

# CHESS IS HARAM!

السلام عليكم ورحمت الله و بركاته

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

1.) "So take what the Messenger brings to you, and deny yourselves that which he refrains from you. And fear Allaah, for Allaah is strict in Punishment."<sup>1</sup>

--> Meaning whatever he says to do, you do. And whatever he says don't do, just don't do it. Try to find the hikmah (wisdom) behind the reasoning, but don't think that your reasoning is greater than the greatest creation and Allaah (SubHaanahu wa ta'aala).

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ {3}

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ {4}

عَلَّمَهُ شَدِيدُ الْقُوَىٰ {5}

2.) "Nor does he speak out of (his own) desire, It is but a revelation (wahy) revealed, Taught to him by the supreme in power"<sup>2</sup>

--> Meaning the Prophet (May peace and blessings of Allaah be upon him and his family) words are the words of Allaah (SubHaanahu wa ta'aala), no difference. And if there is hadeeth that is sahih it is basically the words of Allaah (SubHaanahu wa ta'aala)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

3.) "He whosoever submits completely to the Messenger, it is as if he has submitted completely to Allaah"<sup>3</sup>

---> Meaning if you obey exactly what the Prophet (May peace and blessings of Allaah be upon him and his family) has said, it is as if you have obeyed Allaah (SubHaanahu wa ta'aala). There is no difference.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

4.) "O you who believe! Submit completely to Allaah, and submit completely to the Messenger, and [submit completely] to the 'ulil amr"<sup>4</sup>

<sup>1</sup> Surah Hashr (59) : Verse 7

<sup>2</sup> Surah Najm (53) : Verses 3-5

<sup>3</sup> Surah Nisa (4) : Verse 80

<sup>4</sup> Surah Nisa (4) : Verse 59

---> The 'ulil amr' is said to be the 12 Imams (Peace be upon them)<sup>5</sup>, so their words are basically the words of the Prophet (May peace and blessings of Allaah be upon him and his family) which is basically the words of Allaah (SubHaanahu wa ta'aala).

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

5.) "but shun the abomination of idols, and shun the word that is false"<sup>6</sup>

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

6.) "They ask you about intoxicants and games of chances. Say: in both of them there is a great sin.."<sup>7</sup>

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

7.) "It is not fitting for a Believer, man or woman, when a matter has been decided by Allaah and His Messenger to have any option about their decision: if any one disobeys Allaah and His Messenger, he is indeed on a clearly wrong Path."<sup>8</sup>

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

8.) "The Prophet has a greater claim over the believers than they have over themselves.."<sup>9</sup>

---

<sup>5</sup> Jabir ibn Abdullah Ansari (May Allaah be pleased with him) reports, "I asked the Holy Prophet (May peace and blessings of Allaah be upon him and his family) that I know Allaah and His Prophet but I do not know the Ulil Amr."

The Holy Prophet (May peace and blessings of Allaah be upon him and his family) replied, "They are my Caliphs, O! Jabir, and Imams of the Muslims after me. The first of them is Ali ibn Abi Talib, then Hasan, then Husain, then Ali ibn Husain, then Muhammad bin Ali known in the Tawrat as Al-Baqir, thou wilt shortly meet him O Jabir; so when you meet him, convey to him my Salaam; then Ja'far ibn Muhammad, then Musa bin Ja'far, then Ali bin Musa, then Muhammad bin Ali, then Ali ibn Muhammad, then Hasan bin Ali, then my name sake and one having my kunniyat. They are the decisive argument of Allaah on this earth and the mainstay of His religion among mankind. The last of them is the one whom Allaah will give victory over the east of the earth and the west; and it is he who will disappear from his Shias and friends. A long concealment, during which no one will remain firm in the belief of his Imamate except those whose hearts Allaah has tested for faith." Jabir (May Allaah be pleased with him) asked, "Will his Shias derive benefit from him during his concealment?" "Yes", said the Apostle of Allaah, "By him Who raised me up with Prophethood, verily they will obtain light from his 'Noor' and will benefit by his Wilayat during his concealment, like people derive benefit from the sun when it is covered with clouds." (Al-Qunduzi, *Yanabi Al-Mawaddah*, pg. 117)

<sup>6</sup> Surah Al-Hajj (22) : Verse 30

<sup>7</sup> Surah Baqarah (2): Verse 219

<sup>8</sup> Surah Ahzaab (33): Verse 36

<sup>9</sup> Surah Ahzaab (33): Verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ  
 عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ {90}

