

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Heba Yosry stated, "Adults must get vaccinated to allow children and adolescents to resume their lives after it was halted for a year and half due to the COVID-19 pandemic". <https://english.alarabiya.net/views/2021/06/08/Let-children-take-back-control-Parents-get-the-vaccine>

**Response:** Indeed, some of us with children between the ages of 7 and 25 would like to remind Heba Yosry that the decision to get vaccinated should not be merely based on the desire to assist children to resume their lives; rather this decision should be based on sound principles.

**Firstly,** I remind Heba Yosry to recall the fact that medical practice is one of the noblest occupations because its subject matter deals with the life of the human being. Its aim and purpose is to preserve the health of the human being, strengthen physical well-being and distance a person from illness. The need for medicine is great and a person is in need of it in every situation. That is because one is in need of good health in order to carry out work and fulfil obligations in this life, which is the reason behind the creation of the human being. Allaah [The Most High] said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ – And I (Allah) created not the jinns and humans except they should worship Me (Alone)]. [51:56]

So the aim behind medicine is to preserve health, strengthen the body's physical well-being and distance it from illness. Among the virtues medicine is that it preserves life and this is one of the five necessities which Islaam came to preserve, and they are: Religion; Life; Intellect; Honour (i.e. sexual intercourse through marriage and not outside of it) and Wealth. It helps a Muslim and the society to repel harm. It is well known that the messenger (sallal-laahu-alayhi-wasallam) said: لا ضرر ولا ضرار – There should be neither harming nor reciprocating harm." [Reported by Ibn Maajah 2341; Ahmad 1/313]

Fulfilment of the obligation of co-operating upon righteousness and piety from another angle, and with regards to this he fulfils the statement of Allaah: [وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى – Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety) 5:2]

Fulfilment of the command of the Messenger (sallal-laahu-alayhi-wasallam): Usaamah bin Sharik (radiyallaahu-anhu) said: A Bedouin said, O Messenger of Allaah(sallal-laahu-alayhi-wasallam)! Should we seek medical treatment? He (sallal-laahu-alayhi-wasallam) said: seek medical treatment, for Allaah has not created any disease but He has also created a remedy for it, except for one disease: old age." [Reported by Abu Dawud Number 3855]

One should hope for Allaah's reward and good recompense, should be sincere to Allaah in such a profession and not practice medicine only for their status to be acknowledged; rather one should be sincere and hope for Allaah's reward. Alqamah Ibn Waqqaas Al-Laythiy said: I heard Umar Ibn Al-khattaab (radiyallaahu-anhu) saying whilst on the minbar: I heard the

Messenger of Allaah (sallal-laahu-alayhi-wasallam ) saying:

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه

Actions are (judged) by intentions and every person will have what he intended. So he whose migration was to Allah and His Messenger, his migration is to Allah and His Messenger. And he whose migration was for some worldly (gain) or for a woman to marry, then his migration is to that for which he migrated.” [Al-Bukhari and Muslim]

Doctor must fear Allaah with regards to those affairs about which one is consulted, especially that which is related to the rights of the people- such as when a sick person approaches him for a sick note or when in need of a medical note to prove that he is fit for employment, or when consulted regarding a particular type of medication, or whether the state of health of an individual (woman) allows her to utilise contraception in order not to get pregnant, or whether her state of health warrants the removal of her ovaries. It has been reported in a hadeeth by Abu Hurairah (radiyallaahu-anhu) who said that the Messenger (sallal-laahu-alayhi-wasallam) said: [المُسْتَشَارُ مُؤْتَمَرٌ] – The consultee is in a position of trust [Reported by Abu Dawud (rahimahullaah) Number 5128’ & declared Saheeh by Imaam Albaani (rahimahullaah) in his checking of Sunan Abee Dawud]

Few Reminders From The Above Hadeeth:

[المُسْتَشَارُ مُؤْتَمَرٌ] – The consultee is in a position of trust]

