

# FATAWA ON LOTTERY

## I- OBJECTIVES OF LOTTERY AND GAMBLING

SUBJECT: Does an educational use of gambling proceeds justify it?

From: Islam on line

Sent: Thursday, May 02, 2002

Name of Questioner Panah

Gender Male

Age 21-30

Education Post Graduate

Date Submitted 4/18/2002

Email

country of Origin Iran

User Ref. No. Y12SSU

country of Res. USA

Question

Can we purchase lottery tickets since the proceeds go to education? Or, is it considered gambling and not permissible under Islamic Law.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Panah

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Gambling is prohibited in the Qur'an in clear terms. The practice of gambling of the pre-Islam Arabs was to gamble on who will pay the price of a camel that will be slaughtered and distributed to the poor and needy, it was a charitable gambling. Gambling whose proceeds are to be spent on education is equally prohibited. The ends do not justify the means in accordance with Shari'ah. The cause of education is a noble one and it deserves proper and genuine donations without creating false hopes of shifting wealth from a group of people to one winner as a strike of luck.

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: Lottery is the same as gambling

From: Islam on line

Date: May 06, 2002

Name of Questioner muslim

Gender Male

Age 31-45

Education Post Graduate

Date Submitted 4/13/2002

Email

country of Origin

User Ref. No. BETEND

country of Res. Canada

Question

Is playing lottery-buying a ticket, expecting a lucky draw lawful?

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br.

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

No. Lottery is the same gambling that is prohibited in the Qur'an, Verses 5: 90-91. The Shari'ah does not approve of this method of redistribution of income between people.

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: Gambling and lottery are forbidden in spite of a good objective

From: Islam on line

Sent: Wednesday, May 08, 2002

Name of Questioner K S

Gender Female

Age 15-20

Education Diploma

Date Submitted 4/10/2002

Email

country of Origin Trinidad

User Ref. No. 627EC

country of Res. Trin.

Question

My parents buy lottery tickets because they want the money to help our family financially, for example see to it that my grandmother gets a house and everyone in my family has no debt, etc. They only want to help others and do good things with the money if they ever win. My question is: would that money be good -- not Haram" if they use it for good reasons to help other Muslims? I know gambling and buying lottery tickets are Haram things but I wondered if the money is acceptable if it was used for good and not wastefully? Thank you.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. K S

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Lottery is forbidden in Shari'ah, it is the gambling that is prohibited in the text of the Qur'an (5: 90-91). In the Arabia at the time of the Prophet when the prohibition was revealed, the Arabs used to gamble for distribution to the poor and needy. The point is that such a method of redistribution of wealth between people is not acceptable in Shari'ah. The money your parents pay for the ticket is Haram to be paid for it, the ticket they purchased is also Haram and the prize if they ever win is forbidden too and they can't use it for any purpose except to give it all away to Muslim charities for the purpose of keeping their own money pure and they are not rewarded for Sadaqah (charity) because charity must be given from Halal money and this is Haram.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Prohibition of lottery even with a charitable cause

From: Islam on line

Sent: Monday, September 30, 2002

Name of Questioner ashraf	Gender Male	Age 46-60
Education Diploma	Date Submitted 9/18/2002	Email
country of Origin Egypt	User Ref. No. 84CC8R	country of Res. Canada

Question

IS the lottery, HALAL or HARAM lottery money goes to help cancer Organizations, hospital and other good causes. They give one third as a winning price the rest goes to help the community and ETC.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. ashraf

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Lottery is forbidden. It is the same gambling that is mentioned in the Qur'an. The pagan Arabs at the time of the Prophet, pbuh, used the same concept, they used to distribute the camel on which the lottery was made to the poor and needy in Makkah and this was forbidden in the Qur'an.

Please notice that in lottery a charitable cause is helped from the residual or the profit of the operation of gambling. And the transaction remains the same a vain way of distributing wealth between people by buying a chance to win and paying for it in cash.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: Lottery is forbidden even if it has certain charitable objectives

From: Islam on line

Sent: Monday, October 07, 2002

Name of Questioner Muslim	Gender Male	Age 21-30
Education Post Graduate	Date Submitted 9/6/2002	Email
country of Origin Afghanistan	User Ref. No. DLIHCU	country of Res. Afghanistan

Question

In The Name of ALLAH The Most Gracious The Most Merciful All praises and thanks are due to ALLAH, the LORD of mankind and all that exists, Dear scholar, For the last two weeks unknowingly(may Allah SWT forgive us)I've been playing the National Lottery. Today after the Friday prayer it suddenly dawned on me as to whether it was Halal (lawful) for a Muslim to play Lotteries of any kind for they resemble gambling. Surah al- Baqarah 267: O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all wants), and Worthy of all praise. My understanding is that it is not Halal but if Lottery money is Halal would the Sadaqah given out of multi-million Dollar jackpot also be considered as Halal and accepted? For example if one wants to build a Mosque? Should a Muslim play Lotteries at all? And Allah guides whom He wills. Allahu Akbar  
Thank you for your help and cooperation.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Muslim

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Lottery is the same as gambling from the point of view of prohibition. In fact the gambling of the pagan Mekkans at the time of the prophet (when the prohibition was revealed) was charitable. In other words, giving all the proceeds or part of it to charity does not make lottery permissible.

for needy recipients, it is not forbidden for them to take money coming from Riba or lottery, because they did not commit the sin of obtaining it by an unlawful/prohibited way. I certainly like to see money spent on mosque building and maintenance to be pure from permissible sources only.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: What is prohibited in gambling, the chance or the betting?

