50 Scenario Questions

1. Meaning of Tawheed

Scenario: Yusuf says Tawheed only means believing that Allah created the universe. He says worship and Allah's Names and Attributes are separate subjects.

Question: What is missing from Yusuf's definition of Tawheed?

Answer: His definition is incomplete. Tawheed means singling out Allah alone in everything that belongs only to Him. This includes His Lordship, worshipping Him alone and believing correctly in His Names and Attributes.

2. Linguistic and Technical Meaning

Scenario: A student correctly says that the Arabic root letters of Tawheed are waw, haa and daal and that the root means to make something one. He then says this linguistic meaning is enough to explain Islamic Tawheed.

Question: Why is his answer still incomplete?

Answer: The linguistic meaning explains the word but the technical meaning explains the belief. Technically, Tawheed means singling out Allah alone in His Lordship, worship and Names and Attributes.

3. Three Categories

Scenario: Maryam says, 'Allah alone gives life, death and provision.' She also makes Du'a only to Allah. However, she cannot explain which category each statement belongs to.

Question: Classify both statements and explain the difference.

Answer: Allah alone giving life, death and provision is Tawheed of Lordship. Making Du'a only to Allah is Tawheed of Worship. Lordship concerns Allah's actions. Worship concerns the servant directing worship to Allah alone.

4. Names and Attributes

Scenario: Bilal accepts that Allah is Ar-Rahman and As-Sami because these Names are found in revelation. His friend says the three categories of Tawheed were invented later and therefore have no basis in the Qur'an and Sunnah.

Question: How should Bilal answer using the introduction?

Answer: The categories organize what is already taught in the Qur'an and Sunnah. They were not invented as a new belief. Tawheed itself is the message Allah sent all the Prophets with.

5. Tawheed Throughout the Qur'an

Scenario: A student says only verses that directly say 'Allah is One' are verses of Tawheed.

Question: Using Ibn al-Qayyim's explanation, why is this too narrow?

Answer: The Qur'an contains Tawheed in several ways: information about Allah, calls to worship Him alone, commands and prohibitions, rewards for the people of Tawheed and warnings about the people of Shirk. Tawheed is not limited to verses that use the word 'One.'

6. Five Types in the Qur'an

Scenario: A verse commands Muslims to obey Allah and avoid something He prohibited. Another verse describes the reward prepared for believers.

Question: Which two types from Ibn al-Qayyim's explanation are shown here?

Answer: The command and prohibition are from the rights of Tawheed. The verse about reward is from the type that tells us about the people of Tawheed and what Allah prepared for them.

7. Words Showing Tawheed

Scenario: Someone reads the phrase 'one God' in Surah al-Baqarah 2:133 and says it only means there is one Creator.

Question: How did Ibn Katheer's explanation make the meaning more specific?

Answer: Ibn Katheer explained 'one God' to mean that Allah is made One in worship. The verse therefore teaches that Allah alone must be worshipped.

8. Lordship and Worship in One Verse

Scenario: A student studies Surah an-Nahl 16:51 and says the phrase 'one God' only concerns worship.

Question: What extra point from Imam at-Tabari's explanation should the student remember?

Answer: Imam at-Tabari explained that Allah is One in both His worship and His Lordship. Allah alone is our Lord and Allah alone deserves our worship.

9. Tawheed in the Sunnah

Scenario: A student claims Tawheed is a later theological subject because the exact English word 'Tawheed' is not in the Hadith he is reading.

Question: How does the Hadith of Muadh ibn Jabal answer this claim?

Answer: The Prophet ﷺ told Muadh to begin by calling people to make Allah One and to the oneness of Allah. The Arabic wording comes from the same root as Tawheed and shows that Tawheed was part of the Prophet's teaching.

10. Present Tense in the Hadith of Muadh

Scenario: A student notices that the wording used for 'make Allah One' in the Hadith of Muadh is a present tense verb but thinks this grammar point has no importance.

Question: What lesson do the notes draw from this wording?

Answer: It shows that making Allah One is not limited to one moment. A Muslim must continue worshipping Allah alone throughout life.

