



DARUL IFTAA MAHMUDIYYAH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1st Rajab, 1442

13th February 2021

As-salāmu ‘alaykum wa-rahmatullāhi wa-barakātuh

Question:

Muhtaram Mufti Saheb,

We have come across an article titled VACCINE.

We have the following questions:

1. The article refers to autoimmune diseases. Vaccines for infectious diseases and plagues were produced before. What were the views of our Akabir Muftis on such vaccines? We observe and have been informed that Mufti Radhaul Haq Saheb of Darul Uloom Zakariyyah has issued a fatwa to take medication as a preventative measure (Fatawa Darul Uloom Zakariyyah, Volume 6, Page 768). Also, Mufti Salejee Saheb of Isipingo Madrasah issued Fatwa to take vaccination in general and for Measles.

<http://m.muftionline.co.za/node/2708>,

<http://muftionline.co.za/node/18049>,

<http://muftionline.co.za/node/22322>.

Measles is also a virus that spreads through the respiratory system like Covid-19. Measle vaccines also create antibodies.

2. The article differentiates between Fiqhi aspects of the ingredients and safety aspects. Muftis give permission to buy and sell cigarettes which are cancerous and regard the sale of cigarettes as merely undesirable. A brief visit on some local websites will reflect this fatwa. Why is the sale of cigarettes merely undesirable when it causes death, while vaccines are an attempt to save lives, but discouraged (seems short of saying not permissible/Haram)?

3. The article also says that this vaccine is extremely rushed. It takes 5 to 10 years to prepare a vaccine. We are living in an age of technology. It used to take years/months to travel the globe or make a building. With technology, time is reduced in almost everything. Why can't the same be said with making vaccines? Should we wait 5 to 10 years until we get a perfect vaccine? Is the principle of determination based on experience not considered in Shariah?
4. There is talk of vaccine passport which will have major implications on international travels. If the vaccine is Haram, what should we do for Haj and Umrah? What will happen to the international noble work of Tabligh? What about the businessmen that travel abroad for business related issues?
5. The article titled VACCINE quotes a Hadith, protect the command of Allah, Allah will protect you...it seems this hadith is quoted in the context of not taking the vaccine. We would like to clarify, is taking the vaccine against Tawakkul?

Mufti Saheb, maaf for the lengthy questions. Your guidance and advice will be useful and appreciated.

Answer:

In the Name of Allah, the Most Gracious, the Most Merciful.

As-salāmu ‘alaykum wa-rahmatullāhi wa-barakātuh.

A Must-Read Disclaimer

Our purpose of answering this and similar queries is an endeavor to sincerely guide the public. The Covid-19 issues are challenging on the health and lives of people. Whilst we tolerate differences of opinions, the health and lives of people weigh heavily on us. We therefore endeavor to correct what we think is wrong with the sincere intention to safeguard the health and lives of people.

A wrong Fatwa could be detrimental to the lives and health of people.

The Darul Iftaa has met with experts on infectious diseases and microbiologists in order to understand the complexities surrounding the virus and vaccines.

Nonetheless, our Fatwa is based on principles of issuing Fatawa and drawing from the Fatawa of our Akabir (Senior) Muftis.

Our Akabir Muftis of the past did experience various types of viruses such as Polio, Chickenpox, and Cholera in their era. They permitted taking vaccines to overcome these viruses.

Hereunder are the Fatawa of our Akabir Muftis translated in English.

The original Fatawa are in the footnotes.

The Fatwa of Hazrath Mufti Mahmood Al-Hasan Gangohi (Rahmatullahi Alayh) Regarding Injections to Combat Plagues and Chickenpox

Question:

If there is a plague in an area, or chickenpox has spread, is it permissible to take an injection in such a condition?

Answer:

Just as it is permissible to adopt permissible means of cure to protect oneself, this (taking injection against plague and chickenpox) too is also permissible. (Fatawa Mahmudiyyah Volume 27, Page 276 - Maktabah Mahmudiyyah) ¹

And Allah Ta'ala Knows Best.

