

# Permission to use prohibited and unclean items and its role in Islamic economy

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## ABSTRACT

The ruling prohibiting the use of prohibited and unclean items is found in the Holy Qur'an and the hadiths from the infallible imams (AS). The jurists consider the cause of the ruling of permission and prohibition of things to be their benefits and harms. The question is whether such benefits and harms making up the prohibition and permission of the use are fixed and permanent or they may change in the nature and subject matter? In the past, due to the lack of scientific and technical advancements, the benefits and uses of the prohibited items were not discovered or, in those circumstances, such uses were not possible, but the harmful aspect of prevailed. A number of jurists have categorically prohibited the use of prohibited and unclean items. Others, however, believe that in some cases, such as necessity, duress, etc., their use is permissible. A third group of jurists also believe that such uses are subject to conditions. With regard to the dynamic nature of Islamic jurisprudence, the role of time and place, and the change in the subject matter of the rulings and their instances in *ijtihad*, it would seem possible to issue a permission to use such items; so that in this way, solutions can be provided in cases such as treatment, job creation, and industry prosperity as well as the release from economic and livelihood bottlenecks.

## ABSTRAK

Putusan larangan penggunaan barang-barang yang terlarang dan tidak bersih terdapat dalam Al-Qur'an dan hadis dari para imam yang sempurna (AS). Para ahli hukum mempertimbangkan penyebab putusan izin dan larangan bisa bermanfaat dan juga berbahaya. Namun, apakah manfaat dan bahaya seperti itu dijadikan larangan dan izin penggunaan itu tetap dan permanen atau bisa berubah dalam sifat dan materi subjeknya? Di masa lalu, kurangnya kemajuan ilmiah dan teknis, manfaat dan penggunaan barang-barang yang terlarang tidak ditemukan atau, dalam kondisi itu, penggunaan barang-barang tersebut tidak mungkin, karena aspek yang merugikan. Sejumlah ahli hukum secara kategoris melarang penggunaan barang-barang terlarang dan tidak bersih. Namun, ada yang percaya bahwa dalam beberapa kasus, seperti kebutuhan, paksaan, dll., penggunaannya diperbolehkan. Kelompok ketiga ahli hukum juga percaya bahwa penggunaan tersebut tergantung pada kondisi. Berkenaan dengan sifat dinamis dari yurisprudensi Islam, peran waktu dan tempat, dan perubahan dalam pokok bahasan putusan dan contoh mereka dalam *ijtihad*, mungkin bisa dijadikan putusan izin untuk menggunakan barang-barang tersebut. Dengan cara ini, solusi dapat diberikan dalam kasus seperti pengobatan, penciptaan pekerjaan, dan kemakmuran industri serta melepaskan hambatan ekonomi dan penghidupan.

## 1. INTRODUCTION

According to the original principle, the use of all

blessings and favors is lawful (Hakim, 1988, 455); except for those whose badness is due to reasons.

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Along with this principle, the prohibition of the use of some cases is provided for in the Qur'an (al-Baqara 173, Ma'edah 3, An'am 145, Nahl 115) and hadiths. It is clear that the cause of such prohibition is the existence of the harm and the reason for the permissible items is their expediency (Kulaini, 1990, 6, 242). The question is whether the use of prohibited items such as unclean objects, prohibited occupations, and harassment or trade or acquisition of them in other contexts other than those prohibited by religious sources can be permitted? The authors of the article, by analyzing and criticizing their views, apply the principles of "expediency", "necessity", "hardship", "more important and important", "avoidance of the most harmful by the harmful", "reservation", etc., in the form of secondary rules, can be obtained by removing obstacles and challenges in using what is prohibited in the ordinary course of business, and obtaining a license for their use.

## 2. LITERATURE REVIEWS

### 1- Definition of research-related concepts

**a) Secondary rules:** Rules that realize taking into account something outside of an act or object (Hakim, 1988: 1, 506). In the prioritization of the secondary rules, the primary rules are based on arguments such as "وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ" (Hajj 78); "وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ" (An'am, 119) and "لَا يَتَّخِذُ الْمُؤْمِنِينَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ" (Aali Imran, 28) and hadiths like "لا ضرر ولا ضرار في الإسلام".

