3.2 The 99 Names of Allah and the Importance of Adab: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 'The 99 Names of Allah are the most helpful way for Muslims to understand the nature of God.' Evaluate this statement. In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to religious arguments and reach a justified conclusion.

(Total for Question 1 is 15 marks)

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2 Explain two reasons why some Muslims memorise the 99 Names of Allah, in the context of personal devotion and learning.

(Total for Question 2 is 4 marks)

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3 Explain two meanings of the names Al-Wadud and Al-Muqsit, and say how each meaning might affect a Muslim's attitude in worship, in the context of learning named examples.

(Total for Question 3 is 4 marks)

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4 Explain two ways a Muslim might use the name Al-Razzaq in personal dua, and give one brief theological reason why invoking this name could be appropriate, in the context of daily needs and provision.

(Total for Question 4 is 4 marks)

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5 Explain two reasons why Qur'an 59:23-24 is used as a source when Muslims learn about the 99 Names of Allah. Refer explicitly to the scripture reference in your answer.

(Total for Question 5 is 5 marks)

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Mark scheme · 3.2 The 99 Names of Allah and the Importance of Adab: 30-minute Pack

Question 1

Level 1 Basic, undeveloped points about the usefulness or limits of the 99 names. Little or no use of religious argument. Conclusion, if present, is unsupported.	**1-3**
Level 2 Some developed arguments on both sides, including at least one religious reason. A simple judgement or partial conclusion is reached.	**4-6**
Level 3 Clear, developed arguments on both sides, with use of religious ideas or scripture to support points. A reasoned conclusion is given.	**7-9**
Level 4 A well-focused, balanced evaluation that uses multiple religious arguments and sources, shows counter-arguments, and reaches a fully justified conclusion.	**10-12**

Indicative content:

- Arguments supporting the statement: the names give concrete qualities of Allah such as Al-Wadud (The Loving), Al-Malik (The King) and Al-Muqsit (The Just), helping believers relate to different aspects of God in worship and dua.
- The names are rooted in scripture, for example Qur'an 59:23-24 lists many attributes, and a hadith in Sahih Muslim speaks of Allah having ninety-nine names, giving textual authority and encouraging memorisation and devotion.
- The names are practical for devotion and dhikr, enabling Muslims to call on the attribute most relevant to their need, which makes theology accessible and life-applicable.
- Arguments against the statement: understanding God solely via the names may risk a fragmented or anthropomorphic view if names are treated as independent 'parts' rather than integrated divine unity, and core Tawhid teachings warn against any division.
- Other ways of understanding Allah, such as studying prophets' teachings, the Qur'anic narrative, or theological reflection on tawhid and attributes together, may give a fuller picture than memorising names alone.
- Some Muslims prioritise lived example, law and community practice over abstract lists of names; cultural and denominational differences affect whether the names are emphasised in the same way.
- A balanced conclusion might recognise that the names are a very helpful devotional and pedagogical tool for many Muslims, but are best used alongside other sources and teachings to avoid partial or mistaken emphases.

Question 2

point 1: memorising the names helps a Muslim deepen knowledge of Allah's attributes, oe	**B1**
development: this knowledge can shape how a Muslim understands and relates to God in worship and life, oe	**B1**
point 2: memorising the names is used as a form of dhikr or remembrance, oe	**B1**
development: repeating names in dhikr can strengthen faith and provide comfort or focus in prayer, oe	**B1**

Answer: E.g. to learn and know Allah's attributes which shapes worship; to use the names in dhikr as a way to remember and draw close to Allah.

Question 3

point 1: Al-Wadud means The Loving or Most Loving, oe	**B1**
development: a Muslim who reflects on Al-Wadud may approach worship with trust in Allah's care and affection, increasing gratitude and love in prayer, oe	**B1**
point 2: Al-Muqsit means The Just or The Equitable, oe	**B1**
development: a Muslim who reflects on Al-Muqsit may be encouraged to seek justice, fairness and accountability in life and to pray for fair outcomes, oe	**B1**

Answer: E.g. Al-Wadud, Loving, encourages trust and gratitude in worship; Al-Muqsit, The Just, encourages prayers for fairness and to live justly.

Question 4

point 1: a Muslim might call on Al-Razzaq when asking for provision of food or livelihood, oe	**B1**
development: this focuses the dua on trusting Allah as provider and may be accompanied by thanks and practical effort, oe	**B1**
point 2: a Muslim might recite Al-Razzaq in gratitude when needs are met, oe	**B1**
development: this expresses thankfulness and recognises sustainment as from Allah, oe	**B1**

Answer: E.g. use Al-Razzaq when asking for provision or when giving thanks for provision; the theological reason is that Allah is believed to be the provider of sustenance, so invoking this name matches the content of the request.

Question 5

point 1: Qur'an 59:23-24 lists many names and attributes of Allah, providing an authoritative textual source, oe	**B1**
development: being part of the Qur'an these verses are used in teaching and memorisation because they are scripture, oe	**B1**
point 2: the verses group complementary attributes which help Muslims understand different aspects of Allah, oe	**B1**
development: this grouping supports theological reflection and worship, linking attributes such as mercy and sovereignty, oe	**B1**
a correct and explicit reference to the scripture made, Qur'an 59:23-24, oe	**B1**

Answer: E.g. Qur'an 59:23-24 lists many names and so is an authoritative source for learning them; the verses present grouped attributes that help theological reflection. Reference: Qur'an 59:23-24.

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