

Formation of *FIQH* Parameters for Treatment Using Platelet-Rich Plasma (PRP)

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Abstract

The platelet-rich plasma (PRP) treatment is a method of medical treatment using sources from processed human blood. The process is intended to isolate PRP from human blood. It is a component of blood plasma that is enriched with platelets. Platelets are small blood cells that contain more than 30 bioactive proteins that play an important role in the process of blood clotting and tissue healing. Since the PRP method is a treatment that uses sources of human blood for the purpose of treatment whether aesthetic or therapeutic treatment, it certainly requires a thorough study of fiqh for its use. Islamic law advises its followers to strive to treat any illness or reduce the pain experienced by a person. However, every treatment used including PRP treatment, is still subject to the control of the principles of Islamic law to ensure that the treatment is not contradicting with Islamic law. Thus, this study was conducted using a qualitative method based on the method of library research and interviews to produce a fiqh parameter for PRP-based treatment. The results of the study concluded that three principles in the formation of these parameters need to be examined, namely; (i) parameters for determining the validity of masyaqqah, (ii) parameters for adverse effects of the disease on patients and (iii) parameters for determining the types of items that are prohibited (muharramat). Therefore, treatment using the PRP whether treatment for aesthetic or therapeutic purposes must comply with the details in all the relevant parameters as the method of treatment cannot be permitted totally. In addition, PRP treatment should also be recommended by a qualified

medical practitioner and implemented according to proper procedures to avoid the risk of side effects towards patients.

Key-words: Platelet-rich Plasma, Aesthetic, Therapeutic.

1. Introduction

Medicine and treatment is a demand in the teachings of Islam and every disease has a cure for it. Syamsuri Ali stated that every time a disease appears, Allah SWT certainly presents its treatment in which there are people who either know about the treatment or even some who do not (Syamsuri Ali, 2015). Abu Hurairah RA narrated that Rasulullah SAW said (Al-Bukhari, 2001) which means:

“There is no disease that Allah has created, except that He also has created its treatment”.

(Sahih al-Bukhari)

Among the latest treatment is *platelet-rich plasma* (PRP) treatment. Basically, Islamic law does not prevent the desire to maintain physical beauty because it is included in the category of health care which is related to one of the *maqasid syariah* which is *hifz al-nafs*. However, this does not mean that every aesthetic treatment, including the use of illegal resources, is absolutely permissible in the name of health necessity. Therefore, it is crucial that all beauty treatments, including PRP, are subject to the control of the principles of Islamic law to ensure that the treatment does not contradict with Islamic law.

2. Research Methodology

The study is based on qualitative research with the process of collecting data and information obtained from books of jurisprudence and hadith on law that are authoritative whether classical or contemporary works, theses and dissertations in addition to articles, papers and other related materials. There are two methods used in data collection for the study, namely; (i) literature review, and (ii) interview method. The literature review involves previous studies based on primary or secondary sources. This primary source is based on the original documents comprising authoritative books of *fiqh* and the *hadiths* of law. Meanwhile, secondary sources consist of other written documents obtained during the field study, field notes, journal articles, newspaper clippings, academic books, scholarly theses, conference papers and case reports related to the study. Generally, the study data collected were analyzed based on three important principles, particularly:

1. Concepts and Methods of PRP Treatment
2. The use of impure substances as a method of treatment.

3. Laws and guidelines for the use of PRP treatment.

In addition, data and information collection was done through interviews. The selection of respondents was done by purposive sampling or specifically selected because it meets all the criteria, characteristics and contains information as required in the purpose of the study. Sekaran (2003), Kothari (2004), Merriam (2009) and Fauzi Hussin et al. (2014) stated that the purposeful selection of the sample is to obtain the required data and information from the sample that meets the criteria set in the study in order to answer the research questions. Respondents for the interviews conducted was selected from *shariah* experts and medical experts. Selected expert interview respondents were asked semi-structured interview questions in order to obtain the same or almost equal answer consistency.

3. Literature Review

Nurhidayah, Mohd Anuar, Tg Fatimah and Nur Diyana (2016) examined the use of blood, especially PRP treatment for medical treatment purposes. The study focuses on the principle of the purpose of consumption which is divided into three aspects, which are *daruriyyat*, *hajiyyat* and *tahsiniyyat*. Since *daruriyyat* is a *maslahah* that relates to the basic needs of human beings in this world and in the Hereafter, if it does not exist and is ignored, it is feared that human life is disintegrated. Therefore, the authors state that the law of the use of PRP treatment for the purpose of treating injuries is permissible. This is because it is embodied in medicine that is classified as an emergency. Relatively, the purpose of *hajiyyat* is to eliminate the problem that will cause difficulties and hardship to them. The use of PRP treatment for beauty purposes also has different legitimate implications according to the purpose for which the treatment is used.

