

Ruling of Playing Hamster Kombat and About Its Coins

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Question

What do the noble scholars and jurists of Islamic law say about the following: There is an online game called Hamster Kombat, and the developers of this game claim that the coins earned through this game will eventually be listed and introduced as a form of cryptocurrency.

The way to play this game is that: First, you need to create an account on a social media app called Telegram. After that, you require a referral link from someone who is already playing the game. Clicking on that link automatically creates your account in the game.

Then, there are several ways to earn coins in this game:

For example, you get coins simply by opening the game daily.

Similarly, you earn coins when you invite others through your referral link.

You can also earn coins just by tapping on the screen repeatedly after opening the game.

Similarly, with the coins available in your account, you can purchase cards (this does not require any separate payment, you buy the cards in exchange for the coins). These cards, in turn, allow you to automatically earn more coins. If you're offline, the cards will continue generating coins for up to three hours. After three hours, the cards stop working. When you open the game again, the cards become active again and your coins begin to increase again.

In addition, there are daily tasks provided through which you can earn more coins. These tasks often include actions like following the game developers' social media accounts, subscribing to their YouTube channels, or watching their promotional videos. These videos often contain ads, some of which include content that is non-Islamic (such as immodesty or unveiling). There is also music present in these videos.

As of now, the coins in this game have not been officially listed (meaning they have not yet been formally recognized as a

cryptocurrency). However, the developers claim that by the end of September 2024, the coins will be listed, and everyone will receive an airdrop (i.e., everyone who has played the game will be eligible to use the coins to purchase other digital currencies or convert them into physical currency as well).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Playing the game mentioned in the question is Makruh and prohibited, and after the coins earned from it are given the status of cryptocurrency, it will not be permissible to purchase any physical currency with them. The details are as follows:

Even if there are no other clear religious violations in playing this game, at the very least, the following issue exists: it is a waste of time without any religious or meaningful worldly benefit. A Muslim's time is extremely valuable — one could instead engage in remembrance of Allah (Zikr) or other beneficial acts and gain tremendous religious and worldly rewards. Additionally, playing this game involves the use of internet data, which is wastage of wealth, and wasting wealth is also not permissible in Shariah.

Furthermore, this game creates an extreme level of engagement, to the point where it has been reported that avid players, when going to bed at night, fall asleep while tapping the screen with the phone still in their hands. Such excessive engagement creates a real risk of missing prayers or congregational Salah, and if it actually results in that, then this type of involvement is strictly impermissible and sinful.

As for the coins earned through this game, here is a clarification: Firstly, these coins currently have no actual value, nor is it certain that they ever will.

Secondly, even if they are eventually assigned a monetary value, it remains unclear what that value would be. It is quite possible that even millions of coins may end up being worth only a very small amount, which would be disproportionate to the time and effort invested.

Thirdly, even if a significant value is placed on them in the future, it would still not be permissible to purchase physical currency in exchange for them. This is because the buying and selling of cryptocurrency is prohibited in Shariah due to the element of Gharar (excessive uncertainty or deception) involved.

Cryptocurrency is not backed or guaranteed by anyone, so there is always a risk that it could disappear at any time, resulting in losses for those who invested. In the Hadith, transactions involving Gharar, where there is uncertainty regarding the actual acquisition of the purchased item, or where deception is involved have been prohibited.

Moreover, earning coins in this game also involves watching promotional videos, which frequently contain non-Islamic advertisements that are impermissible to look at. These videos also include music, which is not permissible to listen to according to Shari'ah.

In Jami' Al-Tirmizi, Ibn Majah, and other Hadith collections, the saying of The Holy Prophet ﷺ has been narrated:

كل ما يلهمه الرجل المسلم باطل، إلا رميه بقوسه، وتأديبه فرسه، وملاعبته أهله، فإنهن من الحق

Translation: Everything a Muslim man engages in for play is in vain except for three: archery, training one's horse, and playfully spending time with one's wife. These three are permissible. (Jami' al-Tirmizi, Vol. 4, p. 174, Publ. Mustafa Al-Babi, Egypt)

In Sunan al-Tirmizi it states:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: من حسن إسلام المرء تركه ما لا يعنيه

Translation: Abu Hurairah رضي الله تعالى عنه narrates that the Messenger of Allah ﷺ said: It is from the perfection of one's Iman to leave that which is meaningless for him. (Sunan al-Tirmizi, Hadith No. 2317, Vol. 4, Page 558, Publ. Egypt)

