# 50 Scenario Questions

## 1. The Author and the Matn

**Scenario**: A new student joins the class and asks, "Who wrote Aqeedah Al-Wasitiyyah and what is this matn about?"

**Question**: How should the student answer?

**Answer**: Aqeedah Al-Wasitiyyah was written by Shaykh al-Islam Ahmad ibn Abdul-Halim ibn Abdul-Salam ibn Taymiyyah al-Harrani, may Allah have mercy on him. He lived from 661-728 A.H. (1263-1328 C.E.). Aqeedah Al-Wasitiyyah means The Wasitiyyah Creed. It teaches the beliefs of Ahlus-Sunnah wal-Jamaah using the Quran and authentic Sunnah as understood by the Salaf.

## 2. What Aqeedah Al-Wasitiyyah Teaches

**Scenario**: A student thinks the whole matn only discusses Allah's Names and Attributes.

**Question**: What other important subjects are taught in the notes?

**Answer**: The matn gives special attention to Allah's Names and Attributes but it also teaches about the Quran, seeing Allah in the Hereafter, the Hereafter, Qadar, Iman, the Companions رضي الله عنهم, the family of Prophet Muhammad ﷺ, the Awliya and the way and manners of Ahlus-Sunnah.

## 3. Introduction to Tawheed

**Scenario**: A student says, "Tawheed is useful but it is not the most important subject to learn."

**Question**: How does the introduction correct this?

**Answer**: Tawheed is the most important and noble knowledge because it teaches us about Allah and how to worship Him correctly. Allah created the jinn and mankind to worship Him alone. Tawheed is a cause of success in this life and the Hereafter and a person must learn it, believe it and live according to it.

## 4. Meaning of Tawheed

**Scenario**: A student says, "Tawheed only means believing that Allah exists."

**Question**: What is the complete meaning of Tawheed?

**Answer**: Tawheed means singling out Allah alone in everything that belongs only to Him. This includes His Lordship, worshipping Him alone and His Names and Attributes. Allah alone is our Lord, Allah alone deserves all worship and Allah has His perfect Names and Attributes.

## 5. Three Categories of Tawheed

**Scenario**: A student knows that Allah created everything but cannot explain the other categories of Tawheed.

**Question**: Name and explain the three categories.

**Answer**: Tawheed of Lordship means Allah alone is the Creator, Provider and Controller. Tawheed of Worship means every act of worship is directed to Allah alone. Tawheed of Names and Attributes means believing in the Names and Attributes found in the Quran and Sunnah in the correct way.

### 6. Tawheed Throughout the Quran

**Scenario**: A student thinks Tawheed appears only in a few verses.

**Question**: How do the notes explain Tawheed throughout the Quran?

**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, give commands and prohibitions, describe the people of Tawheed and their reward or describe the people of Shirk and their consequences.

### 7. Why We Study Tawheed

**Scenario**: A student asks why Tawheed needs so much attention.

**Question**: Give four benefits mentioned in the notes.

**Answer**: Tawheed is the purpose for which Allah created us. It is a cause of entering Jannah, increasing the reward of good deeds, forgiveness, guidance, security and peace in the heart. By Allah's mercy and permission, sincere Tawheed is also connected to receiving the Prophet's ﷺ intercession.

### 8. Two Conditions for Correct Worship

**Scenario**: A person invents a new religious act and says, "My intention is sincere, so Allah will accept it."

**Question**: What is missing from this understanding?

**Answer**: Correct worship needs two conditions: sincerity to Allah alone and following Prophet Muhammad ﷺ. Sincerity without following the Sunnah is not enough. The Prophet ﷺ said that whoever does a deed that was not ordered by him will have it rejected. This is reported in Sahih Muslim, Hadith 1718.

### 9. Meaning of Bismillah

**Scenario**: A student says Bismillah before drinking but does not understand what it means.

**Question**: What does Bismillah mean and what is understood when it is said before an action?

**Answer**: Bismillah means "In the Name of Allah." When it is said before an action, the action is understood even if it is not spoken. Before drinking it means, "In the Name of Allah, I drink." It teaches us to begin good actions with Allah's Name and seek His blessing.

### 10. Why Begin With Bismillah?

**Scenario**: A student asks why Islamic books and lessons often begin with Bismillah.

**Question**: Give the four reasons in the notes.

**Answer**: We begin with Bismillah by following the Quran, following the example of Prophet Muhammad ﷺ, following the scholars who began their writings this way and seeking Allah's blessing in what we are doing.