If the patient intends to treat their face and body for the purpose of removing shame and restoring the shape to its original nature, then it is permissible to use this treatment. This includes performing cosmetic surgery aimed at repairing defects caused by an accident or fire. This treatment is not for beauty purpose, but rather to relieve the difficulties experienced by the individual. Similarly, if a person has a disability that can cause mental and emotional turmoil, then treatment is required. Therefore, the law of the use of PRP treatment in the field of dermatology such as burns, chronic ulcers, diabetic ulcers and treating hair loss is allowed. However, if the treatment is done to add pleasure in their lives without any *maslahah daruriyyat* and does not lead to difficulties in life, then it is more aimed at *tahsiniyyat*. One of those is skin rejuvenation treatment; it is illegal in Islamic *shariah* because it is used to show perfection on the face and skin to look more beautiful and younger than real age without any emergency needs.

Nurhidayah, Nurul Hidayah, Siti Aisyah and Mohd Anuar (2015) studied the legal aspects of Platelet-Rich Plasma (PRP) treatment. Aspects that are discussed specifically are those related to PRP treatment, particularly the source of treatment, treatment technique, purpose of treatment and treatment outcome. The original law in a medical treatment is that it is permissible. However, the use of halal and pure ingredients in medicine must be given attention and taken into account because it will affect the beliefs and practices of individual Muslims. The use of substances that are impure and forbidden by *shariah* is widely used in medicine today to meet the needs of *shariah* objectives. This is because the main objective of Islamic law is to avoid harm and benefit human beings. Since the treatment of PRP is based on a source that is forbidden in Islam, which is blood, then a legal study needs to be done. Although the results of the study found that the basic resources used in this treatment are impure and illegal to use, if they are used for medical purposes, they are allowed to be used in an emergency context and can assure healing to the patient. Based on the conclusions of the study, it shows that there is only one condition that requires the use of PRP treatment, which is used for medical treatment and brings positive results by providing benefits and healing to patients and does not change the creation of Allah SWT. Nevertheless, the use of this treatment is only allowed in a limited context that is during an emergency.

Nurhidayah, Nur Fadhillah and Mohd Anuar (2015) have examined the use of PRP method in beauty treatment. They believe that treatment with the stated purpose is illegal because this method of treatment uses an impure source, which is blood, even though it benefits the patient. This is due to the need for the use of this treatment that does not reach an emergency situation as there are various other types of treatments based on halal sources that can be used for treatment in the field of beauty.

PRP Treatment Concept

PRP is produced from human blood processed using a centrifuge machine. The process aims to isolate PRP from human blood (Adrian, Lawrence, Malcolm, dan Jason, 2019). The PRP treatment is a popular aesthetic treatment used for treating skin rejuvenation and was first explored around the 1980s in regenerative medicine. PRP contains autologous platelet-derived wound healing factors (PDWHF) that aid in the process of wound healing and cell growth (Maria, Izzuna and Junainah, 2017). PRP is a component of blood plasma that is enriched with platelets. Platelets are small blood cells measuring ~ 2µm in diameter and produced by the bone marrow. They contain more than 30 bioactive proteins that play an important role in the process of blood clotting as well as tissue healing. Growth factor proteins that are secreted actively by platelets will begin the healing process of a

wound that occurs. PRP is also composed of important proteins for attaching cell molecules such as fibrin, fibronectin and vitronectin.

Typically, PRP injections are used if there are wounds, problematic bone healing and cannot be treated through other common treatment methods. In today's modern medical world, the use of PRP has become more widespread involving other medical fields such as orthopedics, dentistry, surgery, dermatology, beauty and cosmetics. Among the examples of the use of PRP in therapeutics is the treatment of tendinitis (Hans dan Erasmus, 2008), hamstring muscle injury, nerve injury, osteoarthritis joint injury (Sandeep et al, 2013), dental surgery, bone repair and regrowth (Willett, Alsousou, Thompson, Hulley, dan Noble, 2009) as well as genital related diseases (Ayman and Hesham, 2018).

Adi, Eddy, and Farida (2011) also stated that PRP is used for beauty treatments such as plastic surgery, baldness and serious hair loss problems, skin rejuvenation, dermatological treatments such as diabetic ulcers, burn wounds, chronic acne effects and others. Norman Norawi (2020) explained that PRP treatment is effective in treating diabetic ulcers and osteoarthritis if the treatment is done regularly and the disease is still in its early stages or has not reached a severe and critical stage. For the treatment of skin rejuvenation, it is found that the method is more effective if done by patients who are still at a young age. Nevertheless, there is no solid evidence that PRP can treat acne problems on the face. Whereas for osteoarthritis, PRP treatment is able to reduce the pain experienced by patients (Maria, Izzuna and Junainah, 2017).