حرره العبد محمود غفرله دارالعلوم ديوبند 91ھ

The Fatwa of Darul Uloom Deoband Regarding Polio

Question:

1. Nowadays, (BCG and TNT) are given to children today, is that correct?
2. Also please shed light on Polio drops.

Answer:

The ruling applicable to other forms of medication is similarly applicable to injections. As such, those medications which are in and of themselves permissible may be adopted for purposes of cure and treatment. (Darul Iftaa Deoband, Fatwa #11333)²

And Allah Ta'ala Knows Best.

The Fatwa of Hazrath Mufti Abdur Raheem Lajpuri (Rahmatullahi Alayh) to Combat the Cholera Virus

Question:

During the Wabaa (virus, plague, pandemic) of Cholera, the government gives diarrhea injections, is there any problem in taking that injection?

Answer:

There is no problem (in taking the injection). It is permissible to take preventative measures as a means of cure. Only that which Allah decrees will occur. (Fatawa Rahimiyyah Volume 10, Page 168 - Dar Al-Isha'at)³

And Allah Ta'ala Knows Best.

The Fatwa of Hazrath Moulana Ashraf Ali Thanvi (Rahmatullahi Alayh) to Combat Infectious Diseases with Impermissible Substances containing Medicinal Properties

Question:

What is Hazrath's view regarding vaccinations? The doubt is the pus (extracted from the boils of Chickenpox is used to treat Chickenpox) is impure and it is not permissible to use anything impure.

Answer:

You are correct. The original view of the Hanafi Madhab is that it is impermissible to use medication which contains haram substances. However, the present day Ulama have permitted the use of Haram substances for medicinal purposes.

Therefore, if anyone is afflicted (with such a disease which requires him to use an impure substance), he will not be held accountable. (Imdad Al-Fatawa Volume 4, Page 208 - Maktabah Darul Uloom Karachi)⁴

And Allah Ta'ala Knows Best.

The Fatwa of Darul Iftaa Binori Town on taking the Covid-19 Vaccine as a Preventative Measure

Question:

I am an Imam in Dubai. The coronavirus injection has arrived here. Those people that are government employees, it is compulsory for them to take the injection. Some people are saying that it (the injection) is very dangerous, and it is a plot against Islam. What do the Muftis say regarding that?

Summarized Answer:

If the injection is taken as a preventative measure and as a form of treatment, then the Shar'i ruling is that if an expert doctor confirms that the vaccine is not harmful, it is proven to be beneficial, based on experience, and that there is no harm or impure ingredients present in the vaccine, then it will be permissible.

Similarly, if the injection is administered on a person who has already contracted the virus, and an expert doctor confirms that the vaccine is not harmful and there are no Haram ingredients present in the vaccine, then it will be permissible.

If there are haram ingredients present in the vaccine and an expert doctor states that there is no Halal alternative and that the treatment is confined only to that Haram vaccine, and it is proven beneficial through experience, then as a last resort, such a vaccine may be used as a form of treatment only according to need. (Darul Iftaa Binori Town Fatwa #200017)⁵

And Allah Ta'ala Knows Best.

The Fatwa of Mufti Kifaayatullah (Rahmatullahi Alayh) on taking Preventative Measures during a Pandemic

Question:

As a preventative measure, is it permissible to inject healthy animals during a Wabaa (pandemic)?

Answer:

If the injection is known to be beneficial after being tried and tested, then it will be permissible. (Kifaayatul Mufti Volume 9, Page 149- Dar Al-Isha'at)⁶

And Allah Ta'ala Knows Best.

کتبہ محمد کفایت اللہ کان اللہ له، دہلی

It is clear from the above Fatawa of our Akabir Muftis that it is permissible to take injections/vaccinations even though they are simply a preventative measure.

In fact, according to the above Fatwa of Hazrath Moulana Ashraf Ali Thanvi (Rahimahullah) “Ulama have permitted the use of Haram substances for medicinal purposes” (If there is a need and no adequate alternative). (*Imdad Al-Fatawa Volume 4, Page 208 - Maktabah Darul Uloom Karachi*).

Chickenpox, Smallpox, Polios, and Cholera, referred to in the above-mentioned Fatawa, have many medical similarities to Covid-19. The vaccines in reference work on a similar principle of the Covid-19 vaccine. That is, they all stimulate an immune response in the body to create antibodies to the virus.

