of literature discussed the new facial treatment that is now very popular among Muslim women in Malaysia, which is the treatment of foundation embroidery. Thus, this paper will discuss and focus more on the treatment of foundation embroidery from the Islamic law perspectives to give the exact explanation about this new issue, especially to Muslim women.

The foundation embroidery treatment is also known as one of South Korea's latest anti-aging beauty innovations as it is the semi-permanent foundation for the face's treatment. Furthermore, it utilizes scientifically proven Nano needling technology to safely infuse the top layer of your skin with nutrient-rich tinted BB cream. Like typical micro-needling, an aesthetician first applies numbing cream to the face. Unlike the traditional treatment, semi-permanent pigments are added to the mix to tint the complexion for about six months to one year. (American Laser & Aesthetics Institute, 2019).

According to HD Beauty Academy (2020) basically, the treatment of foundation embroidery contains of several procedures and steps of its

application at the clinic or beauty spa out there. The first step started with the cleansing process of the customer's face by using calming and non-acidic cleanser as it will gently cleanse client's skin and remove all the makeup and excess oils. After that, the following step is the exfoliation process on the customer's face. Then the following step consist of the application of BB glow serum. The serum will be smeared on the whole of the customer's face. Subsequently, the main step and procedure in this treatment will be applied which is the application of foundation or also known as BB glow color serum onto the face. For the next step the process will be continued with the mask sheet application on the face that contains the brightening and hydrating properties for about 20 minutes. The last step and procedure of the powder embroidery treatment is sunblock application. So the thin layer of sunblock with SPF30 will be smeared to the whole face immediately after the beautician staff massage the rest of the product and mask serum into the skin until it is fully absorbed.

Islamic Law Regarding the Treatment of Foundation Embroidery

Fundamentally, three significant aspects of the study of foundation embroidery treatment should be noted, as below:

- i. The actual purpose and intention for performing the treatment.
- ii. The types of chemical ingredients and substances used in and throughout the process.
- iii. The extent to which this treatment has both positive and negative effects on consumers and the community.

First and foremost, if the intention and purpose of the person look like they have the elements to change the creation of God and against the natures of life, then the proclamation of Islamic law turn on into the prohibition. Besides, it is forbidden for the person is undergoing the foundation embroidery treatment to get rid of wrinkles and pigmentation due to ageing as they become older or is intended for vanity. This statement has been emphasised by the hadith of the Prophet Muhammad SAW:

“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. al-Bukhari. *Bab Hijrat al-Nabi SAW Wa Ashabihi Ila al-Madinah*. No. 3719

Otherwise, this treatment is permissible if the person's purpose is to overcome and treat the skin of a problem or like want to fix a flaw caused by a disease or accident for the betterment. In this situation, the level of law can be increased to be compulsory for those who are affordable for this treatment from a physical and material standpoint as facial flaws are also capable of affecting the reputations, which is counted as a compulsory *maslahah* to defend in Islam (Wahbah Al-Zulhayli, 1986).

Secondly, referring to the aspects of chemical's type used by the Spa or beauty industries within the treatment of foundation embroidery either it is free of impurities and legal or illegal substances from the perspectives of Islamic Law and the regulations of the world health organisation. For instance, if the ingredients or substances used in the treatment consist of sensitive substances such as gelatin, hormones, and proteins, it is obligatory to come from halal sources like plants and legal animals that were slaughtered according to Syariah Law.

In contrast, the proclamation of these aspects will change to the prohibitions, if the substances are extracted from impurities sources such as pork, carcasses, illegal sources like cannabis, and plants with the ability to disrupt its inhibition. This prohibition as has been mentioned by Allah in the Holy al-Quran:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful”

Surah Al-A'raf, 7: 157

It has also been supported by the hadith of Prophet Muhammad and Ijma' regarding the use of illegal materials despite being used for medical

purposes if there were no pure and halal materials available. However, the foundation embroidery treatment is not categorised as a treatment in terms of *darurah*, possibly threatening human survival (Ibn al-Mundhir & Ibrahim al-Naysaburi, 1986).

