

Match Losing Party Hosting A Meal Is Also Gambling

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What do the esteemed scholars say regarding the issue that in our neighborhoods, on Sundays, boys often play cricket matches and place various kinds of bets on them? Some of them place bets such that the losing team will pay for a meal for the winning team at a certain restaurant, or give the winning team a certain amount of money. Is playing cricket with this sort of betting permissible?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الجواب بعون الملك الوهاب اللهم هداية الحق والصواب

In the described scenario, the method mentioned constitutes gambling. Any condition in which the wealth of one party is put at risk, such that if they win the bet, they gain the other party's wealth, and if they lose, they lose their own, is clear gambling.

Gambling is a major sin and a deed that leads to Hell. It is incumbent upon all involved to immediately repent from this sin and return any unlawful wealth acquired through this invalid method to their owners. If those individuals are no longer alive, then the money must be returned to their heirs. Regarding gambling, the Holy Qur'an states:

إِنَّمَا الْخَبْرُ الْبَیْسُ وَالْأَنْصَابُ وَالْأَهْلَامُ رَجُسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Translation: O believers! Wine, and gambling, and idols, and fortune-telling arrows (to ascertain luck or predict future events) are but impure; the works of the Devil. Therefore, keep avoiding them in order that you may attain success.

(Al-Quran, Juz 7, Al-Ma'idah, Ayah 90)

The Noble Prophet ﷺ said:

ان الله حرم عليكم الخمر والميسر والكوبة وقال كل مسكر حرام

Translate: Indeed, Allah has made alcohol, gambling, and the drum (kūbah) Haram upon you. He ﷺ further said: Every intoxicant is ḥarām.

(As-Sunan-ul-Kubra lil-Bayhaqi, Volume 10, Page 360,
Dar-ul-Kutub al-'Ilmiyyah, Beirut Edition)

Concerning gambling, it is stated in Radd-ul-Muḥtar:

"القمار من القمار الذي يزداد وتارة وينقص أخرى، وسمى القمار قمارا لان كل واحد من المقامرين ممن يجوز أن يذهب ماله إلى صاحبه، ويجوز أن يستفيد مال صاحبه وهو حرام بالنص"

Translation: The word 'qimar' (gambling) is derived from 'qamar' which increases and decreases. It is called qimār because in gambling, every gambler has the chance of either losing his wealth to his opponent or gaining his opponent's wealth — and this is ḥarām as per the Nass (نص).

(Radd-ul-Muḥtār, Volume 9, Page 665, Quetta Edition)

While describing the way to rid oneself of wealth acquired through gambling, Sayyidi Ala Hazrat Imam-e-Ahle-Sunnat Imam Aḥmad Riḍa Khan [رحمة الله عليه] states:

"جس قدر مال جوئے میں کمایا، محض حرام ہے۔۔۔ اور اس سے براءت کی یہی صورت ہے کہ جس جس سے

جتنا جتنا مال جیتا ہے اسے واپس دے، یا جیسے بنے اسے راضی کر کے معاف کرا لے، وہ نہ ہو تو اس کے وارثوں کو واپس دے، یا ان میں جو عاقل بالغ ہوں ان کا حصہ ان کی رضامندی سے معاف کرا لے، باقیوں کا حصہ ضرور انھیں دے کہ اس کی معافی ممکن نہیں، اور جن لوگوں کا پتہ کسی طرح نہ چلے، نہ ان کا، نہ ان کے ورثہ کا، ان سے جس قدر جیتا تھا ان کی نیت سے خیرات کر دے، اگرچہ اپنے محتاج بہن، بھائیوں، بھتیجیوں، بھانجیوں کو دے دے۔۔۔ غرض جہاں جہاں جس قدر یاد ہو سکے کہ اتنا مال فلاں سے ہار جیت میں زیادہ پڑا تھا اتنا تو انھیں یا ان کے وارثوں کو دے، یہ نہ ہو تو ان کی نیت سے تصدق کرے، اور زیادہ پڑنے کے یہ معنی کہ مثلاً ایک شخص سے دس بار جو اکھیلا، کبھی یہ جیتا کبھی یہ، اس کے جیتنے کی مقدار مثلاً سو روپے کو پہنچی، اور یہ سب دفعہ کے ملا کر سو سو جیتا، تو سو سو برابر ہو گئے، پچیس اس کے دینے رہے، اتنے ہی اسے واپس دے، و علیٰ ہذا القیاس۔ اور جہاں یاد نہ آئے کہ کون کون لوگ تھے اور کتنا لیا، وہاں زیادہ سے زیادہ تخمینہ لگائے کہ اس تمام مدت میں کس قدر مال جوئے سے کمایا ہوگا، اتنا مالکوں کی نیت سے خیرات کر دے، عاقبت یونہی پاک ہوگی، واللہ تعالیٰ اعلم"

Translation: Whatever amount of wealth has been earned through gambling is purely ḥarām... The only way to absolve oneself from it is that, for every individual from whom one has won money, it should be returned to him. Or, if possible, get him to willingly forgive it. If that is not possible, then it must be returned to their heirs. If among the heirs there are those who are sane and adults, their portion may be forgiven only with their consent. The rest of the heirs must be given their share, because forgiveness in their case is not permissible. And as for those whose identity can no longer be determined — neither they nor their heirs — then the amount won from them should be given in charity with the intention of doing so on their behalf, even if given to one's own needy sisters, brothers, nephews, or nieces... In short, wherever and to whatever

extent one can recall that a certain amount was taken in excess during gambling, that much should be returned to them or their heirs. If that is not possible, then give charity on their behalf with that intention. And what is meant by “amount taken in excess” is, for example, if a person gambled with someone ten times, sometimes one won, sometimes the other. Suppose the other person's total winnings amounted to 100 rupees, and this person's winnings over all those times totaled 125 rupees — then both are equal at 100, and the remaining 25 are what must be returned. This is how it should be calculated. And if one cannot remember who the people were or how much was taken, then one should make the estimate of the maximum total amount earned through gambling over that entire period, and give that much in charity with the intention of donating on the behalf of the rightful owners. He will be absolved of this in hereafter only in this way.

(Fatawa Razaviyyah, Volume 19, Page 653,
Raza Foundation, Lahore – excerpted)

والله اعلم عز وجل ورسوله اعلم صلى الله تعالى عليه وآله وسلم

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