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45529: The Reason Why Mankind Was Created

**Why was mankind created?**

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**Praise be to Allaah.**

**Firstly:**

**One of the greatest attributes of Allaah is wisdom, and one of His greatest names is al-Hakeem (the most Wise). It should be noted that He has not created anything in vain; exalted be Allaah far above such a thing. Rather He creates things for great and wise reasons, and for sublime purposes. Those who know them know them and those who do not know them do not know them. Allaah has stated that in His Holy Book, where He says that He has not created mankind in vain, and He has not created the heavens and the earth in vain. Allaah says (interpretation of the meaning):**

**“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”**

**So Exalted be Allaah, the True King: Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!”**

**[al-Mu’minoon 23:115, 116]**

**“We created not the heavens and the earth and all that is between them for a (mere) play”**

**[al-Anbiya’ 21:16]**

**“And We created not the heavens and the earth, and all that is between them, for mere play.**

**We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not”**

**[al-Dukhaan 44:38]**

**“HaaMeem.**

**[These letters are one of the miracles of the Qur’aan, and none but Allaah (Alone) knows their meanings.]**

**The revelation of the Book (this Qur’aan) is from Allaah, the AllMighty, the AllWise.**

**We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned”**

**[al-Ahqaaf 46:1-3]**

**Just as it is proven that there is wisdom behind the creation of man from the standpoint of sharee’ah (Islamic law), it is also proven from the standpoint of reason. The wise man cannot but accept that things have been created for a reason, and the wise man regards himself as being above doing things in his own life for no reason, so how about Allaah, the Wisest of the wise?**

**Hence the wise believers affirm that there is wisdom in Allaah’s creation, and the disbelievers deny that. Allaah says (interpretation of the meaning):**

**“Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.**

**Those who remember Allaah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire”  
[Aal ‘Imraan 3:190, 191]**

**And Allaah says, describing the attitude of the disbelievers towards the wisdom of His creation (interpretation of the meaning):**

**“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!”**

**[Saad 38:27]**

**Shaykh ‘Abd al-Rahmaan al-Sa’di (may Allaah have mercy on him) said:**

**Allaah tells us of His perfect wisdom in creating the heavens and the earth, and that He has not created them in vain, i.e., in play with no beneficial purpose.**

**“That is the consideration of those who disbelieve” in their Lord, because they think that which does not befit His Majesty.**

**“Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!” Allaah created the heavens and earth in truth for truth. He created them so that His slaves might understand the completeness of His Knowledge and Power and the extent of His Might, and that He Alone is the One to be worshipped, and not those who have not created even an atom in the heavens or on earth. And that they might know that the Resurrection is true and that Allaah will judge between the people of good and evil. The one who is ignorant of the wisdom of Allaah should not think that Allaah will treat them equally when judging them. Hence Allaah says (interpretation of the meaning):**

**“Shall We treat those who believe (in the Oneness of Allaah Islamic Monotheism) and do righteous good deeds as Mufsidoon (those who associate partners in worship with Allaah and commit crimes) on earth? Or shall We treat the Muttaqoon (the pious) as the Fujjaar (criminals, disbelievers, the wicked)?”**

**[Saad 38:28]**

**This does not befit Our wisdom and Our judgement. End quote.**

**Tafseer al-Sa’di, p. 712**

**Secondly:**

**Allaah has not created man to eat, drink and multiply, in which case he would be like the animals. Allaah has honoured man and favoured him far above many of those whom He has created, but many people insist on disbelief, so they are ignorant of or deny the true wisdom behind their creation, and all they care about is enjoying the pleasures of this world. The life of such people is like that of animals, and indeed they are even more astray. Allaah says (interpretation of the meaning):**

**“while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode”**

**[Muhammad 47:12]**

**“Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!”**

**[al-Hijr 15:3]**

**“And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones”**

**[al-A’raaf 7:179]**

**It is well known to wise people that the one who does a thing knows more about the wisdom behind it than anyone else and for Allaah is the highest description (cf. al-Nahl 16:60); He is the One Who has created mankind and He knows best the wisdom behind the creation of mankind. No one would dispute this with regard to worldly matters. All people are certain that their physical faculties have been created for a reason. The eye is for seeing, the ear is for hearing, and so on. Does it make sense for his physical faculties to have been created for a reason but for himself to have been created in vain? Or does he not agree to respond to the One Who created him when He tells him of the reason behind his creation?**

**Allaah has told us that the creation of the heavens and the earth, and of life and death, is for the purpose of testing, so as to test man. Whoever obeys Him, He will reward him, and whoever disobeys Him, He will punish him. Allaah says (interpretation of the meaning):**

**“And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: “You shall indeed be raised up after death,” those who disbelieve would be sure to say, “This is nothing but obvious magic”**

**[Hood 11:7]**

**“Who has created death and life that He may test you which of you is best in deed. And He is the AllMighty, the OftForgiving”**

**[al-Mulk 67:2]**

**From this test results a manifestation of the names and attributes of Allaah, such as Allaah’s names al-Rahmaan (the Most Gracious), al-Ghafoor (the Oft Forgiving), al-Hakeem (the Most Wise), al-Tawwaab (the Accepter of Repentance), al-Raheem (the Most Merciful), and other names of Allaah.**

**One of the greatest reasons for which Allaah has created mankind – which is one of the greatest tests – is the command to affirm His Oneness (Tawheed) and to worship Him alone with no partner or associate. Allaah has stated this reason for the creation of mankind, as He says (interpretation of the meaning):**

**“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)”**

**[al-Dhaariyaat 51:56]**

**Ibn Katheer (may Allaah have mercy on him) said:**

**i.e., I have created them so that I may command them to worship Me, not because I have any need of them. ‘Ali ibn Abi Talhah said, narrating from Ibn ‘Abbaas: “except that they should worship Me (alone)” willingly or unwillingly. This is the view favoured by Ibn Jareer. Ibn Jurayj said: i.e., except that they should know Me. Al-Rabee’ ibn Anas said: “Except that they should worship Me”, i.e., for the purpose of worship. End quote.**

**Tafseer Ibn Katheer, 4/239**

**Shaykh ‘Abd al-Rahmaan al-Sa’di (may Allaah have mercy on him) said:**

**Allaah, may He be exalted, created mankind to worship Him and to know Him by His names and attributes, and to enjoin that upon them. Whoever submits to Him and does what is enjoined upon him will be one of those who are successful, but whoever turns away from that, they are the losers. He will inevitably gather them together in the Hereafter where He will reward or punish them for what He commanded and forbade them to do. Hence Allaah mentions how the mushrikeen (polytheists) denied the reward or punishment, as He says (interpretation of the meaning):**

**“But if you were to say to them: ‘You shall indeed be raised up after death,’ those who disbelieve would be sure to say, ‘This is nothing but obvious magic’”**

**[Hood 11:7]**

**i.e., if you were to speak to these people and tell them about the Resurrection after death, they would not believe you, rather they would reject your words vehemently and deny the message you brought, and they would say, ‘This is nothing but obvious magic,’ but in fact it is obvious truth. End quote.**

**Tafseer al-Sa’di, p. 333**

**And Allaah knows best.**

Islam Q&A

50774: He is Debating with a Christian and is Asking: Does God Have a Spirit?

