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Vampire Treatment Between Medically Right and *Shari'ah* Wrong

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ABSTRACT

Vampire treatment or platelet-rich plasma treatment (PRP) is currently well accepted in medicine and cosmetic dermatology, considering the extensive use of this therapy, ranging from medical to aesthetic purposes. This new armamentarium in the medical field is getting significant attention from industry players and consumers. Despite the popularity, the discussion concerning this procedure from the *Shari'ah* perspective is still dearth. Nevertheless, should Muslims undergo this procedure, this golden armamentarium in medicine must be permissible by *shara*. Thus, this article reviews this procedure from medical and *Shari'ah* perspectives to provide *Shari'ah* insight into this newfound treatment. Undergoing vampire treatment for cosmetic purposes is prohibited in Islam but permissible for medical purposes, provided it fulfils the *Shari'ah* conditions.

Keywords: Vampire treatment, Halal cosmetic, Cosmetic procedure, *Shari'ah* perspective

1 Introduction

Vampire treatment, known as platelet-rich plasma (PRP), is a low-risk and effective new newfound treatment for various medical and cosmetic purposes. However, Islam prohibits the utilization of blood as it is considered as *najis* (filth). Thus, discussing this procedure from both *Shari'ah* and medical perspectives is necessary to prevent Muslims from undertaking haram procedures. Usually, Muslim jurists and muftis heavily apply the principles of *maslahah* and *maqasid* to decide the rulings in new medical inventions because of the absence of authority from the Quran and Sunnah. Hence, this article will discuss vampire treatment based on the principles of *maslahah dharuriyah*, *hajiyyah*, and *tahsiniyya* besides the *maqasid* of preserving life.

2 Methods

Since this paper deals with PRP treatment from medical and *Shari'ah* perspectives, this paper reviews data from two different disciplines. From the *Shari'ah* perspective, this article will review data from *Shari'ah* jurisprudence books, articles, and fatwa-related websites. Meanwhile, this article will utilize data from scholarly journal articles and books regarding medical practice to review this practice from the medical perspective. The result will be presented in the next section.



3 Results

3.1 Medical perspective

"Vampire Treatment", also known as platelet-rich plasma (PRP) therapy, is a medical procedure that involves using a patient's own blood to promote healing and rejuvenation. This treatment requires skin penetration using two standard devices: mesotherapy needles and micro-needling devices. Although the name may sound mysterious or capricious, the underlying concept is grounded in medical science as it revolves around PRP therapy. The essential element of this treatment is the platelets, a tiny component of blood cells that play a crucial role in clotting and wound healing as they contain growth factors and other bioactive proteins [1]. This treatment involves drawing a small amount of the patient's blood, separating the blood components using a centrifuge to extract only concentrated platelets, and injecting this platelet-rich plasma into the targeted area. The extracted concentrated plasma helps stimulate cell growth, collagen production, and tissue healing or regeneration [2]. The treatment aims to accelerate the natural healing process by injecting concentrated platelets into injured or damaged areas because the growth factor in PRP encourages collagen and elastin production [3].

Multiple studies signify this procedure's benefits and safety in treating various medical and cosmetic conditions. It is accepted as an effective adjuvant therapy and a standalone treatment for skin conditions such as vitiligo, melasma, atrophic acne scars, and wrinkles, besides enhancing the purpose of the facelift, volumizing facial features, aiding skin rejuvenation, regeneration, and reconstruction, and promoting younger skin looks [4][5] [6][7] and hair concerns such as alopecia as it helps stimulate hair growth and increase hair follicle viability and survival rate. PRP also prevents apoptosis, increases and prolongs the anagen hair growth stage; and delays the progression to the catagen hair cycle stage with increased density in hair loss and transplantation [8]. In medical treatment, PRP treatment is favourable in aiding wound healing in trauma and joint injury, especially in sports-related injuries. PRP also treats alopecia problems, promoting hair growth [9].

3.2 Shari'ah perspective

Benefiting from the blood for aesthetic purposes is forbidden for Muslims due to its classification as filth (*naajs*) [10]. The proclamation of *maslahah* and *mafsadah* in need of treatment with blood is vital upon consideration of the permissibility and the prohibition of newfound medical procedures [11]. A fatwa issued by the Fatwa Department of Federal Territories- Irsyad Al-Fatwa Series 126: Vampire Treatment Injection - enunciated the rulings of using blood in cosmetics and medicine[12]. The use of vampire treatment solely for cosmetic purposes is prohibited, notwithstanding the ceremonious efficacy and safety promoted by the industry. Medically purpose treatment, however, is different from cosmetic treatment, where Islam may permit the use of this treatment in the event of the non-existence

of an alternative and the ability of this treatment to provide a better option for the problem. It is due to the *Shari'ah* prerequisite in medication that requires the utilization of pure ingredients only [13][14]. Furthermore, only if the pure ingredients are unavailable are Muslims permissible to use non-halal medication, and they are obliged to ensure no greater harm is inflicted[15] upon getting the treatment with physicians' or experts' suggestions.

4 Discussion

The reason for the permissibility and prohibition to undergo vampire treatment mentioned above is significant to *Maqasid Shari'ah* (*Shari'ah's* objective) of *hifzun nafs* (preserving life) [16]. Because Islam values human life, even though vampire treatment involves a prohibited substance, blood, it is permissible for medical purposes concerning *maslahah dharuriyah* (necessities) and *hajiyyah* (conveniences). However, the permissibility is subject to the fulfilment of the conditions mentioned above and only under particular circumstances, considering the controversial nature of this procedure. Undergoing vampire treatment for cosmetic purpose, on the other hand, is considered *tahsiniyyah* (refinements) as it is concerned only with enhancing aesthetics; hence, it is not permissible due to the absence of the *hajah* (need) that justify the permissibility to undertake haram (prohibited) procedure. This ruling is also substantial evidence of the dynamic of *Shari'ah* when, without denying the benefit altogether, Islam moderately regulates it according to the advantage of humankind. As the medical and beauty industry is flourishing with the advent of technology, more controversial procedures for cosmetic purposes are expected to come. Thus, research in halal cosmetics should also cover the service aspect of cosmetics aside from focusing only on the products.

5 Conclusions

Islam did not prohibit and permit any human action without aiming for their best benefit. Despite permission, Islam also put guidelines as extra protection. For instance, the requirement to ensure no more significant harm and to seek an expert's medical consultation beforehand. It is relevant to note that because vampire treatment is not mainstream, consulting with a healthcare professional to discuss the potential alternatives, risks, and efficacy is paramount. Also, vampire treatment should be performed by a qualified medical professional with adequate experience and expertise, as they have the credentials to assess the patient's suitability for the treatment, tailor the therapy to their specific needs, and ensure proper administration and monitoring in case of emergency.

Author Contributions

Assoc. Prof. Dr. Elistina Abu Bakar, Assoc. Prof. Dr. Uswatun Hasanah Zaidan, Assoc. Prof. Dr. Mohd Daud Awang and Assoc. Prof. Dr. Yasmin Hanani Mohd Safian are on the

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