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
 وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ  
 {91}

9.) “O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan’s work; shun it therefore that you may be successful. The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allaah and from prayer. Will you then desist?”<sup>10</sup>

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ  
 يَتَفَكَّرُونَ

1.) “With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect<sup>11</sup>

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى  
 وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

2.) “And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (Peace be upon him) a guidance and a mercy for a people who believe.”<sup>12</sup>

9 Qur’anic verses have been mentioned to prove that whatever Allaah (SubHaanahu wa ta’aala), the Prophet (May peace and blessings of Allaah be upon him and his family) and the Imams (Peace be upon him) have stated that it must be followed, and some verses about gambling. Also 2 Qur’anic verses were cited to show that you must go and ask the Prophet (May peace and blessings of Allaah be upon him and his family) and the Imams (Peace be upon him) on what you may be confused on. This

<sup>10</sup> Surah Ma’idah (5): Verse 90-91

<sup>11</sup> Surah Nahl (16): Verse 44

<sup>12</sup> Surah Nahl (16): Verse 64

means we must delve into the world of aHaadith to see what has been said about chess.

محمد بن يحيى، عن أحمد بن محمد، عن معمر بن خلاد، عن أبي الحسن (عليه السلام) قال:

النرد والشطرنج والاربعة عشر بمنزلة واحدة وكل ما قومر عليه فهو ميسر .

- 1.) Muhammad b. Yahya from Ahmad b. Muhammad from Mu`ammar b. Khallad from Abu 'I-Hasan (Peace be upon him). He said: Backgammon (an-nard) and **chess (ash-shatranj)** and fourteen (al-arba`a`ashar) are of a single (i.e. the same) status, and everything that is bet upon (qumir `alayhi), then it is gambling (maysir).<sup>13</sup>

ابن أبي عمير، عن محمد بن الحكم أخي هشام بن الحكم، عن عمر بن يزيد، عن أبي عبدالله (عليه السلام) قال: إن لله في كل ليلة من شهر رمضان عتقاء من النار إلا من أفطر

مسكر أو مشاحن أو صاحب شاهين، قال: قلت: وأي شيء صاحب شاهين؟ قال: الشطرنج.

- 2.) Ibn Abi `Umayr from Muhammad b. al-Hakam, the brother of Hisham b. al-Hakam, from `Umar b. Yazid from Abu `Abdillah (Peace be upon him). He said: Verily, every night of the month of Ramadan Allaah has freedmen from the Fire except one who breaks fast with an intoxicant or the wrangler (al-mashahin)<sup>14</sup> or the companion of the two shahs (sahib as-shahayn). He said: I said: And what thing is the companion of the two shahs? He said: **Chess**.<sup>15</sup>

<sup>13</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #1, pg. 435; Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 104, pg. 323, hadeeth # 22665

This Hadeeth per Al-Majlisi is classed as **SaHeeH** in his *Mir'aat Al-'Uqool*, vol. 22, pg. 307; This hadeeth was also classed as **SaHeeH** by Bahboodee in his *SaHeeH Al-Kaafi*, vol. 3, pg. 203;

<sup>14</sup> The wrangler is understood to mean the person of bid`ah, misguidance, the one who opposes the ruling of Allaah, and who is hostile to the Awliya Allaah

<sup>15</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #5, pg. 435-436; Al-Toosi, *Al-Amaalee*, ch. 39, pg. 690; Al-Toosi, *Al-Tahdheeb Al-aHkaam*, vol. 3, ch. 4, pg. 60, hadeeth # 6; Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 102, pg. 319, hadeeth # 22649

This Hadeeth per Al-Majlisi is classed as **Majhool** in his *Mir'aat Al-'Uqool*, vol. 22, pg. 308 & Al-Majlisi, *Milaadh Al-Akhyaar*, vol. 5, pg. 12, but this hadeeth per Bahboodee is classed as **SaHeeH** in his book *SaHiH Al-Kaafi*, vol. 3, pg. 203;

محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن علي بن عقبة، عن ابن بكير، عن زرارة، عن أبي عبدالله (عليه السلام) أنه سئل عن الشطرنج وعن لعبة شبيب التي يقال لها: لعبة الامير وعن لعبة الثلاث فقال: رأيتك إذا ميز الحق من الباطل مع أيهما يكون؟ قال: قلت: مع الباطل، قال: فلا خير فيه.

