

Does Keeping Sadqah Money At Home Cause Misfortune?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the respected scholars of Islam say about the following matter: People keep nafl sadqah boxes at home in which they put some amount of money daily as sadqah. After about a month they give that money in sadqah. Does keeping this money at home cause misfortune?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Putting money aside in a sadqah box with the intention of sadqah is an act of reward as this is the intention of sadqah and having the intention of a good deed is itself rewardable. Although, until the money reaches the one to whom it is being donated, it will not count as sadqah. This is because the money will not leave the ownership of the donor until it reaches its intended recipient. This is just like what the Jurists have stated regarding Zakah that separating the money of Zakah doesn't count as paying it until that money is given to someone who is deserving of it. Until a Faqeer is not made the owner of this money, it won't leave the ownership of that person just by separating it. It is for this reason that if the money gets destroyed before it is given to a Faqeer, the paying of Zakah will not be fulfilled. Similarly, if he dies before giving the money to a Faqeer, that money will become inheritance.

In any case, keeping a sadqah box filled with money at home is in no way a cause for misfortune. Rather, it is kept with the intention of sadqah and piety, and sadqah and piety cause mercy and blessings to descend. If someone considers this to be a cause for misfortune, this is just his delusion and ignorance which is false. This is also having a bad superstition which has been prohibited in the Qur'an and Hadith. The Prophet ﷺ used to like good superstitions because having bad superstitions is having a negative expectation from Allah whereas believing in good superstitions is

having a good expectation. The believers have been commanded to always have a good expectation from Allah.

It has been narrated in *Sahih Al-Muslim*:

من هم بحسنة فلم يعملها كتبت له حسنة

Translation: Whoever intends a good deed but is not able to do it, a good deed is written for him. (Sahih al-Muslim, Vol. 1, Pg. 118, Dar Ihya al-Turas al-'Arabi, Beirut)

It is written in *Mirqat al-Mafatih Sharah Mishkat al-Masabih*:

قال رسول الله صلى الله عليه وسلم "بادروا" أي: الموت أو المرض أو غيركم بالصدقة أي: بإعطائها للمستحق، "فإن البلاء لا يتخطاها" أي: لا يتجاوزها بل يقف دونها أو يرجع عنها

Translation: The Messenger of Allah ﷺ has said: Overtake death or sickness etc. with sadqah i.e. by giving it to those who deserve it, as afflictions don't surpass it i.e., they don't overtake sadqah rather it stops before it or it turns away from it. (Mirqat al-Mafatih, Vol. 4, Pg. 1333, Dar Al-Fikr, Beirut)

It is in *Al-Durr al-Mukhtar*:

ولا يخرج عن العهدة بالعزل بل بالأداء للفقراء

Translation: A person does not become free of responsibility just by separating the wealth (i.e. it will not leave his ownership), rather by giving it in the ownership of the Fuqara (destitute). (Al-Durr al-Mukhtar, Vol. 3, Pg. 225, Dar al-Fikr, Beirut)

Allamah Shami رحمه الله comments on the forementioned text:

فلو ضاعت لا تسقط عنه الزكاة ولو مات كانت ميراثا عنه

Translation: If that wealth gets destroyed, the Zakah will not be forgiven for him and if he dies, the money will be his inheritance. (Radd al-Muhtar, Vol. 3, Pg. 225, Dar al-Fikr, Beirut)

It is written in *Lataif al-Ma'arif Li Ibn Rajab*:

وفي حديث آخر: "إن لكل يوم نحس فادفعوا نحس ذلك اليوم بالصدقة" فالصدقة تمنع وقوع البلاء بعد انعقاد أسبابه وكذلك الدعاء

Translation: And in another Hadith: Every day has a misfortune so get rid of the misfortune of that day by giving sadqah as sadqah is that esteemed act that prevents calamities even after their cause is found. Similar are the blessings of Dua. (Lataif al-Ma'arif Li Ibn Rajab, Pg. 76, Dar Ibn Hazm, Beirut)

