



50 Scenario Questions

1. Meaning of Tawheed

Scenario: A new student says, “Tawheed means believing that Allah exists and created everything.”

Question: What important part is missing from this definition?

Answer: Tawheed means singling out Allah alone in everything that belongs only to Him. This includes believing Allah alone is the Lord and Creator, directing every act of worship to Allah alone and believing correctly in Allah’s Names and Attributes. Believing only that Allah exists or created everything is not the complete meaning of Tawheed.

2. Three Categories of Tawheed

Scenario: A student can explain that Allah created the heavens and earth but cannot explain the other categories of Tawheed.

Question: Name and explain the three categories of Tawheed.

Answer: Tawheed of Lordship means Allah alone is the Creator, Provider and Controller. Tawheed of Worship means every act of worship, such as Salah and Dua, is for Allah alone. Tawheed of Allah’s Names and Attributes means believing in the Names and Attributes found in the Quran and Sunnah in the correct way.

3. Tawheed Throughout the Quran

Scenario: A student thinks Tawheed is only discussed in a few verses of the Quran.

Question: How does the introduction correct this understanding?

Answer: Ibn al-Qayyim explained that every Surah contains Tawheed. Verses may teach Allah’s Names, Attributes and Actions, call people to worship Allah alone, contain commands and prohibitions, describe the people of Tawheed and their reward or describe the people of Shirk and their consequences. Tawheed runs throughout the Quran.

4. Two Conditions for Correct Worship

Scenario: A person sincerely invents a new religious act and says, “My intention is for Allah, so it must be accepted.”

Question: What condition is missing?

Answer: Correct worship requires two conditions: sincerity to Allah alone and following Prophet Muhammad ﷺ. Sincerity without following the Sunnah is not enough. The Prophet ﷺ said that a deed not ordered by him is rejected. A sincere intention does not turn an invented religious practice into correct worship.



5. Why We Study Tawheed

Scenario: A student asks why Tawheed needs so much attention if a Muslim already believes in Allah.

Question: Give four reasons for studying Tawheed.

Answer: Allah created us to worship Him alone and worship is not accepted without Tawheed. Tawheed is a cause of entering Jannah, increasing the reward of good deeds, forgiveness, guidance, security and peace in the heart. By Allah's permission and mercy, sincere Tawheed is also connected to receiving the Prophet's ﷺ intercession.

6. Meaning of Shirk

Scenario: A student says, "Shirk only means believing that someone else created the universe."

Question: Why is this definition incomplete?

Answer: Shirk includes directing to someone besides Allah something that belongs only to Allah. A person may believe Allah alone created the universe but still fall into Shirk by directing an act of worship to another. This is why Tawheed of Worship must be understood, not only Tawheed of Lordship.

7. Nuh عليه السلام and the Righteous People

Scenario: A class is reviewing why Nuh عليه السلام was sent to his people.

Question: What happened with Wadd, Suwa, Yaghuth, Yauq and Nasr?

Answer: The people of Nuh عليه السلام went too far in honouring righteous people such as Wadd, Suwa, Yaghuth, Yauq and Nasr. Nuh عليه السلام was sent when this exaggeration led people away from correct Tawheed. The lesson is that righteous people must be respected without giving them any part of worship.

8. The People Muhammad ﷺ Was Sent To

Scenario: A student says the Mushriks did no acts of devotion at all.

Question: What do the notes say they were already doing?

Answer: They performed acts such as Hajj, charity and remembering Allah. Their problem was not that they denied every form of religion. They made created beings into intermediaries, seeking nearness and intercession through them. Correct worship requires directing worship to Allah alone.



9. What the Mushriks Already Believed

Scenario: Someone says, “If a person believes Allah provides, gives life, causes death and controls everything, that alone proves complete Tawheed.”

Question: How do Surah Yunus 10:31 and Surah al-Muminun 23:84–89 answer this?

