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The Effect of Awareness of Halal Cosmetics' Health on Consumers' Willingness for Purchase

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ABSTRACT

Background: International statistics have shown Muslims' increased awareness of halal cosmetics has increased the volume of halal cosmetics business. According to Iran's laws, imported or domestically manufactured cosmetics are evaluated in terms of being halal, but it seems that consumers are unaware of this issue. The purpose of this research is to measure consumers' awareness of halal cosmetics and its effect on willingness to buy these cosmetics.

Methods: This study was conducted on 123 cosmetic consumers through pretest-posttest method. First, consumers' awareness and willingness to buy halal cosmetics and the criteria affecting cosmetics purchasing were measured. Then, a brochure containing information about halal cosmetics and the requirements of Iran's law regarding the import and production of cosmetics was provided to the participants. After a week, the same variables were measured again. The collected data were analyzed using IBM SPSS 26 software.

Results: On a 5-point Likert scale (1 = very little to 5 = very much), the average consumers' awareness of halal cosmetics and willingness to buy them were 3 and 3.04, respectively (P-value < 0.05). After the distribution of brochures, the average awareness of halal cosmetics and willingness to buy these products increased to 4.1 and 4.12. Moreover, among the criteria (price, brand, having a halal certificate, country of origin, customs clearance, and buying from reputable stores) for deciding to buy cosmetics in the pretest stage, customs clearance and having a halal certificate, respectively obtained importance level of 4 and 5, but in the posttest stage, they obtained the level of 1 and 2.

Conclusion: Informing consumers about the health of halal cosmetics and the country's laws regarding the import and production of these products can increase the buyers' sensitivity towards the cosmetics' halal nature and willingness to buy the halal ones. This can reduce the chance of buying smuggled products and those produced outside official controls.

Keywords: Cosmetics, Social Marketing, Islam, Consumer Behavior, Consumer Product Safety

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Introduction

Human beings have always sought beauty and health and have responded to this need in different ways. The need to maintain appearance, the desire to prevent the effects of the passage of time on appearance, the desire to reduce the harmful effects of phenomena such as dryness, air pollution, and sunlight on the skin and hair are the reasons which have made the use of cosmetics one of the most essential items in the modern lifestyle.

According to Statista in 2022, the revenue of global cosmetics market was $93.05 billion, and it is estimated that it will exceed $100 billion in 2023 and reach an annual revenue of about $124 billion by 2027 (Christodoulopoulou, 2023). No comprehensive research has been conducted on the consumption of cosmetic products in Iran, but the statistics published by the country's official news media indicate a very high financial turnover in this area. According to the Vice President of the Association of Importers of Cosmetic Products, Iran ranks first among countries in the region regarding the consumption of cosmetics (IRIB News Agency, 2022). According to the head of the Public Relations and Information Center of the Ministry of Health, Treatment, and Medical Education, in 2017, more than 40% of cosmetics and hygiene products in the market were smuggled (Didbaniran, 2019). Following the ban on the import of these items since 2017, the volume of smuggled cosmetics and low-quality cosmetics produced in unauthorized units has increased (Asgrinia, 2023).

Import of smuggled cosmetics reduces the revenue the government can get from the legal importation of cosmetics. On the other hand, the government has to spend a lot of money to collect smuggled products. In addition to the economic problems caused by smuggling cosmetics, the threat to health and safety of society due to diseases caused by the consumption of counterfeit and unlicensed cosmetics is another problem. It not only imposes costs on the treatment system, but also in some cases has irreparable consequences on the consumer (Kazemi, Moeini & Zakerinia, 2021).

The low price of smuggled goods and the ignorance of consumers regarding negative consequences of using such products has made the market to accept smuggled cosmetics. Although the government has tried to prevent the consumption of such products by enacting laws and policies such as the "Shabnam Plan," "Approval of Executive Solutions for Chastity and Hijab" etc., statistics have shown that efforts related to legislation have not been effective (Islamic Council Research Center, 2015). Based on the concepts of social marketing, a possible solution to reduce the purchase of smuggled cosmetics is to reduce the desire of consumers to buy such products and increase their desire to ensure the import of the offered product through customs.