### 11. Three Names in the Basmalah

**Scenario**: A student can say Bismillah but cannot explain the Names in it.

**Question**: What are the three Names and what do they mean?

**Answer**: Allah means the One who alone deserves to be worshipped. Ar-Rahman means the One whose mercy is vast and reaches all creation. Ar-Raheem means the One who gives special mercy to His believing servants.

### 12. Six Foundations of Iman

**Scenario**: A student remembers belief in Allah but forgets the other foundations of Iman.

**Question**: What are the six foundations?

**Answer**: They are belief in Allah, His angels, His Books, His Messengers, resurrection after death and Qadar, both what is good and what is difficult.

### 13. Ahlus-Sunnah wal-Jamaah

**Scenario**: A student asks why the believers described in the matn are called Ahlus-Sunnah wal-Jamaah.

**Question**: What do these two names teach?

**Answer**: They are called Ahlus-Sunnah because they follow the way of Prophet Muhammad ﷺ. They are called Jamaah because they unite upon the Sunnah. They are described as the saved and victorious group who remain upon the truth.

### 14. Four Mistakes With Allah's Attributes

**Scenario**: A student says, "I believe in Allah's Attributes but I can change their meanings or imagine exactly how they are."

**Question**: Which four mistakes must be avoided?

**Answer**: Tahreef means changing the intended meaning. Tateel means denying an Attribute. Takyeef means trying to describe exactly how an Attribute is. Tamtheel means making Allah's Attributes like the attributes of His creation. Ahlus-Sunnah avoid all four.

### 15. Nothing Is Like Allah

**Scenario**: A student says, "If Allah is described as Hearing and people also hear, then Allah's Hearing must be like ours."

**Question**: How does Surah ash-Shura 42:11 correct this?

**Answer**: Surah ash-Shura 42:11 teaches that nothing is like Allah and that He is the All-Hearing, All-Seeing. The verse affirms Allah's true Attributes while denying any likeness between Allah and His creation. Allah's Hearing and Seeing are perfect and suitable for His Majesty.

### 16. Why Revelation Is the Source

**Scenario**: A student wants to describe Allah using personal ideas instead of the Quran and Sunnah.

**Question**: Why must Allah be described according to revelation?

**Answer**: Allah knows Himself better than anyone and He is the most truthful in speech. The Messengers truthfully conveyed what Allah revealed. Therefore we describe Allah with what He revealed and what His Messenger ﷺ authentically taught. Surah as-Saffat 37:180-182 declares Allah free from false descriptions.

### 17. Affirmation and Negation

**Scenario**: A student only wants to say what Allah is not and never affirms His perfect Attributes.

**Question**: What balance does Ahlus-Sunnah follow?

**Answer**: Revelation uses both affirmation and negation. Affirmation confirms the perfect Names and Attributes Allah affirmed for Himself. Negation denies every imperfection from Allah. Ahlus-Sunnah follow both.

### 18. Surah Al-Ikhlas

**Scenario**: A student is asked to show how one short Surah teaches both affirmation and negation.

**Question**: How does Surah al-Ikhlas 112:1-4 do this?

**Answer**: Surah al-Ikhlas affirms that Allah is One and As-Samad, the One perfect in His Lordship and the One all creation needs. It denies that Allah has children, was born or has any equal or comparison.

### 19. Ayat al-Kursi

**Scenario**: A student reads Ayat al-Kursi but only notices that it mentions Allah's Kursi.

**Question**: What major beliefs and Attributes are found in Surah al-Baqarah 2:255?

**Answer**: The verse teaches that Allah alone deserves worship. He is Al-Hayy and Al-Qayyum. He is never overcome by drowsiness or sleep. Everything belongs to Him. His Knowledge is complete, intercession needs His permission, preserving creation does not tire Him and He is the Most High and Magnificent.

### 20. Allah's Knowledge

**Scenario**: A leaf falls where no person sees it and a student asks whether such a small event is known to Allah.

**Question**: Which evidence answers this?

**Answer**: Surah al-Anam 6:59 teaches that the keys of the unseen are with Allah and even a leaf does not fall except that He knows it. Surah Saba 34:2 also teaches that Allah knows what enters and leaves the earth and what descends and rises through the heaven.

### 21. Allah's Love and Mercy

**Scenario**: A student says, "Allah's love and mercy should not be affirmed because people also use those words."

**Question**: How should this be corrected?

**Answer**: The Quran truly affirms Allah's Love and Mercy in a way suitable for His Majesty. Surah al-Baqarah 2:222 says Allah loves those who repent and purify themselves. Surah al-Araf 7:156 says His Mercy encompasses all things. The Attributes are true but are not like the attributes of creation.