11. Islam Is Built upon Five

Scenario: Two narrations describe the first foundation of Islam differently: one says that Allah is made One and another begins with Laa ilaaha illa Allah.

Question: Are these two different foundations? Explain.

Answer: No. The narrations explain the same foundation. Making Allah One means worshipping Allah alone. Laa ilaaha illa Allah means there is no one worthy of worship except Allah.

12. Understanding of the Salaf

Scenario: A student says the understanding of the Salaf is unimportant because later people can define Tawheed however they wish.

Question: What two points from the introduction challenge this idea?

Answer: The Prophet ﷺ praised his generation and the generations after them and the Salaf took their understanding of Tawheed from the Qur'an and Sunnah. Tawheed should therefore be understood from revelation, not personal opinions.

13. Talbiyah and Tawheed

Scenario: During Hajj, a student hears the Talbiyah saying that Allah has no partner, all praise and blessings belong to Him and the kingdom belongs to Him.

Question: Why did Jaabir's description of this as Tawheed matter?

Answer: It shows that the Companions understood declaring that Allah has no partners in worship, praise, blessings and kingdom as Tawheed.

14. Delegation of Abdul Qais

Scenario: A student says 'believing in Allah alone' can mean believing Allah exists even if a person worships others too.

Question: How does the Hadith of the delegation of Abdul Qais correct this?

Answer: The Prophet ﷺ explained believing in Allah alone through the testimony that none has the right to be worshipped except Allah and that Muhammad is Allah's Messenger. Belief in Allah alone includes worshipping Allah alone.

15. Ataa ibn Abi Rabah

Scenario: A student reads Surah al-Ma'idah 5:5 about denying faith and assumes the word Iman there has no connection to Tawheed.

Question: What explanation from Ataa ibn Abi Rabah should the student remember?

Answer: Ataa ibn Abi Rabah explained that faith or Iman in that verse means Tawheed. This shows how the early scholars connected true faith with Tawheed.

16. Certainty in Laa ilaaha illa Allah

Scenario: A person says Laa ilaaha illa Allah with his tongue but says certainty in the heart is not important.

Question: How does Imam al-Ajuri's explanation challenge this?

Answer: Imam al-Ajuri explained Tawheed as saying Laa ilaaha illa Allah with certainty in the heart. Certainty means truly believing it without doubt.

17. Benefits of Tawheed

Scenario: A student memorizes that Tawheed is important but can only give one benefit: entering Jannah.

Question: Name four other benefits from the introduction and explain why Tawheed affects them.

Answer: The notes mention increased reward for good deeds, forgiveness of sins, guidance and security and peace in the heart. They also mention receiving the Prophet's ﷺ intercession by Allah's permission. These benefits are connected to sincere faith and worship of Allah alone.

18. Two Conditions for Correct Worship

Scenario: Hamzah performs an act exactly as the Prophet ﷺ taught it but secretly directs the worship to someone besides Allah. Zayd is completely sincere to Allah but invents a new act of worship.

Question: Why are both acts incorrect according to the two conditions?

Answer: Correct worship needs both sincerity to Allah and following the Prophet ﷺ. Hamzah is missing sincerity to Allah alone. Zayd is missing following the Sunnah. One condition without the other is not enough.

19. Major and Minor Shirk

Scenario: Two students make mistakes. One directs an act of worship to someone besides Allah. The other begins worship sincerely for Allah but improves it so people will praise him.

Question: Classify the two cases and explain the difference in seriousness.

Answer: Directing worship to someone besides Allah is Major Shirk and takes a person outside Islam. Showing off in worship is an example of Minor Shirk. Minor Shirk does not take a person outside Islam but it is a serious sin that weakens Tawheed and can lead toward Major Shirk.

20. Hidden Shirk and Fear of Shirk

Scenario: A student says, 'My worship looks correct to everyone, so I do not need to worry about Shirk.'

Question: Why is this reasoning dangerous according to the introduction? Use the example of Ibrahim عليه السلام and the taught Du'a.

Answer: Shirk can be hidden in the heart, such as wanting people to see or praise worship. Ibrahim عليه السلام asked Allah to keep him and his sons away from idol worship. The Prophet ﷺ also taught Muslims to seek refuge from knowingly associating partners with Allah and to ask forgiveness for what they do not know. A Muslim should not feel completely safe from Shirk.