According to the customs laws of the Islamic Republic of Iran, one of the requirements for allowing the entry of cosmetics and health products through official customs is to have a "halal" certificate or a laboratory confirmation that the contents are halal. On the other hand, the production of cosmetics inside the country is also under the supervision of the Food and Drug Administration and in compliance with the requirements of halal products. However, studies have shown that Muslim consumers do not have much knowledge about halal cosmetics (Khan & Rashid, 2021; Divianjella, Muslichah & Ariff, 2020; Kamaruzaman, 2008). The study by Hajipour et al. (2015) at the World Beauty Fair in the Middle East in Dubai demotrated that more than 62% of consumers have never heard anything about halal cosmetics, and 43.2% of salespeople have no knowledge or little knowledge about "halal" cosmetics. It is worth noting that 16% of the respondents in this research were Iranian.

The US Food and Drug Administration defines cosmetics as “products which are used to cleanse, beautify, enhance attractiveness, or change the appearance of the body without affecting the structure or function of the body”(Azuma, 2021).

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In the field of cosmetics and personal care products, the concept of halal includes vital aspects of production, including the use of halal raw materials. It must be ensured that the production process and delivery of the product are carried out in compliance with Shariah requirements (Jabar et al. 2022). Most cosmetics and health products are produced by non-Muslim manufacturers in non-Muslim countries, and halal content of their ingredients can be debated. Many cosmetics contain alcohols as humectants, which help in delivering ingredients to the skin, emollients, or cleansing agents. Also, some fatty acids and gelatin used in products such as moisturizers, shampoos, masks, and lipsticks are derived from pigs (Ahmad, Rahman, & Ab Rahman, 2015).

According to the guidelines and requirements of the international inspection company SGS (the market leader in the field of international inspection and certification services), cosmetics and health products are declared halal if they do not contain the following materials (Jabar et.al 2022):

- Human parts (Some prominent cosmetic companies use parts of aborted human embryos in their products, especially anti-aging products.).
- Parts of animals forbidden for Muslims (such as pigs and boars) or animals that have not been slaughtered, according to Shariah (It is common to use fat, skin, hair, tissues, collagen, and other animal components in the production of cosmetics.).
- - najis (impurity), for example, secretion of liquids or objects from the human or animal body, such as blood, urine, vomit, etc.
- Harmful foods.
- Alcoholics drinks and intoxicants

In addition to being free from the raw materials mentioned above, the product must comply with halal standards of preparation, processing, and production, storage, and Shariah laws. This includes the maintenance and use of production equipment. The product used to clean and lubricate the equipment must also comply with halal regulations. Furthermore, halal and non-halal processing must be fully separated, and the facility must adhere to ISO 22716 Good Manufacturing Practice (GMP) for Cosmetics (Jabar et al. 2022).

The global market for halal cosmetics is expanding rapidly. While it was foreseen that the global demand for halal cosmetics from $16.32 billion in 2015 reached $53.81 billion in 2025 (Jabar et al. 2022), according to the 2017 State of the Global Islamic Economy report, Muslim consumers spent $61 billion on halal cosmetics, and this amount is expected to increase to $90 billion by 2023 (Divianjella et al. 2020). Malaysia, which is also a leader in other sectors of halal market, is the first country to introduce halal cosmetics. The establishment of manufacturing facilities by Colgate-Palmolive, Procter & Gamble, L'Oreal, and Unilever in Malaysia under the supervision of JAKIM (Malaysia's Halal Certification Authority) is a reflection of its high-quality standards and the recognition of halal logo by these leading global brands in the field of cosmetics (Khan & Rashid, 2021). As of 2019, according to the government's announcement, all cosmetics distributed in the market in Indonesia must have a halal certificate (Herlina et al. 2020).

