



Jamiatul Ulama (Johannesburg)



“Clear propagation is our ONLY responsibility” [Surah Yaseen, Aayat 17]

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*The pro-vaxxer Molvis have totally missed the most important
point*

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالذَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا وَلَا تَدَاوُوا بِحَرَامٍ

Rasulullah (sallallahu alaihi wasallam) said, “Indeed Allah Ta`ala sends illness and medicine (cure for the illnesses). He has created a medicine for every illness, therefore you should treat yourselves (with these medications), (but) do not treat yourself with Haraam (medication/treatments).” [Abu Dawood

Shareef]

Ahaadith like the one above are being used by most (if not all) pro-vaxxers (people who promote vaccinations). However, these Ahaadith are being deceptively used to perpetuate the idea that vaccines are ‘medicine’. On the contrary, vaccines are created and designed to introduce disease and illness into the body. Western doctors have given the perception that this method prevents disease, whereas the opposite is true. Vaccines introduce the disease into the body! In fact, in a Hadith that appears in Tirmidhi Shareef (and other kutub), Nabi (sallallahu alaihi wasallam) was asked regarding treating illness with wine. Nabi (sallallahu alaihi wasallam) responded by saying:

“ إِنَّهَا لَيْسَتْ بِدَوَاءٍ وَلَكِنَّهَا دَاءٌ ”

“Indeed this is no medicine, (on the contrary) it is a disease!”

This response of Nabi (sallallahu alaihi wasallam) holds true with regard to vaccinations.

If we look carefully at the Blessed words of our beloved Nabi (sallallahu alaihi wasallam) in the Hadith at the beginning, we see the words “*daa’a*” (disease) and “*dawaa`a*” (medicine). The first word is a root word and the latter is a derivative thereof. In simple terms, this means that an illness or disease occurs first, thereafter a treatment or medicine is sought to cure it – not the other way around like with vaccines. Vaccination is like putting the cart before the horse.

Vaccines are not even prophylactics in the true sense of the word, because prophylactics seek to strengthen the body and its systems in order to be able to effectively combat any disease that may afflict it. Prophylactics work to strengthen the body's immune system on the whole. Prophylactics are meant to benefit the body, not harm it. Consider the following Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَعِقَ الْعَسَلَ ثَلَاثَ غَدَوَاتٍ فِي كُلِّ شَهْرٍ لَمْ يَصِبْهُ عَظِيمُ الْبَلَاءِ

Rasulullah (sallallahu alaihi wasallam) said, “Whoever consumes honey for three mornings in a month, no great calamity (disease) will befall him.”

[Mishkaat Shareef]

A vaccine on the other hand, is designed to specifically ‘combat’ a particular disease. Not only that, **a primary reason for vaccines being classified as Haraam**, is the fact that a vaccine actually introduces the disease into the body! The lopsided thinking of modern medicine is to introduce the disease into an otherwise healthy body, to stimulate the body to create an immune mechanism against the disease. As silly as it may sound, this is like stabbing a person multiple times who is about to go into battle, so that his body can ‘learn’ to withstand a potential attack by the enemy! So, the person who is stabbed before the battle, knows what a stab feels like and also he will be able to gauge the pain, so that when (and **IF**) he is attacked in battle, his body won’t go ‘into shock’. As preposterous as this may sound, a vaccine is designed to do just that! It is designed with the idea that the body will be able to better deal with a probable future infection!

Whether the vaccine contains traces of the disease it is supposed to ‘vaccinate’ against or it contains some chemical concoction that mimics the disease, it is totally Haraam to wilfully subject the body to the disease. In actual fact, a vaccine is the introduction of a poison into the body! This further confirms the Hurmat of the vaccine, based on the following Hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّوَاءِ الْحَيْثِ . قَالَ أَبُو عِيسَى يَغْنِي الشَّمَّ .

Abu Hurairah (radhiallahu anhu) reports that Rasulullah (sallallahu alaihi wasallam) forbade (the use of) impure medication. Imaam Tirmidhi says, “That is, poison.” [Tirmidhi Shareef]

We wish to reiterate, this Hadith (like all such Ahaadith) refers to medications which are taken after a person has been afflicted with an illness. When Nabi (sallallahu alaihi wasallam) forbade the use of tainted and impure medication which could potentially cure an affliction, what can be said about using a filthy concoction to ‘prevent’ a *possible* affliction??? Vaccinations are compounded Haraam – Haraam upon Haraam!