From: Islam on line

Date 11/17/2002

Name Ahmed Country or Origin Egypt

Question

I am living in the UK. Some of the websites (e.g. Microsoft) is doing a 'DAILYDRAW' which is exactly as if you are doing lottery, but you do NOT pay any money. If the

numbers you selected coincide with the choice you might be winning £1 million. Is that gambling even you do not pay any thing to play?

My Answer

In the Name of Allah, Most Gracious, Most Merciful.

All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dear questioner! Thanks a lot for your question and the interest you show in having a clearer view of the true teachings of Islam. May Allah help you get the right understanding and stand firm on the Straight Path! Amen!

In response to your question, Dr. Monzer Kahf, a prominent economist and counselor, states:

“Dear brother, lottery that has been prohibited in the Qur'an is a redistribution of wealth without any reason on the basis of chance.

On the other hand, giving from one party to another on the basis of random choice (in Arabic Qur`ah) is not prohibited because it is not conditional on payment from the recipient population (all the individuals from among whom a random selection is made). The reason is that it is not lottery because it does not require any payment for the chance to win.

Selection by random choice was known before Islam and was even practiced by the Prophet (peace and blessings be upon him) in selecting which of his wives would accompany him in travel each time he made a journey.”

If you are still in need of more information, don't hesitate to contact us. Do keep in touch.

May Allah guide us all to the straight path!

Allah Almighty knows best.

[Monzer Kahf](#)

From: Islam on line.net

Feedback:

We got a feedback to your Fatwa, where the questioner wanted to add that these web sites – which are doing “Daily Draws” – are gaining great profits from the advertisements.

Then, does this change the previous Fatwa?

My Answer:

[Bismi Allah al Rahman al Rahim](#)

[Al Hamdu li Allah Rabb al 'Alamin](#)

[wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in](#)

[Dear Br. Ahmed](#)

[Assalamu Alaykum wa Rahmatullahi wa Barakatuh.](#)

[Let us take the side of a participant viewer who select a number and win \(or not\). This person has done nothing forbidden in the Shari'ah and has entered in a relationship with the producer of the "Daily Draw" that if \(s\)he selects a number that is later drawn \(s\)he wins a given amount. I see nothing wrong in this regardless of what the producer does otherwise, i.e., in relations with advertisers and the rest of the world.](#)

[Let us look at the same from the angle of the producer. It lures advertisers by the point that it is able to have many people see its program. advertisers love that because it makes](#)

them reach people they want to reach. It is a smart way of getting advertisers' money. Here again I see nothing forbidden. A similar example one sees daily in the streets of big cities all over the Muslim world, on fairgrounds and on TV sales channels. when a person is able by her/his voice, movement and acting gestures is able to attract crowds that make advertisers give her/him their items for demonstration and pay her/him generously. I don't see it forbidden in both cases. No, the new added information, for which I certainly thank you because it was very intelligent on your part to raise this added point, does not change the Fatwa.

Wa Allahu A'lam  
Wa Alhamdu li Allah Rabbi al 'Alamin  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Gambling and investment

From: Islam on line

Sent: Thursday, March 06, 2003

Name of Questioner Abdullah

Gender

Age

Education

Date Submitted 2/27/2003

Email

country of Origin

User Ref. No. ZCAW6C country of Residence

Question

Please explain the difference between 'gambling' and 'investment'. In both cases, you can either lose all of your money and gain lots of money.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Abdullah

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

gambling is redistribution of wealth (some lose and some gain) as a result of vain and/or irrelevant events such as tossing a coin or a dice, drawing a name, rolling a wheel, or changes in an index whether temperature index or stocks index. It is 'Abath" or vanity" investment is ownership of a real (physical of a combination of physical and others since it is forbidden to invest in monetary/debts only assets as it enters the arena of Riba) things. In real markets assets are exposed to bidding prices that changes as they are influenced by many factors, some of them are real and some are only propaganda that make you think that reality is according to what the promoter presents you. The crux of the difference is ownership of real assets whose prices vary in the market

Wa Allahu A'lam  
Wa Alhamdu li Allah Rabbi al 'Alamin  
Wassalam

Sincerely,  
Dr. Monzer Kahf

-----

## II- FREE GAMBLING AND LOTTO

1 - SUBJECT: Internet free lotto

From: [dialogue@islam-online.net](mailto:dialogue@islam-online.net)

Date: 3/3/2001

Name of Questioner Hassan

Gender Male

Age 21-30

Education High School

Date Submitted 2/7/2001

EmailUser

Ref. No. J3CWRQ

Question:

I play lotto by Internet. It's free I do not pay any money. I have to say if this is Halal or not. thank you very much.

My Answer:

Dear Br. Hassan

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Al Hamdu li Allah wa al Salatu wa al Salam ala Rasuli Allah.

If this internet lotto is like this: someone has a prize and she/he wants to give to the person who win, all players do not lose anything, it is not Haram provided you are sure you are not going to develop a habit to play lotto. But if there are players who put money and may lose and they give you a free chance to win I think it is not permissible because it seems as if someone picks up your payment on your behalf. Also if there is any measurable probability that you may develop the habit or addiction to playing lotto, it becomes Haram. My personal advice is to quit that game.