Iran is a Muslim society, and consumers are expected to be concerned about using halal products. It seems that as consumers' awareness about halal cosmetics increases, their willingness to buy such products will increase as well, since various papers have shown that the level of awareness and understanding of consumers about halal cosmetics has a significant impact on the acceptance of these products (Khan & Rashid, 2021; Divianjella et al. 2020; Aufi & Aji, 2021; Aziz & Chok, 2013).

The fundamental question in this research is "What is the level of awareness of Iranian consumers in the field of halal cosmetics?" and “can the increase in halal awareness of cosmetic products lead to an increase in the desire to buy such products and a change in the consumers' criteria for purchase?”

In this study, Halal awareness refers to consumers' knowledge about the possible non-halal

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content of cosmetics and also the requirements of the Food and Drug Administration regarding halal cosmetics domestically produced or imported.

Method

A) ***Study design and research environment:*** The current research was practical in terms of its purpose; therefore, its results can be used by cosmetic importers and manufacturers and policymakers to combat cosmetics smuggling. In terms of nature, it is a quasi-experimental research. Quasi-experimental research is a research which tries to mimic actual randomized trials in accuracy and experimental design but lacks random assignment, and does not require an actual control group (Rogers & Révész 2019).

Research data were collected in the natural environment using a questionnaire. First, in the pre-test stage, independent and dependent variables were measured. A code was assigned to each questionnaire, and the respondents were informed that it was a two-stage research. They were asked to write the code included in the questionnaire along with their contact number on a sheet provided to them by the researcher; at the end of the second stage, they need to give the sheet back to the researcher in order to participate in the lottery held among them. After collecting data in the first stage, brochures aimed at increasing the halal awareness of the participants were distributed among them (Appendix 1). After a week, the same questionnaire was distributed and collected again, and at the end, prizes were awarded to three participants.

B) ***Study population, sampling, and data collection:*** The statistical population of the research included women using cosmetics in Bandar Abbas and Eqlid cities. Samples were selected by convenience sampling method from working women or homemakers who were willing to cooperate. In this way, each individual willing to cooperate was asked to introduce other people who agreed to participate in the project. The reason for choosing these two cities was the possibility of distributing brochures among the participants and reaching them at two different times (pretest-posttest).

Various opinions have been raised about the sample size in empirical research. For example, Hafez Nia (2010) suggested that the minimum sample size in causal and experimental research consisted of 15 people, and Rasko (Cited by Hernandez, Basso & Brandão, 2014) found that it was possible to conduct a successful research, for simple experimental research, with a sample size of 10 to 20 people. Hernandez et al. (2014) believed that a sample size of at least 30 people was sufficient for experimental designs in marketing research. However, in similar research projects, the sample size was included more people. For example, Susihono et al. (2018) investigated the effect of the development of web-based halal information systems on increasing community satisfaction regarding 45 people in a pretest-posttest experimental design In a pretest-posttest design in the study by Van Kerrebroeck, Brengman & Willems (2017), the effect of augmented reality in marketing communications on a sample of 160 peoplewas discussed . Therefore, to examine a large sample and considering the limitations of the research (regarding budget and cooperation of the respondents), 150 questionnaires were distributed and collected in the first stage. However, in the second stage, out of 150 distributed questionnaires, some questionnaires were not returned, and some were incomplete, which were excluded from the analysis. Finally, 123 complete questionnaires were usable, whose corresponding questionnaires identified from the pretest stage were the basis of research analysis.

The questionnaire was used to collect data with eight questions related to the variable of halal cosmetic awareness (taken from Ambo & Sapir (2020) and Farouk & Fathima (2917)) and seven questions related to the variable of willingness to buy halal cosmetic products (taken from Mohezar, Zailani & Zainuddin (2016); Ozturk (2022) and Ambo& Sapir (2020)). It was designed based on a 5-point Likert scale (from completely disagree = 1

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to completely agree = 5). The score of each person regarding awareness and willingness to buy was calculated from the total scores of the individual divided by the number of questions related to each variable. Respondents were asked to rate each criterion from 0 to 5 according to the importance they give to the 6 criteria of price, brand, having a halal certificate, country of origin, customs clearance, and buying from reputable stores when choosing a cosmetic product (from 0 = completely unimportant to 5 = very important).

