



50 Challenging Scenario Questions With Answers

1. Learning Before Speaking

Scenario: Adam watches a short video about Islam. He immediately teaches what he heard to his younger brother without checking whether it is correct.

Question: What mistake did Adam make?

Answer: Adam should first learn and make sure he has correct knowledge and evidence before teaching others. A Muslim should not speak about the religion without knowledge.

2. Knowledge but No Action

Scenario: Yusuf learns that Salah is obligatory. He can explain its importance very well but he purposely does not pray.

Question: Which important step after knowledge is Yusuf missing?

Answer: He is missing action. We learn the truth and then act upon what we have learned.

3. Keeping Knowledge to Yourself

Scenario: Maryam learns something important about Tawheed. Her younger sister has misunderstood the same subject. Maryam knows how to explain it correctly but decides she does not care whether her sister learns.

Question: Which important responsibility is Maryam neglecting?

Answer: Calling others to the truth. A Muslim learns, acts upon the knowledge then calls others to the truth with knowledge, wisdom and good manners.



4. Giving Up Because It Is Difficult

Scenario: Hamza learns the truth and follows it. Some classmates make fun of him so he decides to stop doing what is right.

Question: What quality does Hamza need?

Answer: Patience. He needs to remain firm upon what Allah loves even when following the truth becomes difficult.

5. Three Types of Patience

Scenario: Three children face different situations. Ahmad gets up for Fajr even though he is tired. Bilal wants to commit a sin but stops himself. Fatimah faces a difficult situation and remains patient.

Question: Which type of patience is each child showing?

Answer: Ahmad is showing patience in obeying Allah. Bilal is showing patience in staying away from disobedience. Fatimah is showing patience with what Allah has decreed.

6. Allah Created Us but Did Not Guide Us?

Scenario: A boy says, “Allah created us and provides for us but He left everyone to figure out religion completely by themselves.”

Question: What important matter has he misunderstood?

Answer: Allah did not leave us without guidance. He sent Messengers to teach people the truth and guide them.

7. Why Were Messengers Sent?

Scenario: Sara asks, “Why did Allah send Messengers if He already created us?”

Question: Give two reasons from the lesson.

Answer: Allah sent Messengers to establish the proof and make the truth clear and as a mercy and guidance for mankind. Allah says, “And never would We punish until We sent a messenger.” [Surah Al-Isra, verse 15]



8. Worshipping an Angel

Scenario: Someone says, “I know idols cannot be worshipped but surely an angel who is close to Allah can receive some worship.”

Question: What is wrong with this statement?

Answer: Allah is not pleased with anyone being joined with Him in worship. Not even an angel close to Allah or a Prophet عليه السلام may be worshipped with Allah.

9. A Prophet Is Better

Scenario: A student says, “A Prophet عليه السلام is much better than an idol so directing Dua to a Prophet عليه السلام must be acceptable.”

Question: How would you correct the student?

Answer: Prophets عليهم السلام are honoured but they are servants of Allah and do not deserve worship. Allah says, “And the masjids are for Allah so do not invoke anyone along with Allah.” [Surah Al-Jinn, verse 18]

10. Haneefiyyah

Scenario: A student says, “Haneefiyyah means believing Allah exists while continuing to direct some worship to others.”

Question: Is this correct?

Answer: No. Haneefiyyah means turning away from Shirk towards Tawheed and worshipping Allah alone with sincerity. It is the religion of Ibrahim عليه السلام.

11. Why Were Jinn and Mankind Created?

Scenario: A child says, “Humans were mainly created to become rich and enjoy life.”

Question: What should you teach the child?

Answer: Allah created the jinn and mankind to worship Him. Allah says, “And I did not create the jinn and mankind except to worship Me.” [Surah Adh-Dhariyat, verse 56]



12. Greatest Command and Prohibition

Scenario: Your teacher asks for the greatest command from Allah and the greatest prohibition.

Question: What are they?

Answer: The greatest command is Tawheed, which is singling out Allah alone in worship. The greatest prohibition is Shirk, which is giving an act of worship to other than Allah.

13. The Three Fundamental Principles

Scenario: On an exam a student writes:

1. Knowing your Lord
2. Knowing your religion
3. Knowing your family

Question: Which answer must be corrected?

Answer: Number 3. The third principle is knowing Prophet Muhammad ﷺ.