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

2 - SUBJECT: Internet free lotto

From: Islam on line

Sent: Monday, March 10, 2003

Name of Questioner Muhammad

Gender Male

Age 21-30

Education Diploma

Date Submitted 3/3/2003

Email

country of Origin Malaysia

User Ref. No. AQA7HJ

country of Res. Malaysia

Question

Assalamualaikum.... I would like to know your fatwa about participation in this free lottery service. <http://www.freelotto.com/> thank you for your fatwa.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Muhammad

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

It is permissible to play this and similar free lotto. One must be careful not to spend too much time playing because there are prayers times and other important activities of life and religion that you must observe on their times.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: Are free gambling games permissible?

From: Islam on line

Sent: Sunday, April 14, 2002

Name of Questioner Syed

Gender Male

Age 31-45

Education Graduate

Date Submitted 4/8/2002

Email

country of Origin Pakistan

User Ref. No. QMMYU

country of Res. Pakistan

Question

Are free games gambling?

Notes

I am at heart a true Muslim, or so do I think.. May Allah grant that it should be true. I have tried all my life to keep myself away from (Haram) un-rightful earnings. Recently, I found a website that offers free online games that carry cash prizes, and although their is some element of skill involved, they are certainly not devoid of chance. I have not yet won anything but want to be sure if the prize would be Halal (rightful) in case I do win. Thank you.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Syed

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Before I answer this question I really need a medical or psychological opinion on addiction of gambling. What I know is that gambling has a psychological addiction that is no less in its strength than addiction to substances.

Now the answer: If gambling create addiction in normal persons, even though it may not do that with you, free gambling is forbidden because it lures a person to paid gambling. If gambling does not make addiction with normal persons, free gambling is permissible provided it does not cause any harm to you personally. Prizes you win in such gambling are permissible in both cases, because giving away prizes on a chance or skills basis is permissible; it is a kind of donation contributed by a donor. Chance is certain kinds of distribution has been practice in the Sunnah, for instance, the Prophet used to make selection of the wife that accompany him in travel on chance basis, called in Arabic Qur'ah and it means random selection.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----

### **III- PROMOTIONAL PRIZES WITH OR WITHOUT PURCHASED TICKETS**

SUBJECT: Promotional Prizes, are they gambling?

From: Islam on line

Date: 2/16/2002

Name of Questioner m

Gender Female

Age 31-45

Education Graduate

Date Submitted 1/28/2002

Email

country of Origin USA

User Ref. No. 4C154E

country of Res. U S

Question:

I was looking at a website for Islamic investing and noticed that they are having a promotion where one can win an Umrah trip for 2. Isn't this like gambling and therefore Haram? If not, please explain the difference between this and other prize offerings which are seen as Haram. Thank you

Notes: the site is ihilal.com. I tried to click on the trip offering, but couldn't get in. Please check the offering, maybe there is something which makes it Halal. Thank you

My Answer:

Dear Sr. M

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Al Hamdu li Allah wa al Salatu wa al Salam ala Rasuli Allah.

I could not reach that site you mentioned, I got a message that page is not available.

However, Prize giving is permissible for sport, to customers, for best writer, better answer, etc. What is forbidden is if such prizes are conditional on paying any amount for them. For instance if the price of a commodity is not beefed up because of the prize and the seller, as a promotion, announces to give a prize to one out of a number of customers who say register in a given box at the entrance of the store. This is permissible provided there is no fee for registration and no increment in the prices because of the prize.

Same applies to a broker, giving a promotional prize is not under the prohibition of gambling provided there is no increase in brokerage fees or any other charge for those who participate in the prize.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Draw-Based Prizes of Conventional Banks

From: dialogue@islam-online.net

Date: 4/16/2001

Name of Questioner zaid

Gender Male

Age 1-45

Education High School

Date Submitted 4/16/2001

Email

country of Origin Sri Lanka

User Ref. No. A92Q13

country of Res. Sri Lanka

Question:

Assalamu Alaikum I have three questions. 1. Conventional Banks are offering prizes ranging from Cars and Houses to cash on a "Draw" to account Holders. Is it permitted to accept the prize if one is a recipient? The Account maintained is not Riba generating (current Account) 2. Are media personnel (Announcers/TV Presenters) allowed to voice commercials or conduct sponsored programs for financial institutions that are not Shari'ah-based. 3. Having worked in a conventional Insurance Company and having now shifted to Takaful, are my savings from the previous employer lawful? This would include a vehicle purchased through a loan from the Company.

My Answer:

Dear Br. Zaid

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Al Hamdu li Allah wa al Salatu wa al Salam ala Rasuli Allah.

1- Prizes given by conventional banks are permissible to accept and take. They are not Haram. What is forbidden to accept in gifts or in exchange contracts (against goods or services) is cleansing in its broad sense, that is, if you know for sure that what you are given came exclusively from a Haram source, such as theft or sale of drugs, you must not accept it. Banks have income besides Riba.

2- Advertising a prohibited substance, action or transaction is prohibited too because it is a sort of "spreading the shame" that is mentioned in Verse 19:24.

3- Working in an insurance company is not forbidden. Insurance itself is controversial. It is not agreed upon as Haram. What you honestly earned in exchange for your labor services from working in insurance is not Haram, including fringe benefits such as taking an interest free loan from the employer. If the loan carries interest, it was a mistake (Haram) to take from the beginning, but now you must fulfill your contractual obligation unless you can negotiate a settlement for waiving the remainder of interest and you pay the balance of the principal.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Prize drawing on tickets purchased for a party or some gathering

From: dialogue@islam-online.net

Date: 6/1/2001

Name of Questioner Sharifah

Gender

Age

Education

Date Submitted 5/10/2001

Email

country of Origin Malaysia

User Ref. No. V84BLR

country of Res.

