

AN NIDA

SPORTS BETTING WIN AT WHAT COST?

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

O ye who believe! wine and the game of hazard and idols and
divining arrows are only an abomination of Satan's handiwork.
So shun each one of them that you may prosper.

(Al-Maidah : 91)



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QURAN

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ

“Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allah and from prayer. But will you keep back?”

(THE HOLY QURAN, (5:92))

HADITH

مَنْ قَالَ لِصَاحِبِهِ تَعَالَ أَقَامِرُكَ، فَلْيَتَصَدَّقْ

Whoever says to his companion, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin)

(Sahih Al-Bukhari: 6650)



EXCERPT OF (AS)
THE PROMISED MESSIAH

"Whosoever does not truly give precedence to religion over the world, is not of my community. Whosoever does not repent of every vice and every evil deed, such as drunkenness, gambling, lustful glances, deceit, bribery and every misappropriation, is not of my community."

— **THE PROMISED MESSIAH(AS)**

NOAH'S ARK, PG 31



GUIDANCE FROM (ATBA) HUZOOR

“...risking money in games in a manner that would incur a loss of one’s money if one loses that game or one would gain some money in case of winning the game, is called gambling which has been categorically declared haram [forbidden] by Islam. Whether the game is played in person, by way of a lottery, or by risking money online through various apps, it is called gambling in all cases which is prohibited.”

— ANSWERS TO EVERYDAY ISSUES – PART XXVII

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**"IT HAS BEEN REPORTED
BY HAZRAT ALI AND
RECORDED BY DAILAMI
THAT ONE OF THE SIGNS
OF DOOMSDAY EVE IS
EXCESSIVE GAMBLING
AS A SPORT. THIS
GREAT CHANGE IS ALSO
APPARENT. IN
EUROPE AND AMERICA
GAMBLING IS NOT
MERELY A SPORT. IT IS
PART AND PARCEL OF
THE LIFE OF THE GREAT
CITIES. IN EVERY WALK
OF LIFE GAMBLING HAS
A PLACE."**

- HAZRAT MUSLEH MAUD ^{RA}

INVITATION TO AHMADIYYAT, PG 108

THE DECEPTION AND TRICKERY OF SPORTS BETTING

I love sports. I love watching sports and having my fill with sports updates. The first app I often open on my phone is the "Score App" and head straight to the news section to catch up with what's going on across the sporting world. Then I noticed a shift, it wasn't just about how many points James Harden scored or if Pascal Siakam is the Player of the week, my news feed was filled with over and under odds and payouts you can win if you bet on these games.



It snuck up on me and before you know it all the commercials during the games are about betting and all the apps make it "easy" to bet on your favourite team. Just like that, the evil is right at your fingertips, presented to you as an innocent small wager on the teams you love watching.

From the Islamic perspective, sports betting is clearly not permissible because it falls under the broader prohibition of (gambling), which is deemed unlawful in the Holy Qur'an. Allah says: "O ye who believe! Intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them so that you may prosper." Surah Al-Ma'idah (5:91)

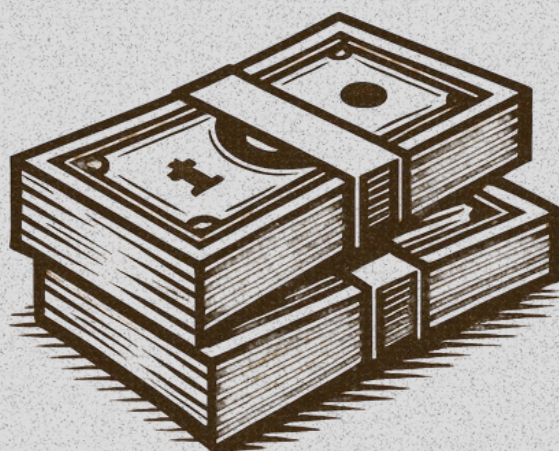


Betting, including on sports, involves earning money without working for it, often at the expense of others. This undermines the concept of halal rizq (lawful earnings), which Islam places great emphasis on. Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and founder of the Ahmadiyya Muslim Community, repeatedly emphasized the importance of pure, honest, and hard-earned wealth. Any form of income derived from deception, speculation, or luck was considered spiritually destructive.