Considering that the questions were adopted from previous research and were standard, it can be said that they had validity and reliability. However, given that the questions were translated, to ensure the appropriateness of the questions, the questionnaire was given to several professors of marketing, and its face validity was approved. Average Variance Extracted (AVE) was used to check convergent validity, and Fornell and Locker's criteria were used to check divergent validity. The values calculated for both pretest-posttest stages confirmed the validity of measuring instrument for both variables. Cronbach's alpha and combined reliability were also used to check the reliability of the tool, and the calculated values were higher than 0.7 for other variables, except for Cronbach's alpha value for the solvent awareness variable in the pre-test stage which was 0.61. General rule is that the composite reliability value and Cronbach's alpha of a scale should be at least 70. However, if Cronbach's alpha value is bigger than 0.6, the questionnaire has acceptable reliability (Bergomi, Tschacher & Kupper, 2013).

C) ***Data analysis****:* Frequency, mean, standard deviation, and minimum and maximum points were used to describe the data. After checking the normality of the data using the Kolmogorov-Smirnov test, research hypotheses was tested. Since the distribution of the data was not normal in the post-test stage, the non-parametric Wilcoxon test was used. Friedman's test was also used to determine the importance of the presented criteria in deciding to buy cosmetics. Data analysis was done using SPSS 26.

This research has been reviewed by the ethics committee in biomedical research of Hormozgan University of Medical Sciences in terms of compliance with ethical requirements, and due to the committee's approval, that it is not interventional research; it is not required to obtain the code of ethics. The decision of committee has been sent to the journal office according to the letter No: 1402/131663. The research procedure was explained to the participants, they were assured about the confidentiality of the data, and their consent to participate in the research was obtained. Participation in both stages of the research was completely optional.

Results

The number of participants from Bandar Abbas and Eqlid city was almost equal by a small difference of about 2%. Most of the participants were in the age range of 20 to 35 and had an academic education. Regarding marital status, 41% were single, and 59% were married. The demographic information of the studied sample is shown in Table 1.

As seen in Table 2, the comparison of the minimum and average awareness and willingness to buy in the pre-test stage with the post-test shows the improvement of scores in both variables following the intervention. However, this point should be tested in terms of significance. Before examining the hypotheses, the normality of data was checked using the Kolmogorov-Smirnov test, the results of which are shown in Table 2.

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Table 1. Descriptive statistics of demographic characteristics (city, religion, education, age, and martial status) regarding the participants

		Frequency (F)	Percentage (%)
City	Bandar Abbas	63	51
	Eqlid	60	49
Religion	Shia	112	91
	Sunni	11	9
Education	Below/ or with high school diploma	18	15
	Associate and bachelor's degree	62	50
	Master's and Ph.D. degree	43	35
Age group	Less than 20	9	7
	20 years to under	92	75
	35 to under 50	18	15
	50 and older	4	3
Marital status	Single	51	41
	Married	72	59

Table 2. Descriptive statistics of awareness and willingness to buy and the result of normality test

Variable	Mean	Std. deviation	Min	Max	Kolmogorov Smirnov test results	
					Test statistic	Sig.
Pretest awareness	3.00	0.62	1	4.5	0.07	0.07
Posttest awareness	4.10	0,53	2.75	5	0.09	0.01
Pretest willingness for purchase	3.04	0.96	1	5	0.05	0.2
Posttest Willingness for purchase	4.12	0.65	2.14	5	0.10	0.00

According to the results of the Kolmogorov-Smirnov test, the significance level of the research variables in the pretest stage was higher than 5%, so data distribution of the pretest variables was normal. However the significance level of the posttest variables was less than 5%, so data distribution of the post-test stage was not normal; this was completely natural in terms of the purpose of the research. It is expected that with distribution of the brochure, awareness and inclination would be skewed towards values higher than average. Therefore, the non-parametric Wilcoxon test was used to test the hypotheses, the results of which are presented in Table 3.