**I am debating with a Christian and he said to me that God has a spirit. My question is: does Allaah have a spirit (a spirit like the spirit of man, angels and all other creatures). Is the spirit something that is created or what?.**

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**Praise be to Allaah.**

**No one has the right to describe Allaah except in the way in which He has described Himself or His Messenger (peace and blessings of Allaah be upon him) has described Him, because no one knows more about Allaah than Allaah, and no created being has more knowledge of his Creator than the Messenger of Allaah (peace and blessings of Allaah be upon him). Allaah says (interpretation of the meaning):**

***“Say, Do you know better or does Allaah?”***

***[al-Baqarah 2:140]***

***“And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allaah)”***

***[al-Isra’ 17:36]***

**The spirit or soul is not one of the attributes of Allaah, rather it is one of the things that have been created by Allaah. It is mentioned in conjunction with Allaah in some texts by way of honouring, for Allaah is its Creator and Sovereign, He takes it (in death) whenever He wills and He sends it whenever He wills.**

**What we say about the spirit is the same as what we say about the “House of Allaah”, the “she-camel of Allaah”, the “slaves of Allaah” and the “Messenger of Allaah”. All of these created things are mentioned in conjunction with Allaah by way of honouring.**

**Among the texts in which the spirit is mentioned in conjunction with Allaah is the verse (interpretation of the meaning):**

***“Then He fashioned him in due proportion, and breathed into him the soul [lit. “His soul”] (created by Allaah for that person)”***

***[al-Sajdah 32:9]***

**This is speaking of Adam (peace be upon him).**

**Allaah also says concerning Adam (interpretation of the meaning):**

***“So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him  [lit. “My soul”], then fall (you) down prostrating yourselves unto him”***

***[al-Hijr 15:29]***

**And Allaah says:**

***“She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibreel (Gabriel)], and he appeared before her in the form of a man in all respects.***

***18. She said: ‘Verily, I seek refuge with the Most Gracious (Allaah) from you, if you do fear Allaah.’***

***19. (The angel) said: ‘I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.’”***

***[Maryam 19:17-19]***

**Here the word “rooh” (spirit) refers to the slave and Messenger of Allaah Jibreel, whom He sent to Maryam. Allaah mentions him here in conjunction with Himself in the phrase *roohuna* (Our rooh or spirit) by way of honouring him. Here He is mentioning a created being in conjunction with his Creator.**

**In the lengthy hadeeth about intercession it says: “Then Moosa will come and will say: ‘I am not able for it; rather go to ‘Eesa for he is the spirit of (i.e., created by) Allaah and a Word from Him.’” Narrated by al-Bukhaari, 7510; Muslim, 193.**

**Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: Simply mentioning something in conjunction with Allaah does not mean that that thing is a Divine attribute, rather specific created things may be mentioned in conjunction with Allaah and their attributes are not divine attributes, according to scholarly consensus – as in the phrases, “the House of Allaah”, the “she-camel of Allaah”, the “slaves of Allaah”. The same also applies to the phrase “the spirit (rooh) of Allaah” according to the earliest generations of the Muslims and their imams and their common folk. But if something that is one of His attributes and is not an attribute shared by anyone else is mentioned in conjunction with Him, such as the Speech of Allaah, the Knowledge of Allaah, the Hand of Allaah, and so on, then this is one of His attributes.**

**End quote from *al-Jawaab al-Saheeh*, 4/414.**

**This principle was mentioned by Shaykh al-Islam Ibn Taymiyah in several places. The point is that things which are mentioned in conjunction with Allaah are of two types:**

**1 – Entities which exist separately. These are mentioned in conjunction with Allaah by way of honouring, such as the House of Allaah and the she-camel of Allaah, and also the spirit (rooh) of Allaah, which is not a divine attribute, rather it is something that exists separately. Hence the Prophet (peace and blessings of Allaah be upon him) said, according to the lengthy hadeeth of al-Bara’ ibn ‘Aazib which describes how man dies and his soul or spirit (rooh) comes out: “It comes out flowing like a drop of water from the mouth of a vessel… and he (the Angel of Death) takes it, and when he takes it they (the angels) do not leave it in his hand for an instant but they take it and put it in that shroud with that perfume… and there comes out from it a smell like the finest fragrance of musk on the face of the earth, and they ascend with it…”**

**See the report of this hadeeth in *Ahkaam al-Janaa’iz ib* by al-Albaani, p. 198**

**The Prophet (peace and blessings of Allaah be upon him) said: “When the soul (rooh) is taken, the eyes follow it.” Narrated by Muslim, 920. In other words, when the soul is taken the eyes follow it, watching to see where it goes. All of this indicates that the soul is something that exists separately.**

**2 – Attributes that do not exist separately, rather they need an entity to belong to, such as knowledge, will and power. If it is said, “the Knowledge of Allaah”, the “Will of Allaah” and so on, this is mentioning the attribute in conjunction with the One to Whom it belongs.**

**Ibn al-Qayyim (may Allaah have mercy on him) said in his book *al-Rooh*:**

**… Does the rooh exist from eternity or is it something that is created?**

**Then he said: This is an issue which some scholars got wrong and many groups of the sons of Adam went astray concerning it, but Allaah has guided the followers of His Messenger to the clear truth concerning it. The Messengers (blessings and peace be upon them) are unanimously agreed that the soul is created and taught and trained. This is a basic belief in the religion of the Messengers (blessings and peace be upon them), just as it is a basic belief in their religion that the universe is created, and that physical bodies will be resurrected, and that Allaah alone is the Creator and everything besides Him is created.**

**Then he quoted al-Haafiz Muhammad ibn Nasr al-Marwazi as saying: There is no dispute among the Muslims concerning the fact that the souls (arwaah) that are in Adam and his sons and ‘Eesa and other sons of Adam are all created by Allaah, who created them and fashioned them and made them, then He mentioned them in conjunction with Himself as He mentioned all His creation in conjunction with Himself, as He says (interpretation of the meaning):**

***“And has subjected to you all that is in the heavens and all that is in the earth”***

***[al-Jaathiyah 45:13]***

**End quote from *al-Rooh*, p. 144**

**Some people may be confused about what Allaah says about ‘Eesa (peace be upon him) in the verse (interpretation of the meaning):**

***“The Messiah ‘Eesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allaah and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (Rooh) created by Him [lit. from Him]”***

***[al-Nisa’ 4:171]***

**They think, as the Christians do, that the word *min* (lit. from) implies being part of Him and that the Rooh (spirit) is a part of Allaah. In fact the word *min* here implies that this Spirit comes from Allaah, its starting point and origin is with Allaah, because He is its Creator and Controller.**

**Ibn Katheer (may Allaah have mercy on him) said:**

**The words in the verse and hadeeth, “a Spirit (Rooh) from Him” are like the verse (interpretation of the meaning):**

***“And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him”***

***[al-Jaathiyah 45:13]***

**“From Him” means that it is created by Him and comes from Him, not from Him in the sense of being part of Him, as the Christians say. Rather it is referring to the starting point of that soul, as in the first verse quoted. Mujaahid said that the phrase “And a Spirit from Him” means a Messenger from Him. Others said that it means love from Him, but the former is more correct, which is that he is a created being from a created soul, and the soul is mentioned in conjunction with Allaah by way of honouring, just as the she-camel and the House are mentioned in conjunction with Allaah in other verses (interpretation of the meaning):**

***“This she‑camel of Allaah is a sign unto you”***

***[al-A’raaf 7:73]***

***“and sanctify My House for those who circumambulate it”***

***[al-Hajj 22:26]***

**And it says in the saheeh hadeeth: “Enter upon my Lord in His House”; it is mentioned in conjunction with Allaah by way of honouring. All of this is of the same type and comes under one heading.**