14. Who Is Your Lord?

Scenario: Musa is asked, “Who is your Lord?” He answers, “Allah created me but other beings also control parts of creation independently.”

Question: What is wrong with his answer?

Answer: Allah alone is our Rabb. He created us, provides for us, cares for us and gives us His blessings. He is the Lord of all creation.

15. Knowing Allah Through Creation

Scenario: A child looks at the night, day, sun and moon and asks what these things can teach us.

Question: What should you answer?

Study Notes: Usool ath-Thalatha (Three Fundamental Principles)



Answer: They are among Allah's signs. His creation points to His power, wisdom and greatness. We know Allah through His revealed signs and through His creation.

16. The Sun Is Amazing

Scenario: Zayd is amazed by the sun. He says, “The sun is so powerful that I should prostrate to it.”

Question: What important truth has he missed?

Answer: Allah created the sun. We worship the Creator and not the creation. Allah says, “Do not prostrate to the sun or to the moon but prostrate to Allah who created them if it is Him that you worship.” [Surah Fussilat, verse 37]

17. Dua Is Worship

Scenario: Khalid says, “Dua is only asking for something. It is not really worship.”

Question: What evidence corrects him?

Answer: The Prophet ﷺ said, “Dua is worship.” [Jami at-Tirmidhi, Hadith 2969; Sunan Abi Dawud, Hadith 1479]

18. Normal Fear

Scenario: A child sees a dangerous animal running towards him and becomes afraid.

Question: Has he committed Shirk because he feared something besides Allah?

Answer: No. This is normal fear. People naturally feel fear when facing real danger. Prophet Musa عليه السلام experienced normal fear.

19. When Normal Fear Becomes Wrong

Scenario: A student is afraid his friends will laugh at him so he purposely leaves something Allah has made obligatory.

Question: What happened to his normal fear?

Answer: It became forbidden because his fear caused him to leave an obligation. Normal fear becomes forbidden when it causes someone to abandon an obligation or do something Allah has forbidden.



20. Fear That Helps You Obey Allah

Scenario: Abdullah remembers that Allah sees him. His fear of Allah stops him from committing a sin when nobody else is around.

Question: Is this fear good or bad?

Answer: It is good and praiseworthy fear because it helps him stay away from what Allah has forbidden.

21. Fear Without Hope

Scenario: A student becomes so afraid of punishment that he says, “There is no hope that Allah will ever forgive me so I might as well stop trying to obey Him.”

Question: What has gone wrong?

Answer: Fear should not cause a person to completely lose hope in Allah's mercy. A believer worships Allah with fear and hope.

22. Fear of Hidden Harm

Scenario: A person believes someone buried in a grave can secretly harm him from far away through supernatural powers.

Question: What type of fear is this?

Answer: This is fear of hidden harm. The notes explain that fearing creation with a type of supernatural fear that belongs only to Allah is Shirk.

23. Hope Without Action

Scenario: Hasan says, “I hope Allah rewards me greatly” but he purposely refuses to do good deeds.

Question: What has Hasan misunderstood about Rajaa?

Answer: Rajaa means hoping for Allah's mercy and reward while doing the good deeds that lead to it. Hope should be connected to righteous action.



24. Trust Allah and Do Nothing?

Scenario: Aisha has an important exam. She says, “I have Tawakkul so I will not study at all.”

Question: Has she understood Tawakkul correctly?

Answer: No. Tawakkul means relying upon Allah while taking the correct means and doing what you are able to do. She should study and rely upon Allah.

25. Asking for Ordinary Help

Scenario: A heavy box falls in front of Yusuf. He asks his older brother to help him lift it.

Question: Is this against Tawakkul?

Answer: No. A person may ask another living person for ordinary help that the person is able to give. Yusuf should still know that Allah controls the final result.

26. Raghbah, Rahbah and Khushoo

Scenario: Three students give definitions:

- A. Strong desire for Allah's reward
- B. Fear that causes a person to obey Allah
- C. Humility and submission before Allah

Question: Match each definition with Raghbah, Rahbah and Khushoo.

Answer: A is Raghbah. B is Rahbah. C is Khushoo.

27. Returning to Allah

Scenario: A student realizes he has been disobedient. He returns to Allah with love, fear, hope and obedience.

Question: What is this called?



Answer: This is Inaabah, which means turning back to Allah.

28. Seeking Help

Scenario: Fatimah asks her teacher to help her understand a difficult maths problem.