Question:

Assalamu Alaikum, in certain gathering, the guests have to buy ticket to attend the gathering. Sometimes, one of the events in the gathering is drawing some tickets randomly among the tickets that have been bought by the guests, and the owners of the ticket that have been drawn will be given prizes. Is it [this lucky draw] allowed in Islam? Syukran jazilan for spending some time to answer my question.

My Answer:

Dear Sr. Sharifah

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Al Hamdu li Allah wa al Salatu wa al Salam ala Rasuli Allah.

You know sister that gambling is forbidden regardless of the cause it may serve. In fact the pagan Makkans at the time of the Prophet, pbuh, were mostly using gambling for good cause, mainly to give it away as food to the guests and needy. The reason why gambling is prohibited is two folds: as an exchange contract it has great deal of ambiguity (Gharar) in what you get for the amount you pay; and its core is vain, just buying a chance to win.

It is also known in Shari'ah that a little ambiguity may be tolerable, that is when such ambiguity is a clear part of actual life and normal practices such as selling watermelon (you don't know what's inside it?).

The rule with regard to tickets in your question is based on the same. If the drawing of a lucky winner is incidental to the gathering and did not add any value to the ticket, it is permissible. On the other hand if the price of the ticket is inflated because of the drawing it becomes gambling.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Buying phone cards that have a chance to win a prize

From: Islam on line

Sent: Friday, March 29, 2002

Name of Questioner javeed

Gender Male

Age 21-30

Education Post Graduate

Date Submitted 3/24/2002

Email

country of Origin India

User Ref. No. T951DU

country of Res. India

#### Question

I am working in Dubai as Arabic teacher, here Dubai festival is going on, as you know in festival Dubai all companies give some discount and some raffle ticket etc. here there is phone card, which gives 3 Dirhams in our phone account if we enter the card no in our mobile, so ittisalt (telecommunication) is giving us that card for 30 dirham with raffle ticket, and that same card we can buy for 27 dirham outside like in cafe shop or grocery, but with our raffle card. My question is can we buy that card for 30 dirham with raffle ticket or not. Thank you will get ajar if you answer. Javeed

#### My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. javeed

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

If the normal price of the phone card is 30 Dirham, and some shops sells it at discount (27) it is still permissible to buy it at 30 with the lottery ticket, but if the normal price is 27, because it is a card you pay for it in advance, buying it for 30 with the lottery ticket makes the deal Forbidden as the three Dirham becomes a price for entering lottery, it is in this case no more prize giving.

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

SUBJECT: Free prizes given away on chance basis

From: Islam on line

Sent: Sunday, May 05, 2002

Name of Questioner Mohammed

Gender Male

Age 21-30

Education Graduate

Date Submitted 4/16/2002

Email

country of Origin Bangladesh

User Ref. No. 5QQWCJ

country of Res. Bangla

#### Question

Dear Sir, Assalamu Alaikum. My question is about the view of Islam about Lottery. It is stated In the Holy Qur'an that Lottery is Haram. But there are different types of lottery. In today's business lotteries are included to attract customers: for example, in computer fair, Trade fair even in drinking cokes; but we the customers don't pay for that. Are these Haram? In internet also free lotteries are offered in different sites where we need to

submit only the mail address not any money. There is another kind of lottery found today in which direct money is collected for lottery but the cause is shown "collecting money for charitable purpose ".Is it Haram ? Please let me know about these sort of lotteries.

Thanks

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Mohammed

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Let us make this matter of gambling clear. Gambling is prohibited in the text of the Qur'an, there is no question about that. Gambling is described as taking money from person(s) to give it to others by virtue of a vain chance based on a strike of luck. The Shari'ah does not approve of such gains and losses, or such redistribution of income or money between people because they is no valid basis for it. Valid basis for acquiring a property are sale of goods and services (including labor) and growth of one' own property, such as reproduction of live stock.

Giving prizes on the basis of chance, lottery or random selection is permissible because there is no exchange in it. It is one party giving a prize to the lucky person. Merchants giving prizes to customers without a condition to buy any thing and/or with a condition to buy at normal price with no increment for the contribution in the chance to win are all permissible.

Psychologists usually argue that gambling is addictive, that may put free gambling on the internet and other facilities in the prohibited category. I kind of tend to consider it very much hated unless one is 1000% sure that she/he is not going to be addicted and pulled in the Forbidden area through the hooking of free gambling.

Finally, the example of the prohibited gambling at the time of revelation was the one practice by the Arabs in Makkah and its surroundings. That was charitable. They want to slaughter a camel for eating and distribution to the poor, they run the gambling wheel to determine who pays for it. This was prohibited. Therefore the education or charity as an objective of gambling do not justify it nor makes it permissible. It is Haram because ends do not justify means and means must always be as good on their own as the ends.

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

SUBJECT: Prize money

From: Monzer Kahf

Sent: Thursday, March 27, 2003 6:07 AM

Name of Questioner Haji

Gender Male

Age 21-30

Education Graduate

Date Submitted 3/22/2003

Email

country of Origin Brunei

User Ref. No. B76B64 country of Res. Brunei

#### Question

Is Prize money received considered Halal in Islam? And are Shares and stocks Halal in terms of profits received used for pilgrimage?