**End quote from *Tafseer Ibn Katheer*, 1/784**

**Al-Aloosi (may Allaah have mercy on him) said: It is narrated that a skilled Christian doctor of al-Rasheed debated with ‘Ali ibn al-Husayn al-Waaqidi al-Marwazi one day and said to him: “In your Book there is something which indicates that ‘Eesa (peace be upon him) is part of Allaah,” and he recited this verse to him (interpretation of the meaning):**

***“The Messiah ‘Eesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allaah and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (Rooh) created by Him [lit. from Him]”***

***[al-Nisa’ 4:171]***

**Al-Waaqidi recited the verse (interpretation of the meaning):**

***“And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him”***

***[al-Jaathiyah 45:13]***

**and said: Then that means that all things must also be a part of Him, exalted and glorified be He. The Christian ceased his arguments and became Muslim, and al-Rasheed rejoiced greatly.**

**And he said (may Allaah have mercy on him): The Christians have no proof for their claim to be honouring ‘Eesa (peace be upon him) with regard to the Spirit being mentioned in conjunction with God, because this is also mentioned with regard to things other than him. In the Gospel of Luke it says that Jesus said to his disciples:**

**“…how much more will your Father in heaven give the Holy Spirit to those who ask him”**

**Luke 11:13 (NIV)**

**In the Gospel of Matthew it says that John the Baptist was filled with the Holy Spirit when he was in his mother’s womb.**

**In the Old Testament it says that God said to Moses:**

**“Bring me seventy of Israel's elders … I will take of the Spirit that is on you and put the Spirit on them.”**

**Numbers 11:16-17 (NIV)**

**It also says concerning Joseph:**

**“So Pharaoh asked them, ‘Can we find anyone like this man, one in whom is the spirit of God?’”**

**Genesis 41:38 (NIV)**

**It also says in the Old Testament that the spirit of God descended upon Daniel… and there are other such verses.**

**End quote from *Rooh al-Ma’aani*, 6/25.**

**It says in the Gospel of Luke:**

**“and Elizabeth was filled with the Holy Spirit”**

**Luke 1:41 (NIV)**

**“Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him.**

**It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ [Messiah].**

**Moved by the Spirit, he went into the temple courts”**

**Luke 2:25-27 (NIV)**

**This clearly shows that the Spirit is an angel who brings revelation, and that ‘Eesa (peace be upon him), the “Lord’s Christ (i.e., Messiah)” is a servant of God. God is the One Who anointed him and made him the Christ or Messiah.**

**And Allaah knows best.**

Islam Q&A

13532: The Oneness of Allaah

**Is it possible to give the mushrikoon (polytheists, those who associate others with Allaah) proof of the oneness of Allaah?**

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**Praise be to Allaah.**

**The entire universe, in the way it is created and the way it is controlled, bears witness to the oneness of Allaah:**

***“Surely, His is the creation and commandment. Blessed is Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists)!***

***[al-A’raaf 7:54 – interpretation of the meaning]***

**The creation of the heavens and the earth, the alternation of night and day, the different kinds of inanimate objects, plants and fruits, the creation of humans and animals… all of that indicates that the Almighty Creator is One with no partner or associate:**

***“That is Allaah, your Lord, the Creator of all things, Laa ilaaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Allaah, by worshipping others instead of Him)?[Ghaafir 40:62 – interpretation of the meaning]***

**The variety and greatness of these created things, the perfect way in which they are formed, the way in which they are maintained and controlled, all indicate that the Creator is One and that He does as He wills and rules and decides as He wants:**

***“Allaah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things”***

***[al-Zumar 39:62 – interpretation of the meaning]***

**All of the above indicate that this universe has a Creator, that this dominion has a Sovereign, that behind these forms is One Who gives them shape:**

***“He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names”***

***[al-Hashr 59:24 – interpretation of the meaning]***

**The soundness of the heavens and the earth, the order of the universe, the harmony among created things, all indicate that the Creator is One, with no partner or associate:**

***“Had there been therein (in the heavens and the earth) aalihah (gods) besides Allaah, then verily, both would have* *been ruined. Glorified be Allaah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!”[al-Anbiya’ 21:22 – interpretation of the meaning]***

**These great created things either created themselves – which is impossible – or man created himself then created them – which is also impossible:**

***“Were they created by nothing? Or were they themselves the creators?***

***Or did they create the heavens and the earth? Nay, but they have no firm Belief”[al-Toor 52:35-36 – interpretation of the meaning]***

**Reason, Revelation and the original state of man (fitrah) all indicate that this universe has One Who brought it into being, that these created things have a Creator Who is Ever-Living and Eternal, All-Knowing and All-Aware, Powerful and Almighty, Kind and Most Merciful. He has the Most Beautiful Names and Sublime Attributes and He knows all things. Nothing is beyond His control, and there is nothing like unto Him:**

***“And your Ilaah (God) is One Ilaah (God — Allaah), Laa ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful***

***[al-Baqarah 2:163 – interpretation of the meaning]***

**The existence of Allaah is something that is there is no excuse for not knowing. It is the matter of common sense:**

***“Their Messengers said: What! Can there be a doubt about Allaah, the Creator of the heavens and the earth?”***

***[Ibraaheem 14:10 – interpretation of the meaning]***

**Allaah has created people with the natural instinct (fitrah) to affirm His Lordship and Oneness, but the shayaateen (devils) came to the sons of Adam and caused them to deviate from their religion. According to a *hadeeth qudsi (a type of prophetic narration)*, “I created all My slaves as haneefs (monotheists), but the shayaateen (devils) came to them and made them deviate from their religion, and they forbade them that which I had permitted to them.” (Narrated by Muslim, no. 2865)**

**Among them are those who deny the existence of Allaah, and those who worship the Shaytaan, and those who worship man. And there are those who worship the dinar [money], or fire, or genital organs, or animals. And there are some who associate in worship with Him a stone from the earth or a star in the sky.**

**These things which are worshipped instead of Allaah, cannot create or provide; they cannot hear or see, or bring benefits or cause harm. So how can they worship them instead of Allaah?**

***“Are many different lords (gods) better or Allaah, the One, the Irresistible?”[Yoosuf 12:39 – interpretation of the meaning]***

**Allaah has condemned those who worship these idols which cannot hear, see or think:**

***“Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful.***

***Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear?”***

***[al-A’raaf 7:194-195 – interpretation of the meaning]***

***“Say (O Muhammad to mankind): ‘How do you worship besides Allaah something which has no power either to harm or benefit you? But it is Allaah Who is the All‑Hearer, All‑Knower”***

***[al-Maa'idah 5:76 – interpretation of the meaning]***

**How ignorant man is of his Lord Who created him and provides for him. How he rejects Him and forgets Him, and worships others instead of Him:**

***“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind”***

***[al-Hajj 22:46 – interpretation of the meaning]***

**Glorified be Allaah far above that which they associate with Him. Praise be to Allaah the Lord of the Worlds:**

***“Say (O Muhammad): Praise and thanks be to Allaah, and peace be on His slaves whom He has chosen (for His Message)! Is Allaah better, or (all) that you ascribe as partners (to Him)?” (Of course, Allaah is Better).***

***Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilaah (god) with Allaah? Nay, but they are a people who ascribe equals (to Him)!***

***Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilaah (god) with Allaah? Nay, but most of them know not!***

***Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilaah (god) with Allaah? Little is that you remember!***

***Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilaah (god) with Allaah? High Exalted be Allaah above all that they associate as partners (to Him)!***

***Is not He (better than your so‑called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilaah (god) with Allaah? Say: ‘Bring forth your proofs, if you are truthful’”***

***[al-Naml 27:59-64 – interpretation of the meaning]***

From Usool al-Deen al-Islami by Shaykh Muhammad ibn Ibraaheem al-Tuwayjri

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4524: Who do Muslims worship?