Table 3. Wilcoxon statistical test results of awareness and willingness for purchase

Variable	Average ratings		Test statistics	
	Positive ratings	Negative ratings	Z	Sig.
Pretest - posttest awareness	62.19	24.93	-9.00	0.00
Pretest-posttest willingness to buy	68.14	32.19	-7.92	0.00

According to the average positive and negative ratings and P-value < 0.05 in both awareness and willingness for purchase, it can said that with a confidence of 0.95, the level of the variables was higher in the post-test stage. In other words, the distribution of information brochures effectively increased people's awareness and willingness.

Another question which the research sought to answer was the effect of increasing halal awareness regarding the importance of "price, brand, having a halal certificate, country of origin, customs clearance, and buying from reputable stores" in decisions to buy cosmetics. The rankings of the criteria are changed in the pretest and

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posttest, and according to the significance level of Friedman's test (P-value < 0.05), it can be said that the criteria have different priorities in the pretest and posttest stages. The criteria rankings in the pretest and posttest and the level of significance based on Friedman's test are presented in Table 4.

Table 4. Ranking of criteria in decision to buy cosmetics in pretest and posttest based on Friedman's test and the significance level

Variable	Pretest		Posttest	
	Average rank	Rank	Average rank	Rank
Price	2.06	6	3.10	6
Brand	3.57	3	3.39	5
Having a halal certificate	3.48	4	3.76	2
Country of origin	4.09	2	3.55	3
Customs clearance	3.43	5	3.78	1
Buying from reputable stores	4.37	1	3.41	4
N	123		123	
Chi-square statistic	124.197		498.17	
Degrees of freedom	5		5	
Sig.	0.000		0.004	

Discussion

The results of the research showed that the level of awareness regarding halal cosmetics in the investigated sample was relatively low. Even though 85% of the respondents had an academic education, the average rate of awareness of halal in the pretest stage was 3, and accordingly, the willingness to buy halal cosmetics was low, with a rate of 3.04. However, in the posttest phase, with the increase in awareness of halal materials, the desire to buy halal cosmetic products also increased significantly. This finding was in line with the results of the study by Khan and Rashid (2021), which showed that the level of awareness and understanding of halal materials has a significant effect on the acceptance of halal cosmetics among Pakistani consumers.

According to the basic concepts of marketing, knowledge is the first stage of persuasion; as consumers' halal knowledge increases, their desire to check halal status of the product (Ozturk, 2022) and their attitude and willingness to buy halal products increases as well(Aufi & Aji, 2021). The results of the study by Divianjella et al. 2020 on Muslim consumers in Indonesia demonstrated that consumers' knowledge about halal cosmetics had a greater effect than being religious regarding the attitude towards the consumption of halal cosmetics; the attitude towards halal cosmetics, in turn, had a positive effect on the willingness to use these products. However, the role of being religious was not investigated in the present study. The results of this study suggested that if consumers are aware of the health of halal cosmetics, they are more inclined to buy such products.

Another interesting finding was the change in the criteria affecting the purchasing decision of cosmetics after increasing halal awareness. In the pretest stage, having a halal certificate, importing the goods from the customs, and the price of the product were ranked respectively fourth, fifth, and sixth in order of importance. In the posttest stage, even though the ranking of price did not change, it was still the least important criterion regarding the decision of the purchase. Insuring the transfer of the goods from the customs was in the first place and having a halal certificate was the second. This result was in line with the findings by Simbolon (2019) in Indonesia who reported that among the three variables of having a halal label, price, and brand, "having a halal label" had the highest effect on deciding to buy cosmetics. Anggadwita, Alamanda & Ramadan (2019) in Indonesia also reported that halal label significantly affected the brand image and consumers' purchasing decisions,

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and especially in rural areas, the advertisement of "product being halal" compared to the advertisement of "product quality" had a greater impact on consumers' purchasing decisions.