Answer: The earlier Mushriks already admitted that Allah provides, controls hearing and sight, gives life and death and controls all affairs. They also admitted that the earth, heavens and sovereignty belong to Allah. Yet they still directed worship to created beings. Their admission of Lordship alone did not complete Tawheed.

10. Meaning of La ilaha illallah

Scenario: A student translates La ilaha illallah but thinks saying the words is enough even if worship is directed elsewhere.

Question: What is required by this statement?

Answer: La ilaha illallah means none has the right to be worshipped except Allah. It requires its meaning, not only its pronunciation. Surah Sad 38:5 shows that the Mushriks understood the call to one God meant leaving other objects of worship and directing worship to Allah alone.

11. Rejoicing and Fear

Scenario: A student learns Tawheed and becomes proud, saying, “I understand it now, so I can never fall into a serious mistake.”

Question: What two attitudes should a student have after learning Tawheed?

Answer: A student should rejoice in Allah’s favour and mercy for being guided to Tawheed, as taught in Surah Yunus 10:58. At the same time, the student should fear falling into error and remain careful. Surah al-Araf 7:138 shows that even people who had seen great signs could make a very serious request when they lacked understanding.

12. Enemies of Tawheed

Scenario: A student becomes confused because false arguments can sound intelligent and convincing.

Question: Which evidences explain why knowledge is necessary?

Answer: Surah al-Anam 6:112 teaches that enemies of the Prophets can use attractive and misleading speech. Surah Ghafir 40:83 mentions people becoming proud of their knowledge. Surah al-Furqan 25:33 teaches that Allah gives the truth and the best explanation against false arguments. A Muslim therefore needs sound knowledge and clear evidence.



13. The General Answer

Scenario: Someone presents one unclear text and uses it against many clear verses about Tawheed.

Question: What principle from Surah Al Imran 3:7 should be used?

Answer: The clear verses are the foundation and unclear matters must be understood in light of them.

A person should not follow an unclear text in a way that opposes clear evidence. Allah's speech does not contradict itself and authentic Sunnah does not oppose the Quran.

14. Status of the Righteous

Scenario: A person says, "I know only Allah creates and controls everything. I only ask through righteous people because they have a high position with Allah."

Question: Why does this not answer the issue of Tawheed?

Answer: The earlier Mushriks also accepted that Allah alone controlled everything. Their reason for calling upon created beings was their status, nearness and hoped-for intercession with Allah. The issue is therefore not whether the righteous create or control the universe. The issue is whether an act of worship is being directed to Allah alone.

15. The Verses Were Only About Idols

Scenario: A student argues, "Quran verses about Shirk only apply to people who worshipped statues."

Question: Which evidences show that this is too narrow?

Answer: The Quran mentions people calling upon more than statues. Surah al-Isra 17:57 speaks about those called upon who themselves seek nearness to Allah. Surah al-Maidah 5:75-76 discusses Isa عليه السلام and Maryam. Surah Saba 34:40-41 mentions angels and Surah al-Maidah 5:116 shows Isa عليه السلام rejecting worship directed to him and his mother.

16. I Only Want Intercession

Scenario: A person says, "I know Allah controls everything. I only call upon the righteous because I want them to intercede for me."

Question: Which two verses directly answer this reasoning?

Answer: Surah az-Zumar 39:3 records people saying they worshipped others only to bring them nearer to Allah. Surah Yunus 10:18 records them saying, "These are our intercessors with Allah." Seeking nearness and intercession in this way was already part of the argument used by the earlier Mushriks.



17. Is Dua Worship?

Scenario: A student says, “Calling upon someone is only a request. It is not worship.”

Question: How should Surah al-Araf 7:55 be used to answer?

Answer: Surah al-Araf 7:55 commands people to call upon their Lord with humility and privately. Dua is therefore an act of worship. Since worship belongs to Allah alone, religious Dua cannot be removed from worship simply by giving it another name.

18. Is Sacrifice Worship?

Scenario: A person accepts that Salah is worship but says a religious sacrifice can be directed to anyone.

Question: Which evidence corrects this?

