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# **HARAAM VACCINATION – FATWA OF THE ULAMA OF MAURITANIA**

**THE FOLLOWING ARE EXTRACTS FROM THE FATWA ISSUED  
RECENTLY BY THE ULAMA OF MAURITANIA**

**“Imam Ahmad said, “I like for the one who believes in the efficacy of trust and pursues this path to abandon medical treatment such as drinking medicine and other things.” For this reason, Qadi ‘Iyad conveyed unanimous consensus on the non-obligation to medicate.”**

There is no doubt that the refusal of medical treatment, placing one’s reliance upon Allah (i.e. Tawakkul) and acceptance of what He decrees, (i.e. Tafweez) is among matters endorsed by the revealed law. This is supported by what Al-Bukhari reports from ‘Ata b. Abi Rabah from Ibn ‘Abbas that a woman came to the Prophet—upon him Allah’s blessing and peace—and said, “I suffer from seizures to the point that my body becomes exposed. So, pray to Allah for me.” He said, “If you would like, you can endure it and be rewarded with Paradise. And if you would like, I can ask Allah to cure you.” She responded, “I will endure it.” She, then, said, “I become exposed. So, pray to Allah for me not to become exposed.” So, he prayed for her. Hafiz Ibn Hajar al-‘Asqalani said in *Fath al-Bari* while commenting on this hadith,

The hadith indicates the merit of the one who suffers seizures, that the reward for enduring the tribulations of the world is Paradise, and that embracing the more difficult is superior to taking dispensations for those who know what they can withstand and are not too weak to cling to adversity. It also contains evidence of the permissibility to refuse medical treatment, that treatment of all ailments with supplication and taking refuge to Allah is more beneficial than

treatment with prophylaxis (*aqaqir*), and that the effect of that and the body's reaction to it is greater than the effect of medicine on the body.

The Maliki Ibn 'Abd Al-Barr said in *Al-Tamhid*, And there were among the best of this nation, its predecessors, and scholars, people who endured ailments until Allah removed them despite having access to physicians. They, however, were not condemned for refusing treatment. And if treatment had been one of the required norms (*al-sunan al-wajibah*), then those who refused to utter incantations and take medication would have been deemed blameworthy. And this is something of which we know no one who says.

And Al-Nawwawi said in *Al-Majmu'*, "And it is recommended that the sick not be forced to medicate and to consume other things like food." And if it is not permissible to force the sick who is suffering from extreme illness to medicate, then how is it permissible to force the healthy who has not been afflicted with any sign of illness? And how can trust and surrender to the divine decree be something desirable for the sick who suffers from an actual illness and that not be desirable for a healthy person who is fearful of an expected illness?.....

Experts have expressed that the vaccines prevent neither illness nor infection from pathogens.

Allah, Glorified and Exalted, has given to sane adults the freedom of choice and burdened them with the responsibility of themselves. Allah, the Exalted, says, "*Whoever follows guidance, follows guidance for his soul. And whoever strays, only strays against it.*" Therefore, the Shariah forbids forced conversion to the religion. Allah, the Exalted, says, "*There is no compulsion in religion.*" And if forced conversion to the religion is forbidden, how could it be lawful to force one to adhere to health measures? And what freedom of action remains for a person once his compulsion to take health measures is completed? If it is permitted for a government to force a person to vaccinate on the basis of public interest, then this means that it is permitted for it to force a man to marry three or four wives on the basis of public interest! It is also permitted for it to force a woman to marry a man she does not desire, to travel outside [the country] to study on the basis of public interest or to perform military service on the basis of public interest. It would also be permitted for it to force the farmer to become a carpenter, a carpenter to become a tailor, and a physician who has memorized the Qur'an to teach in a religious school (*mahzarah*). And all of that is on the basis of public interest. Such things are not affirmed by either sacred or secular law, while the examples [following this flawed logic] are many. ....

It is not proper to support any vaccine until its safety has been completely verified. However, the safety of these vaccines is uncertain. The manufacturing companies are indemnified. The authorization for them was only for emergency use. And the side effects of these vaccines that the manufacturing companies have announced are many and serious, and most of them have appeared.<sup>3</sup>

Also, the effects of these vaccines on pregnant women and those with chronic illness is unknown. And they are vaccines the least of which can be said of them is that they incite dispute. In France and other European countries protests have persisted since October of 2020 until they reached their fortieth week with the attendance of tens of thousands among whom are the leaders of political parties, members of parliament, military officers, professors of medicine, and organizations of civil community. ....

The World Health Organization has been exposed to blackmail by pharmaceutical companies. This is in addition to statements made by Bill Gates going back to 2011 wherein he said that the reduction of the population will be completed via forced vaccination.

Signed by

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