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VACCINATION FATWAS?

QUESTION

I have read three fatwas on the issue of vaccination. The one was issued by Jamiatul Ulama (JUSA), the other one by Mauritanian Ulama, and the third one issued by Dar al-Salam Islamic Research Centre –Pretoria, which is a comment on the two fatwas. There is no clear directive regarding vaccination in all three fatwas. What is the correct view of the Shariah?

ANSWER

The so-called ‘fatwa’ of bogus ‘jusa’, that is the NNB (No Name Brand jamiat of Fordsburg) is bunkum. The statement issued by this bogus entity is devoid of Shar’i substance. It is essentially a bootlicking propaganda stunt to appease the atheists, the Munaafiqeen doctors, and the government. The *ghutha* (stupid drivel) which the NNB jmaiat has excreted in its statement has been answered in detail by us in many publications which are available on our website.

The Fatwa by the Mauritanian Ulama proclaims the Haq although they have erred on the issue of vaccination. It appears that the Mauritanian Ulama have not understood what exactly vaccination is. In their Fatwa the Mauritanian Ulama state:

“It is not proper to support any vaccine until its safety has been completely verified...” They also advise that the state should *“make the vaccines optional without mandating them on the people for travel nor tying certain services to vaccination.”*

These statements are in total cognitive dissonance with the Haq stated very candidly by the Mauritanian Ulama. They have quite correctly criticized and condemned the satanic covid vaccination. However, they have mellowed their stance of Haq with the aforementioned statements. Despite acknowledging and condemning the harms of the covid vaccines, they have erred in their advice to the government.

There is no safety in vaccines. These are satanic potions designed by the atheists to further their Dajjaali conspiracies. These potions of the atheist witches and sorcerers consist of filth and poison. Vaccination is the introduction of disease into the human body. There is absolutely no scope for its permissibility in the Shariah. On this score the Mauritanian Ulama have erred.

As for the views proffered by the Dar al-Islam Centre, it is not a fatwa which can guide Muslims. It is a flaccid statement taking up issue with the NNB jamiat without condemning the deception and utter incongruity of these molvis who have bartered away their Imaan for the *jeefah* (carrion) of this dunya. Their statement merely compares the NNB’s view with the Fatwa of the Mauritanian Ulama. It is not a fatwa for the guidance of Muslims.