21. Beginning with Bismillah

Scenario: A student begins an Islamic lesson without Bismillah and says it has no connection to the Qur'an, Sunnah or scholars. He also says that saying only 'Bismillah' before drinking is incomplete because the action is not spoken.

Question: Give the four reasons for beginning with Bismillah and explain how the intended action is understood.

Answer: We begin with Bismillah by following the Qur'an, following the Prophet ﷺ, following the scholars and seeking Allah's blessing. The action is understood from the situation. Before drinking, for example, Bismillah carries the meaning, 'In the Name of Allah, I drink.'

22. Three Names in the Basmalah

Scenario: A student can name Allah, Ar-Rahman and Ar-Raheem but cannot explain the difference between the last two.

Question: Explain the three Names as given in the notes.

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

23. The Right of Allah

Scenario: Someone says the main purpose of human life is simply to be a good person while worship is optional.

Question: According to the first question of the book, why were the jinn and mankind created and what is Allah's right upon His servants?

Answer: Allah created the jinn and mankind to worship Him. Allah's right upon His servants is that they worship Him and do not associate anything with Him. The Qur'an evidence is Surah adh-Dhariyat 51:56 and the Hadith is agreed upon in Sahih al-Bukhari and Sahih Muslim.

24. What Counts as Worship?

Scenario: A student thinks worship only means Salah and fasting. He does not consider Du'a or sacrifice to be worship.

Question: Correct his understanding using the definition in the book.

Answer: Worship is a general name for every word and action that Allah loves. It includes Du'a, Salah, sacrifice and other acts of worship. Therefore worship is much broader than Salah and fasting.

25. Obedience and Accepted Worship

Scenario: A person invents a religious act and says, 'Allah knows I mean well, so it must be accepted.'

Question: What principle from the book answers him?

Answer: We worship Allah by obeying Allah and His Messenger ﷺ. An action that is not based on the Prophet's ﷺ command is rejected. Good intention by itself does not make an invented act of worship correct.

26. Fear, Hope and Ihsan

Scenario: One student worships Allah only with fear and says hope makes a person careless. Another says Ihsan only means doing more optional worship.

Question: Correct both students.

Answer: Believers worship Allah with both fear and hope. Ihsan means worshipping Allah while being aware that He sees you: worship Allah as though you see Him and if you do not see Him, know that He sees you.

27. Purpose of the Messengers

Scenario: A student says the Messengers mainly came to teach good manners and social rules, while Tawheed was secondary.

Question: What was the central call of the Messengers according to the book?

Answer: Allah sent the Messengers to call people to worship Him alone and reject Shirk. Surah an-Nahl 16:36 says a Messenger was sent to every nation calling people to worship Allah and stay away from Taghut.

28. Distinguishing Rububiyyah and Uluhiyyah

Scenario: A person believes Allah alone created and controls everything but directs a vow to someone besides Allah.

Question: Which category of Tawheed does he affirm in the first part and which category does his vow contradict?

Answer: He affirms Tawheed ar-Rububiyyah because he believes Allah alone creates and controls. Directing a vow as worship to someone besides Allah contradicts Tawheed al-Uluhiyyah, which means singling out Allah alone in worship.

29. Names and Attributes

Scenario: A student accepts Allah's Names but says we may change their meanings or compare Allah's Attributes to human attributes so they are easier to understand.

Question: What four limits in the book must be remembered?

Answer: We accept Allah's Names and Attributes as they came in the Qur'an and authentic Sunnah. We do not change their meanings, deny them, ask how they are or compare Allah to His creation.

30. Where Allah Is and His Nearness

Scenario: One student says, 'If Allah is above the heavens and above the Throne, He cannot hear or know what happens to us.'

Question: How do the two teachings in the book fit together?

Answer: The book teaches that Allah is above the heavens and above the Throne in a way that suits His Majesty. It also teaches that Allah is with His servants through His hearing, seeing and knowledge. These teachings do not cancel each other.

31. Benefit of Tawheed

Scenario: A student reads Surah al-An'am 6:82 and thinks 'wrongdoing' in the verse means every ordinary sin equally.