### 22. Allah's Pleasure and Anger

**Scenario**: A student accepts Allah's Mercy but refuses to accept the Quranic references to Allah's pleasure and anger.

**Question**: What principle should be applied?

**Answer**: Every Attribute established by revelation is accepted in a way suitable for Allah. Surah al-Maidah 5:119 mentions Allah being pleased with the truthful believers. Surah an-Nisa 4:93 mentions Allah's anger concerning a serious sin. These Attributes are affirmed without comparing them to human emotions.

### 23. Allah's Face, Hands and Eyes

**Scenario**: A student reads verses mentioning Allah's Face, Hands and Eyes then tries to picture them like human features.

**Question**: What is the correct approach?

**Answer**: The Quran affirms these Attributes in a way suitable for Allah. Surah al-Qasas 28:88 mentions Allah's Face, Surah Sad 38:75 mentions His two Hands and verses such as Surah at-Tur 52:48 mention His Eyes. We affirm the texts without asking how and without comparing Allah to creation.

### 24. Allah Is Above the Throne

**Scenario**: A student says, "The Quran never teaches that Allah is above His Throne."

**Question**: Which evidences in the notes correct this?

**Answer**: The Quran repeatedly states that Allah rose over the Throne. Examples include Surah al-Araf 7:54, Yunus 10:3, ar-Rad 13:2, Ta Ha 20:5, al-Furqan 25:59, as-Sajdah 32:4 and al-Hadid 57:4. This is affirmed in a way suitable for Allah without comparing Him to creation.

### 25. Allah's Highness

**Scenario**: A student asks whether there are other Quranic evidences for Allah's Highness besides the verses about the Throne.

**Question**: Give examples from the notes.

**Answer**: Surah Al Imran 3:55 and an-Nisa 4:158 mention Allah raising Isa عليه السلام to Himself. Surah Ghafir 40:36-37 records Firawn asking for a high tower to look toward the God of Musa عليه السلام. Surah al-Mulk 67:16-17 also contains evidence used in the notes for Allah's Highness.

### 26. Allah Is With His Creation

**Scenario**: A student says, "If Allah is with His servants, that must mean Allah is mixed with creation."

**Question**: How do the notes correct this misunderstanding?

**Answer**: Allah being with His creation does not mean He is mixed with creation. The context teaches His complete Knowledge, Hearing, Seeing, care, support and help. Surah al-Hadid 57:4 affirms Allah's Highness and also says He is with people wherever they are. Both are true without contradiction.

### 27. Special Support From Allah

**Scenario**: Two students are discussing verses that say Allah is with certain believers. One thinks every use of "with" means exactly the same thing.

**Question**: Which examples show special support and help?

**Answer**: Surah at-Tawbah 9:40 mentions Allah being with the Prophet ﷺ and Abu Bakr رضي الله عنه. Surah Ta Ha 20:46 tells Musa and Harun عليهما السلام that Allah is with them, hearing and seeing. Surah an-Nahl 16:128 mentions Allah being with people of Taqwa and good and Surah al-Anfal 8:46 mentions His support for the patient.

### 28. Allah Speaks

**Scenario**: A student says, "Allah does not truly speak. Speech is only a created message."

**Question**: Which evidences in the notes answer this?

**Answer**: The Quran teaches that Allah truly speaks in a way suitable for Him. Surah an-Nisa 4:164 says Allah spoke directly to Musa عليه السلام. Surah al-Araf 7:143 says Musa came at the appointed time and his Lord spoke to him. Surah al-Baqarah 2:253 says Allah spoke to some Messengers.

### 29. The Quran Is Allah's Speech

**Scenario**: A student says, "The Quran is only the speech of a human who taught Prophet Muhammad ﷺ."

**Question**: How do the notes answer this?

**Answer**: The Quran is the Speech of Allah. It was revealed by Allah and is not created. Surah at-Tawbah 9:6 calls it the Speech of Allah. Surah an-Nahl 16:101-103 rejects the claim that a human taught the Prophet ﷺ and teaches that the Quran was sent down in truth.

### 30. No One Can Change Allah's Words

**Scenario**: A student thinks people can completely replace Allah's true Speech with their own words.

**Question**: Which evidences correct this?

**Answer**: Surah al-Kahf 18:27 states that no one can change the Words of Allah. Surah al-Fath 48:15 also mentions people wanting to change Allah's Speech. The Quran is Allah's Speech and His Words are not under the control of creation.

### 31. Seeing Allah in the Hereafter

**Scenario**: A student says, "Believers will never see Allah, even in Paradise."

**Question**: Which Quranic evidences are used in the notes?

**Answer**: Surah al-Qiyamah 75:22-23 describes bright faces looking toward their Lord. Surah Yunus 10:26 mentions the best reward and an extra reward and the Sunnah explains the extra reward as seeing Allah. The believers will truly see Allah in the Hereafter in the way Allah wills.