***Fiqh* Relating to Blood**

The majority of scholars among the Hanafiyyah, Malikiyyah, Syafi'iyah and Hanabilah are of the view that human blood is a kind of impurities, or, *an-najs* (Al-Kasani, 1986; Ibn 'Abd al-Bar, 1990; Al-Nawawi, t.t); Ibn Qudamah, 1997). This is based on the words of Allah SWT in Surah al-Baqarah verse 173 which means:

“He has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than Allah has been invoked. Then, whoever is compelled by necessity, neither seeking pleasure nor transgressing, there is no sin on him. Verily, Allah is Most-Forgiving, Very-Merciful”.

Clearly, Allah SWT forbids Muslims from eating carcasses, blood, pork and animals that are slaughtered not because of Allah SWT. However, the prohibition law may be changed to 'permissible' if it exists for the purpose and reason that requires its use such as for medical purposes.

Islam demands among its people who suffer from pain to seek treatment to cure the disease suffered. Nevertheless, the treatment must not cause greater harm other than the medicinal material used must be from a halal source and not from impurities. Abu Darda' narrated that the Prophet SAW said:

“Allah has sent down both the disease and the cure , and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful”. (Hadith Sunan Abu Daud)

Most scholars forbid taking medicine by sourcing illicit substances in normal situations that are not harmful (al-Zuhaily, 1997). Exceptions are given in treatment issues involving emergencies as occurred in the story of the entourage from 'Urainah. Anas RA narrated with this meaning:

“A group of men from 'Ukl or 'Urainah came (to Madinah) but the climate of Al-Madinah did not suit them (it made them fall sick). So the Prophet SAW ordered them to search for female camels that were breastfed and to drink their milk and urine”.

(Sahih al-Bukhari)

Therefore, the necessity of using sources that are impure for treatment is not absolute but conditional, that is, when there is no other alternative that is pure and *halal*. Imam al-Nawawi (0000) confirmed with his words:

“Said our companions (Syafi'iyah) as for the need to treat with the unclean substance when there is no alternative to the pure substance. If there is then it is forbidden (the use) of unclean materials without contradiction”.

Al-Nawawi also set down conditions to control the use of impure substances in medicine by stating:

“Said our companions (Syafi'iyah) are allowed to do so (to be treated using unclean substances) if the individual who is being treated (is) a person who is knowledgeable in the field of medicine. He knew that there was no other alternative nor that he had been informed by a trusted Muslim doctor”.

Therefore, it can be concluded on the part of Syafi'iyah that the use of impurities in treatment must meet the following conditions (Al-Zuhaili, *Ahkam Al-Mawad Al-Najisah*):

- a) There is no alternative from pure and clean materials.
- b) The use of the unclean material is acknowledged by a certified Muslim doctor.
- c) Use only in emergency situations.

***Masyaqqah* and *Darurah* in the Determination of PRP Ruling**

Al-Syatibi (n.d) stated that *masyaqqah* is the main reason for *rukhsah*, which is the relief of the ruling by Islamic law. Al-Zarqa (1998) also explained that *masyaqqah* that deserves to be given *rukhsah* is only a difficulty that cannot be borne by ordinary human beings. Any difficulty that burdens the *mukallaf* so as to affect the safety of life and *daruriyyat al-khams*, is considered to contain *masyaqqah* that is eligible to be given legal facilities. Therefore, people who are afflicted with illness or lack of basic necessities such as water, food, clothing due to drought and so on, are given *rukhsah* for *tayammum*, eating food sources that are *muharramat* and praying in a state of undress.

Next, it is important to know the limits of *masyaqqah* that allow ordinary *rukhsah* such as *tayammum* when there is no water, praying in a sitting position when one is sick and also the limit of *masyaqqah* in the case of *darurah* which allows the use of *muharramat* such as eating carcasses, pork and blood.

In determining which *masyaqqah* is eligible to be given *rukhsah*, Muslim scholars try to present a standard to set a minimum limit of such difficulty to the individual or society. ‘Izz al-Din Ibn ‘ Abd al-Salam (660 H.) and al-Qarafi (684 H.) divided the three states of *masyaqqah*, namely:

- i. Maximum difficulty (*‘azimah fadiyah*) that threatens life, limbs and its function. This category obligates the use of *rukhsah* to *mukallaf* because the care of their lives and limbs is given priority.
- ii. Minimal difficulty (*adna*) such as regular pain in the fingers. In this context, the implementation of the demands of worship (*ibadah*) is more important than serving the difficulties due to the high value of *ibadah* in Allah’s view.
- iii. Intermediate difficulty (*mutawassitah*) that is between the maximum and the minimum level. This category is the one that is faced by many Muslims in various matters of their lives. To determine the eligibility of *rukhsah* for the difficulty of this category, it can be determined through the method of *taqrib* which is to compare the level of difficulty whether it is close to level of *azimah* or the level of *adna* and then take the law of that category. Therefore, if a difficulty has passed the minimum level (*adna*), it is considered eligible for *rukhsah*. On the other hand, if it is lower than the minimum level, the difficulty should be ignored (Ibn ‘ Abd al-Salam, Al-Qurafi, 1998).

