50 Scenario Questions

1. **Scenario**: A student says, "I believe Allah created everything, so that alone is complete Tawheed."

Question: What important part of Tawheed is missing from this statement?

Answer: Knowing Allah is the Creator is Tawheed ar-Rububiyyah, but complete Tawheed also requires Tawheed al-Uluhiyyah: worshipping Allah alone. The Messengers called people to worship Allah alone.

2. **Scenario**: A student says that because humans have knowledge and Allah has Knowledge, the two must be the same.

Question: What principle corrects this mistake?

Answer: A shared word does not mean an identical reality. Allah's Knowledge is perfect, complete and uncreated while human knowledge is created, limited and can be lost.

3. **Scenario**: Someone reads that Allah does not sleep and thinks this is only a negative statement.

Question: What perfection does this negation teach?

Answer: It teaches Allah's perfect Life and complete sustaining and control. Negation in revelation is not empty. It includes the opposite perfection.

4. **Scenario**: A person accepts Allah's Hearing but says it must work exactly like human hearing.

Question: Which mistake is this?

Answer: This is Tamthil: making Allah or His Attributes like creation. Allah truly hears but nothing is like Him.

5. **Scenario**: A person says, "We should deny Allah's Attributes so nobody compares Him to creation."

Question: What mistake is being made?

Answer: This is Tatil. The correct method is to affirm what Allah affirmed while denying resemblance. We do not solve Tamthil by falling into Tatil.

6. **Scenario**: A student tries to explain the exact manner of Allah's Istiwa.

Question: What rule should stop the student?

Answer: The meaning is understood but the exact manner is unknown. Trying to describe exactly how an Attribute is is Takyif.

7. Scenario: Someone changes the normal meaning of an Attribute because they first imagined Allah like creation.

Question: What two errors have happened?

Answer: First they imagined Tamthil. Then they changed or denied the revealed meaning because of that false imagination. Ahlus-Sunnah avoid both Tamthil and Tatil.

8. Scenario: A student says, "If I do not know exactly how an Attribute is, I cannot believe it is real."

Question: Which example from the notes helps answer this?

Answer: The human soul. The soul is real and has real descriptions even though people do not know its exact reality. Not knowing how something is does not make it unreal.

9. Scenario: Someone says that because Paradise has water and this world has water, the two must be exactly the same.

Question: What lesson does this example teach for the Names and Attributes?

Answer: Sharing a name does not require identical reality. If created things can share names while their realities differ, the Creator is even more deserving of being understood as unlike creation.

10. Scenario: A student accepts Allah's Knowledge, Power and Will but rejects Love and Pleasure simply because humans also use those words.

Question: Which great foundation answers this inconsistency?

Answer: The first great foundation: speaking about some Attributes is like speaking about the others. If one Attribute is affirmed without comparison, the same correct method is used for the other authentic Attributes.

11. Scenario: A person believes Allah truly exists but admits they do not know exactly how Allah's Essence is.

Question: How should this same principle be applied to the Attributes?

Answer: Speaking about the Attributes is like speaking about Allah's Essence. Their meanings are affirmed but their exact manner is unknown.

12. Scenario: Someone invents a new description of Allah that is not found in the Quran or authentic Sunnah.

Question: Which of the Seven Rules applies?

Answer: Rule 1. Affirm and deny according to revelation. We do not invent descriptions of Allah.

13. **Scenario**: A speaker uses a technical word about Allah that is not itself a Quran or Sunnah term.

Question: What should a student do before accepting or rejecting the word?

Answer: Ask what the speaker means. If the intended meaning is true and supported by revelation, accept the meaning. If it is false, reject it.

14. **Scenario**: A student says the apparent meaning of an Attribute must be a human-like image.

Question: What is the correct understanding of the apparent meaning?

Answer: The correct apparent meaning is the true meaning that suits Allah, not a created image. Nothing is like Allah.

15. **Scenario**: A student focuses on an unclear passage and uses it to oppose several clear texts.

Question: What principle concerning Muhkam and Mutashabih should be followed?

Answer: What is less clear should be returned to what is clear. A student should not use an unclear point to oppose clear foundations of revelation.

16. **Scenario**: Someone says, "Allah is not unjust," but does not understand why this is praise.

Question: What does this negation affirm?

Answer: It affirms Allah's perfect Justice. Correct negation contains perfection.

17. **Scenario**: A person claims that authentic revelation and sound reason must contradict each other.

Question: What does Rule 7 teach?