There are some ‘fatwas’ circulating which not only permit the use of vaccines but promote them! This is the result of intensified ignorance. Only Allah Ta`ala Alone knows what motivates these molvis to issue such confounded rulings. These misguided ‘fataawa’ are based on fatwas issued by some of our Akaabireen, where most of them use Ahaadith that permit the use of medication – that is, a treatment after a person is afflicted with an illness. Most of the Fataawa these modern-day tin-tops quote to substantiate vaccinations, don’t even refer to vaccinations. As explained earlier, a vaccine cannot be classified as a ‘medicine’ in the true sense of the word. A vaccine is basically the disease being introduced into the body.

Another factor which clearly renders vaccines Haraam is one which is an admission of the pro-vaxxers and creators of vaccines themselves. In one such inane ‘fatwa’ issued by persons claiming to be muftis, a chart is presented which lists “*Possible serious side-effects*”. Under this section it states: “*DEATH (remote chance)*”. One needs not be a Mufti, or even an Aalim to know that the consumption or use of *anything* that could result in death is totally Haraam! In fact, it is a well-known fact that most (if not all) governments actually have ‘disclaimers’ in the use of vaccines. No person who uses a vaccine can sue the government if the vaccine results in death or serious harm. The

very same governments that force this filth down their citizens' throats absolve themselves of any liabilities if the vaccines result in harm or death!

If the fact that vaccines can result in death (albeit a small chance) does not shake any intelligent person to realise the harms thereof, then nothing will.

The same treacherous 'fatwa' lists that vaccines (including Covid-vaccine) has the risk of causing ADE (Anti-body Dependent Enhancement). In simple terms, the body cannot effectively fight the infection, and this results in the virus or disease spreading further and causing greater harm. Whilst this can occur when one is normally infected with a disease, its occurrence is possible with the vaccine. This is because the vaccine is literally an introduction of the virus or disease it seeks to 'combat' into the body! Although the stupid muftis argue that ADE is only possible in theory and has not manifested during the Covid-vaccine trials, they need to have their heads checked! Such agents of Iblees are literally encouraging Muslims to wilfully inject themselves with Covid19 in the stupid 'hope' that the body will fight it. How is this ever logical?

Every person reading this should ask themselves if they have, in all these months, contracted Covid19? How many of you have manifested symptoms of flu or cold (which nowadays have all miraculously become exclusive symptoms of Covid19) and recovered? Most have not even had themselves tested and yet they are alive. Those of you who have ventured to waste your money to test for Covid19, still live, whether the results were positive or negative. In essence, Allah Ta`ala has created our bodies to fight off diseases on their own, without the intervention of medication. Those who have had the flu or cold virus, have survived by the Will of Allah Ta`ala. The system of Allah Ta`ala provided for the body to produce anti-bodies etc. to combat the disease. What is the need for wilfully introducing the disease into the body, just to 'train' it to fight the disease, ***IF*** it ever afflicts!!! Your body will do just that anyway if it is ever afflicted!

No sane person would ingest a small quantity of poison wilfully just so that if he is ever fed a large quantity of the same poison, he will be able to survive it!

The argument that medication which contains Haraam ingredients will be permissible if there is no halaal alternative and the illness is severe, cannot be superimposed to justify vaccines. Firstly, vaccines are not medicine. It is not administered to ill people. It is targeted specifically at healthy individuals who do not manifest symptoms of the disease itself. The use of Haraam can NEVER be justified for such a scenario where harm is only a remote probability! In fact, even if there is an overwhelming chance of being exposed to a disease, even then, Haraam cannot be used to 'prevent' it. The use of Haraam substances may (albeit not advised) be used if the illness is severe and there is no halaal alternative. The rationale is simple – the permissibility is based on the permissibility of consuming pork or wine if one is on the verge of starvation and death and there is no other food available. The same applies to Haraam medication. We reiterate – vaccines are NOT medicine used to cure illness. There can never EVER be justification for consuming pork or wine in the presence of halaal food, simply because there is a possibility that the halaal food will become scarce! A healthy person cannot use a Haraam vaccine based on the possibility of contracting the disease!