### 32. The Sunnah and Allah's Attributes

**Scenario**: A student says, "I will accept Attributes only if they appear in the Quran. Authentic hadith do not count."

**Question**: What do the notes teach?

**Answer**: Authentic Sunnah explains and supports the Quran and contains true information taught by the Prophet ﷺ. Authentic hadith about Allah's Attributes are accepted just as Quranic evidence is accepted. They are understood without distortion, denial, asking how or resemblance.

### 33. The Last Third of the Night

**Scenario**: A student reads the authentic hadith about the last third of the night and begins asking exactly how Allah descends.

**Question**: What is the correct response?

**Answer**: The authentic hadith affirms Allah's descent to the lowest heaven in the last third of the night and teaches that He calls His servants to make Dua, ask Him and seek forgiveness. We affirm what the hadith teaches in a way suitable for Allah and do not ask how or compare Allah to creation.

### 34. Allah's Highness in the Sunnah

**Scenario**: A student says the belief in Allah's Highness is based only on one Quran verse.

**Question**: What Sunnah evidences are included in the notes?

**Answer**: The notes include the hadith of the servant woman in Sahih Muslim, where the Prophet ﷺ accepted her answer that Allah is above the heaven. They also include narrations reported by Abu Dawud about Allah above the heaven and above the Throne while knowing what His servants do.

### 35. Allah's Closeness

**Scenario**: A student thinks Allah being near to His servants contradicts His Highness.

**Question**: How do the notes bring these beliefs together?

**Answer**: Allah is close to His servants in a way suitable for Him and His closeness does not contradict His Highness. Surah al-Baqarah 2:186 says Allah is near and answers the one who calls upon Him. The hadith about Dhikr teaches that the One being called upon is near and hears His servants.

### 36. The Middle Way

**Scenario**: One group denies Allah's Attributes while another compares them to creation.

**Question**: Where does Ahlus-Sunnah stand between these two extremes?

**Answer**: Ahlus-Sunnah affirm what Allah and His Messenger ﷺ affirmed without making Allah like creation and without denying His Attributes. This balanced method also appears in their beliefs about Qadar, Iman, the Companions and other matters.

### 37. Belief in the Hereafter

**Scenario**: A student says belief in the Last Day only means believing that people will enter Paradise or the Fire.

**Question**: What other matters are included?

**Answer**: Belief in the Last Day includes everything authentically taught about what happens after death: the test of the grave, resurrection, gathering, records, scales, the Hawd, intercession, the Sirat, Paradise and the Fire.

### 38. The Test in the Grave

**Scenario**: A student asks what happens after burial according to the notes.

**Question**: What should be explained?

**Answer**: A person is tested in the grave and is asked about the Lord, religion and Prophet. Allah makes the believers firm while those who rejected the truth cannot give the correct answer. There is blessing in the grave for whom Allah blesses and punishment for whom it is deserved.

### 39. Resurrection and Gathering

**Scenario**: A student says the body will never be raised after death.

**Question**: Which belief and evidence answer this?

**Answer**: People will be raised after death and gathered before Allah for judgment. Surah ar-Rum 30:25 teaches that by Allah's command people will come out from the earth. Resurrection and gathering are real events of the Hereafter.

### 40. Scales and Records

**Scenario**: A student thinks deeds will not be weighed and there will be no personal record.

**Question**: Which evidences correct this?

**Answer**: Surah al-Muminun 23:102-103 teaches that those whose scales are heavy succeed while those whose scales are light lose themselves. Surah al-Isra 17:13-14 teaches that each person will receive a record and be told to read it.

### 41. The Hawd, Intercession and Sirat

**Scenario**: A student mixes three different events of the Day of Judgment together.

**Question**: Briefly explain the Hawd, intercession and the Sirat.

**Answer**: The Hawd is the great fountain of Prophet Muhammad ﷺ to which his Ummah will come. Intercession is true but happens only by Allah's permission. The Sirat is a real bridge over Hell which people will cross according to their deeds and Allah's mercy.

### 42. Four Levels of Qadar

**Scenario**: A student says, "Belief in Qadar only means Allah knows what will happen."

**Question**: What are the four levels of Qadar?

**Answer**: Knowledge: Allah has always known everything. Writing: Allah wrote the decrees of creation. Will: whatever Allah wills happens and whatever He does not will does not happen. Creation: Allah created everything, including the servants, their abilities and actions.