#### My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Haji

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Prizes given by a third person in races, tests and tournaments are permissible. However if there is a fee or an addition in the price of a service or goods to allow you to enter the draw of the prize, entering the contest or buying the goods or services at the extra price intended for entering the draw and getting the prize become all a sort of gambling. it is then forbidden.

Stocks and shares of companies that produce/sell permitted goods and services and do not deal in Riba and other prohibited transactions are permitted and the profits they distribute are also Halal.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

#### **IV- PRIZES GIVEN TO CONTESTANTS AND STUDENTS**

SUBJECT: Prizes given to contestants

From: Islam on line

Sent: Wednesday, May 08, 2002

Name of Questioner Oteh

Gender Male

Age 31-45

Education Post Graduate

Date Submitted 2/27/2002

Email

country of Origin Malaysia

User Ref. No. 78KVFC country of Res. Malays

#### Question

Assalamu 'alaikum. Dear knowledgeable scholar of Islam, In the UK and Ireland television, there is the famous TV game called Who Wants to be a Millionaire? It consists of 15 challenging questions to a contestant, each time a contestant answers a question correctly he (or she) will be awarded an amount of money, this amount will be doubled (more or less) if he answers the following question correctly and so on, until he reaches a top amount of one million pounds (or Euro). However, if he gives a wrong answer, he will immediately lose the game, with the chance of losing all or some of the money he

already earned. I have no interest in joining myself but this TV series has become popular that many Muslims are watching it, but they do not know what is the position of one who joins, is it Halal or is it like gambling (because there is an element of chance and loss). Many thanks for your expert opinion.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Oteh

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Prizes given to whoever gives a right answer are permissible as long as there are no fees for entering in the competition. However, there is a tiny point in case a person wins an amount and loses it because (s)he failed to answer a following one. Of course if you consider the set of questions as one contest, this becomes an internal arrangement and you only look at the final outcome of a contest, then it is permissible, but if it is treated as separate questions, and once you win an amount, you put (or actually give) that amount to enter the following test, the following contest become problematic because it takes now the shape of gambling. It seems to me that this condition is a real problem that must make such a following stage in the contest a form of gambling,

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: Cups awarded to internet game winners

From: Islam on line

Sent: Thursday, January 30, 2003

Name of Questioner Atif

Gender Male

Age 21-30

Education Graduate

Date Submitted 1/29/2003

Email

country of Origin Pakistan

User Ref. No. 9CTCZM

country of Res. U K

Question

as-salaam-alaikum Here in the UK many people play 'Fantasy football' based on the English Soccer Premiership. This is basically where you pick a team of 11 players and for every goal they score you get a point. At the end of the season a cup is awarded to the winner. While there are free ones available the one I am looking at charges £2.50. Is this classed as gambling? Jazak Allah Khairan as-salaam-alaikum

Notes

Please see [www.fantasyleague.co.uk](http://www.fantasyleague.co.uk) for more information. I am writing about the schools league. The complete rules are available at this website

My Answer:

Bismi Allah al Rahman al Rahim  
Al Hamdu li Allah Rabb al 'Alamin  
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in  
Dear Br. Atif

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

If the fee you pay is a charge for internet accessibility to that game, it may be free. What we need to determine is whether the cup awarded to the winner has any market value, e.g., does it include an amount of money too? If there is a market value and it obviously must come from the paid fees, it is then a sort of gambling. In such a case it is forbidden. If the cup has no market value, or if its cost comes actually from advertisers and other sources and the fees are about to cover the cost of its administration, it is not then a sort of gambling and therefore it may be permissible.

Wa Allahu A'lam  
Wa Alhamdu li Allah Rabbi al 'Alamin  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Prizes of game shows

From: dialogue@islam-online.net

Date: 4/10/2001

Name of Questioner amir

Gender Male

Age 15-20

Education Diploma

Date Submitted 4/7/2001

Email

country of Origin Malaysia

User Ref. No. 5Q2AZ2

country of Res. Malaysia

Question:

Assalamu Alaikum....I had asked this question earlier and in reply, you had asked me to shed more light into the matter. The question was about the money earned in game shows being Halal or not. The conditions here are that it's the type that you get in television like "who wants to be a millionaire" and "wheel of fortune". If you don't know what these game shows are, "who wants to be a millionaire" works by the host asking questions and the participant answering the question. Only one participant can play at one time, and total sum earned is doubled each time the participant answers the question correctly. As expected, the questions get tougher each time, and if you answer the question wrongly, you only return with the last "safety" amount reached. a safety amount is reached after the participant answers 5 questions correctly which is \$1000 and again at the 10th question correct which is at \$32000. So, if you answer less than 5 questions correct, you go home empty handed. The objective of this game is to reach the \$1000000 mark by answering 15 questions. The question here is that due to the nature of this game, if you are uncertain of the answer, you have to either decline to answer, and return with what you have earned, or take a chance by answering the question. In "wheel of fortune" the objective of the game is to guess the phrase or word stated. You have to turn the money wheel, and guess the letter. Each letter that is there in the phrase is then multiplied with the sum stated on the money wheel. If you manage to guess the whole phrase correctly,

you get to keep the money earned. The problem here is that 3 people play at one time. So if the other two players are very good at this game, you wont get to keep anything, therefore going home with just a small consolation prize. This is another form of trying luck to me. I hope this is enough information to shed light into the matter and i hope that a reply will be given as soon as possible. Was-Salam.