Question: What specific meaning is given in the notes and what benefit is connected to it?

Answer: The wrongdoing mentioned there is explained as Shirk. Those who protect their faith from Shirk are promised safety and guidance. The book also mentions Allah's promise not to punish the one who does not associate anything with Him.

32. Conditions for an Action to Be Accepted

Scenario: A person performs an outwardly correct Sunnah act to impress people. Another is sincere but rejects the need to follow the Messenger ﷺ.

Question: What conditions are missing and why does each action fail?

Answer: An accepted action requires faith and Tawheed, sincerity to Allah and following the Messenger ﷺ. The first person lacks sincerity. The second refuses the condition of following the Messenger ﷺ. Correct worship cannot be built on only part of the conditions.

33. Greatest Sin and Meaning of Major Shirk

Scenario: A student says Major Shirk only means denying that Allah exists.

Question: Why is this definition too narrow?

Answer: Major Shirk includes directing an act of worship to someone or something besides Allah. The book identifies Shirk as the greatest sin and gives examples such as calling upon another in worship or sacrificing as worship for other than Allah.

34. Du'a and Calling upon the Dead

Scenario: A person says, 'Du'a is only a request, so it is not worship. I can direct it to anyone for matters only Allah can do.'

Question: How does the book answer both parts of this claim?

Answer: The book teaches that Du'a is worship. Therefore Du'a for matters only Allah can do must be directed to Allah alone. Calling upon the dead or absent for such matters is described as Major Shirk.

35. Help from Allah and Help from People

Scenario: Two situations occur: a person asks Allah to cure what only Allah can cure and another asks a living friend to carry a heavy box.

Question: Why are these requests treated differently?

Answer: Matters only Allah can do are asked from Allah. Living people may be asked for help in things they are actually able to do. The book supports helping one another in righteousness and says Allah helps the servant as long as the servant helps his brother.

36. Vows, Sacrifice and Tawaf

Scenario: A student says vows, sacrifice and Tawaf are only cultural actions, so directing them anywhere does not affect Tawheed.

Question: What distinctions does the book make?

Answer: A vow made as worship is for Allah alone. Sacrifice done as worship is for Allah alone. Tawaf as an act of worship is performed around the Ka'bah, not around graves. These are treated as acts connected to worship, not merely culture.

37. Claims about the Unseen

Scenario: A fortune-teller correctly guesses several events. A student concludes that the fortune-teller must know the unseen.

Question: Why is that conclusion rejected in the book?

Answer: The book teaches that none in the heavens and earth knows the unseen except Allah. No one knows the unseen independently. Allah may reveal some unseen matters to Messengers whom He chooses but a fortune-teller's claim does not give him independent knowledge of the unseen.

38. Objects Worn for Protection

Scenario: A person wears a thread, ring or amulet because he believes the object will protect him from harm or the evil eye.

Question: What principle and examples from the book apply?

Answer: The book teaches that harm is removed by Allah. It warns against wearing objects believing they bring healing and against hanging a Tamimah for protection. A Tamimah is a bead, amulet or similar object worn or hung for protection from the evil eye.

39. Whispers about Allah

Scenario: A student is troubled by the whisper, 'Who created Allah?' and thinks he should keep following the thought until he can answer every new question it produces.

Question: What response does the book teach?

Answer: Seek refuge in Allah and stop following the whisper. The notes also mention affirming belief in Allah and His Messenger ﷺ and remembering that Allah is One, Self-Sufficient, was not born, has no children and nothing is equal to Him.

40. Major Shirk and Good Deeds

Scenario: A student argues that many good deeds will automatically cancel Major Shirk even if a person dies upon it without repentance.

Question: How does the book answer this?

Answer: The book teaches that the person who dies upon Major Shirk faces permanent punishment and that good deeds do not benefit a person who dies upon Major Shirk. Surah al-An'am 6:88 is used to show that Shirk makes deeds worthless.

41. Minor Shirk in Worship and Speech

Scenario: One person improves his prayer so people will admire him. Another says, 'What Allah wills and so-and-so wills.'