Al-Syatibi (n.d) states that *masyaqqah* can only be determined by the *mukallaf* himself because the level of difficulty of a matter is something subjective. This is supported by al-Zarkasyi

(1982) who asserts that each difficulty is inconsistent due to the diversity of types of *syar'ie* illness itself. For example, for a disease, although it is in the same disease category but there is a type or level that is considered chronic or vice versa. Therefore, al-Syatibi explains that when a person is convinced that he will lose energy or suffer a disability in the physical limbs if he continues to do a *shari'ah* obligation, then the situation becomes an unusual *masyaqqah* that qualifies for *rukhsah*. Based on the explanation, understanding can be achieved about the minimum limit of *masyaqqah* to qualify for *rukhsah*. However, to achieve the minimum limit for the situation of *darurah*, the level of *masyaqqah* must reach the maximum level ('*azimah fadimah*) which is able to bring bad implications to one of the *daruriyyat al-khamsah* (al-Jizani, 2007).

Meanwhile, the relationship between *masyaqqah* and *darurah* can be examined from the aspect of the meaning of *darurah* itself which carries one of the meanings of *masyaqqah*. *Darurah* is a critical *masyaqqah* that can affect *daruriyyat al-khams* for *mukallaf*. The permissibility of *muharramat* to *mudtarr* also aims to eliminate *masyaqqah* which is also called for by *fiqh* to be given facilities. Therefore, it is very important for the application of the principle of *darurah* and the determination of the level of *masyaqqah* experienced by *mudtarr* in a difficulty to be the main prerequisite for requiring the use of *muharramat*.

Darurah is a necessities that has the potential to affect *daruriyyat al-khams* involving aspects of al-din, life, dignity, intellect and property. Due to these implications, it becomes the cause of *syari'e* illness that is eligible to be given *rukhsah*. *Darurah* encompasses on two conditions or levels of difficulty that result in a critical impact on a person. The first condition is the level of difficulty that causes death (*halak*) or harm (*darar*) to the five aspects of *daruriyyat* which are al-din, life, dignity, intellect and property. This condition is considered maximum emergency. The second condition is the level of difficulty that causes severe hardship (*diq syadid*) to the user but does not lead to death. This difficulty is called *hajah* which is a level of difficulty that is very close to the maximum difficulty level. Most examples of *darurah* are often discussed in the context of the use of illegal sources of food and medicine.

This includes the requirement to use carcasses, blood (plasma), pigs, alcohol and various *muharramat* during *darurah* subject to strict procedures and conditions of use for a limited period (Al-Suyuti, 1998 ; Ibn Nujaym, 2005). Such use should be done carefully by selecting the minimum source in a reasonable rate until the emergency situation (*darurah*) ends (Al-Zarqa, 1989). However, this practice can only be done after the *darurah* victim knows the correct conditions of use.

In addition, the main reason for accepting *darurah* is because humans are always at risk towards various types of diseases regardless of age, time and circumstances. Islamic law is dynamic

to patients to facilitate matters related to their worship and *muamalat*. Consideration of the disease is very important because it is a guarantee of well-being of one of the *daruriyyat al-khams*, particularly life, which is the main objective of the *maqasid syariah*. Shari'ah allows the matter of *muharramat* to be used for medical treatment purposes, including the use of alcohol if it is believed to be effective in curing diseases. This is based on the state of permissibility of using alcohol for emergency situations in verse 119 of surah al-An'am:

“... He has explained in detail to you what He has forbidden you, excepting that to which you are compelled...”

Nevertheless, the use of alcohol, blood and various *haram* sources for health care, even with the use of small quantities should be based on the advice of a medical expert. For the needs of common health care such as fever, headache and body chills that do not reach the level of *khawf al-halak*, alcohol is indeed forbidden according to *fuqaha'*. Today, since the effects of some chronic diseases such as thalassemia harm a patient's *daruriyyat al-khams*, so the shari'ah gives a wider space to patients to seek chronic treatment by taking drugs that are mixed with impure substances, *haram* elements or intoxicating substances if the halal drug is difficult to obtain and is categorized as *muharramat* matters.

Fuqaha' in the past divided *muharramat* into two main categories, which are, *haram li zatihi* and *haram li ghayrihi* (Khallaf, t.t; Jad al-Haqq, 1988; al-Anbari, 1997). *Haram li zatihi* is something that is originally forbidden because of its own substance and form such as alcohol, blood, urine, pork, carcasses and others. It is also forbidden because it contains *mafsadah* and harm to *daruriyyat al-khams* directly (Abu Zuhrah, t.t). The law of this category is permanent and becomes a permanent and absolute rule of law without any reason that may require it except in emergency situations (Ibn Abd al-Salam, 1990).