My Answer:

Dear Br. Amir

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Al Hamdu li Allah wa al Salatu wa al Salam ala Rasuli Allah.

As long as there is no fee to compete in these games, they are permissible. These games are based on contribution from advertisers. The players loose nothing they either go home empty handed as they entered or win something. The fact that winning is related to chance doesn't make it forbidden. What is forbidden is buying that chance as in lottery, but if the chance is given free it is no more exchange and therefore not Haram.

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

#### **V- MONEY WON IN LOTTERY**

SUBJECT: Money won in lottery

From: dialogue@islam-online.net

Date: 5/15/2001

Name of Questioner jamal

Gender Male

Age 21-30

Education Post Graduate

Date Submitted 4/29/2001

Email

country of Origin India

User Ref. No. BSDJDG

country of Res. India

Question:

Please let me know the legality of using the money derived from lottery. Is the money derived from lottery Halal or Haram?

My Answer:

Dear Br. jamal

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Al Hamdu li Allah wa al Salatu wa al Salam ala Rasuli Allah.

Money a player wins from lottery is prohibited, because playing lottery is prohibited to start with. Lottery is where one puts some money to buy a chance to gain a sum of money.

If one does not pay any money and yet one gets a prize as a result of a chance, such a prize is not prohibited.

If for any reason (including a sinful lottery playing) a Muslim got money from lottery, this money must NOT be returned to the casino or the lottery managers because it adds to their corruption on the earth. This money must be given to general Muslim charity and one is rewarded, InShaAllah, for the action of keeping one's money clean rather than being polluted by this Haram money.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Money won in lottery

From: Islam on line

Sent: March 14, 2002

Name of Questioner sarah

Gender Female

Age 21-30

Education

Date Submitted 2/28/2002

Email

country of Origin Italy

User Ref. No. CHRX1B

country of Residence

Question

Dear scholar, my husband, after exceptional participation, has recently won an amount of money from the lottery, is that money Haram gained from such games? If not what is the amount of zakah that can be derived from this money? Thanks a lot for your help. Taking into consideration that the lottery ticket bought by my husband cost 2\$, so it doesn't represent a harmful money lost.

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Sr. sarah

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Lottery is surely and absolutely forbidden and any earning in it is forbidden too. The reason is that it makes redistribution of money between people for no reason, because a wheel gave a number! What a shame, because people like the idea of CHANCE. It is OK to like it but not as a reason to redistribute money between people (you take from some and give to some). Grants are permissible even if they were given away on a chance basis, like sweepstakes. The criterion for differentiating between gambling, including lottery, and permitted grants and promotions on chance basis is payment. If you pay for it, even if the form of a higher price, it falls into gambling.

Money your husband got from lottery is Haram for him and Haram to use it for his family, unless out of pressing poverty. He needs to make Istighfar for buying a lottery ticket and the money must be given away to general Muslim charity or to help people under stress and occupation like Palestinians, Kashmiris and Chechens, he can take back from this money his original 2 dollars only.

Wa Allahu A'lam  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Is lottery money permissible?

From : Islam on line

Sent: Saturday, June 15,

Name of Questioner Amir

Gender Male

Age 31-45

Education Post Graduate

Date Submitted 5/20/2002

Email

country of Origin Pakistan

User Ref. No. 65EBS2

country of Res. Pakistan

Question

Dear Alim, Asalamo Alaikum w.r.w.b. First of all thank you very much for valuable reply on my last mail. Now I would like to ask about using Bonds money/Saving certificate money/Lottery money etc. In saving certificate money, the Bank cuts Zakah at the end of year and gives profit as a regular monthly/yearly basis. Could Muslims take these type of money (are they kind of GOOD ) guide us according to Shari'ah. Thanks

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Amir

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

1) Lottery is prohibited, it is forbidden to buy a lottery ticket and if you win, the amount you win is also Haram. This money must be given to general Mulsim charity. This does not mean the act of offering lottery and of buying its ticket may be legitimize, it is still sinful but giving it to charity is a way to keep pure your other money from mingling with a Haram money.

2) I don't exactly know what the Pakistani banking system mean by the words "bonds" and "saving certificate", please explain it to me in exact details before I give specific opinion.

If bonds in Pakistan are the same as known internationally, and they may not because the whole Pakistani banking system is supposed to have been Islamized, the principal of the bond is Halal to retrieve, its interest is Haram. It is forbidden to purchase a bond and if it happens, interest must be given away to Muslim charity. The same apply to saving certificates if they are interest based.

If saving certificates in Pakistan are profit based, not interest, the profit may be distributed, on provisional basis on regular monthly or quarterly equal payments, normally the last payment in the year will be adjusted according to the actual profit/loss result of the year's activities.

Wa Allahu A'lam  
Wassalam

Sincerely,  
Dr. Monzer Kahf

-----

## VI- DISTRIBUTION TO CHARITY FROM LOTTO PROCEEDS

SUBJECT: A scholarship from a government that has lottery income?