[المستشار]-The Consultee]: He is the one whose opinion is sought after regarding an affair of Maslahah (i.e. an affair that will bring about benefit and repel harm). He is in a position of trust with regards to what he is asked and it is not permissible for him to deceive the one who consults him, by concealing the affair that would bring about benefit. [See Hadeeth Number 5062’ Vol 4’ page 259’ in Mirqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh]

This hadeeth is an evidence, showing that the consultee has to (advise) with the course of action and opinion -in relation to the consultation – that which he would do for himself. And it is not permissible that he directs his Muslim brother to something he would not be pleased with for himself. [Source: Awnul Ahadis Samadi, Sharhu Al-Adab Al-Mufrad’ Vol 1’ Hadeeth Number 256’ page 283]

The Muslim doctor should not make the patient a means to experimenting the effectiveness of a medication, especially if he fears that there would be great side effects. That is because this experimentation would negate the honour Allaah has bestowed on the children of Aadam. Allaah [The Most High] said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوُجُوهِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا – And indeed We have honoured the Children of Adam, and We have carried them on

land and sea, and have provided them with At-Taiyibat(lawful good things), and have preferred them above many of those whom We have created with a marked preference]. [Surah Al-Is'raa Aayah 70]

This deed [i.e. using the patient as a means to experimenting the effectiveness of a medication] negates the command [given to person to] safeguard the blood of a Muslim. The Prophet [sallal-laahu-alayhi-wasallam] said: A Muslim is the brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allaah will fulfil his needs; whoever brought his [Muslim] brother out of discomfort, Allaah will bring him out of a discomfort from the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allaah will screen him on the Day of Resurrection. [Bukhaari Hadeeth Number 2442]

**If the Muslim doctor is certain that the harm (or side effects) that might occur from the medication is lesser than the harm caused by the continuation of the illness, then it is permissible to give the medication based on choosing the lesser harm between two.**

The Muslim doctor should ask the scholars regarding affairs that occur in his profession and should not jump into affairs without background knowledge of the Sharee'ah! He should be careful of (Sigmund) Freud's absurdities, fictitious and false views and should not be deceived by (Charles) Darwin. Abu Hurairah (radiyallaahu-anhu) said that the Prophet (sallal-laahu-alayhi-wasallam) said, "A slave (of Allaah) may utter a word which pleases Allaah, without giving it much importance, and because of that Allaah will raise him to degrees (of reward); a slave (of Allaah) may utter a word (carelessly) which displeases Allaah, without thinking of its gravity, and because of that he will be thrown into the Hell-fire." [Saheeh al-Bukhaari Number 6478]

The Muslim doctor should be careful of what is transmitted in the medical journals (or textbooks) and he should not accept everything transmitted in them without ascertaining its correctness, for indeed knowledge is established either through a trustworthy transmission or an unquestionable view point. The affairs of medicine attributed to the Prophet (sallal-laahu-alayhi-wasallam) should be checked as to whether their chains of transmission are authentic, and the affairs of medicine that are established by way of opinions [i.e. through study and research etc] should be examined to find out whether they are [sound, unsound, or whether they contain flaws, sin, offence etc]. He should not be an easy and legitimate prey whom the enemies of Allaah use as a path to transmit that which opposes the Religion of Islaam and causes harm to the Muslims; rather he should know that everything that comes to him regarding modern medicine has to be subjected to research and has to be ascertained.

Doctor should believe that his knowledge of medicine is nothing else but only a means (of cure). As for the effects and effectiveness (of the cure), it is decided by Allaah (The Mighty and Majestic) if He (Allaah) wishes to give cure and well-being. Allaah (The Most High) stated (that Ibraaheem- alayhis-salaam said): [وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ – And when I (i.e. Ibraaheem) am ill, it is He (Allaah) who cures me]. [26:80] So Allaah is the one who gives cure and not others. The

doctor should make this known to the patient.