**b) Government order:** A ruling that, however, the supreme leader can be take, based on a series of appropriate decisions in expediency and according to them the rules of the law. Only fixed and unchangeable laws are the heavenly laws, and conditional, changeable regulations are the subject to the expediency that created them. Naturally, these regulations will gradually be transformed and replaced by better ones (Tabataba'i, 1962: 83).

**c) Expediency:** "Expediency" in opposition to harm means good, (Shartoni, 1983: 1, 656; Fayumi, n.d.: 1, 345). And that which is in agreement with the intentions of man in worldly or inferior, or both, and the result of which is to profit or to dispose of harm (MuhaqiqHilli, 1990: 221)

### 1) Ability to respond to the problems of society

The eternal existence of divine rules does not mean that it cannot be dispensed with in any circumstances, even temporarily, but among the characteristics of the Islamic Shariah is its flexibility in relation to temporal and spatial conditions. The rules

and criteria of the eternal God are intertwined with the changing human life, which cannot be pursued in two completely separate ways. It is important to note that the emergence of issues such as secondary rules, the contradiction of more important and important, necessity, duress, expediency, etc. has been introduced in Islamic jurisprudence. Indeed, this flexibility should be considered as one of the main components of Islamic law (Proceedings of the Third and Fourth Islamic Thought Conference, 1994: 71 and 221).

It is necessary for man to be the best creature is considering his expediency, and even the apparent denial of monotheism, which is the most important principle in Islam, is permitted in certain circumstances. Ammar Yasser, who, apparently, denied the devotion to save his life, was not only not reprimanded, but also supported by the infallibles (as) (HurrAmili, 1989, 16,225). In another case, if robbery of people's property are considered as prohibited in Islamic religion, but if someone has been stealing some food due to excessive hunger and robbing some foodstuffs, they will be exempted from punishment. And that does not mean that we have abandoned our own standards of badness of theft.

### 2) Shariah objectives in financial affairs

In hadiths, recommendations such as long-term commitment to economic activity, large-scale economic activities, lack of limiting oneself to small businesses, and the avoidance of boredom and loss of livelihood are provided (HurrAmili, 1989: 16,227) Islam demands a vibrant, dynamic, and leading society in the economic arena. In financial and economic relations, in addition to providing livelihoods for people, is also a very important issue in terms of goals and expediency, maintaining mental and spiritual well-being of the individual and society.

One of the features of the jurisprudential system is the expediency, which has a special place in political jurisprudence, and it can be proved here that the expediency of jurisprudence is not only a result of the political and economic constraints of the past, but is the most radical political and legal perception that expresses the characteristic intrinsic to the Islamic law. When the Islamic society, for the purpose of expediting and expanding the business, organizing economic affairs, and supporting the production and economic power of the society, decides to change the ordinary laws and provision of special rules in this regard, they can be derived from secondary rules based on necessity and expe-

diency. In some cases, in the jurisprudential texts, the Shariah rule has generally gone through expediency and harm of similar titles. In such cases, the recognition of the subject matter of the rule is subject to the recognition of expediency or harm.

### 3) Relationship of expediency and necessity

If the expediency reaches the necessary level, that is, if it reaches the level of "decided priority" from the "described priority" level, it will change the type of religious rules, whether it is prohibited or mandated. For example, if the necessity requires, you can break fast, say prayers while sitting, or eat unclean mean.

The hadith reads: "Everything that is human food and the people's lives continue to depend on it, and they are for the sake of the people, including food, drinking, marriage, what they possess, and all the benefits they employ and their consistency is dependent on it, and anything that is expediency, its buying, selling, storing, using, depositing and using is allowed. But anything that involves harm is prohibited, whether it is eating, drinking, trading, marrying, owning, keeping, renting, and anything that is harmful in a direction, all of which are prohibited item and forbidden" (Ibn Shu'bah, 1980: 331).

According to reason, the ruling of prohibition, permissibility, purity, uncleanness, the validity and void of action are all dependent on the goods and harms in them and, otherwise it will constitute unjustified denying or preferring, which is not wise, decent, and unreasonable for the God (Saedi, 2002: 29,113).

### 4) Permission of expediency in jurisprudence

For a long time, Shiite jurists have paid attention to expediency and have benefited from it in many ways.