From: Islam on line

Sent: Saturday, January 25, 2003

Name of Questioner	Mohamed	Gender	Male	Age	31-45
Education	Post Graduate	Date Submitted	1/2/2003	Email	
country of Origin		User Ref. No.	9XAL15	country of Residence	

Question

Dear Respected Scholars, Assalamu Alaikkum! 1. If an organization (non Islamic) or a government uses lottery to earn profit and use that money to give scholarships (directly or use it as a deposit to earn interest) students who are doing their graduate studies, a. is a Muslim student allowed to get such scholarships to follow his/her studies. (Please take it to consideration that some needy Muslim students get only this type of scholarship for their studies) Thanking you sirs

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Mohamed

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

I see such a scholarship prohibited only in one case, that is if the lottery has independent account and governing body from the government and a student applies to that lottery body for scholarship. Otherwise if you apply to the government it is none of the student's business wherefrom is the government giving her/him the scholarship. Your internal knowledge does not affect the Shari'ah legitimacy of the scholarship given by the government. Applying to a lottery organization to take a scholarship from it may very well be prohibited unless we know that it has other business besides lottery.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

SUBJECT: Help to charity from a government that runs lotteries

From: Islam on line

Sent: Wednesday, February 26, 2003

Name of Questioner Faizel

Gender Male

Age 21-30

Education Graduate

Date Submitted 2/20/2003

Email

country of Origin Malawi

User Ref. No. T9JNXD

country of Res. U K

#### Question

Salam Shaikh I have recently set up a charitable organization to cater for the need of the Muslim youth in Scotland. I am currently seeking funding from funding bodies. I am faced with a dilemma that most of these bodies are either subsidiaries or affiliated with the National Lottery. The National lottery is a governmental organization. The revenue is generated from gambling. The profits are distributed to various projects including charitable causes. A fatwa was asked many years ago to Mufti Ismail Bismillah saheb (Grand Mufti of India) that if two people (A Muslim and a non-Muslim) are receiving entire earnings from Haram means, can we accept donation for a cause? His answer was that it is not permissible to take the money from Muslim but permissible to take from Non Muslim as far as he is concerned, it is not Haram for him. Does this imply that the funds coming from a non-Muslim body are permitted? Would the ruling change if I considered myself living in Darul-Harb and used these means to weaken the enemy. Since the lottery is a governmental organization, If I were to take the example of Abu Baseer(ra) and attack the enemy without the allegiance of a ruler. I have also heard that according to Abu Hanifah (ra) that in a state of Darul Harb interest is not classified interest, hence permitted to receive and give. Is this true? Can I then use the bank as a private sponsor for my projects? I would appreciate a reply with evidences from the Qur'an and Sunnah. Jazakallah khair Faizel

#### My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Faizel

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

There are two points that need to be settled before we answer this question. 1) what is prohibited is always prohibited, it doesn't matter where you live nor with whom you deal. Islam does not accept Muslims do have moral double standards. In fact, the Qur'an critically accuses some of the people of the book (notice not all of them) of having double standard [3: 75]. 2) The concept of Dar al Harb is an ancient political concept. it is not mentioned in the Qur'an or in the Sunnah. It is not therefore part of our Religion. At any time and era there may be social and political concepts that arise out of the circumstances of the time. You live in England and you may have British citizenship, are you in a state of war with the UK? I am an American and I certainly am not in a state of war with my country. This is my country that I feel proud to be in. I agree with many policies of my government but I certainly do not agree and oppose and do all my effort to change the aggression and unjust policies of the Trio of Evil (Cheney, Ramsfeld and Ashcroft) that runs in total opposition of the American, as well as Islamic, human rights values. The case of Abu Basir, May Allah be pleased with him, is completely different. It is a case of

stateless man in a land that has no rule of law to protect him. You are not stateless, nor are you in a land of no rule of law. You are not like the Palestinians. They are occupied by a foreign force and they have all the rights in the world to defend themselves against occupation and aggression. Islam, and all religions and all women and men of conscious recognize their right and uphold their struggle in great esteem.

Now, let us come to your question. The answer you got from the Mufti you asked is quite correct, although there are details that you either did not ask about or did not mention in your question. When you get funds from the government according to the law to support and help a charity you manage or even in compensation of work you provide, you are not required to ask from where does the government get its money. A charity may be supported by any funds that you get by legitimate means. This applies to Muslim governments as much as to non-Muslim governments. When you get money from individuals and companies you still do not have to ask where did they get it from as long as you get it through legitimate means such as donation to a charity or in compensation of lawful service or in sale as a price of goods you sell. The source of money for that individual or company is not of your business as long as you do not have specific and accurate knowledge that the money is in fact not owned by that person such as if the money itself is stolen or forfeited. There is nothing in the Shari'ah that prohibits doing business with a person whose income is from forbidden contracts or works. For instance, although the income of a Magic maker, a palm and future reader and a prostitute is forbidden for them and their works are also forbidden, the Shari'ah does not call for letting them die out of boycotting them so that you do not sell them bread to eat or rent them a place to live in. And the price of bread sold to them or the rent of their shelters are not forbidden nor Haram for the bread seller or the shelter owner. Moreover, if a persons got some income from Haram sources, but either it is taken against service such as the income of a prostitute or through a contract upheld by the law of the land such as interest-based contract in such a way that returning it to the payer would amount to encouraging the payer to make more forbidden activities (like returning the interest to a bank or the income of a prostitute to the man who slept with her) repentance of this income earner requires that such earned money must be given to Muslim charity (e.g., poor and needy) not returning it to the payer. On the other hand you return interest money to the payer if the payer's business is not lending for interest.