Haram li ghayrihi is something that is forbidden due to external reasons or can cause *mafsadah* and indirect harm to the elements of *daruriyyat al-khams*. It originally consisted of something that should be permissible but became illegal due to several factors such as (i) illegal uses such as stolen goods, loot and animals that are, not slaughtered according to syar'ie methods (ii) motivators to *haram li zatihi* such as looking at women's *aurat*, *khalwat* without *mahram* and praying by wearing stolen clothes, (iii) causes of indirect harm to the elements of *daruriyyat al-khams* such as drug abuse, morphine, heroin and horse pills (methamphetamine) which cause addiction and loss of self-control to its users and (iv) being cautious (*ihhtiyat*) because there is a mixture of halal sources with illegal sources that cause *syubhah* to consumers (Albahusayn, 2001; Humayd, 1982).

The use of *muharramat* must comply with the demands of *fiqh*, they are ‘*al-darurah tuqaddaru bi qadariha*’ and ‘*yukhtar ahwan al-sharrayn*’ (al-Suyuti, 1998; Ibn Nujaym, 2005). In spite of the fact, the essence of the *fuqaha*’ debate still revolves around the old *muharramat* categorization framework as stated earlier. This study divides illegal sources (*muharramat*) into; (i) *muttafaq ‘alayhi* and (ii) *haram mukhtalaf fihi* to replace *muharram li zatih* and *muharram li ghayrihi*. This categorization is suitable for adoption in various content of applied products, especially aesthetic and therapeutic treatments nowadays based on the structuring of the illegal dominance strata of each product from maximum to minimum. The products can be scheduled as follows:

- i. Products that are made from *haram muttafaq ‘alayhi* sources such as pigs, blood, carcasses and wine. The examples are *bah kut teh*, various alcoholic beverages, luncheon meat and others.
- ii. Products that are made from sources of *haram mukhtalaf fihi* that have changed (*istihalah*) its form and nature into a new, pure item. The examples are gelatin, glycerin and blood plasma powder which are important ingredients in the manufacture of food products, capsules, pills, tablets, lotions, swabs, cosmetics and aesthetic treatments.
- iii. Products that are made from items or sources that are *haram mukhtalaf fihi* or doubtful of its halal and then mixed with halal sources. The examples are Emdogain® from Enamel Matrix Derivative (EMD) which is used in periodontium treatment or Meningitis Menomune® Vaccine from porcine sources.
- iv. Items or sources that are *haram mukhtalaf fihi* due to external factors such as causing *mafsadah* to human beings and the environment or illegal state laws such as foodstuff and medicines smuggled from neighboring countries.

Based on the structuring, the use of any illegal product by the patient should start with *muharramat* of the lightest implication of its prohibition, which is to use the illegal (haram) product of *mukhtalaf fihi* before using the haram product of *muttafaq ‘alayh* or using illegal mixed products of *mukhtalaf fihi* that have changed (*istihalah*) as compared to illegal mixtures that have not changed. Once all is gone, only then the new *mutdarr* is allowed to use pigs, wine, blood and carcasses in raw form as stated literally in the Qur’an and Hadith.

4. Parameters of the Determination of *Darurah* in PRP Treatment

The determination of the permissibility of use derived from the matter of *muharramat* in a situation must be based on specific parameters so that the confirmation of the existence of *darurah* coincides with the conditions stated previously. There are three main parameters that serve as a measure of the validity of treatment using the PRP method, particularly:

- i. Determination of the validity of *masyaqqah*,
- ii. Adverse effects on the patient,
- iii. The type of *muharramat* that is the subject of *darurah*.

Based on these three parameters, the next step can be explained for patients to interact with *muharramat* matters.

First Parameter: Determining the Validity of *Masyaqqah*

The forms of *masyaqqah* that bring harm to patients who will use PRP treatment methods do not necessarily reach the level of *darurah*. *Masyaqqah* in *darurah* situations needs to reach a critical and very risky level that affects one of the patient's *daruriyyat al-khams*. Therefore, the critical level confirming the validity of *darurah* needs to meet some of the following criteria:

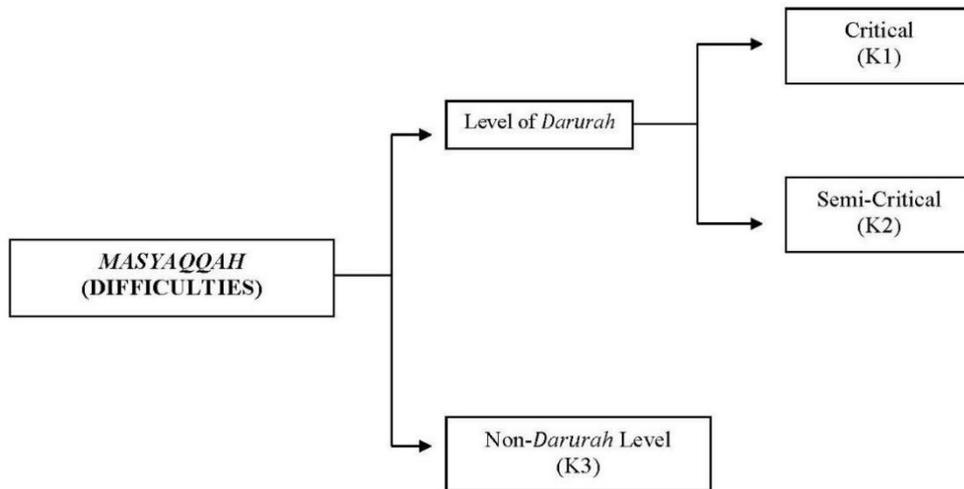
First: The difficulty stems from legitimate causes such as starvation (*ju'*), disease (*marad*), coercion (*ikrah*), self-defense (*al-difa' al-syar'i*) and common difficulties (*'umum al-balwa*). These five reasons are the main factors that complicate the consumer's relationship with halal sources.

Second: Driven by the main factor of the disease as mentioned above, the determination of the critical level in a situation is seen to the harmful effects such as the suffering of the disease overcoming the illicit effects of *muharramat* such as blood or blood plasma that will be used. If the effect of *masyaqqah* is still at a minimal level with the PRP treatment method only for beauty alone, then *darurah* is not considered to occur because the *daruriyyat al-khams* of the user is still not affected. The form of *masyaqqah* that can damage the *daruriyyat al-khams* has two levels, namely:

- i. Critical difficulty (K3) resulting in death (*al-halak*) or injury (*al-darar*),
- ii. Semi-critical difficulty (K2) resulting in severe inconvenience (*diq syadid*) to users.

Other than K3 and K2, all other difficulties are only considered as ordinary difficulties (K1) which are not recognized as real *darurah*, despite being given *rukhsah syarak* such as the case of *qasar* and *jamak* for obligatory prayers, *tayammum*, wearing *khuf* and the like.

Figure 1 - Categories of Masyaqqah



The determination of both *masyaqqah* K3 and K2 as reaching the limit of *darurah* is clearly implied in the definition and description of *fuqaha'* who place general benchmarks to *darurah* such as fearing death (*khawf al-halak*) or harm (*khawf al-darar*) to one's life and body.

In addition, researchers are of the view that in the field of aesthetic and therapeutic treatment, there are two conditions that allow patients to undergo any beauty treatment that is considered *darurah*, specifically:

- a. Treating 'congenital defects' in key parts or limbs that interfere with job effectiveness, basic appearance and personality, intimacy of marital relations and better quality of life, and
- b. Recovering 'future injuries' to a part or limb due to a serious accident, burns, and injuries that affect any of the above functions.

Second Parameter: Adverse Effects on the Patient

The implications of an illness in a situation of *darurah* emergency must reach a level believed to cause death, injury and severe inconvenience to the patient. However, the critical situation of *masyaqqah* on the life and physical of the patient in aesthetic and therapeutic treatment is not the same due to the ability to bear the suffering and pain due to the disease faced. The only party who feels the burden of difficulty is the patient himself. For complex situations, patients need to seek expert advice to prevent the effects of *darurah* from getting worse. Among them are health issues such as diabetes, tuberculosis, cancer, heart and liver failure, and the like; the views of Islamic scholars and medical experts are very important in taking medication and appropriate forms of treatment in addition to complying with Islamic guidelines.

The validity of the determination of *masyaqqah* will be more credible with the advice of Islamic scholars as well as medical practitioners who have expertise in therapeutic and aesthetic treatments. Nonetheless, the ability to cope with the difficulties and various symptoms of *darurah* is *mudtarr*, medical advice can help a patient to understand the harmful effects and risks on *daruriyyat al-khams* as well as taking the appropriate type of medicine.