- 3.) Muhammad b. Yahya from Ahmad b. Muhammad from Ibn Faddal from `Ali b. `Uqba from Ibn Bukayr from Zurara from Abu `Abdillah (Peace be upon him) that he was asked about **chess** and about the youth's game that is called "the commander's game" (la`bat al-amir) and about the game of three (la`bat ath-thalath). So he said: Do you see, when the truth (al-haqq) is distinguished from the false (al-batil), with which of them is it? He said: I said: With the false. He said: **So there is no good in it.**<sup>16</sup>

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، عن أبي عبدالله (عليه السلام) في قول الله تبارك وتعالى: " فاجتنبوا الرجس من الاوثان واجتنبوا قول الزور " قال: الرجس من الاوثان هو الشطرنج وقول الزور الغناء

- 4.) `Ali b. Ibrahim from his father from Ibn Abi `Umayr from a group of his companions from Abu `Abdillah (Peace be upon him) regarding the saying of Allaah, tabaraka wa ta`ala, "So shun the filth of idols and shun the false speech."<sup>17</sup> He said: The filth of idols is **chess** and the false speech is singing (al-ghina').<sup>18</sup>

علي بن إبراهيم، عن أبيه، عن حماد بن عيسى قال: دخل رجل من البصريين على أبي الحسن الاول (عليه السلام) فقال له: جعلت فداك إني أقعد مع قوم يلعبون بالشطرنج ولست ألعب بها ولكن أنظر فقال: مالك ولمجلس لا ينظر الله إلى أهله

- 5.) `Ali b. Ibrahim from his father from Hammad b. `Isa. He said: A man from the Basrans entered upon Abu 'l-Hasan the First (Peace be upon him), so he said to him: May I be your sacrifice. I sit with a people who are playing **chess**, but I do not play it, rather, I

وَفِي رِوَايَةٍ عُمَرَ بْنِ يَزِيدَ إِلَّا مَنْ أَفْطَرَ عَلَى مُسْكَرٍ أَوْ مُشَاحِنٍ أَوْ صَاحِبِ شَاهَيْنٍ وَهُوَ الشُّطْرُنْجُ

Narration with similar wording. Al-Sadooq, Man Laa YaHDuruh Al-Faqeeh, vol. 2, pg. 98, hadeeth # 1839

<sup>16</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #6, pg. 436; Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 102, pg. 319, hadeeth # 22650;

This Hadeeth per Al-Majlisi is classed as **Mawththaq** in *Mir'aat Al-'Uqool*, vol. 22, pg. 308; but this hadeeth was classed as **SaHeeH** by Bahboodee in his *SaHeeH Al-Kaafi*, vol. 3, pg. 203

<sup>17</sup> Surah Al-Hajj (22) : Verse 30

<sup>18</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #7, pg. 436, Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 102, pg. 318, hadeeth # 22648; *Tafsir Nur al-Thaqalayn*, pg. 496, no.3

This Hadeeth per Al-Majlisi is classed as **Hasan** in *Mir'aat Al-'Uqool*, vol. 22, pg. 308;

look. So he said: What do you have to do with a gathering which Allaah will not look to its people.<sup>19</sup>

علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن زياد، عن أبي عبدالله (عليه السلام) أنه سئل عن الشطرنج فقال: دعوا المجوسية لاهلها لعنهما الله.

6.) `Ali b. Ibrahim from Harun b. Muslim from Mas`ada b. Ziyad from Abu `Abdillah (Peace be upon him), that he was asked about **chess**. So he said: Leave Magianism (al-Majusiyya)<sup>20</sup> to its people, Allaah curse it.<sup>21</sup>

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن موسى بن القاسم، عن محمد بن علي ابن جعفر، عن الرضا (عليه السلام) قال: جاء رجل إلى أبي جعفر (عليه السلام) فقال: يا أبا جعفر ما تقول في الشطرنج التي يلعب بها الناس؟ فقال: أخبرني أبي علي بن الحسين، عن الحسين ابن علي، عن أمير المؤمنين (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من كان ناطقا فكان منطقته لغير ذكر الله عزوجل كان لا غيا ومن كان صامتا فكان صمته لغير ذكر الله كان ساهيا ثم سكت فقام الرجل وانصرف.