Wa Allahu A'lam  
Wa Alhamdu li Allah Rabbi al 'Alamin  
Wassalam  
Sincerely,  
Dr. Monzer Kahf

-----  
SUBJECT: Help to Charitable organizations from a lottery fund

From: Islam on line

Sent: Sunday, March 09, 2003

Name of Questioner Saad

Gender Male

Age 46-60

Education Post Graduate

Date Submitted 3/2/2003

Email

country of Origin Iraq

User Ref. No. A579EM

country of Res. New Zealand

### Question

Assalamkium W.B Brother in Islam Two months ago I have moved to Auckland from Christchurch (New Zealand)after spending six years there. The Muslim population of Auckland is exceeding 17,000 and this number is expected to keep increasing in the coming years. The status of our community is weak, divided and lacks managerial skills to develop by itself with an exception of a few. This has lead to many Muslims are unemployed while others are depressed what to do next in this depressing world having many children to take care off. New Zealand Government wants to help all ethnic groups regardless of faith or race to develop be productive in building of the society. It has lottery fund to channel for the welfare of the communities. Muslims are worried is it Halal or Harm to apply for this fund to be utilized for youth programs or salary for those who run the programs. Please advise. Thank you. Wassalam Dr. Saad

### My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Dr.Saad

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Lottery is forbidden on the ground that it is a form of "Maysir" that is mentioned with prohibition in the Qur'an (2: 219 and 5: 90-91). While the prohibition is focused on the action of Maysir as is gambling or lottery, there is no prohibition in the Qur'an or in the Sunnah of the final use of the funds of Maysir as the Arabs used to play Maysir on a camel that they slaughter and distribute its meat to the poor and needy. In other words, while crating a lottery, managing it and buying its tickets are forbidden taking part of its residual by the poor and needy is not prohibited. Besides the rule in Shari'ah is that funds and other assets that come unlawfully under the hands of a person with no known owner to be returned to must be given to the poor and needy and they are Halal for the latter. Accordingly I find no mistake or any violation in Shari'ah for the poor and needy and for community development programs to be funded from lottery funds as long as the lottery is not initiated and managed by Shari'ah abiding Muslims. This is regardless of being in a Muslim or non-Muslim country. Hence, while buying lottery tickets, working in its decision making circles and getting its money by the winner (unless she/he repents and give won money for charity and/or community development programs) are all prohibited in Shari'ah, getting money from the lottery organization by the poor and needy and for operating community development programs is permissible.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----

## VII- SALE AND WORK IN LOTTERY

SUBJECT: Sale of lottery tickets in a gas station

From: Islam on line

Sent: Tuesday, May 28, 2002

Name of Questioner Ahmed

Gender Male

Age 21-30

Education Post Graduate

Date Submitted 5/9/2002

Email

country of Origin Egypt

User Ref. No. 1NQAXV

country of Res. Egypt

Question

Is working in a gas station which sells tobacco and lottery Haram or Halal? I will be selling to non-Muslims in a non-Muslim country I will be just an employee in the gas station, I do not own it. Thank You

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. Ahmed

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Working in such a gas station is permissible and the wage you get is Halal InShaAllah, provided you do not sell tobacco nor lottery whether to Muslims or to non-Muslims

Wa Allahu A'lam

Wassalam

Sincerely,

Dr. Monzer Kahf

-----  
SUBJECT: Working in a gambling organization

From: Islam on line

Sent: Wednesday, June 19, 2002

Name of Questioner Sharief

Gender Male

Age 31-45

Education Diploma

Date Submitted 6/5/2002

Email

country of Origin South Africa

User Ref. No. RPMJZC

country of Res. S A

Question

As-Salaamu-Alykum Sheikh, I am a computer consultant by profession and would like to ask the following question. Can the income derived from working for a Gambling Institution be considered to be Halal? I would be making enhancements and maintenance work on the computer systems that the operation of the gambling machines. Is this permissible according to the laws and principles of Islam.

My Answer

Dear Br.

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

I am not sure about this question. It seems to me it is not permissible, because it is not like working in Riba-based banks where there is a matter of the problem becoming very common عموم البلوى. But I am hesitant to give it as a fatwa, please send it to someone else and give me a chance to read the opinion that will be given.

Wassalam  
Sincerely,  
Monzer Kahf

-----  
SUBJECT: Halal Certificates to vendors located by gambling areas

From: Islam on line

Sent: Wednesday, March 19, 2003

Name of Questioner nazier

Gender Male

Age

Education

Date Submitted 3/13/2003

Email

country of Origin South Africa

User Ref. No. BND7QF

country of Res. S A

Question

is it possible to issue Halal certificates to vendors operating on or close to premises where gambling and alcohol is distributed?

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Br. nazier

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Halal certification relates to products not to the person who sells them or to the place where they are sold. If a food does not contain alcohol or swine products and if permissible meat is from animals slaughtered according to the Shari'ah requirement, a Halal Certificate can be issued to the product or the meat regardless of where and by whom they are sold. No such certificates can be issued to persons or places. You certainly do not mean to condemn the Islamic Organization that issues such certificates. If certainly did not do any wrong if products it certifies happen to be sold on or near places where certain prohibited activities are done.

You probably meant to ask whether products certified as Halal can be sold on or near premises where gambling is played or alcohol is sold. My answer is also : Yes, it is permissible to sell them, but it is forbidden to sell or serve alcoholic beverages and it is forbidden to play, offer or administer gambling.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

-----