Customers' lack of awareness of halal concepts, and the assumption that all products produced and sold in Muslim countries are halal, often lead to the consumers' insensitivity about the halal nature of products (Ozturk, 2022). This lack of sensitivity leads to marketers' ignorance towards halal certification (Abdulaziz, cited in Jabar et al. 2016) in such a way that most businesses in Muslim countries do not use halal logos and certificates. Herlina et al. (2020) suggested that to speed up the implementation of the government's policy on the necessity of using halal certification on cosmetics, the knowledge of Muslim communities about halal cosmetics should be increased through lectures, discussions, or promoting public service advertising.

The present research was conducted in a short period, and the opinions of a relatively small sample of women was collected; therefore, there should be considerations regarding generalizing its findings to the entire society. First, the use of cosmetics, especially the products related to skincare and anti-aging, has become common among men, whose opinions may be different from women. In addition, when purchasing, people may not remember or consider much of the information they have previously received, or situational factors may cause them to behave not according to their attitudes. The current research did not examine the level of people's level of devotion to religious practices. Studies by Ahmad et al. 2015, and Khan & Rashid 2021 have shown that regarding the consumption of halal products, being religious has a moderating effect on the relationships between the variables.

Considering the importance of the health of society and the costs caused by smuggling of cosmetics into the economy of society, it seems necessary to conduct research in the form of a field experiment in the selected provinces or cities. It can increase the awareness of the society about halal cosmetics and the laws regarding the production and import of these products.

Conclusion

Consumption of low-quality cosmetics which are imported through smuggling or produced underground, in addition to hitting the country's economy, can have irreparable consequences for the health of consumers. The results of the present study indicated that if the majority of the consumers have the knowledge that the smuggled cosmetics are not halal, they tend to make sure that the product they are buying is halal. The government should implement awareness programs regarding the health of halal cosmetics and devise laws about producing and importing cosmetics in Iran through health centers, lectures, discussions, or promoting public service advertising. Through such programs, it is possible to increase consumers' sensitivity to this issue and reduce the demand for smuggled cosmetics or products outside official controls. Domestic manufacturers of cosmetics should also inform consumers that their products are halal , being a competitive advantage against counterfeit or smuggled products, in advertising and communication programs and on product packaging to increase demand for their products. Considering the fast growth of demand for halal cosmetics and health products, obtaining a halal certificate, especially for companies that export, can create a better position for the company in the market.

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Conflict of interests

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brochures and questionnaires were covered by the researchers.

Ethical Considerations

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Code of Ethics

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Authors' contributions

Research problem formulation, literature review, and preparation of research plan were carried out by, M. S, and Z. M; Project implementation and data collection by Z. M; data analysis by, T. A. ;and the preparation of the final research report was done by M. S. The final manuscript was approved by all the researchers.

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Appendix 1: The first side of the brochure distributed among the respondents

براساس گفته‌ی یکی از بزرگترین شرکتهای توسعه صنایع حلال، بسیاری از برند های شناخته شده و بین المللی در جهان با اضافه کردن لوازم آرایشی حلال به محصولات خود، میزان فروش خود را افزایش داده اند.

با توجه به رشد تولید کنندگان لوازم آرایشی معتبر حلال نسبت به شرکت های نام دار محصولات آرایشی، مانند سنت لوران و اورئال در جهان، بازار لوازم آرایشی و بهداشتی حلال در اروپا به سرعت در حال رشد است.