7.) Muhammad b. Yahya from Ahmad b. Muhammad b. `Isa from Musa b. al-Qasim from Muhammad b. `Ali b. Ja`far from ar-Rida (Peace be upon him). He said: A man came to Abu Ja`far (Peace be upon him), so he said: Oh Abu Ja`far, what do you say about the **chess** that people play? So he said: My father, `Ali b. al-Husayn, informed me from al-Husayn b. `Ali from Amir al-Mu`mineen (Peace be upon him) (that) he said: The Messenger of Allaah (pbuh) said: One who is a speaker, and his speech is other than the remembrance of Allaah, `azza wa jalla, he is a speaker of nonsense (laghiyan), and one who is silent, and his silence is other than the remembrance of Allaah then he is heedless (sahiyān). Then he went silent. So the man rose up and departed.<sup>22</sup>

<sup>19</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #12, pg. 437; Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 103, pg. 322, hadeeth # 22661

This Hadeeth per Al-Majlisi is classed as **Hasan** in *Mir'aat Al-'Uqool*, vol. 22, pg. 309, This hadeeth was also classed as **SaHeeH** by Bahboodee in his *SaHeeH Al-Kaafi*, vol. 3, pg. 203

<sup>20</sup> Zoroastrianism

<sup>21</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #13, pg. 437; Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 102, pg. 319, hadeeth # 22652

This Hadeeth per Al-Majlisi is classed as **SaHeeH 'Ala Al-Adhaahir** in *Mir'aat Al-'Uqool*, vol. 22, pg. 310

<sup>22</sup> Al-Kulayni, *Al-Kaafi*, vol. 6, chapter on backgammon and chess, hadeeth #14, pg. 437; Al-Aamilee, *Wasaa-il Al-Shee'ah*, vol. 17, ch. 102, pg. 320, hadeeth # 22653

This Hadeeth per Al-Majlisi is classed as **SaHeeH** in *Mir'aat Al-'Uqool*, vol. 22, pg. 310

- 8.) The Holy Prophet Muhammad (May peace and blessings of Allaah be upon him and his family) says: "The pricing of alcohol is haram, any form of association with an adultress is haram, the pricing of dogs is haram, **chess** is haram. If the owner of a dog comes to you and asks the price (value), fill his hands with dirt. Alcohol and gambling are haram and every intoxicant is haram."<sup>23</sup>
- 9.) Imam Ja'far as-Sadiq (Peace be upon him), is reported to have told Abu Basir:  
"It is Haraam to sell **chess**. It is Haraam to spend the income of this sale. To keep **chess (board and pieces)** in ones possession is tantamount to kufr (disbelief). To play **chess** is equal to ascribing partners to Allaah. It is a sin even to salute one who plays **chess**. One who touches it in order to play it, it is, as if he has contaminated his hands by touching pork."<sup>24</sup>
- 10.) Imam Ja'far as-Sadiq (Peace be upon him) says:  
"The prayers of **chess-players** are not valid till they wash their hands after the game. And to watch a game of **chess** is like looking at the genitals of one's own mother."<sup>25</sup>
- 11.) Imam Ja'far as Sadiq (Peace be upon him) said:  
"The Almighty Allaah has prohibited the manufacture of all such things that are exclusively used in Haraam ways; and things that only create evil like pipe, flute, **chess** and all types of instruments of gambling, images, statues. The manufacture of all such articles is Haraam."<sup>26</sup>

### **A House Where Chess is Played for Forty Days**

- 12.) HaDrat Imam Ali ar-RiDaa (Peace be upon him) remarks,  
"A person invites Divine wrath when in his house instruments like flute, drum and **chess** are played for forty days. If this man dies within these forty days, his death would be of a sinner and a transgressor. His place shall be in Hell. And what a dreadful place it is!"<sup>27</sup>

### **Now let's look to Sunni books, to see what they say about Chess:**

1. Yahya related to me from Malik from Nafi from Abdullah ibn Umar that when he found one of his family playing dice he beat him and destroyed the dice.  
Yahya said that he heard Malik say, "There is no good in **chess**, and he disapproved of it."  
Yahya said, "I heard him disapprove of playing it and other worthless games. He recited this ayat, 'What is there after the truth except going the wrong way.' " (Sura I0 ayat 32).<sup>28</sup>

<sup>23</sup> Nahj al Fasahah, pg. 300, hadeeth # 2148

<sup>24</sup> Wasa'il As Shia, Chapter on Business Transactions

<sup>25</sup> Wasa'il As Shia, Chapter of Business Transactions

<sup>26</sup> Shaykh Hurr Al Amilli, *Tuhaf Al- 'Uqool*

<sup>27</sup> Mustanad al Taraqi

<sup>28</sup> Malik Muwatta, book 52, hadeeth # 52.2.7, 'Abd-Allaah ibn 'Umar was asked about chess and he said, "It is worse than dice."