Sports betting exploits people's emotions and excitement around games and subtly creates a culture of greed, false hope, and addiction. From the Ahmadiyya viewpoint, it damages one's spiritual and moral wellbeing by fostering an unhealthy reliance on chance rather than on hard work, prayer, and ethical behavior.

Unfortunately, sports betting has now crept into mainstream platforms — from live sports broadcasts to regular sports apps and even fantasy leagues. Ads and promotions often glamorize it, making it seem like a harmless extension of being a fan. But for a Muslim, particularly an Ahmadi Muslim who has pledged to avoid all un-Islamic practices, this trend is deeply concerning.

We are reminded by our Khulafa to stay spiritually vigilant in a society that normalizes vice. Hazrat Mirza Masroor Ahmad (aba) has repeatedly warned against the hidden traps of modern-day immorality, urging Ahmadi Muslims to hold fast to Qur'anic teachings and avoid anything that can spiritually corrupt us — no matter how socially acceptable it becomes.



In a world where vice is often just a tap away, we must consciously guard our hearts, our money, and our minds. Avoiding sports betting is not just about refraining from placing a bet — it's about actively choosing a lifestyle rooted in purity, responsibility, and obedience to God.

Let us strive to be role models for a generation being pulled into these traps, and instead offer a life rooted in prayer, discipline, and clean pursuits.

“Gambling refers to a game of chance, where revenues are not generated on the basis of effort or skill, rather, merely on the basis of coincidental circumstances. Since time spent in the generation of such revenue not only destroys a person’s character, but also becomes a means of ruining the balance of national wealth...”

Hazrat Mirza Bashir Ahmad M.A
(Seal of The Prophets, vol.3, pg 224)



SPIRITUAL TREASURES

An introduction to the works of
The Promised Messiah (as)

Lecture Ludhiana

In Lecture Ludhiana, delivered by Hazrat Mirza Ghulam Ahmad (as) on November 4, 1905, The Promised Messiah (as) reflects deeply on the divine origin, purpose, and spiritual triumph of his mission—despite years of harsh opposition, false accusations, and widespread declarations of disbelief against him by the religious clergy. Hazoor (as) opens by contrasting his earlier visit to Ludhiana—when he was a solitary figure met with widespread hostility—to his return years later, now accompanied by a thriving Jama‘at numbering in the hundreds of thousands. He points to this divine transformation as a living fulfillment of divine prophecies recorded decades earlier in his book Barahin-e-Ahmadiyya, including specific revelations about people coming to him (as) “by every distant track.” He recalls false criminal cases launched against him—including the false accusation by Dr. Martin Clark—and highlights how, in each instance, God exposed the falsehood of his enemies and exonerated him in unexpected ways. He emphasizes that such persistent divine protection over decades is proof of his truthfulness. A significant portion of the lecture addresses the death of Jesus (as). Hazrat Masih Maud (as) argues using Qur’anic verses, Hadith, historical consensus, and reason that Jesus (as) has passed away like all prophets before him. He draws attention to the speech of Hazrat Abu Bakr (ra) after the Holy Prophet Muhammad’s (sa) death, in which it was declared: “Muhammad is only a Messenger; all messengers before him have passed away” (Qur’an 3:145). He asks why the death of Jesus (as) stirs such controversy when the death of the Holy Prophet (sa) is universally accepted.

He then clarifies the true concept of Jihad, emphasizing that in the modern era, the battlefield is intellectual and spiritual, not physical. Today, with freedom of religion and press under British rule, the pen—not the sword—is the proper weapon. He ends by urging Muslims to appreciate the peace and religious freedom under British governance, likening it favorably to the Roman rule during Jesus’s (as) time. Just as the Holy Prophet (sa) praised the just king Noshirwan, he expresses gratitude for the current government’s impartiality and justice.

"...I AM NEAR."
[2:187]

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