**Who do Muslims worship?**

**Published Date: 2000-04-21**

**Praise be to Allaah**

**Before answering, we would like to express our appreciation for your interest, at such a young age, in the religion of Islam. May Allaah open the door for you to find much blessing through your asking this question, and decree for you guidance such as you have never thought of. Allaah [the Arabic name for the One True God – Translator] says in the Qur’aan [the Holy Book of Islam] (interpretation of the meaning):**

**“This is the Guidance of Allaah with which He guides whomsoever He will of His slaves…” [al-An’aam 6:88]**

**“And whomsoever Allaah wills to guide, He opens his breast to Islam…” [al-An’aam 6:125]**

**With regard to this important question – who do the Muslims worship? – the answer is to be found in the Holy Qur’aan, which is the Scripture of Islam, and in the words of the Prophet of Islam, Muhammad (peace and blessings of Allaah be upon him) who received Revelation from his Lord.**

**Allaah says (interpretation of the meaning):**

**“In the name of Allaah, the Most Beneficent, the Most Merciful. All praises and thanks be to Allaah, the Lord of the ‘Aalameen (mankind, jinns and all that exists), the Most Beneficient, the Most Merciful, the Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection). You (Alone) we worship, and You (alone) we ask for help (for each and every thing).” [al-Faatihah 1:1-5]**

**“O mankind! Worship your Lord (Allaah), Who has created you and those before you so that you may become al-muttaqoon (the pious).” [al-Baqarah 2:21]**

**“Such is Allaah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (Alone), and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things.” [al-An’aam 6:102]**

**“And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.” [al-Isra’ 17:23]**

**Muslims worship Allaah [the One True God] whom all the Prophets worshipped. Allaah says (interpretation of the meaning):**

**“Or were you witnesses when death approached Ya’qoob [Jacob]? When he said unto his sons, ‘What will you worship after me?’ They said, ‘We shall worship your God, the God of your fathers, Ibraaheem [Abraham], Ismaa’eel [Ishmael] and Is-haaq [Isaac], One God, and to Him we submit (in Islam).” [al-Baqarah 2:133]**

**The Muslims worship Allaah and call others who follow different religions to worship Allaah Alone, as Allaah says (interpretation of the meaning):**

**“Say [O Muhammad]: ‘O People of the Scripture [Jews and Christians]: come to a word that is just between us and you, that we worship none but Allaah, and we associate no partners with Him, and that none of us shall take others as lords besides Allaah.’ Then, if they turn away, say, ‘Bear witness that we are Muslims.’” [Aal ‘Imraan 3:64]**

**It is Allaah Alone Whom Nooh [Noah] (peace be upon him) called his people to worship, as Allaah says (interpretation of the meaning):**

**“Indeed, We sent Nooh [Noah] to his people and he said: ‘O my people! Worship Allaah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!’” [al-A’raaf 7:59]**

**It is Allaah Alone whom the Messiah [Jesus] (peace be upon him) called people to worship, as Allaah says (interpretation of the meaning):**

**“Surely they have disbelieved who say: ‘Allaah is the Messiah [Jesus] son of Maryam [Mary].’ But the Messiah said: ‘O Children of Israel! Worship Allaah, my Lord and your Lord.’ Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the zaalimoon (polytheists and wrong-doers) there are no helpers.” [al-Maa’idah 5:73]**

**Allaah says (interpretation of the meaning):**

**“And (remember) when Allaah will say (on the Day of Resurrection): ‘O ‘Eesa [Jesus], son of Maryam [Mary]! Did you say unto men: ‘Worship me and my mother as two gods besides Allaah?’ He will say: ‘Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours. You, only You, are the All-Knower of all that is hidden and unseen.**

**Never did I say to them aught except what You (Allaah) did command me to say: “Worship Allaah, my Lord and your Lord.” And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.’” [al-Maa’idah 5:116-117]**

**When Allaah spoke to His Prophet Moosa [Moses] (peace be upon him), He said (interpretation of the meaning):**

**“Verily, I am Allaah! None has the right to be worshipped but I, so worship Me, and perform al-Salaah [prayer] for My Remembrance.” [Ta-Ha 20:14]**

**Allaah commanded His Prophet Muhammad (peace and blessings of Allaah be upon him) as follows (interpretation of the meaning):**

**“Say [O Muhammad]: ‘O mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship, besides Allaah. But I worship Allaah Who causes you to die, I am commanded to be one of the believers.” [Yoonus 10:104]**

**It is Him Alone, with no partner or associate, Whom the angels worship and do not worship anyone or anything besides Him, as He says (interpretation of the meaning):**

**“To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e., the angels) are not too proud to worship Him, nor are they weary (of His worship).” [al-Anbiya’ 21:19]**

**Everything that is worshipped instead of Allaah can neither bring benefit nor cause harm, it can neither create nor provide. Allaah says (interpretation of the meaning):**

**“Say (O Muhammad, to mankind); ‘How do you worship besides Allaah something which has no power either to harm or to benefit you? But it is Allaah Who is the All-Hearer, All-Knower.’” [al-Maa’idah 5:76]**

**“You worship besides Allaah only idols, and you only invent falsehood. Verily, those whom you worship besides Allaah have no power to give you provision, so seek your provision from Allaah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.” [al-‘Ankaboot 29:17]**

**Having explained this, we must complete the topic by asking: why should we worship Allaah Alone with no partner or associate? The answer is as follows:**

**Firstly: because there is nothing and nobody else in the universe that deserves to be worshipped, for Allaah is the Creator and Sustainer, Who has created the universe out of nothing and has bestowed so many blessings upon us. Allaah says (interpretation of the meaning):**

**“So glorify Allaah, when you come up to the evening [i.e., offer the Maghrib (sunset) and ‘Isha’ (night) prayers], and when you enter the morning [I.e., offer the Fajr (morning) prayers].**

**And His is all the praise and thanks in the heavens and the earth, and (glorify Him) in the afternoon [i.e., offer ‘Asr (mid-afternoon) prayer] and when you come up to the time when the day begins to decline [i.e., offer the Zuhr (mid-day) prayer].**

**He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death, and thus shall you be brought out (resurrected).**

**And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa (Eve) from Adam’s rib, then his offspring from the semen, and], - behold you are human beings scattered!**

**And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.**

**And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily in that are indeed signs for men of sound knowledge.**

**And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.**

**And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.**

**And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by a single call, behold, you will come out from the earth (ie., from your graves, for reckoning and recompense).**

**To Him belongs whatever is in the heavens and the earth. All are obedient to Him.**

**And He it is Who originates the creation, then will repeat it (after it has perished), and this is easier for Him. His is the highest description (i.e., none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.” [al-Room 30: 17-27]**

**Allaah says (interpretation of the meaning):**

**“Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allaah? Nay, but they are a people who ascribe equals (to Him)!**

**Is not he (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any god with Allaah? Nay, but most of them know not.**

**Is not He (better than your gods) Who responds to the distressed one, when He calls Him, and Who removes the evil, generations after generations. Is there any god with Allaah? Little is it that you remember!**

**Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy (rain)? Is there any god with Allaah? High Exalted be Allaah above all that they associate as partners (to Him)!**

**Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allaah? Say: ‘bring forth your proofs, if you are truthful’**

**Say: ‘None on the heavens and the earth knows the unseen except Allaah, nor can they perceive when they shall be resurrected.’”**

**[al-Naml 27:60-65]**

**So is there anyone or anything besides Allaah that deserves to be worshipped?**

**Secondly: Allaah did not create us except to worship Him, as He says (interpretation of the meaning):**

**“And I (Allaah) created not the jinns and humans except that they should worship Me (Alone).” [al-Dhaariyaat 51:56]**

**Thirdly: No one will be saved on the Day of Resurrection except those who used to worship Allaah truly and sincerely. After death Allaah will resurrect His slaves and call them to account, rewarding or punishing them according to their deeds. No one will be saved on that day except for those who used to worship Allaah Alone. The rest will be gathered into a Hell, a terrible fate! The Prophet of Islam, Muhammad (peace and blessings of Allaah be upon him), was asked by his Companions: “Will we see our Lord on the Day of Resurrection?” He told them:**

**“Do you doubt that you can see the sun and the moon when the sky is clear?” We [his Companions] said, “No.” He said, “Then you should not doubt that you will see your Lord on that Day, you will see Him as you see them (the sun and moon).” Then he said, “A caller will call out, ‘Let every people go to that which they used to worship.’ So the worshippers of the cross will go with their cross, the worshippers of idols will go with their idols and the worshippers of every god will go with their gods, until there will be left those who used to worship Allaah, whether they were righteous or otherwise, and a few of the People of the Book [Jews and Christians]. Then Hell will be brought and shown to them as if it is a mirage. It will be said to the Jews, ‘What did you used to worship?’ They will say, ‘We used to worship ‘Uzayr, the son of God.’ It will be said, ‘You have lied. Allaah does not have a wife or son. What do you want?’ They will say, ‘We want something to drink.’ It will be said to them, ‘Drink!’ and they will fall into Hell. Then it will be said to the Christians, ‘What did you used to worship?’ They will say, ‘We used to worship the Messiah, the son of God.’ It will be said, ‘You have lied. Allaah does not have a wife or son. What do you want?’ They will say, ‘We want something to drink.’ It will be said to them, ‘Drink!’ and they will fall into Hell. Then there will be left those who used to worship Allaah, whether they were righteous or otherwise. It will be said to them, ‘What are you waiting for? All the people have gone.’ They will say, ‘We have separated from them and we need Him more today. We heard a caller saying that every people should follow that which they used to worship, so we are waiting for our Lord.’ He will say, ‘Al-Jabbaar [the Compeller, i.e., Allaah] will come…’ And He will say, ‘I am your Lord.’ They will say, ‘You are our Lord,’ but none will speak to Him except the Prophets… then every believer will prostrate to Him.” (Reported by al-Bukhaari, no. 6886). These believers are the people of Paradise on whom shall be no fear neither shall they grieve, and they will dwell therein forever.**

**We hope that this matter has now become clear. In conclusion we can say nothing except that which Allaah has said (interpretation of the meaning):**

**“Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss…” [al-Isra’ 17:15]**

**Peace be upon him who follows the guidance.**

Sheikh Muhammed Salih Al-Munajjid

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6660: The non Muslims ask who created Allaah

**I tell non-Muslims that Allah created everything in this universe. They ask me who created Allah ? How can Allaah have been there since the beginning?   
How can I answer them ?**

**Published Date: 2000-02-24**

**Praise be to Allaah.**

**This question which the non Muslims have asked you is inherently false and self-contradictory. If we were to say – for the sake of argument – that someone created Allaah, then they would ask you, Who created the creator of the Creator? Then, who created the creator of the creator of the creator?! And so on, ad infinitum. This is irrational and impossible.**

**All of creation goes back to the Creator Who created all things. No one created Him; He created everything other than Himself. This is what makes sense and is logical. This Creator is Allaah, may He be glorified and exalted.**

**With regard to what our religion tells us, the Prophet (peace and blessings of Allaah be upon him) told us about this question, where it comes from, and how to respond to it.**

**Abu Hurayrah (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “People will keep on asking questions until someone will say, ‘Allaah created the universe, but who created Allaah?’ Whoever encounters anything like that, let him say, ‘Amantu Billaah (I believe in Allaah).’”**

**The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Shaytaan will come to one of you and say, ‘Who created the heaven? Who created the earth?’ He will say, ‘Allaah’” – then he mentioned something similar (to the previous report), and added, “And His Messengers.” [i.e., amantu Billaah wa Rusulihi = I believe in Allaah and His Messengers]**

**The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Shaytaan will come to one of you and say, ‘Who created such and such?’ until he says to him, ‘Who created your Lord?’ When it reaches that stage, let him seek refuge with Allaah [say A’oodhu Billaahi min ash-shaytaan ir-rajeem = I seek refuge with Allaah from the accursed Shaytaan] and stop thinking about it.”**

**The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Shaytaan will come to a person and say, ‘Who created such and such…’” and he narrated the whole report. (Imaam Muslim, 134).**

**In these ahaadeeth (Prophetic narrations) we see:**

**Where this question comes from – from the Shaytaan;**

**How to deal with it, which is:**

**to stop pursuing these thoughts and these tricks of the Shaytaan**

**to say, “I believe in Allaah and His Messengers”**

**to seek refuge with Allaah from the Shaytaan.**

**It was also reported that one should spit drily three times to one’s left, and recite Qul Huwa Allaahu ahad.**

**(See "Problems and Solutions" in the Shaykh’s Books section of this website).**

**3. With regard to the prior existence of Allaah, our Prophet (peace and blessings of Allaah be upon him) has told us about this, for example:**

**He (peace and blessings of Allaah be upon him) said: “O Allaah, You are the First and there is nothing before You; O Allaah, You are the Last and there is nothing after You.” (Narrated by Muslim, 2713)**

**He (peace and blessings of Allaah be upon him) said: “Allaah existed when there was nothing apart from Him.” According to another report: “There was nothing before Him.” (Narrated by al-Bukhaari; the first report 3020; the second report 6982).**

**This is in addition to what is stated in the aayaat (verses) of the Qur’aan. The believer believes without a doubt, the non Muslim denies and the munaafiq (hypocrite) doubts. We ask Allaah to grant us sincere and certain faith with no doubts. And Allaah is the Source of strength.**

Sheikh Muhammed Salih Al-Munajjid

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4548: Is there a Creator of this universe?