Shaikh Mufid writes in a speech on sale in the expression of one of the rulers' powers: "The ruler can force the clerk to bring his own grain and sell it in the Muslim market, and can price it as he deems "expedient" (Mufid, 1993). , 616). Sheikh Tusi writes: "Capturing in the privileged lands is based on the expediency of Muslims" (Toosi, 1967, 1,235). AllamahHilli says: "But the authority can use the disbelievers to suppress the internal rioters and those who have opposed him (AllamahHilli, 1990, 1,352).

Sunni jurists also have esteemed greatly the expediency, for example, the judge determines the size of sanctions taking into account expediency (Buti, 1992: 298), or sometimes the means of prohi-

bition is non-prohibited, when it leads to preferred "expediency" such as paying infidels to save Muslim captives (Gharrafi, 1997: 2,33), or the fatwa of some jurists in requirement of forcing the rich to pay the cost of the army and the Muslim Corps, which is based on "expediency", because it is otherwise impossible to maintain Islamic boundaries.

## 3. DISCUSSION

In connection with the use of unclean and prohibited items, there are three views among the jurists:

One- Jurists that prohibits any use of unclean and prohibited items, except what Allah has made exceptions about (AllamahHilli, 1993, 2,6; Ibn Fahd al-Hilli, 1992, 4231).

### a) Proof provided by this group

1- Reference to the verses of the Holy Quran including the verses: " حرمت عليكم الميتة والدم ولحم الخنزير " (Ma'edeh: 3) and "لما حرم عليكم الميتة و..." (Nahl: 115).

2- Reference to hadiths such as " فَكُلْ أَمْرٌ يَكُونُ فِيهِ " الفساد مما هو منهى عنه من جهة أكله و شربه أو كسبه أو نكاحه أو ملكه أو إمساكه أو هبته أو عارثته أو شيء يكون فيه وجه من وجوه الفساد نظير البيع بالربا لما في ذلك من الفساد أو البيع للميتة أو الدم أو لحم الخنزير أو لحوم السباع من صنوف سباع الوحش أو الطير أو جلودها أو الخمر أو شيء من وجوه النجس فهذا كله حرام و محرم لأن ذلك كله منهى عن أكله و شربه و لبسه و ملكه و إمساكه و النكاح فيه بوجه من الوجوه لما فيه من الفساد فجميع تقليه في ذلك حرام (HurrAmili, 1989, 12, 56), and the hadiths of the prohibition of the use of the dead body (HurrAmili, 1989, 16, 295, 368) and the prohibition of its consideration "ان الله اذا حرم شيئا حرم ان الله اذا حرم شيئا حرم" (Tusi, 2008, 3,184). All of them have been cited and it has said that all possible profits of unclean items have been forbidden (AllamahHilli, 1995, 4, 132; MuqaddasArdabili, 1983, 11,275; Ibn Fahd Hil- li, 1992, 4,231).

### b) Review

With regard to the verses that are cited by this group, it should be said: First, the ruling of prohibition provided under the verses mentioned in this verse is to eat or wear the skin of a dead body that prohibits its usual use (Muqaddas Ardebil, 1983, 11, 275). Therefore, the abovementioned notion has no bearing on absolute avoidance of use such items, because even some types of benefits, for example, in the field of medical treatment, have not been found at the revelation of the Qur'an. In addition, if the permitted item of interest can be found at the same time or at a later date, it will not be a reason to prohibit its use or transaction (Khoei, 1955, 1.62, 140). In this case, in the cases counted in the verses and hadiths, as well as the permission to eat clean items in the verse before that - verse 114 of sura-Nahl, and also the integrity of the contextual flow

of the verses in these verses, can explain why all are edibles. It is clear that there is no doubt in the presence of such benefits in the correctness of their transaction. On the other hand, the prohibition of the use of the consideration of the dead body lies in the fact that it implies the use of the dead body. So, if the prohibited item's beneficial aspect is to be used, then the consideration will not be prohibited item.

Secondly, in the practice and conduct, prohibition are related to matters that are not permissible and conventional, and have been made for prohibited conduct. It is clear that such practice is not limited to sale and invalidates any transaction that is accompanied by a requirement for prohibited item and prohibited behavior. Therefore, if the prohibited object assumes benefit under new conditions, then the practice will not be the prohibition of such transaction.