Allah عزوجل says about bad superstitions in Surah Al-A'raf:

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا النَّاهِذَةُ ۖ وَإِنْ أَصَبَتْهُمْ السَّيِّئَةُ تَطِيرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۚ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

Translation (Kanz-Ul-'Irfan): So when goodness came to them, they would say this is for us and if evil befell them, they would consider it a bad omen due to Mūsā and his companions. Pay heed, their misfortune is only with Allah, however, most of them do not know. (Para 9, Surah al-A'raf, Verse 131)

In another place, Allah عزوجل states:

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

Translation (Kanz-Ul-'Irfan): No calamity strikes in the earth or in your lives except it is in a Book before We bring it into existence. Indeed, this is easy for Allah. (Para 27, Surah Al-Hadeed, Verse 22)
The Prophet ﷺ has stated:

ليس منا من تطير

Translation: Whoever believes in a bad superstition is not from us (i.e. he is not on our path). (Al-Mu'jam al-Kabeer, Vol. 18, Pg. 162, Beirut)
It is written in *Sunan Abi-Dawood*:

الْعِيَاةُ وَالطَّيْرَةُ وَالطَّرْقُ مِنَ الْجُبَّتِ

Translation: Ornithomancy, seeing bad omens, and Tarq (telling fortunes by throwing rocks or making lines in sand) are all satanic acts. (Abu Dawood, Vol. 4, Pg. 22, Dar al-Ihya al-Turas, Beirut)

The Imam of Ahl as-Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى عليه states:

آنحضرت صلی اللہ تعالیٰ علیہ وسلم نے ارشاد فرمایا: ”بری فال نکالنا اور اس پر کاربند ہونا مشرکین کا طریقہ اور دستور ہے۔“

Translation: The Prophet ﷺ has said: Seeing bad omens and acting upon them is the way of the polytheists. (Fatawa Razawiyah, Vol. 23, Pg. 266, Raza Foundation, Lahore)

In *Fatawa Razawiyah*, someone asked A'la Hazrat Imam Ahmad Raza رحمه الله تعالى عليه:

یہاں عام طور سے تمام شہر متفق ہے کہ درخت پیپتہ جس کو انڈخرپزہ کہتے ہیں مکان مسکونہ میں لگانا منحوس ہے اور منع ہے چونکہ یہاں یہ بکثرت اور نہایت لذیذ ہیں، لہذا التماس ہے کہ اس بارے میں احکام شرعی سے مع حوالہ کتب بالتشریح خبردار کیجئے؟

Translation: The whole city agrees that hanging a tree melon, also known as a Carica Papaya, in one's home is a cause for misfortune and prohibited. These are very common and delicious, so I request that you tell us the ruling of Shari'ah regarding this with references of books and explanations.

He replied to this by saying:

شریعت میں اس کی کوئی اصل نہیں، شرع نے نہ اسے منحوس ٹھہرایا، نہ مبارک

Translation: This has no basis in Shari'ah; The Shari'ah has not declared it a cause for misfortune nor for Barakah. (Fatawa Razawiyah, Vol. 23, Pg. 267, Raza Foundation, Lahore)

It is written in *Fath al-Bari*:

قال الحلیمی وإنما كان صلى الله عليه وسلم يعجبه الفأل لأن التشاؤم سوء ظن بالله تعالى بغير سبب محقق والتفاؤل حسن ظن به والمؤمن مأمور بحسن الظن بالله تعالى على كل حال

Translation: Al-Halimi said that the Prophet ﷺ used to love good omens because taking bad omens is having a bad expectation from Allah Almighty and taking good omens is having a good expectation from Him. A believer is commanded to always have a good expectation from Allah Almighty. (Fath al-Bari, Vol. 10, Pg. 215, Dar al-Ma'rifah, Beirut)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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