**Do you think there is any evidence that the universe has been designed by an intelligent and powerful creator?**

**Published Date: 1999-03-21**

**Praise be to Allaah.**

**We thank you for your question, and would like to answer by quoting a number of aayaat (verses) from the Book of Allaah (the Qur’aan – the scripture of Islam), then you can think to yourself about the matter and if the truth becomes clear to you, you will have no choice but to follow it.**

**Allaah says (interpretation of the meaning):**

***“Were they created by nothing, or were they themselves the creators?***

***Or did they create the heavens and the earth? Nay, but they have no firm Belief.***

***Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?”[al-Toor 52:35-37]***

***“Verily, the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allaah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed aayaat (proofs, evidences, signs) for people of understanding.”[al-Baqarah 2:164]***

***“It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.”[al-An’aam 6:99]***

***“And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.”[al-A’raaf 7:57]***

***“Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?”[al-Anbiya’ 21:30]***

***“Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allaah? Nay, but they are a people who ascribe equals (to Him)!”[al-Naml 27:60]***

***“He has created the heavens and the earth without any pillars that you see, and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.”[Luqmaan 31:10]***

***“See you not (O men) that Allaah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e., Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e., one’s Faith in Allaah, knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.)? Yet of mankind in he who disputes about Allaah without knowledge or guidance or a Book giving light!”[Luqmaan 31:20]***

***“And the two seas (kinds of water) are not alike, this fresh, sweet and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.”[Faatir 35:12]***

***“Have you not seen how your Lord spread the shadow? If He willed, He could have made it still – then We have made the sun its guide [i.e., after the sunrise, it (the shadow) contracts and vanishes at noon, and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow]***

***Then We withdraw it to Us – a gradual concealed withdrawal.***

***And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day nushoor (i.e., getting up and going about here and there for daily work, etc., after one’s sleep at night or like resurrection after one’s death).***

***And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky, -***

***That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created,”***

***[al-Furqaan 25:45-49]***

***“And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.”***

***[al-Furqaan 25:53]***

***“And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.***

***And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.***

***So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?***

***Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.***

***And a sing for them is the night. We withdraw therefrom the day, and behold, they are in darkness.***

***And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.***

***And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.***

***It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.***

***And a sign for them is that We bore their offspring in the laden ship (of Nooh).***

***And We have created for them of the like thereunto, so on them they ride.***

***And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help) nor will they be saved,***

***Unless it be a mercy from Us, and as an enjoyment for a while.”***

***[Yaa-Seen 36:33-44]***

***“We created you, then why do you believe not?***

***Then tell Me (about) the human semen that you emit.***

***Is it you who create it (i.e., make this semen into a perfect human being), or are We the Creator?***

***We have decreed death unto you all, and We are not unable,***

***To transfigure you and create you in (forms) that you know not.***

***And indeed, you have already known the first form of creation (i.e., the creation of Adam). Why then do you not remember or take heed?***

***Tell Me! The seed that you sow in the ground.***

***Is it you that make it grow, or are We the Grower?***

***Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment),***

***(Saying), ‘We are indeed Mughramoon (i.e., ruined, or lost the money without any profit, or punished by the loss of all that we spent for cultivation, etc.)!***

***‘Nay, but we are deprived!’***

***Tell Me! The water that you drink,***

***Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?***

***If We willed, We verily could make it salt (and undrinkable). Why then do you not give thanks (to Allaah)?***

***Tell Me! The fire which you kindle,***

***Is it you who made the tree thereof to grow, or are We the Grower?***

***We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travellers (and all others, in this world).***

***The glorify with praises the Name of your Lord, the Most Great.***

***So I swear by mawaaqi’ (setting to the mansions, etc.) of the stars (they traverse),***

***And verily, that is indeed a great oath, if you but knew,***

***That (this) is indeed an honourable recital (the Noble Qur’aan).”***

***[al-Waaqi’ah 56:57-77]***

***“So glorify Allaah, when you come up to the evening [i.e., offer the Maghrib (sunset) and ‘Isha’ (night) prayers], and when you enter the morning [i.e., offer the Fajr (morning) prayers].***

***And His is all the praise and thanks in the heavens and the earth, and (glorify Him) in the afternoon [i.e., offer ‘Asr (mid-afternoon) prayer] and when you come up to the time when the day begins to decline [i.e., offer the Zuhr (mid-day) prayer].***

***He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death, and thus shall you be brought out (resurrected).***

***And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa (Eve) from Adam’s rib, then his offspring from the semen, and], - behold you are human beings scattered!***

***And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.***

***And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily in that are indeed signs for men of sound knowledge.***

***And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.***

***And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.***

***And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e, from your graves, for reckoning and recompense).***

***To Him belongs whatever is in the heavens and the earth. All are obedient to Him.***

***And He it is Who originates the creation, then will repeat it (after it has perished), and this is easier for Him. His is the highest description (i.e., none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”[al-Room 30: 17-27]***

***“Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allaah? Nay, but they are a people who ascribe equals (to Him)!***

***Is not he (better than you gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any god with Allaah? Nay, but most of them know not.***

***Is not He (better than your gods) Who responds to the distressed one, when He calls Him, and Who removes the evil, generations after generations. Is there any god with Allaah? Little is it that you remember!***

***Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy (rain)? Is there any god with Allaah? High Exalted be Allaah above all that they associate as partners (to Him)!***

***Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allaah? Say: ‘bring forth your proofs, if you are truthful’***

***Say: ‘None on the heavens and the earth knows the unseen except Allaah, nor can they perceive when they shall be resurrected.’”***

***[al-Naml 27:60-65]***

**This is a selection of clear aayaat that include the answer to your question. We invite you to join the community of the believers and to enter the religion of Islam which Allaah has chosen as the religion for all mankind. Peace be upon those who follow true Guidance.**

Islam Q&A   
Sheikh Muhammed Salih Al-Munajjid

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Muslim holidays & symbol

**Do Islams have certain holidays that christans don't if so what are they?  
What is your holy symbol like ours is the cross, do you have a specific symbol?**

**Published Date: 1999-04-09**

**Muslims have only two Holy days to celebrate. The two Holy days are Eid Alfitir, which follows the holy month of Ramadan, and Eid Aladha, which is in the Hajj (holy pilgrimage) season. Muslims celebrate Eid Aladha by slaughtering a sheep. The slaughtering of sheep is done in following the footsteps of Prophet Abraham when he was ordered by Allah (God) to slaughter his first child, Ishmael. When he told his son about it, his son told him to carry on with the order of Allah, and that he will be obedient and patient. As Abraham was tempting to slaughter Ishmael, Allah gave them a big and fat sheep to slaughter instead. The sacrificing of a sheep has become a ritual for Muslims every year in remembrance of the obedience of Abraham and Ishmael, peace be upon them. Our celebration of this day and the slaughtering of the sheep are in compliance with the teachings of our Prophet Mohammad, praising and peace of Allah be upon him. Only Muslims celebrate these two days, while at the same time, Muslims do not celebrate the Christian holidays.**

**As for the symbol, Muslims worship Allah (God), therefor they reject any kind of idol worshipping. We believe that Christians believe in the cross to be a symbol of their God, or the so claimed Son of God. They seek blessing and protection from this cross. Muslims seek protection and blessing only from Allah, that is why we do not have an Islamic symbol as the Christians’ cross. Some Muslims have invented the symbol of a crescent to counter the cross, but this is not authentic and it is considered as an innovation in Islam.**

Islam Q&A   
Sheikh Muhammed Salih Al-Munajjid

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85108: Accepting a gift from a kaafir on the day of his festival

**My neighbour is an American Christian, and she and her family brought me a gift when it was Christmas. I could not refuse the gift, lest she be offended.    
Can I accept this gift, as the Messenger (peace and blessings of Allaah be upon him) accepted gifts from kaafirs?.**

**Published Date: 2012-12-23**

**Praise be to Allaah.**

**Firstly:**

**The basic principle is that it is permissible to accept gifts from kaafirs, so as to soften their hearts and make Islam attractive to them, as the Prophet (peace and blessings of Allaah be upon him) accepted gifts from some of the kaafirs, such as the gift of al-Muqawqis etc.**