در سال ۲۰۰۵ بخش لوازم آرایشی و بهداشتی ۹ درصد بازار جهانی محصولات حلال را دراختیار داشت اما اکنون براساس آمارهای موجود این بخش سهم بزرگی از بازار درحال رشد حلال را که محصولات آن را ۱/۸ میلیارد نفر در سراسر جهان استفاده می کنند در اختیار دارد.

کلیه کالاهای وارداتی به ایران باید توسط آزمایشگاههای مورد تأیید ادارهٔکل‌نظارت برمواد غذائی،آشامیدنی، آرایشی وبهداشتی موردآزمایش قرارگرفته وپس از تأیید ومطابقت نمونه با مدارک رسالی، مجوز مصرف وعرضه به بازار به آنها داده می شود.

آزمایش های مربوط به حلال بودن لوازم آرایشی توسط تولیدکنندگان و وارد کنندگان این لوازم و در آزمایشگاههای مورد تأیید ادارهٔ کل نظارت برمواد غذائی ، آشامیدنی، آرایشی وبهداشتی انجام میگیرد.

جهت نظارت برعملکرد و رعایت کلیه قوانین و مقررات، واردکنندگان فرآورده‌های آرایشی وبهداشتی ملزم به معرفی کارشناس یا مسئول فنی(دارای‌تخصص‌دریکی از رشته های داروسازی، زیست شناسی ویا میکروبیولوژی، شیمی) به این ادارهٔ کل می‌باشند.

محصولات آرایشی و بهداشتی تولید داخل کشور نیز حتما باید دارای پروانه ساخت و مجوز از وزارت بهداشت درمان و آموزشی پزشکی باشد.

به عقیده مهدی نجاتیان فر محقق و تولیدکننده لوازم آرایشی و بهداشتی، تمامی مواد آرایشی و بهداشتی قابلیت تولید در کشور را دارند و محققان ایرانی در این حوزه به پیشرفت های شگرفی دست یافته اند تا جاییکه اکنون ایران جز ده کشور برتر دنیا در حوزه تولید لوازم آرایشی و بهداشتی است.

قاچاق کالا

تجارت بی ریشه

آنچه در مورد لوازم آرایشی و بهداشتی باید بدانیم....

(Continued) Appendix 1: The second side of the brochure distributed among the respondents

آنچه باید درمورد لوازم آرایشی بدانیم...

امروزه در دنیا نه تنها مسلمانان، بلکه افراد پیرو سایر مذاهب نیز به دلیل به کارگیری مواد اولیه سالم در محصولات اسلامی، استفاده از محصولات آرایشی و بهداشتی حلال روی آورده‌اند که این امر باعث شکل گیری بازار جدیدی به نام بازار لوازم آرایش حلال شده است.

محصولات آرایشی که از مبادی رسمی وارد کشور می‌شوند از نظر وجود مواد غیرحلال،اعم از اسیدهای چرب حیوانات حرام گوشت، چربی‌های غیر مجاز، الکل و اسانس‌های غیر مجاز و... قبل از اجازه ترخیص از گمرک، با انجام آزمایش های خاص، توسط بازرسان مورد بررسی قرار می‌گیرند.

جالب است بدانید:

متاسفانه بخش اعظم محصولات موجود در بازار لوازم آرایشی به صورت قاچاق وارد کشور می‌شوند که کنترلی بر روی آنها از نظر محتویات صورت نمی گیرد و ممکن است حاوی مقادیر زیادی مواد سمی مانند سرب و اگلوتکسین و مواد اولیه‌ای مانند روغن خوک، چفت، خون و جنین، لاشه حیوانات درنده، خزندگان و حشرات ممنوع و مواد شیمیایی ممنوع باشند.

کشور ایران در استفاده از لوازم آرایش جزو رتبه های نخست جهان است. طبق گفته ی عبدالعظیم بهفر مدیر کل نظارت بر فراورده های آرایشی و بهداشتی سازمان غذا و دارو سالانه۱/۶ میلیارد دلار لوازم آرایشی و بهداشتی قاچاق و تقلبی از مبادی غیر رسمی وارد کشور می شود در حالی که حجم واردات قانونی این کالا حدود ۱/۲ میلیارد دلار است.