The Chart Below Reflects the Similarities Between the Various Viruses and Covid-19 and their Respective Vaccines

	Measles	Polio	Varicella Zoster (leads to Chickenpox and Smallpox)	Covid-19
Is it a virus?	Yes	Yes	Yes	Yes
Name of causative agent	Measles morbillivirus (MeV)	Poliovirus (PV)	Human herpesvirus 3 (HHV-3)	SARS-CoV-2
Type of Vaccine used	Live attenuated (weakened or inactivated virus)	Killed Whole organism	Live attenuated (weakened or inactivated virus)	mRNA/Viral vectored
Effectiveness	Highly Effective	Highly Effective	Highly Effective	Highly Effective (As per initial testing)
Phase 3 testing sample size	<10,000	<10,000	<10,000	<50,000

Is the virus itself injected?	Yes	Yes	Yes	No. The genetic material to produce the spike protein is synthesized and injected.
Common side effects	Injection site reactions, fever, rash, headache, dizziness, nausea, vomiting, diarrhea, joint pain.	Soreness or redness near injection side, low grade fever.	Pain at the injection site, fever, <u>mild chickenpox-like skin rash (1 in 10 children)</u> , cough, sore throat, headache, tiredness, insomnia, nausea, vomiting.	Soreness or redness near injection side, low grade fever, headache, aching limbs
Possible Serious Side effects	Encephalitis (inflammation of the brain) (1 in 2 million), Febrile Seizures (1 in 3000), Thrombocytopenia (easy bruising or bleeding) (1 in 30 000) Anaphylaxis (Severe reaction) (rare occurrence), Death (remote chance)	Severe shoulder pain, fainting, Anaphylaxis (rare occurrence), Death (remote chance)	Anaphylaxis (rare occurrence), Death (remote chance)	Anaphylaxis (rare occurrence), Death (remote chance)
Possible to cause ADE (Anti-body Dependent Enhancement)?	<u>Yes</u>	<u>Yes</u>	<u>Yes</u>	<u>Yes</u>

ADE is not unique to Covid-19 vaccines. All vaccines possess the risk of experiencing ADE. Despite the risk of experiencing ADE, vaccines throughout the years continue to be rolled out and administered. Furthermore, the risk of ADE is not limited to vaccines. Rather, an ADE response can occur by being infected by the virus naturally.

Furthermore, there has been approximately 150 million vaccines administered worldwide, and no ADE response has been reported. Hence, the ADE concern is merely theoretical.

The Fatawa in reference have been issued by our respected Akabir Muftis. These illustrious personalities are the Akabirs of all our present day Ulama and Muftis. Our Akabir Muftis had deep insight and foresight in issuing Fatawa. If one practices on the Fatawa of our Akabir Muftis, then

there will be Barakah. All the pertinent issues raised by you are valid concerns and will be, Inshallah, resolved by practicing on the Fatawa of our Akabir Muftis;

Hakeemul Ummah, Hazrath Moulana Ashraf Ali Thanvi (Rahimahullah)

The Grand Mufti of India, Mufti Kifaayatullah (Rahimahullah)

Faqihul Ummah, Hazrath Mufti Mahmood Hasan Gangohi (Rahimahullah)

Mufti Gujarat, Hazrath Moulana Abdur Raheem Lajpuri Saheb (Rahimahullah)

Accordingly, it is not permissible to receive a vaccine that contains impermissible ingredients if a vaccine that does not contain impermissible ingredients is available and efficacious.

If a vaccine with permissible ingredients is not available, or not efficacious, then the ruling will be considered at that stage.

It is a well-known fact that the Covid-19 virus has mutated and developed different strains. As such, medication may need to be regularly adapted to meet these challenges. This in turn may lead to the need for individualized rulings for specific medical conditions.

Taking medication is not contrary to Tawakkul. It is in fact part of Taqdeer to take medication. See the following Hadith:

عن أبي خزيمة، قال: سئل رسول الله - صلى الله عليه وسلم - : رأيت أدوية نتداوى بها، ورقى نسترقى بها، وتقى نتقيها، هل ترد من قدر الله شيئاً؟ قال: هي من قدر الله (ابن ماجه-3437)

Abu Khuzamah (*Radhiyallahu Anhu*) narrated that the Messenger of Allah (Sallallahu Alayhi Wasallam) was asked: 'Do you think that the treatments we use, the Ruqyah we recite, and what we seek to protect ourselves with will deter us from Allah's Decree?' He replied: 'They (medication and means of protection) are all from Allah's Decree. (Sunan Ibn Majah-3437)

We also wish to advise everyone to exercise caution in offering academic and/or practical advice. If one is not adequately qualified in a certain field, for example in medicine or in issuing Fatawa, it is prohibited to offer advice in that field.