Answer: Surah al-Kawthar 108:2 joins prayer and sacrifice in the command to worship the Lord: pray to your Lord and sacrifice for Him. Sacrifice done as an act of worship belongs to Allah alone. Directing that religious sacrifice to a created being would direct worship away from Allah.

19. Intercession Belongs to Allah

Scenario: A student thinks affirming the Prophet’s ﷺ intercession means a person should directly call upon him for it.

Question: Explain the Quranic conditions of intercession.

Answer: The Prophet’s ﷺ intercession is true but all intercession belongs to Allah, as stated in Surah az-Zumar 39:44. Surah al-Baqarah 2:255 teaches that no one intercedes except by Allah’s permission. Surah al-Anbiya 21:28 teaches that intercession is only for those with whom Allah is pleased. Therefore intercession is requested from Allah.

20. Given Intercession

Scenario: A student says, “If Allah gives someone the ability to intercede, that means I may direct Dua to that person.”

Question: Why does this conclusion not follow?

Answer: Being allowed to intercede does not make a created being the one to whom Dua is directed. Surah al-Jinn 72:18 commands that no one be called upon alongside Allah. Angels and righteous believers may also intercede by Allah’s permission but this does not make it correct to call upon them in worship.



21. I Do Not Commit Shirk

Scenario: A person refuses to learn the definition of Shirk but confidently says, “I know I do not commit it.”

Question: What is wrong with this reasoning?

Answer: A person cannot correctly protect themselves from something they refuse to understand. Shirk must be learned just as Tawheed and worship must be learned. The earlier Mushriks admitted Allah created and controlled everything but still directed worship to others. Shirk is therefore not limited to believing an idol created the universe.

22. Hardship and Ease

Scenario: A student asks about one difference mentioned between earlier Mushriks and some later forms of Shirk.

Question: What happened to the earlier Mushriks during severe hardship?

Answer: During times of ease they called upon Allah and others. During severe hardship they often called sincerely upon Allah alone. Surah al-Isra 17:67, Surah al-Anam 6:40–41, Surah az-Zumar 39:8 and Surah Luqman 31:32 are used to show this pattern.

23. Who Was Called Upon

Scenario: Someone argues that directing worship to a righteous person must be acceptable because the person is righteous.

Question: Why does righteousness not change the principle?

Answer: The earlier Mushriks called upon Prophets, Awliya and angels as well as other created things. The righteousness of a created being does not give that being a share of worship. Worship remains the right of Allah alone.

24. Shahadah, Prayer and Fasting

Scenario: A person says, “As long as someone says the Shahadah, prays and fasts, no later belief or statement can ever contradict Islam.”

Question: What principle is taught in the notes?

Answer: Accepting some teachings does not make it acceptable to reject another essential teaching. Surah an-Nisa 4:150–151 warns about believing in some Messengers while rejecting others. Tawheed is the greatest obligation. Outward acts do not make every later belief, statement or action automatically correct.



25. Banu Hanifah

Scenario: A student asks why Banu Hanifah are mentioned even though they said the Shahadah and prayed.

Question: What is the lesson from their example?

Answer: They said the Shahadah and prayed but accepted Musaylamah's claim to prophethood. Their outward practices did not make that false belief acceptable. The example shows that a person cannot use some correct practices as proof that every belief they later accept must also be correct.

26. Some Truth Mixed With a False Conclusion

Scenario: A speaker says, "Allah's Awliya have no fear, intercession is real and the Prophets have a high status. Therefore my religious request to a created being must be correct."

Question: Identify the reasoning error using the general answer.

Answer: The first statements can be true while the conclusion is false. The general answer requires returning unclear claims to the clear evidence. The reality of the Awliya and intercession does not cancel the clear command to direct worship and Dua to Allah alone. True statements cannot be used to overturn clear Tawheed.

27. Lordship and Intercession Combined

Scenario: A person says, "I have perfect Tawheed because I know Allah alone creates and controls everything. When I call upon a righteous person, I only want that person to bring me closer to Allah."

Question: Use the central argument of Kashf ush-Shubuhaat to correct both parts.