Answer: Authentic revelation and sound reason do not truly contradict. Revelation guides reason and sound reason supports the truth of revelation.

18. **Scenario**: A student puts a philosophical rule above a clear Quran or Sunnah text and changes the text to fit the rule.

Question: What is wrong with this method?

Answer: Human reasoning is being placed above revelation. Sound reasoning does not require changing or denying what Allah and His Messenger ﷺ taught.

19. **Scenario**: A student says Tawheed only means believing that Allah created the universe.

Question: What is the reality of Tawheed emphasized in the notes?

Answer: True Tawheed includes worshipping Allah alone. Rububiyyah must lead to Uluhiyyah.

20. Scenario: Someone says, "If Allah decreed everything, there is no need for commands and prohibitions."

Question: What balance is missing?

Answer: Shariah and Qadar must be believed together. Allah decreed everything and He also commands and prohibits. Qadar does not cancel Shariah.

21. Scenario: A student remembers Allah's Knowledge and Will but forgets the other two levels of Qadar.

Question: What are all four levels?

Answer: Knowledge, Writing, Will and Creation.

22. Scenario: A person says human beings have no real choice at all.

Question: What do the notes teach about human choice?

Answer: People truly have ability, will and choice. These are created by Allah and remain under His Will.

23. Scenario: Someone takes medicine and says, "Using a cause means I do not trust Allah."

Question: How should causes and Tawakkul be understood?

Answer: Using a lawful cause does not oppose Tawakkul. Allah created causes and results. The cause never works independently from Allah.

24. Scenario: Another person says medicine heals independently from Allah.

Question: What is wrong with this statement?

Answer: It gives the cause independent power. Causes have effects because Allah created them to have those effects but they never operate independently from Him.

25. Scenario: A person commits a sin and says, "I cannot be blamed because Allah decreed it."

Question: What is the correct response?

Answer: Qadar is not an excuse for sin. The correct response to sin is repentance. Allah's decree and human responsibility are both affirmed.

26. Scenario: A student argues, "Since people really choose their actions, their choices must be outside Allah's Will."

Question: How do the notes combine human choice and Allah's decree?

Answer: Human will and action are real but they are created by Allah and remain under His Will. At-Takwir 81:28-29 affirms human will then places it under Allah's Will.

27. **Scenario**: One person says causes have no real effect. Another says causes produce results by themselves.

Question: How does the balanced position answer both?

Answer: Allah created real causes and real results. Causes have the effects Allah created in them but they are never independent from Him.

28. **Scenario**: A hardship happens and a student concludes that because it is painful, it cannot contain wisdom or mercy.

Question: What principle should the student remember?

Answer: Allah is perfectly Wise and Just. A painful decree may contain wisdom, justice or mercy that a person does not fully see.

29. **Scenario**: A student hears the word Fanaa and immediately accepts every meaning attached to it.

Question: Why is this incorrect?

Answer: Fanaa is used with different meanings, so the intended meaning must first be known. The correct religious meaning is sincere devotion to Allah, not the false claim that Creator and creation are one.

30. **Scenario**: Someone says the highest spiritual state is to lose awareness so completely that a person can no longer properly understand or obey.

Question: How do the notes evaluate this?

Answer: An overwhelming state may occur but it is not the highest level of worship. The Prophets and strongest believers had deep faith while remaining knowledgeable, balanced and obedient.

31. **Scenario**: A person claims that Creator and creation are really one existence.

Question: How do the notes answer this?

Answer: Allah is the Creator and everything besides Him is His creation. Creator and creation are distinct.

32. **Scenario**: Someone says belief in Qadar means the Messengers' commands are optional.

Question: What evidence-based principle answers this?

Answer: Belief in Qadar never removes the obligation to follow Shariah. The Messengers were sent with commands and prohibitions so people would have no argument after them.

33. Scenario: A believer finishes a good deed and becomes impressed with how perfect their worship was.

Question: What should they remember and do?

Answer: They should recognize their shortcomings, seek Allah's forgiveness and remember that the ability to worship was itself from Allah's favour.

34. Scenario: A person talks constantly about Qadar but makes little effort to obey Allah.

Question: Which practical principle is being neglected?

Answer: Work hard to obey Allah. Belief in Qadar is not laziness. The believer combines effort with reliance upon Allah.

35. Scenario: Someone works very hard in worship but acts as though success comes entirely from personal effort.

Question: What is missing?

Answer: Seeking Allah's help and relying upon Him. Even obedience needs Allah's guidance, ability and help.