"Dice" refers to what is used nowadays for playing backgammon, which is played on a special table. It was narrated in the ahaadeeth that it is haraam. According to aHaadith, narrated from Abu Moosa al-Ash'ari that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever plays dice has disobeyed Allaah and His Messenger." (Abu Dawood, hadeeth#4938, Classed as **SaHeeH** by al-Albaani in Saheeh Abi Dawood, hadeeth # 4129)

2. Buraida reported on the authority of his father that Allaah's Apostle (May peace and blessings of Allaah be upon him and his family) said: He who played **chess** is like one who dyed his hand with the flesh and blood of swine.<sup>29</sup>
3. "He (the above) was once asked 'Can Yazeed who was born during the Khilafah of Umar be counted as a Companion, and what have the Salaf elders said in relation to cursing him? He replied, 'There are two statements of Imam Ahmad ibn Hanbal on this; one is an indication (that you can), the other direct (both that you can). These two views were also given by Imam Malik and by Imam 'Abu Hanifa. We (those who follow imam Shafi'i's fatwas) have only one fatwa in this regard, that it is permissible to curse Yazeed, he should be cursed since he used to play **chess**, would hunt with Cheetahs and drank alcohol'.<sup>30</sup>
4. `Ali Ibn Abi Talib (may Allaah be pleased with him) said, "**Chess** is the gambling game of the *"Ajam"*- Non Arabs. He has also passed by a group of people playing **chess** and said to them, "What are these idols to which you are dedicating yourselves in worship? To touch a firebrand until it gets quenched is better than touching such idols."<sup>31</sup>
5. He added, "By Allaah, it is not the purpose for which you have been created". On another occasion he said, "He who plays **chess** is a great liar. You say to your fellow player. "You are dead", while he is not so". Abu Musa Al-Ash'ari said, "No one plays **chess** except the sinful person". It was said to Ishaq Ibn Rahwayh: "Is there something in playing **chess**?"<sup>32</sup>
6. He answered, "It is wholly sinful". When he was informed that the soldiers in camps were used to playing it as a means of training for war, he said, "It is impiety." Muhammad Ibn Kab Al-Karzi commented, "The least punishment that a **chess** player will suffer on the Day of Resurrection is to be gathered with the wrong- doers". Concerning **chess** Ibn 'Umar said, "It is more mischievous than backgammon." And a similar narration with the same effect was quoted from Imam Malik. It is mentioned that Ibn 'Abbas was appointed as the guardian of the property of an orphan. Among that property there existed a **chess** game. Thereupon, Ibn Abbas set that game on fire. Hence, if it was permitted to play that game, Ibn Abbas would not have destroyed it, since it was property of an orphan.<sup>33</sup>
7. Al-Qurtubi commenting on the ayaah [Surah Ma'idah (5): Verses 90-91] has said: "This aayah indicates that it is haraam to play dice or **chess**, whether that involves gambling or not, because when Allaah forbade alcohol He explained the reason for that, which is 'Shaytaan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allaah and from As-Salaah (the prayer).' So every kind of game in which a little leads to a lot and stirs up enmity and hatred between those who are devoted to it and prevents them from remembering Allaah and praying, is like drinking alcohol, which implies that it must be haraam like alcohol."<sup>34</sup>
8. Rasullilah (May peace and blessings of Allaah be upon him and his family) said: "A person who plays chess is cursed and those who watch is like the consumer of pig meat."<sup>35</sup>
9. Rasullilah (May peace and blessings of Allaah be upon him and his family) said: "Allaah Ta'ala reveals mercy to His slaves everyday for 360 days but the one who plays chess will not partake any mercy."<sup>36</sup>

<sup>29</sup> Sahih Muslim, book # 28, hadeeth # 5612

<sup>30</sup> Hayaat al Hawzaan

<sup>31</sup> Ibn Kathir

<sup>32</sup> Jalal Ud-Din Suyuti

<sup>33</sup> Al-Dhahabi, *Al-Kaba'ir*

<sup>34</sup> Al-Qurtubi, *al-Jaami' li Ahkaam al-Qur'aan*, vol. 6, pg. 291

<sup>35</sup> *Kanz ul-Ummal*, hadeeth # 636



السلام عليكم و رحمت الله و بركاته

---

نادر الزاوري (Nader Zaveri)

١٤٣١ ربيع الثاني ٢ (Rabee' Al-Thaani 2, 1431)

Thursday, March 18, 2010