Question: What two forms of Minor Shirk are being tested and what wording should replace the second statement?

Answer: The first is Riya, showing off in worship. The second is an example of Minor Shirk in speech. The taught wording is, 'What Allah wills, then what so-and-so wills.'

42. Swearing by Other than Allah

Scenario: A student says, 'I am not worshipping my father. I only say, I swear by my father, so there is no problem.'

Question: What does the book teach about this statement?

Answer: The book says an oath is not made by other than Allah. The Prophet ﷺ warned against swearing by other than Allah and taught that whoever is going to swear should swear by Allah or remain silent.

43. Allowed and Forbidden Tawassul

Scenario: Two people seek nearness to Allah. One calls upon Allah by His Names and mentions a sincere righteous deed. The other calls upon a dead person for something only Allah can do.

Question: Classify both cases according to the book.

Answer: Calling upon Allah by His Names and Attributes and using righteous deeds as a means of nearness are allowed forms of Tawassul. Calling upon the dead for things only Allah can do is forbidden and is described as Major Shirk.

44. Intercession

Scenario: A student wants the Prophet's ﷺ intercession and decides the correct way is to ask the Prophet ﷺ directly for it after his death.

Question: According to the book, from whom should the intercession be asked and why?

Answer: The book says to ask Allah for the Messenger's ﷺ intercession because all intercession belongs to Allah. It also teaches that the Prophet ﷺ saved his special supplication as intercession for a person from his Ummah who dies without associating anything with Allah.

45. Praise of the Messenger ﷺ

Scenario: A student thinks loving the Messenger ﷺ means using unlimited praise and descriptions with no limits.

Question: What balance does the book teach?

Answer: Muslims must love and follow the Messenger ﷺ but should not exaggerate in praising him. He taught Muslims to call him the servant of Allah and His Messenger. Itraa means going too far in praise.

46. Walaa' and the Wali of Allah

Scenario: A student says a Wali of Allah must be someone with supernatural stories around him. Another student says Walaa' only means having the same opinions as someone.

Question: Correct both definitions from the book.

Answer: A Wali of Allah is a believer who has Taqwa: the person believes in Allah, obeys Him and stays mindful of Him. Walaa' means love and support. The book describes believing men and women as allies and supporters of one another.

47. Qur'an and Authentic Hadith

Scenario: A student says, 'I follow the Qur'an, so I do not need authentic Hadith.' Another says, 'If my favourite teacher disagrees with an authentic text, I will follow the teacher.'

Question: What two principles in the book answer them?

Answer: The Qur'an does not make authentic Hadith unnecessary. The Prophet ﷺ was sent to explain revelation and Muslims are commanded to follow him. Also, no person's statement is placed before the statement of Allah and His Messenger ﷺ.

48. Disagreement, Love and Qadar

Scenario: Three students make claims: 'Disagreements should be settled by personal preference,' 'Love of Allah is only a feeling' and 'Belief in Qadar means I should stop working.'

Question: Correct all three claims.

Answer: Disagreements are returned to the Qur'an and authentic Sunnah. Love of Allah is shown by obeying Allah and following the Messenger ﷺ. Belief in Qadar does not mean stopping work. The Prophet ﷺ taught people to work because everyone is facilitated toward what they were created for.

49. Bid'ah and Good Sunnah

Scenario: A student says, 'If every religious Bid'ah is rejected, then the Hadith about beginning a good Sunnah must mean we can invent new acts of worship.'

Question: How should the two teachings be understood together according to the notes?

Answer: Bid'ah means adding to or taking away from the religion without Allah's permission and such innovation is rejected. A good Sunnah does not mean inventing a new religious act. It refers to beginning or reviving a good practice within Islam so others follow it and the person receives reward.

50. The Accepted Supplication

Scenario: A student memorizes the final supplication but only thinks it asks Allah to remove sadness.

Question: Identify at least four deeper beliefs or requests contained in the supplication.

Answer: The supplication admits that we are Allah's servants and under His control, accepts that His decree is just, asks Allah by all of His Names, asks for the Qur'an to become the spring of the heart and light of the chest and asks Allah to remove sadness and worry. The Hadith says Allah replaces worry and sadness with relief and happiness.