323723 - Ruling on using a dermaroller to cleanse the skin

the question

What is the ruling on using dermaroller treatment and applying creams afterwards to nourish the skin, whether they are natural or are manufactured halal creams, whilst avoiding creams that cause swelling of the skin, such as collagen, which trap water and cause swelling in the skin? Is it permissible to use the dermaroller whilst adhering to the guidelines mentioned above, or not?

Detailed answer

Praise be to Allah.

Firstly: the dermaroller device

The dermaroller is a small hand-held device that resembles an electric shaver, and may be slightly larger or smaller than it. One of the two ends of the dermaroller is the handle by which it is held, and the other end contains a cylindrical rotating tool on which there are small and fine needles. The size of the dermaroller varies according to its intended use, and the size and number of the needles vary according to use.

The length of the needles varies between 0.2 mm and 1.5 mm, and in some cases may reach 3 mm. This refers to the depth to which the needles penetrate the skin.

Of course, the small needles do not cause pain at all, but the 3 mm needles are only used in clinics under medical supervision and in certain cases only. The number of needles varies between 90-540 needles on a single dermaroller.

The basic idea of the dermaroller is to cause very small injuries (micro-injuries) to the cells of the outer layer of the skin (epidermis). This stimulates a therapeutic reaction from the body, which basically begins to activate more cells in the area pierced by the needles. When the cells are

activated, they begin to produce useful, nourishing proteins which help the cells to divide and spread, which in turn leads to strengthening and rejuvenation of the skin. End quote.

Secondly: ruling on using the dermaroller to cleanse the skin

There is nothing wrong with using this device to cleanse the skin, if there is no risk of harm, which means knowing how to use it, the skin type and the medicines which preclude use of the device if one is taking them. It is essential to consult a doctor about that. The basis for saying that it is permissible is the basic principle that things are permitted and that there is no reason to prohibit them unless they cause harm. If there is no harm caused, then there is nothing wrong with using them.

The women of the Sahaabah used to put *wars* [a plant-derived preparation] on their faces to beautify and brighten them.

It was narrated that Umm Salamah (may Allah be pleased with her) said: “We used to apply *wars* to our faces for freckles.” Narrated by Abu Dawood (311) and Imam Ahmad (26561) with a hasan isnaad, as stated by Shaykh al-Albaani.

Al-‘Iraaqi said: *Wars* is a yellow plant that comes from Yemen, from which ghamrah, which is applied to the face, is made."(*Tarh at-Tathreeb* 5/49).

Abu Sa‘eed said: Ghamrah is a paste of dates and milk that a woman applies to her face and hands to make them soft. "(*Tahdheeb al-Lughah* 8/128).

Ibn al-Jawzi said: As for preparations that remove freckles and beautify the face for the husband, I do not see anything wrong with them."(*Ahkaam an-Nisa’*, p. 160).

And Allah knows best.