He should be pleased with the Divine Will and Decree of Allaah. Abdullaah Ibn Abbaas (radiyallaahu-anhumaa) said: Once I was riding behind the Prophet (sallal-laahu-alayhi-wasallam), so he said: "O young man, I shall teach you some words (of advice). Be mindful of Allaah, and Allaah will protect you. Be mindful of Allaah, and you will find Him in front of you. If you ask, ask Allaah (Alone). If you seek help, seek help from Allaah (alone). Know that if the nation were to gather together to benefit you with something, they would not benefit with anything except that which Allaah has already recorded for you. If they gather to harm you by something, they would not be able to harm you by anything except what Allaah has already recorded against you. The pens have been lifted and the pages have dried". [Recorded by Tirmidhee who said it is a Hasan saheeh hadith. Number 20516]

So neither should a doctor be beguiled by his (or her) knowledge of medicine nor should he (or she) make objections to the power and position of his (or her) Lord (Allaah). He (or she) should know that the affairs of the creation alternate based on Allaah's (The Most High) decrees. **[An Excerpt from Akhlaaq At-Tabeeb Al-Muslim pages 4- 18]**

Therefore, I remind Heba Yosry of the statement: **"If the Muslim doctor is certain that the harm (or side effects) that might occur from the medication is lesser than the harm caused by the continuation of the illness, then it is permissible to give the medication based on choosing the lesser harm between two"**. Therefore, any doctor who personally recommends any vaccine to me will be questioned and reminded as follows: **Letter of Conditional Acceptance/Consent to GP pursuant Article 6 Universal Declaration on Bioethics and Human Rights (UDBHR) 2005 and Data Subject Access Request pursuant Article 15 of the General Data Protection Regulation (GDPR).**

Dear Dr .....

I am writing to pose questions to you regarding the proposed X, Y or Z vaccinations. I hereby notify you that I shall only offer my consent to be vaccinated upon condition that the answers to each and every single question set out below is in the affirmative and all reasoning requested supplied to me as soon as reasonably practicable.

Q1: Are you Dr ....., exercising your duties as a medical doctor as laid out by the GMC and do you stand by that at all material times? YES / NO (Circle your answer)

Q2: Are you satisfied beyond reasonable doubt that the X, Y or Z vaccine is sufficiently safe and effective for mass rollout without a marketing licence? YES / NO (Circle your answer)

Q3: Are you satisfied that the X, Y or Z vaccine is even necessary with the generally accepted survival rate from disease X, Y or Z being around 99.96%, and the vast majority of recorded deaths being in the elderly and those with severe co-morbidities? YES / NO (Circle your answer)

Q4: Are you certain that the X, Y or Z vaccination campaign is not a human experiment? YES / NO

(Circle your answer)

Q5: Do you therefore agree that fully informed consent of a man or a woman, boy or girl is a fundamental pre-requisite to both respecting their fundamental human rights under UDBHR, GDPR and due and proper fulfilment of your duty as a doctor? YES / NO (Circle your answer)

Q6: Do you have in your possession or control reliable data, independently verified, detailing the precise ingredients in the X, Y or Z vaccine? YES / NO (Circle your answer)

Q7: Are you satisfied as a medical doctor/professional that such vaccine ingredients shall not individually or collectively cause me adverse psychological and/or physical reactions? YES / NO (Circle your answer)

Q8: Are you prepared to sign a personal indemnity for the benefit of myself and/or my heirs/next-of-kin upon full unlimited liability in your private capacity for any harm or loss of life experienced by me from adverse reactions following upon my taking the vaccine in one or repeated doses? YES / NO (Circle your answer)

Q9: Do you understand that concealment of data and blocking or wilful refusal to provide data or information relating to our personal data is a criminal offence under Data Protection Act 2018 section 173? YES / NO (Circle your answer)

Q10: Are you prepared to set out your precise reasons upon independent evidence for your affirmative answers to Questions 2, 3 and 7?

Kindly send me a reply signed in wet ink within one calendar month in order to comply with Data Protection requirements and answer my concerns in honour and lawful transparency. Thank you.

By:

(Signature in blue)

Finally, I remind Heby Yosry that this is how I will pursue this affair and not merely because **"Adults must get vaccinated to allow children and adolescents to resume their lives after it was halted for a year and half due to the COVID-19 pandemic"**.

And Allaah knows best.