



## **Islam advocates charity and donations in support of the Global Polio Eradication Initiative**

**By Prof. Ibrahim Salah Al-Hudhud  
Member of the Islamic Research Academy  
and former President of Al-Azhar University**

Praise be to Allah, Lord of the Worlds, and Prayers and Peace be Upon Prophet Muhammad.

Children are the hope and the future of the Ummah (nation). They are not a blessing and a source of pride for their parents alone, but for the whole Ummah because they will be its backbone and future. Offspring is one of the objective of the Sharia and an interest that should be maintained in addition to being a necessity for the survival of mankind. Al-Shatibi said: "The interests of religion and the world are based on the preservation of five things that are considered necessities, namely, the preservation of religion, soul, offspring, money and reason.....Without offspring, mankind will cease to exist." <sup>(1)</sup> Al-Sarakhsi also said: "Allah has decided that the world shall continue to exist until the Day of Judgement, and with reproduction, mankind will continue to exist." <sup>(2)</sup> Al-Ghazali said: "Among the benefits and objectives of marriage is to have children and maintain mankind." <sup>(3)</sup> If offspring is one of the Sharia's

---

<sup>(1)</sup> Al-Shatibi's Al-Muwafaqaat fi Usool al-Sharia 2/10,17.

<sup>(2)</sup> Al-Sarakhsi's Kitab al-Mabsut 4/192,193

<sup>(3)</sup> Al-Ghazali's "The Revival of the Religious Sciences" 2/54.

objectives for the survival of mankind, then survival means successorship as indicated in the following verse of the holy Quran: "When your Lord said to the angels: 'I am placing on the earth a caliph....".<sup>(4)</sup> Offspring means having the ability to produce and build. Islam has urged us to reproduce as suggested in the following *hadith* (saying of the Prophet): "Marry the one who is fertile and loving, for I will be proud of your great number before the nations on the Day of Resurrection."<sup>(5)</sup> Having large numbers of "weak and ill" people should not be a source of pride, but rather a shame that should be concealed. The Prophet BPUH resented this as the following *hadith* indicates: ""The nations will soon descend on you, just as diners rush to a dish. Someone said: Will it be because of our small number on that day? He said, "No, rather you will be many on that day, but you will be [weightless] foam, like the foam of a torrent."<sup>(6)</sup>

Therefore, the Sharia calls for preserving public health and preventing and treating diseases. According to the Sharia, it is permissible to prevent couples from childbearing if one of them suffers from a terminal illness that might be passed on to the offspring. Even legal guardians can prevent couples from childbearing should they insist to do so. This is derived from the following rule: "The guardian shall be entitled to prevent potential harm that might affect individuals or the Ummah". The late grand Imam of Al-Azhar Mahmoud Shaltout said financial and social measures must be taken to help the healthy poor raise and educate their children. They must also be provided with everything that would mitigate financial hardships, as these make their children vulnerable to ignorance and malnutrition. Reducing the number of

---

(<sup>4</sup> Surat Al-Baqarah [verse 30])

(<sup>5</sup> Narrated by Aby Dawood)

(<sup>6</sup> Narrated by Abu Dawood [2/215], and Ahmad in his Musnad [2/259].)

children because of poverty would deprive the Ummah of a strong source it can use. This is why the Ummah's rich must help the government achieve this goal, because the nation's pride is ultimately theirs." (7)The Sharia also permits spacing between pregnancies so that each child takes his/her right to breastfeed. Allah says in the holy Quran: "Mothers shall suckle their children for two years completely".(8) The Shari'a calls for pre-marital medical examination, as it protects the offspring from deadly diseases. Muslim jurists included in children's Nafqa (maintenance) clothing, food, medical treatment and education equal to their peers. (9) Ibn Shihab al-Zuhri wrote to Omar Ibn Abdul-Aziz a letter urging the caliph to promote Zakat. Al-Zuhri said Zakat should be paid to those who are chronically ill or paralyzed or disabled. Accordingly, the caliph ordered the payment of the Zakat to the blind, those paralyzed and those suffering from Hemiplegia as well as those who couldn't pray. The caliph also ordered an assistant to each blind person and a servant for any two with chronic ailment. (10) Furthermore, one of the Prophet's sayings suggests that the way to the Prophet's love and acceptance is helping the weak. (11) Governments and people should do whatever is necessary to help and protect vulnerable children in implementation of the Sharia objectives and to place alms in their right places. Medical scientists have come to realize that the poliovirus is highly contagious and that it invades the nervous system and can cause complete paralysis within hours. Because it is highly infectious, children in all countries are at risk. For this reason, the Sharia calls for channeling

---

(7) Sheikh Shaltout's "Al-Islam, Akida wa-Shari'a" [212 and beyond].

(8) Surat Al-Baqarah [verse 233]

(9) Wahbah al-Zuhayli's "Al-Fiqh al-Islami wa Adilataha" [10/7359].

(10) Ibn al-Jawzi's "Seerat w Manaqeb Omar" [202].

(11) Narrated by Abu Dawood and Al-Tirmidhi

charity and donations, and even part of the Zakat funds, to support the Global Polio Eradication Initiative to protect the offspring from weakness and to ensure the survival of the human race. Islam also urges to heal patients as stated in the Prophet's saying: "Heal your patients with charity".<sup>(12)</sup> Therefore, it is incumbent upon capital owners, traders, banks and those financially-capable to support, protect and provide all financial aid to institutions working in this field.

---

<sup>(12)</sup> Narrated by al-Daylami