Aside from that, most foundation embroidery treatments are made from questionable *syubhah* materials. This is due to cosmetic materials that do not have a clear label. They are not registered with the Malaysian Ministry of Health and are not monitored by local authorities (PBT). This kind of situation does not just happen only in Malaysia. It is widely practised in other countries, as evidenced by news coverage, whether reported physically through media such as newspapers and magazines or online through websites and blogs. To further complicate matters, as evidenced by the annual declaration of the Malaysian Ministry of Health's National Pharmaceutical Regulatory Division, proprietors of registered cosmetic items are eager to sell dangerous cosmetics. Hence, mercury, hydroquinone, tretinoin, and diphenhydramine are among the common toxins found in their products (National Pharmaceutical Regulatory Division, 2020). This situation puts foundation embroidery treatment at high risk because it contains more unknown chemical mixtures than most regular cosmetics.

Lastly, the third aspect being considered regarding this study is the positive and negative sides or results after the application of treatment of foundation embroidery. We cannot deny every practice or material, without a doubt, contains both good and bad elements. The distinction between all of it is the dominance of one segment over the other, whether good or bad. If the good element outweighs the bad, the proclamation is permissible and halal but becomes a prohibition if the harmful elements dominate more than good. Sugar and rice, for example, are considered halal because the calories in them give much more benefits than harmful implications in normal circumstances. On the other side, animal carcasses are illegal because the risk of harm outweighs the benefits. As previously stated, the basis for this consideration is based on the Prophet Muhammad's words, which reasonably forbade harm (*al-darar*) (Ibn Majah, 1954).

Apart from that, there is a practice of cosmetics that resembles powder embroidery been mentioned in the previous writing of fiqh known as "*al-qishrah*". It is defined as one practice that exfoliates the skin by using *humrah* or *waras* which refer to the type of red flowering herb that

produces yellow powder ('Ali Rida, 2004). Typically, it has been processed first before rubs onto the face as it can peel off the dead skin cell and leaves the new and fresh skin with a brighter and smoother look.

Thus, the concept of the practice *al-qishrah* is quite similar to the foundation embroidery treatment as one of the contemporary scholars 'Abd al-Karim Zaydan (1993) mentions 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 clean of its colour. This is the practice of most women today by using certain chemical products and then applying them to their faces. Whether liquid or concentrated, the product 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”.

Prophet Muhammad also prohibits it SAW in terms of the law of *al-qishrah* through the hadith narrated by 'A'ishah:

“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. Al-Bukhari. *Bab La Tuti' al-Mar'ah Zawjaha Fi Ma'siyah*. No. 4929

According to Ibn al-Jawzi & 'Abd al-Rahman (1997), *al-qishrah* is prohibited for various reasons, as follows:

- i. Its intent to alter Allah's nature in creation.
- ii. To deceive the actual condition of appearance.
- iii. To imitate the acts of the wicked.
- iv. To exceed permissible bounds.
- v. To cause future injury to the face and health.

Although some women might say that they undergo this beauty treatment to show for their husbands only, they also need to consider the side effects of that treatment. While that is true, the importance to

understand the truth about this adornment also comes with several conditions, including that it must be temporary, within limits, and not harmful, and not altering Allah's natural creation. Perfumes, lipstick, foundation, mascara, and eye shadows are examples of adornment practices.

Otherwise, al-qishrah treatment or powder embroidery will give the consumers a semi-permanent makeup effect for at least a few months. They will be forced to mingle and expose themselves to society daily. Therefore, the proclamation of these two situations must be distinguished, given that the nature of cosmetic treatment and the community's lifestyle in both are distinct.

To summarise, the Islamic law about the foundation embroidery treatment consists of two legal regulations. Firstly, if the person has an intention or a purpose of undergoing this treatment is to treat and fix the blemishes on the face, such as blackheads, even skin tone, fading acne scars, or others that refer to the severe problem skin. It is permissible and encouraged by Islam.

Furthermore, the purpose of using cosmetic products is to cover the pale on the face and complete the external appearance is clarified as the matter under the term of tahsiniyyah as long as there is no element of makeup that changes the original shape. Hence, it is encouraged for the women to treat their faces to get rid and overcome the blackheads, warts, freckles, and acne, whereas the face will look more beautiful if all the blemishes are removed.