36. Scenario: A serious hardship happens after a person has used the proper lawful means.

Question: What should the person's response be according to the four practical principles?

Answer: Be patient with Allah's decree, seek reward from Him and remember that what reached them could not have missed them.

37. Scenario: A student uses the hadith of Adam and Musa عليهما السلام to say that Adam used Qadar to excuse his sin.

Question: What important detail has been missed?

Answer: Adam عليه السلام had repented. Qadar was mentioned concerning the calamity that followed, not to make the sin acceptable. Qadar is an explanation for calamities, not an excuse for sins.

38. Scenario: A person quotes only texts about human action and ignores texts about Allah's Will.

Question: What is wrong with this approach?

Answer: Shariah and Qadar agree in revelation. Both sets of texts must be accepted. Human beings really act and their will remains under Allah's Will.

39. Scenario: Another person quotes only texts about Qadar and uses them to weaken human responsibility.

Question: What must be added to restore the balance?

Answer: Allah also commands and prohibits and people really choose and act. Complete belief accepts Allah's decree and human responsibility together.

40. Scenario: Someone performs an act sincerely for Allah but knowingly invents a new form of worship with no guidance from the Messenger ﷺ.

Question: Is sincerity alone enough?

Answer: No. Accepted worship requires both sincerity to Allah and following the Messenger ﷺ. A sincere intention does not make an invented religious practice correct.

41. Scenario: A person performs an outwardly correct act of worship only so other people will praise them.

Question: Which condition of accepted worship is missing?

Answer: Sincerity to Allah. The act must be for Allah alone.

42. Scenario: A student says, "I worship Allah, so I no longer need to ask Him for help."

Question: How does Al-Fatihah correct this thinking?

Answer: Al-Fatihah joins worship and seeking help: the servant worships Allah and depends upon Him. Worship is not complete through self-reliance.

43. Scenario: One approach says humans are completely independent. Another says humans are completely forced.

Question: How does Ahlus-Sunnah remain between these two extremes?

Answer: Allah decrees and creates while the servant truly wills and acts. Allah commands and prohibits and the servant is responsible.

44. Scenario: A person says spiritual talk about Qadar is more important than distinguishing obedience from sin.

Question: What danger do the notes identify?

Answer: Using Qadar in a way that weakens the difference between obedience and sin can lead to abandoning Shariah. Correct belief combines the decree with obedience, repentance and responsibility.

45. Scenario: A student thinks a person's family, race or social position makes them better before Allah.

Question: What principle corrects this?

Answer: True superiority before Allah is through Taqwa, not race, family or worldly status. The notes cite Al-Hujurat 49:13.

46. Scenario: A student sees the words 'hearing' and 'seeing' used for both Allah and humans and concludes either that Allah resembles humans or that the Attributes must be denied.

Question: Use the language principle and Ash-Shura 42:11 to answer both errors.

Answer: The general meanings of hearing and seeing are understood but their realities differ according to the one described. Ash-Shura 42:11 denies likeness while affirming that Allah is All-Hearing and All-Seeing. Therefore neither Tamthil nor Tatil is correct.

47. Scenario: Someone says, "We cannot understand any meaning from the Attribute texts, so we should simply repeat the words without understanding them."

Question: Which rules answer this?

Answer: Rule 3 and Rule 5. The texts have understandable meanings suitable for Allah. What is unknown is the exact manner or reality, not the basic revealed meaning.

48. Scenario: A person experiences a calamity after making a sinful choice. Before repenting, they say, "This was Qadar, so there is nothing for me to correct."

Question: Separate the sin from the calamity and give the correct response to each.

Answer: The sinful choice requires repentance and cannot be excused by Qadar. The calamity may be accepted with patience as part of Allah's decree. Sin -> repentance. Calamity -> patience.

49. Scenario: A student says, "Reason is useless in Aqeedah because only revelation matters." Another says, "Reason is enough and revelation must be changed when it disagrees with my reasoning."

Question: How do the notes correct both extremes?

Answer: Revelation is the foundation and sound reason supports it. Reason is not useless but it remains guided by revelation. Authentic revelation and sound reason do not truly contradict.

50. Scenario: A student wants one final rule for living according to both Shariah and Qadar.

Question: What complete practical answer can be given from the notes?

Answer: Obey Allah's commands, avoid His prohibitions, use lawful means, seek His help, rely upon Him, repent from mistakes and be patient with His decree. Accepted worship must be sincere to Allah and follow the Messenger ﷺ.