We reiterate, even if the vaccine contains all 'halaal' ingredients, even then it is Haraam because it is the wilful introduction of a disease into the healthy body – *this is the main point sorely missed by all the blind pro-vaxxers.*

As for the rare fatwa the pro-vaxxers painstakingly sought from the Akaabireen, where the use of vaccines which contained pus are permitted, we respectfully disagree with the personality who issued the fatwa. The information and obvious harms of vaccines that we have available nowadays was not available to the Ulama of the past. We are positive that if the revered Mufti Saheb was alive today, and he was aware that vaccines present a (albeit remote) possibility of death and of making the recipient of the vaccine very, very ill, he would NEVER have given the ruling of permissibility. Be that as it may,

we maintain that it is absolutely Haraam to consume, inject or ingest anything which has even the slightest possibility of causing death.

Another point to consider is that medicines are meant to promote well-being in an ill person and it is ultimately meant to cure the illness. A concoction which introduces the illness into the body can never be regarded as a medicine. We reiterate, a vaccine cannot even be considered as a medicine, simply because amongst the main side-effects which almost every recipient of vaccines experience are fever, headaches, swelling, fatigue, muscle-ache, etc.

How can something which makes you literally experience sickness be regarded as a medicine? How can such a monstrosity even be regarded as halaal or permitted in Islam?

In fact, the entire premise upon which the concept of vaccinations is based conflicts violently with the Mubaarak teachings of Nabi (sallallahu alaihi wasallam). In Tirmidhi Shareef, the very first chapter under the discussion of *Tibb* (the Book on medicines) is the chapter called "*Baab ma jaa `a fil Himyati*" (the chapter discussing diet / regimen). Diet is the primary treatment for any/all illnesses. The second Hadith in this chapter narrates an incident where Nabi (sallallahu alaihi wasallam) forbade Hadhrat Ali (radhiallahu anhu) from eating dates because he was recovering (from an eye ailment). Now when Nabi (sallallahu alaihi wasallam) discouraged the eating of a halaal and *tayyib* (wholesome) food (dates) because it would exacerbate the ailment or hinder the recovery, what can be said about introducing a concoction into the body which literally comprises a disease and which practically injects the disease into a healthy body?? On the one hand the Mubarak Sunnat teaches us to abstain from consuming Halaal and wholesome food in order to treat an ailment and avoid its exacerbation, whereas on the other hand nowadays ulama (sic) advocate the ingestion (and injection) of haraam (poison) that will actually introduce and fester the disease in the body!!! Can such

miscreants even be classified as followers of Nabi (salallahu alaihi wasallam) or as Muslims?

Instead of advocating the remedies and preventive measures against illness as advised by Nabi Kareem (sallallahu alaihi wasallam), we have molvis who advocate Haraam and actively promote the filth of the kuffaar. May Allah Ta`ala have mercy on this Ummat.

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ أَهْلَهُ الْوَعَكُ أَمَرَ بِالْحَسَاءِ فَصُنِعَ ثُمَّ أَمَرَهُمْ فَحَسَوْا مِنْهُ وَكَانَ يَقُولُ “ إِنَّهُ لَيَرْتُو فُؤَادَ الْحَزِينِ وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا ”

Hadhrat Aishah (radhiallahu anha) narrated: “Whenever one of the wives of Rasulallah (sallallahu alaihi wasallam) became (feverishly) ill, he would order that some broth be prepared. Then he would tell them to take some of the broth. And he would say: ‘It firms the heart of the grieved, and it rids the worries from the heart of the ill just as one of you removes dirt from her face with water.’”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ “ لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ

Rasulullah (sallallahu alaihi wasallam) said: “Do not force your sick to eat, for indeed Allah, Blessed and Most High, provides them food and drink.”

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ ” . وَالسَّامُ الْمَوْتُ

Abu Hurairah (radhiallahu anhu) narrated that Rasulallah (sallallahu alaihi wasallam) said: “Use this black seed (kulunji seeds). For indeed it contains a

cure for every disease except As-Saam.” As-Saam is death.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ

Nabi (sallallahu alaihi wasallam) said, “He who has a morning meal of seven ‘Ajwah dates will not suffer from any harm that day through poison or magic.”

May Allah Ta`ala guide this Ummah.



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