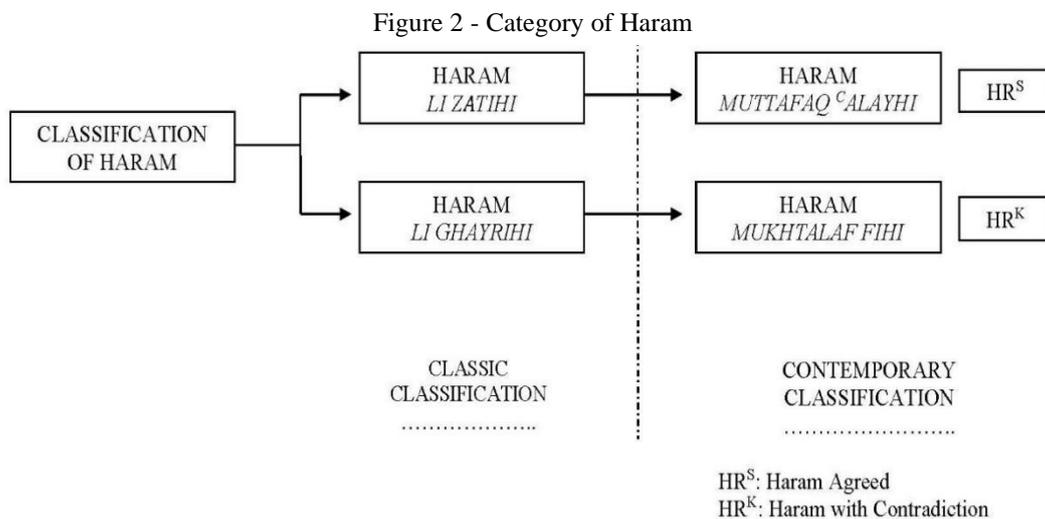
Third Parameter: Determining the Type of Muharramat

Muharramat is an important matter of *darurah*. Its use is bound by the rules of jurisprudence which prescribe the strict method of use and the selection of the least harmful illicit substances. Patients must comply with two criteria in this parameter, particularly:

- i. The hierarchy of *muharramat* that needs to be applied during *darurah*.
- ii. The difficulty stage that requires its use.

The first criterion relates to the hierarchy of *muharramat* categories from the minimum to the maximum. The hierarchical structure is based on the division of *muharramat* as presented in Figure 2 below:

- i. *Haram muttafaq 'alayhi* (haram matters unanimously agreed - HR^S)
- ii. *Haram mukhtalaf fihi* (haram matters agreed with contradiction - HR^K)



This new form of categorization is relevant to be applied in various content of products in use today as shown in Table 1 which consists of:

- i. The final raw materials of *muharramat* (*qat'ie*) such as fat, pork, wine, carcasses and blood directly,
- ii. The final raw material of *muharramat* mixture in which changes (*istihalah*) do not occur in halal material,
- iii. Raw materials of *muharramat* that have changed (*istihalah*) such as blood plasma,
- iv. Minimal mix of *muharramat* raw materials decomposed in halal sources.

Table 1 - Types of Sources of Health Care Products Today

Category of Haram	Product Source			
	1	2	3	4
Haram <i>Muttafaq 'Alayhi</i>	Final raw materials of <i>muharramat</i> (<i>qat'ie</i>) such as fat, pork, wine, carcasses and blood directly	Final raw material of <i>muharramat</i> mixture not changed (non- <i>istihalah</i>) with halal material	Raw materials of <i>muharramat</i> that have changed (<i>istihalah</i>)	Minimal mix of <i>muharramat</i> raw materials (final/ <i>istihalah</i>) decomposed in halal sources.
Haram <i>Mukhtalaf Fihi</i>				

Based on Table 1, it shows the various products resulting from each category of the source that cannot be classified at the same level of prohibition. This is because each of these products has a different ratio or rate of dominance of haram. Thus, based on these two categories, this study has developed a strata of haram dominance that can reconstruct all products based on haram sources from maximum to minimum as follows:

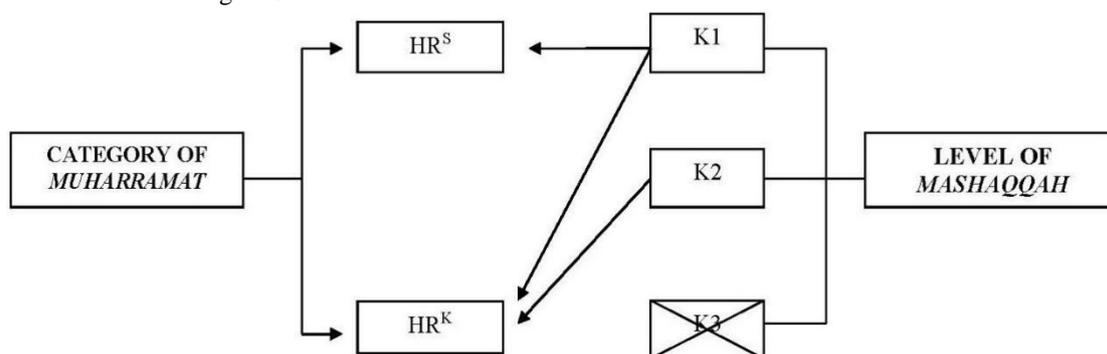
- i. Products that are made from yang *haram muttafaq 'alayhi* sources (hereafter mentioned as HR^S) such as pigs, blood, carcasses and wine which are used directly. This category also includes halal animal sources such as cows, buffaloes, goats and chickens which are not slaughtered.
- ii. Products made from haram objects or substances *mukhtalaf fihi* (hereafter mentioned as HR^K) that have changed (*istihalah*) its form and nature from *muharramat* to new pure items. The examples include gelatin, glycerin and blood plasma powder which are important ingredients in the manufacture of food products, capsules, pills, tablets, lotions, swabs and cosmetic equipment.
- iii. Products made of few things or HR^K materials or doubted its halal mixed with halal sources. The example is Emdogain[®] from Enamel Matrix Derivative (EMD) used in the treatment of periodontal regeneration.