Answer: The first statement describes Tawheed of Lordship but complete Tawheed also requires Tawheed of Worship. The earlier Mushriks already admitted Allah's Lordship. Their problem was directing worship to created beings because they wanted nearness and intercession. The second statement therefore repeats the very reasoning answered by Surah az-Zumar 39:3 and Surah Yunus 10:18.

28. Good Intention, Wrong Act

Scenario: A student makes a religious sacrifice for someone besides Allah then says, "My intention is only to get closer to Allah."

Question: Why does a good intention not change the ruling of the act?

Answer: Surah al-Kawthar 108:2 shows that religious sacrifice is worship and worship belongs to Allah alone. The earlier Mushriks also claimed that their purpose was nearness to Allah. A good goal cannot make it correct to direct an act of worship away from Allah.



29. One Word Versus Its Meaning

Scenario: A student says La ilaha illallah repeatedly but argues that its meaning does not affect how worship is directed.

Question: Use Surah Sad 38:5 to explain the problem.

Answer: The Mushriks understood that the Prophet's ﷺ call to La ilaha illallah meant making worship for one God and leaving other objects of worship. Their response in Surah Sad 38:5 shows they understood the practical meaning. The Shahadah is not only a sound made by the tongue. Its meaning requires worshipping Allah alone.

30. Accepting Some Revelation

Scenario: A person says, "I accept almost every command in Islam, so rejecting one essential part should not matter."

Question: How do Surah Al Imran 3:97 and Surah an-Nisa 4:150-151 challenge this argument?

Answer: Surah Al Imran 3:97 gives a serious warning concerning rejection of the obligation of Hajj. Surah an-Nisa 4:150-151 condemns trying to believe in some Messengers while rejecting others. The principle is that essential revelation is not accepted selectively. Tawheed, the greatest obligation, cannot be treated as optional.

31. Dhat Anwat

Scenario: Some new Muslims see a religious practice of the Mushriks and ask the Prophet ﷺ to give them something similar. They do not understand how serious their request is.

Question: What does the incident of Dhat Anwat teach?

Answer: A Muslim can make a serious mistake because of ignorance even while wanting good. The Prophet ﷺ corrected the request firmly and compared it to the request made to Musa عليه السلام. The incident teaches students not to become overconfident about Tawheed and to accept correction when the truth becomes clear.

32. Mistake and Persistence

Scenario: Two people make the same serious religious mistake. The first did not know and immediately accepts correction. The second understands the evidence but knowingly continues.

Question: What distinction do the notes make?

Answer: The notes distinguish an ignorant mistake followed by correction and repentance from knowingly continuing after the truth becomes clear. This does not give students authority to judge individuals. It teaches that knowledge, acceptance of correction and deliberate persistence are not the same situation.



33. Usamah ibn Zayd رضي الله عنه

Scenario: A student reads the hadith of Usamah رضي الله عنه and concludes, “We should ignore every outward statement a person makes because we can decide what is really in the heart.”

Question: Why is that conclusion wrong?

Answer: The hadith teaches the opposite of rushing into private judgments. The Prophet ﷺ strongly questioned Usamah after the man had said La ilaha illallah. Surah an-Nisa 4:94 also commands verification. A person’s outward profession must be treated carefully and students are not given permission to claim knowledge of people’s hearts.

34. Verification Before Judgment

Scenario: A rumour spreads that another Muslim said something serious. Students immediately repeat it and begin making judgments.

Question: Which Quranic principles should stop them?

Answer: Surah al-Hujurat 49:6 commands believers to verify news so they do not harm people through ignorance. Surah an-Nisa 4:94 also teaches careful verification rather than rushing to judgment. Serious religious judgments require clear evidence, knowledge and proper authority, not rumours or student speculation.

35. Ordinary Help Versus Unseen Help

Scenario: A student says, “If asking another human for any help is allowed, then every kind of request to any person must be allowed.”

Question: Use Surah al-Qasas 28:15 to explain the missing distinction.