In Sunan Abi Dawood it states:

عن أبي هريرة: أن النبي صلى الله تعالى عليه وسلم نهى عن بيع الغرر

Translation: It is narrated from Abu Hurairah رضي الله تعالى عنه that the Noble Prophet ﷺ forbade from deceiving transactions. (Sunan Abi

Dawood, Book of Transactions, Chapter of Deceiving Transactions, Vol. 3, p. 254, Hadith No. 3376, Publ. Al-Maktabah Al-Asriyah, Beirut)

In Mirqat al-Mafatih it is mentioned:

(وعن بيع الغرر) -- أي ما لا يعلم عاقبته من الخطر الذي لا يدري أيكون أم لا كبيع الآبق والطير في الهواء والسمك في الماء والغائب المجهول

Translation: (And He forbade the deceiving transactions) meaning he prohibited the sale of things whose outcome is uncertain due to the risk involved that it is not known whether the item will be received or not. For example, the sale of a runaway slave, birds flying in the air, fish in the water, or the sale of something unknown or hidden. (Mirqat Al-Mafatih Sharh Mishkat Al-Masabih, Book of Trade, Vol. 5, p. 1934, Publ. Dar al-Fikr, Beirut)

The reviver of the religion and ummah, Imam Ahmad Raza Khan, عليه رحمة الرحمن, says:

ہر کھیل اور عبث فعل جس میں نہ کوئی غرض دینی، نہ کوئی منفعت جائزہ دنیوی ہو، سب مکروہ و بے جا، کوئی کم کوئی زیادہ۔

Translation: Every game and pointless act in which there is neither a religious purpose nor any lawful worldly benefit, is all Makruh and useless, some slightly and others severely. (Fatawa Razawiyah, Vol. 24, p. 78, Publ. Raza Foundation, Lahore)

In response to a question about playing chess, the reviver of the religion and ummah, Imam Ahmad Raza Khan عليه رحمة الرحمن said:

شطرنج کو اگرچہ بعض علماء نے بعض روایات میں چند شرطوں کے ساتھ جائز بتایا ہے: (1) بدکر نہ ہو، (2) نادرا کبھی کبھی ہو، عادت نہ ڈالیں، (3) اس کے سبب نماز باجماعت خواہ کسی واجب شرعی میں خلل نہ آئے، (4) اس پر قسمیں نہ کھایا کریں، (5) فحش نہ بکا کریں۔ مگر تحقیق یہ کہ مطلقاً منع ہے، اور حق یہ کہ ان شرطوں کا نباہ ہر گز نہیں ہوتا خصوصاً شرط دوم و سوم، کہ جب اس کا چسکا پڑ جاتا ہے، ضرور مداومت کرتے ہیں اور لا اقل وقت نماز میں تنگی یا جماعت میں غیر حاضری بیشک ہوتی ہے، جیسا کہ تجربہ اس پر شاہد، اور بالفرض ہزار میں ایک آدمی ایسا نکلے کہ ان شرائط کا پورا لحاظ رکھے، تو نادرا پر حکم (کا مدار) نہیں ہوتا۔

Translation: Although some scholars have permitted chess in certain narrations with certain conditions: (1) It should not involve betting, (2) It should be played rarely, not as a habit, (3) It should not interfere with congregational prayers or any Wajib religious duties, (4) One should not swear oaths on it, (5) No foul language should be used. However, the reality is that it is generally prohibited, and the truth is that these conditions are never met, especially the second and third conditions, because once someone becomes addicted to it, they will certainly play it regularly, and at the very least, they will face difficulties during prayer times or will miss congregation, as experience has proven. Even if, by chance, one in a thousand people manages to follow these conditions, the ruling does not rely on rare cases." (Fatawa Razawiyah, Vol. 24, p. 76, Publ. Raza Foundation, Lahore)

The reviver of the religion and ummah, Imam Ahmad Raza Khan عليه رحمة الرحمن said:

کنکیا (پتنگ) اڑانے میں وقت، مال کا ضائع کرنا ہوتا ہے، یہ بھی گناہ ہے اور گناہ کے آلات کنکیا، ڈوریجنا بھی منع ہے۔

Translation: Flying kites involves wasting both time and money, and this too is a sin. Furthermore, selling the means of committing sins—such as kites and strings is also prohibited. (Fatawa Razawiyah, Vol. 24, p. 659, Publ. Raza Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

Answered By: Muhammad 'Irfan Madani

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