In addition, women are required to wear makeup to look beautiful in front of their husbands. Meanwhile, cosmetic and beauty treatments that can change the natural creation of God can only be accepted in situations of urgent need (*darurah*) and not solely for beauty (*tahsiniyyah*). Besides that, all Islamic scholars prohibited cosmetic treatments such as tattooing methods or risk-taking are forbidden by all Islamic scholars. As Prophet Muhammad said in the hadith:

“Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created”

Hadith. Muslim. *Bab La'n Akili al-Riba Wa Mukilihi*. No. 3095

Additionally, suppose the semi-permanent foundation embroidery treatment has detrimental implications, and scientific evidence indicates that the treatment has a greater and greater risk (mafsadah) than its benefits (maslahah). In that case, it is prohibited for the resulting harm. This view is consistent with the fiqh method “dar’ al-mafasid awla min jalb al-masalih” which means, “*The avoidance of the risk or harmful is more preferable than obtains the benefits*” (Mufti of Federal Territory, 2021).

Subsequently, based on the Malaysian Standard 2634-2019 there are several general requirements and specific conditions that must be fulfilled by the halal cosmetic products that contain ingredients permitted under the Syariah law and fatwa which are the first one is that cosmetic products must not contain any portion from the animal that is prohibited for a Muslim to consume according to *Shariah* law and fatwa, or from the animals that have not been slaughtered in compliance with *Shariah* law and fatwa.

Additionally, cosmetic goods must not contain any elements that are considered najis under *Shariah* law and fatwa and any part of a human being or its yield that is prohibited under *Shariah* law and fatwa. Additionally, halal cosmetic goods are free of intoxicating ingredients. According to *Shariah* law and fatwa, the products are not harmful or hazardous to consumers’ health. Apart from that, no instrument used to prepare, process, or manufacture cosmetic products is contaminated with najis, according to *Shariah* law and fatwa. No materials used in the processing or manufacturing of the cosmetic products come into contact with, are mixed with, or are close to any materials that do not meet the requirements of 3.4 (a) and (b) while preparing, processing, or storing the cosmetic products (Malaysian Standard, 2019).

CONCLUSION

Based on this study regarding the issue of foundation embroidery treatment, the tendency of most Islamic scholars and the world health organisation to prohibit the application of this treatment due to the many implications, high risk, and side effects within this treatment. Therefore, to overcome and avoid the women from being more exposed to the worst danger in the future, so it is recommended for the women especially for those that are struggling with the problem skin to get the treatment from the registered and approved clinic and

get the consultation from the expert doctor in the expertise of skin and beauty's field.

Besides that, the women can still have their "me-time" to pamper their faces and bodies at the beauty spa. Still, it is recommended that they undergo the essential treatment of the beauty spa without adding on the foundation embroidery and others that have high risk. The necessary beauty treatment includes the facial treatment by using the essential skincare such as cleanser, basic serum, toner, moisturiser, and others, also gives a lot of benefits and can glow up and maintain healthy skin.

More than that, the best recommendation regarding this issue includes the meticulous care of the application of routine essential skincare every day. As mentioned above, primary skin care consists of the double cleansing, application of toner, serum, moisturiser, and the exfoliation of the skin continuously within the proper limit and practice. Intensive care of routine skincare can be more helpful to improve the beauty of the skin and maintain healthy skin every day and everywhere.

The experts propose that persons seeking beauty and healthy skin should focus on both factors. As a result, both factors are critical for preserving and sustaining beauty and health, not just for the skin and face but also for the entire body. Thus, eating healthy foods, drinking enough mineral water, and maintaining proper personal cleanliness will assist women in achieving the glowing and attractive skin of their dreams while also keeping them safe and healthy for an extended period of time. In conclusion, as we already know, Islam is an easy and a mercy religion, among others.

Nevertheless, there are specific guidelines and limitations that the Islamic law has regulated and obligatory for us primarily Muslims to obey and follow them in the right ways. It becomes the protection of human life from any malpractice. The same goes for this study, where the practice and application of foundation embroidery are illegal as it harms dermatological and physical health. This restriction is based on three key components previously analysed: the individual's intention and purpose for the treatment, the type of chemicals used, and the extent to which the treatment benefits or harms the customer and the community. Further strengthening this analysis and study, dermatologists confirm that any manipulation of the derma system is extremely dangerous because it will disrupt the balance and function of the derma system, which is a very complex regulatory system

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AUTHORS' CONTRIBUTIONS

Author 1 and Co-author 1 designed the study and gathered the literature, analysed the results and wrote the article.

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