Question: Is this allowed?

Answer: Yes. Seeking ordinary help from a living person who is able to help is allowed.

29. Help Only Allah Can Give

Scenario: Another person asks a created being for supernatural help in something only Allah controls.

Question: How is this different from Fatimah asking her teacher for help?

Answer: Fatimah asked for ordinary help that her teacher can provide. Seeking supernatural help in matters only Allah controls is worship and must be directed to Allah alone. Allah says, “You alone we worship and You alone we ask for help.” [Surah Al-Fatihah, verse 5]

30. Protection From Rain

Scenario: It starts raining heavily so a child runs under a shelter to stay dry.

Question: Has the child wrongly sought refuge from something besides Allah?

Answer: No. Taking ordinary shelter in a safe place is allowed.

31. Special Unseen Protection

Scenario: A person believes a created being who cannot hear him can give him special unseen protection from every danger.

Question: What principle has he violated?

Answer: Special unseen protection that belongs to Allah is an act of worship and must be sought from Allah alone.



32. Protection or Rescue?

Scenario: Two children are asked different things. The first asks Allah to protect him from a danger before it happens. The second asks Allah to rescue him from a serious difficulty that has already happened.

Question: Which is Isti'aadhah and which is Istighaathah?

Answer: Seeking protection from feared harm is Isti'aadhah. Seeking rescue after serious harm or difficulty has happened is Istighaathah.

33. Slaughtering for Dinner

Scenario: A family slaughters an animal simply to prepare halal food for a wedding meal.

Question: Is every slaughter automatically an act of worship?

Answer: No. An animal may be slaughtered for food, hospitality or a wedding meal. The ruling depends on its purpose.

34. Sacrifice as Worship

Scenario: Someone sacrifices an animal as an act of worship and nearness to someone besides Allah.

Question: Why is this different from slaughtering an animal for food?

Answer: Sacrifice done as an act of worship belongs to Allah alone. Allah says, "Indeed, my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner." [Surah Al-Anam, verses 162-163]

35. A Vow

Scenario: A person makes a lawful vow of obedience to Allah.

Question: What should the person do?

Study Notes: Usool ath-Thalatha (Three Fundamental Principles)



Answer: The lawful vow of obedience must be fulfilled. The Prophet ﷺ said, “Whoever vows to obey Allah should obey Him.” [Sahih al-Bukhari, Hadith 6696]

36. What Is Islam?

Scenario: A student defines Islam as, “Just saying that you believe in Allah.”

Question: What important parts are missing?

Answer: Islam means submitting to Allah with Tawheed, obeying Him and rejecting Shirk.

37. Islam, Iman and Ihsan

Scenario: A teacher writes three descriptions:

- A. Outward acts of obedience
- B. Faith of the heart together with the words and actions of faith
- C. Perfecting worship while being aware that Allah sees you

Question: Match them with Islam, Iman and Ihsan.

Answer: A is Islam. B is Iman. C is Ihsan.

38. Five Pillars

Scenario: A student lists Shahadah, Salah, Zakah and fasting Ramadan then says, “That is the complete list.”

Question: What pillar did the student forget?

Answer: Hajj to the Sacred House for the person who is able. Islam has five pillars.

39. Six Pillars of Iman

Scenario: Mariam believes in Allah, the angels, the Books, the Messengers and the Last Day but says Al-Qadr is not part of Iman.

Question: What should be corrected?

Answer: Belief in Al-Qadr is one of the six pillars of Iman. It includes believing that everything happens according to Allah's knowledge, writing, will and creation.



40. The Four Parts of Al-Qadr

Scenario: Your teacher gives you four words: Knowledge, Writing, Will and Creation.

Question: Explain what each means.

Answer: Knowledge means Allah knows everything that happened, is happening and will happen. Writing means Allah wrote the decree of creation. Will means whatever Allah wills happens and whatever He does not will does not happen. Creation means Allah created all things and the abilities and actions of His servants.

41. Nobody Is Watching

Scenario: Bilal is alone and has the opportunity to do something wrong. He remembers that even though nobody around him sees him, Allah sees him so he stays away from the sin.

Question: Which level of the religion is helping Bilal?

Answer: Ihsan. Ihsan means worshipping Allah as though you see Him and although you do not see Him, knowing that He sees you.

42. Jibril عليه السلام Comes to Teach

Scenario: A student says, "Islam, Iman and Ihsan are completely unrelated subjects."