بخشی از این محصولات به دلیل دارا بودن سرب، سرطان‌زا بوده و بخشی به دلیل دارا بودن مواد اولیه غیر حلال، نه تنها استفاده از آنها برای سلامتی افراد بسیار مضر است، بلکه مصرف آنها اشکالات شرعی را برای افرادی که پایبند به دین هستند نیز ایجاد می کنند.

برخی از کارخانه‌های تولیدکننده که در محصولات خود از چفت نوزاد استفاده می کنند، تلاش می‌کنند با مواد پاک کننده،چفت را از آلودگی میکروبی پاک نمایند اما همچنان امکان انتقال ویروس ایدز و هپاتیت وجود دارد.

همچنین در بسیاری از محصولات و منسوجات و لوازم بهداشتی و آرایشی از سوسک‌های قرمز به عنوان عامل رنگ‌دهنده استفاده میشود و این در حالی است که از دیدگاه اسلام خوردن این حشره حرام است.

بدون شک استفاده از این لوازم زنان مسلمان را به دلیل اعتقادات دینی و مذهبی دچار مشکل کرده است.

محصولات بهداشتی که برای پاکسازی و محافظت از پوست کاربردی شبه دارویی دارند(به عنوان مثال: شوینده‌ها، لوسیون بدن، تونر، اسانس) نیزممکن است دارای مواد غیر حلال بوده و ناخواسته و برای مدت طولانی روی پوست می چسبند و جذب پوست شوند بنابراین محصولات آرایشی و بهداشتی که بر روی پوست استفاده میشود، باید با آب کاملاً قابل شستشو باشند تا به مسلمانان اجازه دهند اعمال دینی خود را (خواندن نماز، دست زدن به خط قرآن)انجام دهند.

بهتر است بدانید:

ممکن است رژلب هنگام خوردن یا آشامیدن ناخواسته مصرف شود، بنابراین لازم است مصرف کنندگان مسلمان در مورد مواد تشکیل دهنده آن تحقیق دقیق کنند. اگر لوازم آرایشی و بهداشتی مثل کرم، رژلب و... که در آن از مواد حرام مانند چربی خوک، چفت نوزاد و... استفاده شده، روی لب باشد و فرد بخورد، حرام است و یا نماز خواندن با آن باطل است .

استفاده از محصولات زیبایی درکنار حس اعتماد به نفسی که به مصرف‌کننده می‌دهد ضررهایی هم دارند، حالا که نمی‌شود این عادت چندهزار ساله را کنار گذاشت می‌توان با انتخاب درست ضررهای استفاده از محصولات آرایشی را به حداقل رساند، بهترین روش برای رسیدن به این هدف خرید محصولات آرایشی حلال است.

منظور از مواد آرایشی حلال (مجاز) هر ماده‌ی آرایشی است که از گیاهان، خاک، آب، و حیوانات مجاز ذبح شده طبق قوانین اسلامی تهیه شده باشد و در فرآیند تولید، بسته بندی و توزیع آن نیز الزاماتی رعایت شده باشد.

تولیدکنندگان لوازم آرایشی حلال باید قبل از تولید، مواد و تجهیزات اولیه مورد استفاده برای محصولات آرایشی حلال را به طور دقیق ارزیابی کنند. از آنجایی که تشخیص حلال بودن یک محصول با توجه به محتویات آن برای افراد کار راحتی نیست شرکتها به سمت استفاده از آرم حلال روی محصولات حلال تولیدی خود روی آورده اند. در داخل بازار ایران به سه روش زیر می توان از حلال بودن محصول اطمینان حاصل کرد:

- محصول دارای آرم حلال معتبر حک شده روی بسته بندی باشد.
- محصول از گمرکات رسمی کشور وارد شده باشد.
- محصول ساخت داخل کشور باشد.

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