Answer: Surah al-Qasas 28:15 gives an example of a man seeking Musa’s عليه السلام help in an ordinary matter within human ability. Asking a living, present person for something they can normally do is different from directing religious Dua or asking a created being for unseen matters that only Allah can do.

36. Prophets on the Day of Judgment

Scenario: A student uses the hadith of people going to the Prophets on the Day of Judgment as proof for directing every kind of request to Prophets.

Question: What is actually being requested in that event?

Answer: The people ask the Prophets to ask Allah to begin the Reckoning. This is a request for them to make Dua to Allah. It is compared with asking a living righteous person who can hear you to make Dua for you. It does not change the rule that unseen divine matters belong to Allah.



37. Jibril and Ibrahim عليه السلام

Scenario: Someone says, “Jibril offered Ibrahim عليه السلام help, so this proves that every request for supernatural help from created beings is allowed.”

Question: Why does the example not prove that conclusion?

Answer: Jibril عليه السلام offered help in something Allah had given him the ability to do. Surah an-Najm 53:5 describes Jibril as having great strength. The example concerns an ability Allah gave him, not directing religious Dua to him. Ability and type of request must be distinguished.

38. Intercession and Permission

Scenario: A student says, “If the Prophet ﷺ will intercede, Allah’s permission is only a small detail and does not affect whom I should ask.”

Question: Why is Allah’s permission central to understanding intercession?

Answer: Intercession belongs to Allah in the first place. Surah az-Zumar 39:44 says all intercession belongs to Allah. Surah al-Baqarah 2:255 says no one intercedes except by His permission and Surah al-Anbiya 21:28 says intercession is only for those with whom He is pleased. These conditions show complete dependence upon Allah.

39. Righteousness Does Not Create a Right to Worship

Scenario: A student says, “Calling upon a sinful person would be wrong but calling upon a Prophet or angel must be different because they are righteous.”

Question: How do the notes answer this distinction?

Answer: The Quran itself mentions worship directed to righteous beings, including angels and Isa عليه السلام. Their righteousness does not give them a share of Allah’s right to worship. The issue is not whether the created being is good or bad. The issue is whether worship is being directed to Allah alone.

40. Tawheed During Hardship

Scenario: A person calls upon Allah alone during a crisis but returns to directing religious requests to others when life becomes easy.

Question: Which Quranic pattern does this resemble?

Answer: It resembles the pattern described in verses such as Surah al-Isra 17:67 and Surah Luqman 31:32. During severe danger, the earlier Mushriks called sincerely upon Allah but after safety returned some went back to Shirk. True Tawheed is required in ease and hardship, not only during emergencies.



41. Words, Heart and Actions

Scenario: A student memorizes every definition of Tawheed but says, “As long as I know the correct answer in my mind, my speech and actions do not matter.”

Question: How does the conclusion of the notes correct this?

Answer: Tawheed must be believed in the heart, spoken by the tongue and shown through actions. Knowledge without following the truth is not enough. A person may recognize truth clearly yet refuse to follow it because of fear, status, money or other worldly reasons. Correct knowledge must lead to sincere belief and obedience.

42. Recognizing Truth but Refusing It

Scenario: A person privately admits that the Messenger ﷺ brought the truth but refuses to follow because accepting it would cost social status and money.

Question: Which evidence and lesson apply?

Answer: Surah al-Baqarah 2:146 mentions people recognizing the Messenger ﷺ as clearly as they recognized their own sons. Recognition alone did not benefit those who refused the truth. Knowing that something is true is not the same as submitting to it and living by it.

43. Outward Appearance Without Belief

Scenario: A person outwardly acts like a believer only to fit in but does not truly believe in the heart.

Question: What concept from the conclusion applies?

Answer: This is the problem of hypocrisy described in the notes. Outward appearance alone does not replace belief in the heart. Surah an-Nisa 4:145 gives a severe warning about the hypocrites. True faith cannot be reduced to outward performance while the heart rejects the truth.