Thirdly: According to hadiths, it is permissible to use many cases of prohibited uses including the use of unclean items for lighting (Ansari, 1995, 1.34), the dead body's skin for irrigation means and sword pods (Hamedani, 1997, 7.53; Nargaghi, 1998, 1,187), animal waste for use in agriculture (Tusi, 1967, 2,167) wine for local anesthesia (Khansari, n.d., 5,160), and countless such cases, and it can only be said that uses are related to purity such as eating, drinking or worshiping under non-necessity is subject to limitations. Because if these treatments are transplantation of the organs of the body, such as: the transplantation of the heart, stomach or liver, etc. they are attached to the organs of the body itself, and as such, they are subject to general cleanness of the members of the body's inner parts (Khoei, 1997; 2,5; Sabzevari, 1997; 1,286; Fayyaz, n.d., 1,86). In addition, if the transplanted organ is transformed into a new element through transformation, then it can still be ruled that it is clean (Amili, 1990; 2,323; MuhaqiqHilli, 1985, 1,449). Now, if we still neglect all the above mentioned arguments, it is still permissible for such a transplantation is made again out of necessity, and in the use of this member and its removal will be permitted, which involves hardship and other harms (ShahidAwal, 1992, 94; Sabzevari, 1997, 1, 315).

However, the problem with the hadith is that: firstly, due to the fact that the hadith is mursal and many jurisprudents cannot trust it and as its textual disorganization is not reliable (Montazeri, 1995, 1.89; Khoei, 1955, 1.5); secondly, the term "lama fihmin al-Fasad" is used to determine the cause of prohibition in this hadith and it is clear that the is-

sue will be prohibited given the assumption of the benefit of the allowed item. Thirdly, this hadith is limited by the constraint that "buying and selling and use will not be problematic if it done based on social interests". Fourth: hadith that prohibit the use of a prohibited item and unclean substance imply such prohibition only if we consider the prohibit item and unclean item as "la ma manfiatih" or we consider sale as one of the benefits, and so it is considered as prohibited and void. Second category: those who accept only what is mentioned in the statement of necessity and exceptions in the mentioned verses and hadiths (Khomeini, 2,169; MuhaqiqHilli, 2004, 3,200).

They believe that in the Quran some of the objects are explicitly unclean and their use is forbidden, but the necessity mentioned in some cases in these verses (Baghera, 173; Maedeh, 3, and An'am, 119) provides for the condition and the permission to use them: dead body, blood and pork meat. These are also mentioned in the hadiths: among them, Imam Ali (as) says: "المضطر يأكل الميتة و كل محرم اذا اضطر اليه" (Nuri, n.d., 16, 201); helpless may eat dead body and every such prohibited item as he should eat to survive under duress and necessity.

## Review

Although this view is more realistic, monopoly in certain and limited cases is a big disadvantage of it. Given the explanation that it is proved in the inference and understanding of the Qur'anic verses that in the cases of the expression particular meaning of the word along with its general meaning, the criterion is the general word, not the particular one. Therefore, although in the necessity verses, the words pig and dead body and blood are mentioned, but the necessity is in relation to all prohibited items; not only those three cases. Obviously, the limitation of this general rule to several prohibited items mentioned in the verses is to actually reduce the scope and extent of the verses and ignore the role of the Qur'an's generality, which will contradict its universality. As a result, it should be possible to apply absolute prohibition even to the prohibition of wine not mentioned in the necessity verses.

## Category 3: Those who believe in having criterion to the use unclean and prohibited items

This group is more focused on the philosophy of permission and prohibition of the use and exploitation of prohibited items based on the benefits and harms contained in such items, stipulating the condition for the permission and prohibition of the use

of these being based on the rational justifying reasons (Ansari, 1995, 1, 8 and 33). In their view, the main obstacle to trading such goods is the lack of profitability of prohibited items. Therefore, if some benefit is found for it, its sale will be possible. Therefore, mere impurity cannot prevent them from being licensed. Some jurists, after quoting the fact that the jurists only excluded the unclean mouth and have considered its sale for lighting to be permissible, write: "it follows from all these hadiths that it is permissible to use unclean things in cases where cleanness is not a condition, and this it is not limited to lighting, because lighting is a common example and that others are not mentioned doesn't mean they are not included. But it can be said that non-use and disposal of them is wasting and prohibited and also nothing is removed from human possession upon uncleanness and it may be among allowed possessions as long as there is other obstacle (MuqaddasArdabili, 1983, 32, 8).

