



## 354526 - Ruling on saying “So-and-so made my day” or “... my morning”

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### the question

What is the ruling on saying “So-and-so made my day” or “... made my morning,” to express joy and happiness only, and not with any intention of associating someone else with Allah (shirk) or attributing that which Allah, may He be exalted, created and made to that person?

### Detailed answer

Praise be to Allah.

It is very common for some people to use the phrase “made my day” to refer to something that brought joy to their heart on that day.

There does not seem to be anything wrong with this expression in and of itself.

Making is something that may be attributed to people, because what is referred to is their actions.

Ibn Faaris (may Allah have mercy on him) said:

*Sana’a* (make) is a sound root which refers to doing something in the sense of making it.

*Maqaayees al-Lughah* (3/313).

Similarly, Allah, may He be exalted, said of Nooh (peace be upon him):

*{“And make the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.”*

*And he made the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, “If you ridicule us, then we will ridicule you just as you ridicule”} [Hood 11:37-38].*



As for the speaker describing that person as having made his day, there does not seem to be anything wrong with that, because what is meant is that he did something during that day; it does not mean that he made the day itself, for no one would say that, because everyone knows that this is not what the speaker meant at all.

Similarly, the one who says this phrase usually does not use the word “make” in the sense of “create”; rather what is meant is impact; in other words, this thing had an impact on my psyche and brought joy to my heart on this day.

With regard to the words that people use concerning which there is no text to indicate that they are prohibited according to Islamic teachings, they are to be understood as they are intended in accordance with what the speaker meant. If the speaker intended some permissible meaning, then the words are permissible.

That is because the Messenger of Allah (blessings and peace of Allah be upon him) said: “Actions are but by intentions, and each person will have but that which he intended.” Narrated by al-Bukhaari (1) and Muslim (1907).

Ibn al-Qayyim (may Allah have mercy on him) said:

What matters is what is meant and intended by both words and deeds, for words may vary or have different structures, or words may be put earlier or later in a sentence, but the meaning is the same; in that case, the variations are subject to the same ruling. However, if the words are the same but the meaning is different, then they are subject to different rulings. The same applies to different actions and deeds. Anyone who examines the shar’i texts and understands them properly will inevitably understand the soundness of what we say.

But it should be noted that some people may use this phrase to refer to objectionable matters, such as saying of a song that it made his day, and other ways of praising objectionable actions. This is not permissible.

And Allah knows best.