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Vaccination is not permissible

- 1) Vaccination even on the assumption that the vaccine is free of haraam ingredients, is Haraam.
- 2) In this kuffaar system of medical treatment, filth, poison and haraam substances, even pork, are injected into the human body.
- 3) The element of *haajat (dire need)* is totally absent for invoking the Shar'i principle: "*Dire need legalizes prohibitions*". In the scenario of mass immunization, perfectly healthy people are injected with the haraam filth to ward off an expected future disease. This is shaitaani logic.
- 4) *Haajat* will be a reality for a present case of a disease-stricken person. In such a case if no halaal medicine/remedy is available, then only will it be permissible to use a haraam substance. However, this excludes vaccination because it is a shaitaani system of harm and danger, frauded for monetary gain. Furthermore, a healthy person is not a case for the invocation of *haajat*.
- 5) The idea that lives can be saved, i.e. Maut can be prolonged, is kufr. It militates against the Qur'aan which states: "*No person will die except with the permission of Allah at the appointed time.*"
- 6) Rasulullah (Sallallahu alayhi wasallam) said: "*Allah has not created the cure of my Ummah in substances which have been made haraam for them.*"

7) Medical experts – Yahood and Nasaara – have written innumerable books consisting of many thousands of pages proving the harms and dangers of vaccination, and proving that the claims of its efficacy are all myths and unscientific.

8) We disagree with the ‘fatwas’ of permissibility. These ‘fatwas’ are pure personal opinion unsubstantiated by facts of the Shariah. Fatwas cannot be based on generalities. Fatwas must necessarily be constructed on specific masaa-il of the Shariah. It is not valid to extract a Qur’aanic Aayat or a Hadith or a Fiqhi principle, submit it to opinion to fabricate a bootlicking ‘fatwa’ to appease the kuffaar. Shar’i Qiyaas is an orderly and principled system of analogical deduction.