Some jurist have made permission to buy and sell wild animals such as lion, tigers, wolves, birds and other wild animals, which have the benefits, the criterion for the use of skin and other animal organs is slaughtering them according to rules of shariah and tanning them as required by the generality of verse (Bagharah, 275) and deterioration of obstacles (AllamahHilli, 1413, 8343 and Ibn Aqil, 1413, 423). In contrast, the cause of consensus for the lack of permissibility of the things that separate from the human body, such as: hair, nose and mouth secretions, nails, etc., is that they are worthless (lack of value) and lack of profitability (Tusi, 1967, 2, 167), further, some other jurists, who have been considered the sale of "elephants" to be allowed to use its skin and ivory bone (AllamahHilli, 1412, 15, 406), or, for example, in insects, the sale of worm is permitted, there is a hadith from Abu Hanifa that says: "If silkworms are produced, silk is produced, it is allowed to sell and purchase it, otherwise it is not permissible (ibid); also, training, breeding, buying and selling aquatic and marine animals such as crocodile, dolphin are mentioned based on justifying benefits (Imam Khomeini, 1995, 1455). Renting places, lands and commodities to non-Muslims, production and selling of prohibited meats, and fat, which today is used in various industries, such as: soap, cosmetics and medicine, is permitted. To cultivate crocodiles, there are many scientific justifications and, of course, a lot of economic benefits, and so now in more than 50 countries, developing this crawler is prevalent in exploiting skin, flesh and blood.

Nowadays, in different countries, research into finding a drug using crocodile blood for the treatment of AIDS continues. According to data from the Office of Health and Fight against aquatic diseases of Veterinary Organization, several other pharmaceutical properties are also attributed to crocodile parts, among which is the use of " Crocodillin " in the treatment of resistant infections to all antibiotics in the respiratory and urinary system. Alligator bone powder is also used to treat skin cancer, one of the most commonly known cancers. Uses of crocodile blood in serum, detoxification, treatment of chemical wounded, etc. are other things that can be mentioned (www.daneshju.ir, Student website).

### **Possibility of use of unclean and prohibited items**

An issue that can be considered in discussing the use of prohibited item and impure objects is whether the unclean can be used orally based on religious foundations. There are several different perspectives and opinions in this regard, in which we state here what corresponds with the views of the authors:

Those who believe in the right to receive unclean objects for medical treatment believe that the use of prescriptions in the methods of oral and medical treatment is not a means of drinking or eating, and that they can be used to eliminate the disease or control it in all its forms, provided no substitute for it cannot be found on the one hand, and on the other hand, there is such a belief or suspicion or even rational probability that the prohibited item is effective in treating the disease. There is also no return to health or life expectancy, although it is said that even if it is tolerated, it is also subject to such a permission because of difficulty (ShahidAwal, n.d., 3,253; Fakhr al-Mohaqiqin, 1969, 4,153; Ibn Baraj, 1986, 2,433; Zahili, 2004, 4.2606). The reasons for this view are:

#### **a) Necessity**

Necessity is a license for correctness and validity of sale. Because then the behavior is allowed and the intended work is allowed. Therefore, the reason is not to void the deal. The Holy Quran in the verses, after recalling the cases of unclean and prohibited items and the necessity of avoiding them, states it is permissible to eat and drink them if necessary. Including the verse " و قد فصل لكم ما حرم عليكم الا ما اضطررتم اليه " (An'am: 119). In other verses, this license has come for the same subject (An'am: 119, 145; Maedeh: 3) in which necessity as the basis for permission has been approved and used, and hadiths have also approved such a license. As it is stated:

"Anyone who inevitably has to use the dead body, the blood and the pork, but does not eat it in order not to die, he is a disbeliever." (HurrAmili, 1989, 16, 389). The jurists have also given a fatwa to the use of prohibited items when needed (MuhaqiqHilli, 2004, 3,200; Tusi, 1967, 6,94; Imam Khomeini, 2003, 2,150).