Question: Which famous Hadith shows that they are all parts of the religion?

Answer: The Hadith of Jibril عليه السلام. Jibril عليه السلام asked Prophet Muhammad ﷺ about Islam, Iman and Ihsan. The Prophet ﷺ later said, "That was Jibril. He came to teach you your religion." [Sahih Muslim, Hadith 8]

43. Knowing Your Prophet ﷺ

Scenario: A student says, "Knowing Prophet Muhammad ﷺ only means memorizing his name."

Question: What else does knowing him mean?

Answer: It means learning who he was, learning the message Allah sent him with and following what he taught.



44. The Main Message

Scenario: Someone asks, “What was the main message Prophet Muhammad ﷺ called people to?”

Question: What should you answer?

Answer: Allah sent Prophet Muhammad ﷺ to call people to Tawheed and warn them against Shirk. He spent ten years in Makkah calling people to Tawheed.

45. After the Prophet ﷺ

Scenario: A person says, “The religion was not fully completed during the life of Prophet Muhammad ﷺ so we need to invent new acts of worship.”

Question: What is wrong with this statement?

Answer: Allah completed the religion through Prophet Muhammad ﷺ. Worship is based upon what Allah revealed and what the Messenger ﷺ taught. Allah says, “This day I have perfected for you your religion.” [Surah Al-Maidah, verse 3]

46. Another Prophet?

Scenario: Someone claims that a new Prophet can come after Prophet Muhammad ﷺ.

Question: Which teaching from Usool ath-Thalatha answers this claim?

Answer: Prophet Muhammad ﷺ is the final Prophet and Messenger. Allah says, “Muhammad is not the father of any of your men but he is the Messenger of Allah and the last of the Prophets.” [Surah Al-Ahzab, verse 40]

47. Prophet or Messenger?

Scenario: A student says, “Every Prophet is automatically a Messenger and there is no difference between the two words.”

Question: According to the study notes what is the difference?

Study Notes: Usool ath-Thalatha (Three Fundamental Principles)



Answer: A Prophet is someone chosen by Allah who receives revelation. A Messenger is a Prophet who was sent with a message that he was commanded to convey and call people to. Every Messenger is a Prophet but not every Prophet is a Messenger.

48. First and Final

Scenario: Your teacher asks two questions at once: “Who was the first Messenger and who was the final Prophet and Messenger?”

Question: What is the complete answer?

Answer: The first Messenger was Prophet Nuh عليه السلام. The final Prophet and Messenger was Prophet Muhammad ﷺ.

49. Death Is the End?

Scenario: A student says, “Once people die, everything is finished. Nobody will be raised again or questioned about what they did.”

Question: What has the student denied from the lesson?

Answer: People will be resurrected after death and held accountable for their deeds. Belief in resurrection is part of Iman. Allah says, “Those who disbelieve claim that they will never be resurrected. Say, Yes, by my Lord, you will surely be resurrected then you will surely be informed of what you did.” [Surah At-Taghabun, verse 7]



50. Final Three Principles Challenge

Scenario: Abdullah is asked the three great questions. He answers:

“Who is your Lord?”

“Allah is my Lord. He created me, provides for me and cares for me but I think some worship can still be given to others.”

“What is your religion?”

“My religion is Islam but I think Islam only means saying I am Muslim. Obedience and rejecting Shirk are not important.”

“Who is your Prophet?”

“Muhammad ﷺ is my Prophet but I think we can invent new acts of worship after him if our intentions are good.”

Question: Abdullah mentioned the correct names but made a serious mistake in every answer. Correct all three answers using what you learned from Usool ath-Thalatha.

Answer: For the **First Principle**, Allah is our Lord because He created us, provides for us and cares for us. Because Allah alone is our Creator and Lord, He alone deserves all our worship.

For the **Second Principle**, Islam means submitting to Allah with Tawheed, obeying Him and rejecting Shirk. It is not simply calling yourself a Muslim.

For the **Third Principle**, Prophet Muhammad ﷺ is the final Prophet and Messenger. We must follow the message Allah sent him with. The religion was completed through him ﷺ so we do not invent new acts of worship and call them part of Islam.

The three principles therefore teach us to **know Allah as our Lord and worship Him alone, know Islam and follow it correctly and know Prophet Muhammad ﷺ and follow what he taught.**