- ii. Items or HR^K substances due to external factors such as causing *mafsadah* to human beings and the environment or illegal state laws such as medicinal substances that do not get the approval of the authorities or that are smuggled from foreign countries such as marijuana, hems and kratom leaves.

The hierarchy of *muharramat* presented as above can ensure that the patient's interaction with illegal products meets the requirements of *darurah* which limits the use to a minimum and does not cause greater harm. Minimal use should also prescribe a lighter selection of haram categories. The level of difficulty that allows *muharramat* also needs to be distinguished. The use of HR^S and HR^K is different due to the difference of haram dominance of each.

The haram category of HR^S which includes components of haram *li zatihi* and absolute such as pigs, blood, carcasses and wine is only permissible with K3 critical difficulty. Users who experience K2 or K1 difficulties are strictly prohibited from using it because the effect of the HR^S ban on *daruriyyat al-khams* is greater than the effect of *darurah*. The haram category of HR^K includes all types of haram *li ghayrihi* and contradiction in *muharramat* such as gelatin, glycerin, blood plasma and alcohol. This category can be used if the user has experienced severe difficulties (K2), although it does not cause death and serious injury (K3). The differences in the levels of difficulty taken into account in these two categories can be seen in Figure 3 below:

Figure 3 - Levels of Difficulties that Make *Muharramat* Permissible



Based on the three parameters that have been discussed, namely the determination of the validity of *masyaqqah*, the adverse effects of the disease on patients and the determination of the type of *muharramat*, the researcher concluded that the method of treatment using PRP must comply with the details as explained in all parameters. In addition, as a brief guide for the general public, the researcher has developed a guideline summarized in the form of a table as in Table 2 as a basis of

guidance to the general public. Table 2 is a summary of the overall laws of the type of use of PRP treatment based on the disease experienced by a patient.

Table 2 - Summary of Laws of the Type of Use of PRP Treatment

Type of Treatment	Category of Haram	Purpose of Treatment	Level of Masyaqqah	Validity of Darurah
Skin rejuvenation	HR ^k	<ul style="list-style-type: none"> • Reduce wrinkles • Remove dull skin • Restores skin rejuvenation 	K1 Non-darurah level (Without purpose)	Invalid
		<ul style="list-style-type: none"> • Reduce wrinkles • Remove dull skin 	K2 Semi-critical level (To avoid flaws and embarrassment)	Valid
Acne Scar Treatment	HR ^k	<ul style="list-style-type: none"> • Remove scars due to acne 	K2	Valid
Diabetic Ulcer	HR ^k	<ul style="list-style-type: none"> • Accelerates ulcer healing process 	K2	Valid
<i>Knee Osteoarthritis</i>	HR ^k	<ul style="list-style-type: none"> • Treat pain due to knee joint damage 	K2	Valid
Articular Cartilage regeneration	HR ^k	<ul style="list-style-type: none"> • Cartilage growth due to injuries, accidents 	K2	Valid
<i>Chronic Achilles Tendinopathy</i>	HR ^k	<ul style="list-style-type: none"> • Treating tendon injuries 	K2	Valid
Harmstring muscle injury	HR ^k	<ul style="list-style-type: none"> • Accelerates the healing process of harmstring muscle injuries 	K2	Valid
Hair loss or baldness	HR ^k	<ul style="list-style-type: none"> • Treat hair loss problems that can lead to baldness 	K1 (Without purpose)	Invalid
			K2 (To avoid flaws and embarrassment)	Valid
<i>Erectile Dysfunction</i>	HR ^k	<ul style="list-style-type: none"> • To treat impotence 	K2	Valid

5. Conclusion

In conclusion, the use of PRP treatment for aesthetic or therapeutic treatment should not be totally permissible, instead it requires the consideration of a patient's *masyaqqah*. This is to prevent the society from taking it lightly in matters involving *muharramat*. In addition, such treatment should

also be recommended by a qualified medical practitioner and implemented according to proper procedures to avoid the risk of side effects.

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