### 43. Human Choice and Qadar

**Scenario**: A student says, "If Allah decreed everything, people have no real choice and cannot be responsible."

**Question**: How do the notes correct this?

**Answer**: Human beings really choose and act and are responsible for their choices. At the same time, their will exists under Allah's Will. Surah at-Takwir 81:28-29 teaches both a real human will and that this will remains under the Will of Allah, Lord of the worlds.

### 44. Meaning of Iman

**Scenario**: A student says Iman is only something hidden in the heart and has nothing to do with words or actions.

**Question**: What is the definition in the notes?

**Answer**: Iman includes belief in the heart, speech of the tongue and actions of the body. Iman increases with obedience and decreases with sin. Surah al-Anfal 8:2 teaches that when Allah's verses are recited to the believers, their Iman increases.

### 45. Sin and Iman

**Scenario**: A student says, "Every sin automatically takes a Muslim outside Islam."

**Question**: What balanced principle do the notes teach?

**Answer**: Ahlus-Sunnah do not remove a Muslim from Islam merely because of every sin. They distinguish between sins and matters that actually contradict the foundation of faith. Serious judgments about individuals belong to qualified scholarship and are not for students to make on their own.

### 46. The Companions رضي الله عنهم

**Scenario**: A student speaks badly about the Companions because of disagreements that happened among them.

**Question**: How should Ahlus-Sunnah treat the Companions?

**Answer**: Ahlus-Sunnah love the Companions, speak well of them and recognize their virtues. They do not exaggerate them and they do not insult them. Their disagreements are handled with justice and respect while remembering their great service to Islam.

### 47. The Four Rightly Guided Caliphs

**Scenario**: A student knows the names of the four Caliphs but does not know their order of virtue mentioned in the notes.

**Question**: What is the order?

**Answer**: The best of this Ummah after Prophet Muhammad ﷺ are Abu Bakr رضي الله عنه, then Umar رضي الله عنه, then Uthman رضي الله عنه, then Ali رضي الله عنه. Ahlus-Sunnah affirm the leadership of all four rightly guided Caliphs.

### 48. The Family and Wives of the Prophet ﷺ

**Scenario**: One student neglects the family of the Prophet ﷺ while another exaggerates them beyond their proper place.

**Question**: What is the position of Ahlus-Sunnah?

**Answer**: Ahlus-Sunnah love and respect the family of Prophet Muhammad ﷺ and recognize their rights and virtues without neglect or exaggeration. They also love and respect the wives of the Prophet ﷺ as the Mothers of the Believers, including Khadijah and Aishah رضي الله عنهما and the other wives.

### 49. Karamat of the Awliya

**Scenario**: A student hears about an extraordinary event connected to a righteous believer and says, "This must make the person a Prophet or give them a share of worship."

**Question**: What do the notes teach?

**Answer**: Karamat are extraordinary events Allah may give to righteous believers. They are true but a Karamah does not make a person a Prophet and never gives anyone a share of Allah's worship. True Awliya are known by Iman, Taqwa and following the Quran and Sunnah.

### 50. The Path and Manners of Ahlus-Sunnah

**Scenario**: A student has memorized Aqeedah definitions but treats people badly and follows personal desires over revelation.

**Question**: What important part of Al-Wasitiyyah is being missed?

**Answer**: Ahlus-Sunnah follow the Quran, Sunnah and the way of the first Muslims. They do not place personal desires above revelation. They command good and forbid wrong with knowledge, give sincere advice and encourage patience, thankfulness, forgiveness, family ties and good character. The Prophet ﷺ taught that the believer with the most complete Iman has the best manners.

## 51. Final Comprehensive Challenge

**Scenario**: A student says, "I follow the Quran but I can deny authentic Sunnah about Allah's Attributes. I believe in Allah but I can compare His Attributes to creation. I believe in Qadar so my choices do not matter. I respect some Companions but I can insult others."

**Question**: Correct each mistake using the main lessons of Aqeedah Al-Wasitiyyah.

**Answer**: Aqeedah Al-Wasitiyyah teaches that belief is taken from the Quran and authentic Sunnah as understood by the Salaf. Allah's true Names and Attributes are affirmed without Tahreef, Tateel, Takyeef or Tamtheel. Nothing is like Allah, as taught in Surah ash-Shura 42:11. Qadar includes Allah's Knowledge, Writing, Will and Creation but people still make real choices and are responsible for them, as shown in Surah at-Takwir 81:28-29. Ahlus-Sunnah love and respect all the Companions رضي الله عنهم and handle their disagreements with justice. Correct Aqeedah must also appear in a person's worship, conduct and manners.