The following Hadith is a thought-provoking reference to this issue:

قال رسول الله صلى الله عليه وسلم: من تطيب، ولم يعلم منه طب قبل ذلك، فهو ضامن (ابن ماجه 3466)

“The Messenger of Allah (Sallallahu Alayhi Wasallam) said: ‘Whoever gives medical treatment (medical advice included), with no prior knowledge of medicine, is responsible (for any harm done).’” (Ibn Majah- 3466)

Be conscious of accountability in the court of Allah. Do not be unduly influenced by external forces.

Mufti Ebrahim Desai.

فتاویٰ محمودیہ - مکتبہ محمودیہ - جلد 27 صفحہ 276

علاج و معالجہ کے احکام

طاغون و بیچک سے حفاظت کے انجکشن

سوال: کسی علاقہ میں اگر طاغون پھیلا ہوا ہو یا بیچک کا مرض پھیلا ہوا ہو تو اس حالت میں انجکشن لگانا کیسا ہے؟

الجواب حامد أو مصلي تحفظ کیلئے علاج کے طور پر جیسے اور جائز تدابیر اختیار کی جاتی ہیں یہ بھی جائز ہے۔ فقط واللہ سبحانہ تعالیٰ اعلم حررہ العبد محمود غفرلہ دارالعلوم دیوبند

لاباس بالمعادات اذا كتب فيها القرآن او اسماء الله تعالى اله قوله وانما تكره العوذة اذا كانت لغير لسان العرب ولا يدري ما هو ولعله يدخله سحر او كفر او غير ذلك ، شامی زکریا ج ۹، ص ۵۲۳ / کتاب الحظر والاباحہ، قبیل فصل فی النظر والمس. مرقاة المفاتیح ص ۴/۱۰۰، کتاب الطب والرقي، الفصل الأول، مطبوعه اصح المطابع بمبئی، فتح الباری ص ۳۰۲/۱۱، رقم الحدیث: ۵۷۳۵، کتاب الطب، باب الرقي بالقرآن والمعوذات، الاشتغال بالتداوی لابس به. عالمگیری کوئلہ ج ۵ ص ۳۵۶، کتاب الکراهیة، الباب الثامن عشر فی التداوی والمعالجات. المحیط البرهانی ص ۸/۸۱، کتاب الکراهیة والاستحسان، الفصل التاسع عشر فی التداوی و المعالجات، طبع مجلس علمی ڈابھیل، مرقاة المفاتیح ص 4/494، کتاب الطب والرقي، الفصل الأول، مطبوعه اصح المطابع بمبئی

دارالافتاء دارالعلوم دیوبند

سوال:

آج کل بچوں کو جو بیسیبی تیڈیٹی ویکسین وغیرہ دی جاتی ہے، کیا وہ صحیح ہے؟ (۲) پلو ڈراپ پر بھی روشنی ڈالیں؟

جواب نمبر: 11333

بسم الله الرحمن الرحيم

فتویٰ: 705=412/ھ

مثل دیگر دواؤں کے یہ بھی دوا انجکشن کے قبیل سے بغرض علاج معالجہ اختیار کیے جاتے ہیں جو فی نفسہ جائز ہیں، آپ کو کوئی اشکال ہو تو اس کو صاف اور واضح لکھئے۔ (۲) (۱)

واللہ تعالیٰ اعلم

فتاویٰ رحیمیہ - دارالاشاعت - جلد 10 صفحہ 168

تداوی و معالجات

کالارا (ہیضہ) کا انجکشن لینا کیسا ہے؟

(سوال ۲۱۹):

کالارا (ہیضہ) کی واء کے زمانہ میں سرکار ہیضہ کے انجکشن دیوے تو لینے میں کوئی شرعاً حرج ہے؟

الجواب:

کوئی حرج نہیں، حفظ ماتقدم کے طور پر علاج کر سکتے ہیں۔ ہو گا تو وہی جو خدا کو منظور ہے!