**Al-Bukhaari gave a chapter in his *Saheeh* the title of: Accepting gifts from the mushrikeen. He (may Allaah have mercy on him) said: Abu Hurayrah (may Allaah have mercy on him) said, narrating from the Prophet (peace and blessings of Allaah be upon him): “Ibraaheem (peace be upon him) migrated with Saarah and entered a city in which there was a king or a tyrant, and he said: ‘Give her Haajar (as a gift).’” And the Prophet (peace and blessings of Allaah be upon him) was given as a gift a (roast) sheep in which there was poison. Abu Humayd said: The king of Aylah gave the Prophet (peace and blessings of Allaah be upon him) a white mule and a cloak, and wrote to him. And he mentioned the story of the Jewish woman and her gift of a poisoned sheep to the Prophet (peace and blessings of Allaah be upon him).**

**Secondly:**

**It is permissible for a Muslim to give gifts to kaafirs and mushriks, with the aim of softening their hearts towards Islam, especially if they are relatives or neighbours.**

**‘Umar (may Allaah be pleased with him) gave a hullah (suit) to his mushrik brother in Makkah, as was narrated by al-Bukhaari (2619).**

**But it is not permissible to give a kaafir a gift on the day of one of his festivals, because that is regarded as approving of or participating in celebration of the false festival.**

**If the gift is something that will help in celebrating the festival, such as food, candles and the like, then it is even more haraam, and some of the scholars are of the view that this is kufr.**

**Al-Zayla’i said in *Tabyeen al-Haqaa’iq* (6/228): Giving gifts on the occasion of Nayrooz and Mahrjaan [two non-Islamic Persian festivals] is not permissible, i.e., giving gifts on these two days is haraam, and is in fact kufr. Abu Hafs and Kabeer (may Allaah have mercy on him) said: If a man were to worship Allaah for fifty years, then on the day of Nayrooz he were to give an egg as a gift to one of the mushrikeen, intending thereby to venerate that day, he would have committed kufr and his good deeds would be cancelled out. The author of *al-Jaami’ al-Asghar* said: If he gives a gift to another Muslim on the day of Nayrooz, not intending thereby to venerate that day, but it is the habit of some people to give gifts on that day, then this is not regarded as kufr. But he should not do it on that particular day; he should do it before or after, so that he will not be imitating those people. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever imitates a people is one of them.” It says in *al-Jaami’ al-Asghar*: A man bought something on the day of Nayrooz which he did not buy before that. If he intended thereby to venerate that day as the mushrikoon venerate it, then he has committed kufr, but if he wanted to eat or drink or enjoy himself, then he has not committed kufr. End quote.**

**It says in *al-Taaj wa’l-Ikleel* (a Maaliki book – 4/319): Ibn al-Qaasim regarded it as makrooh to give a gift to a Christian on the occasion of his festival, or to give palm leaves to a Jew on his festivals. End quote.**

**It says in *al-Iqnaa’*, which is a Hanbali book: It is haraam to attend the festivals of the Jews and Christians and to sell them things or give them gifts on the occasion of their festivals.**

**Moreover it is not permissible for a Muslim to give a gift to another Muslim because of this festival, as stated above when quoting the Hanafi view. Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: Whoever gives a gift to the Muslims during these festivals unlike what he usually usually at other times, his gift should not be accepted, especially if the gift is something that helps in imitating them, such as giving candles etc at Christmas, or giving eggs, milk and lambs on Maundy Thursday which comes at the end of their fast (i.e., the end of Lent). Similarly, no gift should be given to a Muslim at the time of these festivals because of the festival, especially if it is something that helps in imitating them, as we have mentioned. End quote from *Iqtida’ al-Siraat al-Mustaqeem* (1/227).**

**Thirdly:**

**With regard to accepting a gift from a kaafir on the day of his festival, there is nothing wrong with that, and that is not regarded as participating in it or approving of it, rather it should be accepted as an act of kindness, with the aim of softening his heart and calling him to Islam. Allaah has permitted kindness and fair treatment towards the kaafir who is not fighting the Muslims, as He says (interpretation of the meaning):**

***“Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allaah loves those who deal with equity”***

***[al-Mumtahanah 60:8]***

**But kindness and fair treatment does not mean friendship and love, because it is not permitted to take a kaafir as a friend or love him. Allaah says (interpretation of the meaning):**

***“You (O Muhammad) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allaah is pleased with them, and they with Him. They are the party of Allaah. Verily, it is the party of Allaah that will be the successful”***

***[al-Mujaadilah 58:22]***

***“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth”  
[al-Mumtahanah 60:1]***

***“O you who believe! Take not as (your) Bitaanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayaat (proofs, evidences, verses) if you understand”***

***[Aal ‘Imraan 3:118]***

***“And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allaah, nor you would then be helped”  
[Hood 12:113]***

***“O you who believe! Take not the Jews and the Christians as Awliyaa’ (friends, protectors, helpers), they are but Awliyaa’ of each other. And if any amongst you takes them (as Awliyaa’), then surely, he is one of them. Verily, Allaah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust)”***

***[al-Maa’idah 5:51]***

**and there is other evidence which indicates that it is haraam to take a kaafir as a friend or love him.**

**Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: As for accepting a gift from them on the day of their festival, we have quoted above that ‘Ali ibn Abi Taalib was brought a gift on the occasion of Nayrooz and he accepted it.**

**Ibn Abi Shaybah narrated that a woman asked ‘Aa’ishah: We have some wet nurses from among the Magians, and they have a festival on which they bring us gifts. She said: As for what is slaughtered for that day, do not eat it, but eat from their vegetables.**

**It was narrated from Abu Barzah that he had some Magian neighbours who used to bring him gifts on the occasion of Nayrooz and Mahrjaan, and he used to say to his family: Whatever is of fruits, eat it, and whatever is otherwise, reject it.**

**All of this indicates that the festival does not make it forbidden to accept their gifts, rather the ruling is the same whether it is their festival or not, because that does not involve helping them with the symbols of their kufr.**

**Then he pointed out that meat slaughtered by a kitaabi (Jew or Christian) is halaal except that which is slaughtered for their festivals, which it is not permissible to eat. He said (may Allaah have mercy on him): It is only permissible to eat of the food of the people of the Book, during their festivals that which has not been slaughtered for the festival, whether it is bought or received as a gift. As for meat slaughtered by the Magians, the ruling on that is well known, and it is haraam according to all. As for that which is slaughtered by the people of the Book for their festivals  and that which they slaughter as an act of worship to draw close to anything other than Allaah, as the Muslims offer sacrifices as an act of worship to draw closer to Allaah, namely as that which they sacrifice to the Messiah, two views have been narrated from Ahmad concerning that, the most well known of which in his texts is that it is not permissible to eat it even if the name of something other than Allaah has not been mentioned over it. The prohibition on that was narrated from ‘Aa’ishah and ‘Abd-Allaah ibn ‘Umar … End quote from *Iqtida’ al-Siraat al-Mustaqeem* (1/251).**

**Conclusion: It is permissible for you to accept the gift from your Christian neighbour on the day of their festival, subject to the following conditions:**

**1 – This gift should not be meat that has been slaughtered for the festival.**

**2 – It should not be something that may be used to help in imitating them on the day of their festival, such as candles, eggs, palm leaves etc.**

**3 – You should explain to your children the belief in al-wala’ wa’l-bara’ (loyalty and friendship vs. disavowal and enmity), lest a love of this festival or a fondness for the giver be instilled in their hearts.**

**4 – The gift should be accepted with the aim of softening her heart and calling her to Islam, not with friendship and love.**