#### **b) Hardship rule**

From the hardship rule, you can also derive the rule of use of prohibited items and sale of unclean items. Because it follows from the religious teachings that the basis and nature of religion is on the ease and avoiding the difficulty and creation of challenge, as it is one of its highest goals and objectives, as the Holy Quran says: "ما جعل عليكم في الدين من حرج" (Hajj 78). In the hardship verses (Bagharah, 185) and relief verses (Nisa, 27), the God's special reliefs to Muslims are expressed. Likewise, the Prophet (pbuh) has been quoted as saying: "ولكن يعتنى بالحنيفية السهلة المسحة" (Kulaini, 1990, 5,494); but I was raised to a pure and easy religion.

#### **c) No harm and no causing harm rule**

This is the rule mentioned in the verses of the Holy Qur'an (Baghara, 231, 233, 282; Divorce, 6), as well as in the hadiths (Ibn Athir, n.d., 3,81; Ibn Hanbal, n.d., 5, 326), and even there is claim of tawatur about it (Fakhr al-Mohaqqiqin, 1969, 3, 48), every obligatory duty that it causes harm on the obliged person is void for them (Sabzevari 1986, 2,218 ; Khoei, 1992, 2, 530) On the basis of this, if a person or persons in situations of life such as a lung disease, an illness or an enemy encirclement, and so on, suffer damage and harmful effects due to these circumstances unless they use prohibited item, they may avoid abiding such rule for salvation from such a situation and eliminate such losses (MoghadasArdabili, 1983, 11, 322; Najafi, 1984, 36, 444).

#### **d) Avoiding risky actions**

In religious sources there are verses and hadith that prevent us from high-risk works and things whose future implication is vague and unknown. Like the verse "لا تلتفوا بأيديكم الى التهلكه" (Baghara, 195); Do not make yourself into a miserable place. Although the verse appears to be in line with verses related to Jihad, and commentators have expressed many meanings, but the prohibition of risky acts with bad consequences is a more general concept that includes other meanings mentioned. Therefore, Tahlakah is not the only complete destruction. But also any kind of hardship, suffering and helplessness, whose exact and vague aspects are precise are included (Tusi, n.d., 2,153; Tabarsi, 1995, 2, 34). According to the message of this verse, one should not

avoid the use the means of human survivors even if they are unclean and prohibited items, and one should avoid endangering himself with ill effects, putting his body and his life at risk. This notion is also derived from the verse "ولا تقتلوا انفسكم" (Nisa, 29) (Tabarsi, 1995, 3.69). Avoiding high-risk affairs is also recommended is hadiths. Imam Sadiq (as) told a person who was without water and could find water in certain directions and aspects within a certain radius: "I do not command him to jeopardize himself, and expose himself to thieves and harms (Kulaini, 1990, 3.65).

It can be said that if the Holy Quran and hadiths prevented us from doing dangerous and deadly work, can't we use such items to avoid such difficult situations, or to escape from the clutches of such catastrophic events as treating illness. It is natural that, in such cases, we should try to avoid consequences of those unpleasant situations and conditions, even through the prohibited items (Fakhr al-Mohaqqiqin, 1969, 4,163; MuqaddasArdabili, 1983, 11, 322). Some have invoked the Prophet's (pbuh) permission given to Abdurrahman ibn Auf and Zubair in wearing silk clothing (Nasaei, 1996, 8,147; Ibn Rushd, 2007, 4,189). Obviously, this license has been issued given of their illness, which is the same state as affliction that can be extended to other cases of this category.

### **4. CONCLUSION, LIMITATION, SUGGESTION, AND RECOMMENDATION**

There are three perspectives on the permission of using unclean and prohibited items among the jurists:

First, it is the prohibition of any use of unclean and prohibited items absolutely. Second, the view is based on the fact that they differentiate between particular states; with constraints such as necessity, duress, hardship, and so on. The third theory is the theory that the use of unclean and prohibited items is subject to having the criterion and also the benefits of rational nature, which were endorsed by the writer with legal and jurisprudential documents and supporting evidence. Also, based on the principle of the dynamics of jurisprudence, the role of time and place, and the changing of subjects in ijti-had for the issuance of rules, there have been cases where, in the past, due to the lack of knowledge and access to many valuable and beneficial properties, which humanity today discovered part of it such as blood and its products, as well as the properties of the body parts of the animal, they can be removed from the list banned items and issue a permission for their use.

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