امداد الفتاویٰ - مکتبہ دارالعلوم کراچی - جلد چہارم صفحہ 208

سوال: نیکا لگانے کے متعلق حضور کی کیا تحقیق ہے، شبہ یوں ہو گیا ہے کہ پیپ تو نجس ہوتا ہے پھر نجس کا استعمال شرع میں جائز نہیں؟

جواب: بیشک اصل مذہب میں نا جائز ہے لیکن بنا بر قول بعض علماء کہ تداوی بالمحرم کی اجازت دیتے ہیں، اگر کوئی مبتلا ہو اس پر دار و گیر نہیں، فقط 18 محرم 1326

دارالافتاء ہنوزی ناون فتویٰ نمبر: 200017

سوال

میں دینی میں امام ہوں اور میاں پر کرونا وائرس کا انجیکشن آیا ہے، جو لوگ گورنمنٹ کے ساتھ ڈیوٹی کرتے ہیں ان پر لازم ہے کہ انجیکشن لگائیں، لیکن بعض لوگ کہتے ہیں کہ یہ خطرناک ہے، اور اس میں اسلام کے خلاف سازش ہے، مفتیان کرام اس بارے میں کیا کہتے ہیں؟

جواب

کرونا وائرس کے انجیکشن کی دو صورتیں ہو سکتی ہیں

مرض سے بچاؤ کے لیے بطور ویکسین۔ (2) مریض کے علاج کے لیے بطور دوا۔ (1)

اگر کرونا وائرس کا انجیکشن مرض سے بچاؤ کے لیے بطور ویکسین کے ہو تو چونکہ ویکسین احتیاط کے طور پر مبینہ بیماری سے بچاؤ کے لیے لگائی جائے گی اور یہ گویا پیشگی علاج کے طور پر ہے تو اس کا 1- شرعی حکم یہ ہے کہ اگر کوئی ماہر دین دار ڈاکٹر اس بات کی تصدیق کر دے کہ یہ مضر صحت نہیں اور تجربے سے اس کا مفید ہونا ثابت ہو جائے، نیز اس میں کوئی حرام یا ناپاک چیز بھی ملی ہوئی نہ ہو تو اس کا لگانا جائز ہے، لیکن اس کے لیے کسی کو مجبور کرنا جائز نہیں ہے۔ اور اگر حرام اجزاء یا ناپاک چیز ملی ہوئی ہو تو اس صورت میں پیشگی علاج کے طور پر اس کا استعمال جائز نہیں ہوگا۔

اگر کرونا وائرس کا انجیکشن مریض کی دوا کے لیے ہو اور کوئی ماہر دین دار ڈاکٹر اس بات کی تصدیق کر دے کہ یہ مضر صحت نہیں ہے اور نہ ہی اس میں حرام اجزاء شامل ہیں تو مریض کے علاج کے 2- لیے اس کو لگانا جائز ہے، اور اگر اس میں حرام اجزاء شامل ہیں تو اس صورت میں اگر مسلمان ماہر دین دار طبیب یہ کہہ دے کہ اس بیماری کا علاج کسی بھی حلال چیز سے ممکن نہیں ہے، بلکہ یہی حرام اجزاء ملی دوا ضروری ہے اور تجربے سے اس کا مفید ہونا ثابت ہو جائے تو مجبوراً بطور دوا و علاج بقدر ضرورت حرام اجزاء ملی دوا استعمال کی گنجائش ہوگی ورنہ نہیں۔

6

کفایہ المفتی (149/9)

موبیشوں کو انجیکشن لگانے کا حکم

سوال (حفظ ماتقدم کے طور پر ابا کے زمانے میں تندرست موبیشوں کے ایک کو لایا جائے یا نہیں؟) المستفتی نمبر ۴۶ سے نور مہ صاحب ہیڈ ماسٹر (ضلع رلیا) از یقعد ۱۳۵۵ھ اقروری ۳۶ء جواب (166)

نیکا لگانا تجربے سے مفید ثابت ہوا ہو تو جائز ہے۔ محمد کفایت اللہ کان اللہ لہ