**If the gift is something that it is not permissible to accept, then the refusal to accept it should be accompanied by an explanation of why it is being refused, such as saying, “We only refused your gift because it is meat that was slaughtered for the festival, and it is not permissible for us to eat it, or these things are only accepted by those who are taking part in the celebrations, and we do not celebrate this festival, because it is not part of our religion, and it involves beliefs that we do not believe in” and so on, which is a starting point for calling them to Islam and explaining the danger of the kufr that they follow.**

**The Muslim should be proud of his religion and apply its rulings, and he should not give them up out of shyness or to impress anyone, for Allaah is more deserving of us feeling shy before Him.**

**Please see also question no.**[**947**](https://islamqa.info/en/947)**and**[**13642**](https://islamqa.info/en/13642)**for more information.**

**And Allaah knows best.**

Islam Q&A

**Related fatwa**

[**Ruling on celebrating non-Muslim holidays and congratulating them**](https://islamqa.info/en/947)

[**Offering gifts to some women on Christmas**](https://islamqa.info/en/13642)

947: Ruling on celebrating non-Muslim holidays and congratulating them

**Can a muslim celebrate a non muslim holiday like Thanksgiving?**

**Published Date: 1998-03-29**

**Praise be to Allaah.**

**Greeting the kuffaar on Christmas and other religious holidays of theirs is haraam, by consensus, as Ibn al-Qayyim, may Allaah have mercy on him, said in Ahkaam Ahl al-Dhimmah: "Congratulating the kuffaar on the rituals that belong only to them is haraam by consensus, as is congratulating them on their festivals and fasts by saying ‘A happy festival to you’ or ‘May you enjoy your festival,’ and so on. If the one who says this has been saved from kufr, it is still forbidden. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or bid’ah or kufr exposes himself to the wrath and anger of Allaah."  
  
Congratulating the kuffaar on their religious festivals is haraam to the extent described by Ibn al-Qayyim because it implies that one accepts or approves of their rituals of kufr, even if one would not accept those things for oneself. But the Muslim should not aceept the rituals of kufr or congratulate anyone else for them, because Allaah does not accept any of that at all, as He says (interpretation of the meaning):**

**"If you disbelieve, then verily, Allaah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. . ."  
[al-Zumar 39:7]**

**". . . This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion . . ."   
[al-Maa’idah 5:3]**

**So congratulating them is forbidden, whether they are one’s colleagues at work or otherwise.  
  
If they greet us on the occasion of their festivals, we should not respond, because these are not our festivals, and because they are not festivals which are acceptable to Allaah. These festivals are innovations in their religions, and even those which may have been prescribed formerly have been abrogated by the religion of Islaam, with which Allaah sent Muhammad (peace and blessings of Allaah be upon him) to the whole of mankind. Allaah says (interpretation of the meaning):   
"Whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers." [Aal ‘Imraan 3:85]  
  
It is haraam for a Muslim to accept invitations on such occasions, because this is worse than congratulating them as it implies taking part in their celebrations.  
  
Similarly, Muslims are forbidden to imitate the kuffaar by having parties on such occasions, or exchanging gifts, or giving out sweets or food, or taking time off work, etc., because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever imitates a people is one of them." Shaykh al-Islaam Ibn Taymiyah said in his book Iqtidaa’ al-siraat al-mustaqeem mukhaalifat ashaab al-jaheem: "Imitating them in some of their festivals implies that one is pleased with their false beliefs and practices, and gives them the hope that they may have the opportunity to humiliate and mislead the weak."  
  
Whoever does anything of this sort is a sinner, whether he does it out of politeness or to be friendly, or because he is too shy to refuse, or for whatever other reason, because this is hypocrisy in Islaam, and because it makes the kuffaar feel proud of their religion.  
  
Allaah is the One Whom we ask to make the Muslims feel proud of their religion, to help them adhere steadfastly to it, and to make them victorious over their enemies, for He is the Strong and Omnipotent.**

Majmoo’ah Fataawa wa Rasaa’il al-Shaykh Ibn ‘Uthaymeen, 3/369)

13642: Offering gifts to some women on Christmas

**There is a common practice here in the west, that at christmas time some non-muslims, young and old, get together and gather all of their names, put them in a hat and have all of the names mixed up, then each person choses the name of another person who they will give a gift to on christmas day.     
This is called chris kringle.     
This basic idea was taken on by a group of sisters last year and now they want to take this practise on this year also for the end of eid.  All that the practice consists of, is each sister randomly assigned another sister for whom she must buy a gift of a set value ($20 )   
Some of the sisters invloved beleive that this practsie is tashabu of the kufar, is this correct?**

**Published Date: 2009-12-24**

**Praise be to Allaah.**

**What some sisters have said to you, that this action is something that is not permitted, is correct, because it involves imitating the kuffaar in two ways.**

**Firstly it involves celebrating this festival, which is something that is haraam according to sharee’ah, including offering gifts on this festival.**

**Secondly, it involves imitating the kaafirs in these customs on the day of their celebration of that innovated festival.**

**In Islam we have only Eid al-Fitr and Eid al-Adhaa. Any other festivals that have been innovated besides these two amount to nothing, especially if they are the religious festivals of other religions or groups that are beyond the pale of Islam.**

**Please see Question no. 947**

**This matter opens the door to bid’ah, and it comes under the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him), “Whoever innovates anything in this matter of ours that is not part of it will have it rejected.” (Narrated by al-Bukhaari, *al-Sulh* 2499; Muslim, 1718). And Allaah knows best.**

Sheikh Muhammed Salih Al-Munajjid

1130: Ruling on joining in the kaafir festivals

**I see many "Muslims" joining in Christmas and other celebrations. Is there any daleel from the Quran and Sunnah that I can present to them to show that these are indeed very sinful practices?.**

**Published Date: 2008-12-20**

**Praise be to Allaah.**

**It is not permissible to join in the kaafir festivals for the following reasons:**

**Firstly: because this entails imitating or resembling them, and “Whoever imitates a people is one of them.” (Narrated by Abu Dawood). This is a serious warning. ‘Abd-Allaah ibn al-‘Aas said: Whoever lives in the land of the mushrikeen and celebrates their Nawrooz (New Year) and their Mahrajaan (festivals), and imitates them until he dies, he will be a loser on the Day of Resurrection.**

**Secondly: taking part in their festivals is a kind of befriending them and showing love for them. Allaah says (interpretation of the meaning):**

**“O you who believe! Take not the Jews and the Christians as Awliyaa’ (friends, protectors, helpers), they are but Awliyaa’ of each other. And if any amongst you takes them (as Awliyaa’), then surely, he is one of them… “[al-Maa’idah 5:51]**

**“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them” [al-Mumtahanah 60:1]**

**Thirdly: festivals are the matter of religion and beliefs, not the matter of worldly customs, as is indicated by the hadeeth: “Every nation has its Eid, and this is our Eid.” Their Eid or festival reflects their corrupt beliefs of Kufr and Shirk.**

**Fourthly: *“And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass it by with dignity” [al-Furqaan 25:72 – interpretation of the  meaning].* The scholars interpreted this aayah was referring to the festivals of the mushrikeen. It is not permissible to give any of them cards for their festivals, or to sell them cards or any of the other things they need for their festivals such as lights, trees or food – including turkey, candy canes, etc.**

**We have already answered a similar question, for more details please see Question #**[**947**](https://islamqa.info/en/947)**.**

Islam Q&A

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