44. Compulsion and the Heart

Scenario: A student reads Surah an-Nahl 16:106 and says, “Anyone who is forced to say something wrong has willingly chosen disbelief.”

Question: What important exception does the verse make?

Answer: The verse makes an exception for a person who is forced while the heart remains firm in faith. A person may be forced into an outward statement or action while inward belief remains firm. The warning concerns the one who willingly opens the heart to disbelief.



45. Worldly Benefit Over Religion

Scenario: A person knows the truth but abandons it because following it may cost popularity, money or comfort.

Question: How does Surah an-Nahl 16:107 explain the danger?

Answer: The verse explains that some people preferred the life of this world over the Hereafter. The danger is not lack of information alone. A person can know the truth but choose worldly benefit instead. Tawheed and faith require placing obedience to Allah above worldly pressure.

46. Combining the General and Detailed Answers

Scenario: A speaker presents an unclear statement about intercession then adds, “The righteous have a high status, so calling upon them must be allowed.”

Question: Show how both the general answer and a detailed answer work together.

Answer: The general answer returns the unclear claim to the clear commands that worship and Dua belong to Allah alone. The detailed answer then shows that the earlier Mushriks themselves used nearness and intercession as their reason, as recorded in Surah az-Zumar 39:3 and Surah Yunus 10:18. The two methods support the same Tawheed.

47. A Complex Intercession Claim

Scenario: A student says, “I believe Allah owns intercession, but He gave it to the Prophet ﷺ. Therefore I can call upon the Prophet ﷺ directly because I still believe Allah is the original owner.”

Question: Correct each step of the argument using the notes.

Answer: It is correct that intercession belongs to Allah and that the Prophet ﷺ will intercede by Allah’s permission. The incorrect step is turning this into permission to direct Dua to the Prophet ﷺ. Surah al-Jinn 72:18 commands that no one be called upon alongside Allah. Being granted intercession does not transfer Allah’s right to worship to a created being.

48. A Complex Shahadah Claim

Scenario: A person says, “I say La ilaha illallah, so nothing I believe or do afterward can contradict it.”

Question: Use the meaning of the Shahadah, Banu Hanifah and Surah at-Tawbah 9:65–66 to answer.

Answer: La ilaha illallah has a meaning that requires worshipping Allah alone. Banu Hanifah said the Shahadah and prayed but accepted a false claim to prophethood, showing that outward words do not make every later belief correct. Surah at-Tawbah 9:65–66 also shows that serious words can contradict a previous claim of faith. Students should learn these principles without making personal rulings on individuals.



49. Final Evidence Challenge

Scenario: A student is given four claims: “Lordship is enough,” “Dua is not worship,” “all intercession can be requested directly from created beings” and “unclear evidence can cancel clear verses.”

Question: Give one evidence-based correction for each claim.

Answer: Lordship alone was already affirmed by the Mushriks, as shown in Surah Yunus 10:31. Dua is worship, shown by Surah al-Araf 7:55. All intercession belongs to Allah and occurs only by His permission, shown in Surah az-Zumar 39:44 and Surah al-Baqarah 2:255. Surah Al Imran 3:7 teaches that unclear matters must be returned to the clear foundation, not used to cancel it.

50. Final Comprehensive Challenge

Scenario: Abdullah says, “I believe Allah created everything, I say the Shahadah, I pray and fast, I respect the righteous and I only want their intercession. Because my intention is good, it does not matter if I direct some religious requests to them.”

Question: Correct Abdullah using the main lessons from the introduction and Kashf ush-Shubuhaat.

Answer: Believing Allah created everything is Tawheed of Lordship but Tawheed also requires directing all worship to Allah alone. The earlier Mushriks already accepted Allah’s Lordship yet sought nearness and intercession through created beings. La ilaha illallah requires its meaning, not only its words. Dua is worship and must be for Allah alone. Intercession is true but belongs to Allah and happens only by His permission. A good intention does not make it correct to direct worship away from Allah. Correct worship requires sincerity to Allah and following the guidance of Prophet Muhammad ﷺ.