



RS.IB10 The 99 Names of Allah and the Importance of Adab

AQA 8062 • Calculators not allowed • about 45 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** Multiple choice on the 99 Names of Allah, context: a classroom quick-check about terminology used by Muslims when naming God.

- ☐ A The Asma-ul-Husna refers to the 99 Names of Allah
- ☐ B The Asma-ul-Husna is the Muslim pilgrimage to Mecca
- ☐ C The Asma-ul-Husna is the Islamic declaration of faith
- ☐ D The Asma-ul-Husna is the annual fast in Ramadan

(Total for Question 1 is 1 mark)

- 2** Give two ways Muslims show adab (correct etiquette) when using the 99 Names of Allah in prayer or dua, in a mosque or at home.

(Total for Question 2 is 2 marks)

- 3** Give three specific names from the Asma-ul-Husna and give a one-word meaning for each, in the context of learning examples such as Al-Wadud and Al-Malik.

(Total for Question 3 is 3 marks)

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

(Total for Question 4 is 4 marks)

- 5 Explain two ways the 99 Names of Allah are used in Muslim worship or supplication (dua), in a mosque setting or private prayer.

(Total for Question 5 is 4 marks)

- 6 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 6 is 4 marks)

- 7 Explain two reasons why adab matters when Muslims use the 99 Names of Allah, in both public and private worship contexts.

(Total for Question 7 is 4 marks)

- 8** Give three examples of adab (etiquette) specifically connected to handling written forms of the 99 Names of Allah, for example in a classroom, a mosque library or at home.

(Total for Question 8 is 3 marks)

- 9** Explain two ways the 99 Names of Allah might appear in Islamic art or calligraphy, and explain one reason artists show adab when creating or displaying such works, in the context of mosque decoration or public exhibition.

(Total for Question 9 is 4 marks)

- 10** 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 10 is 5 marks)

- 11** Explain the importance of observing adab when teaching the 99 Names of Allah to children in a community mosque.

(Total for Question 11 is 6 marks)

- 12** 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 12 is 4 marks)

- 13** '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 13 is 15 marks)

Mark scheme · RS.IB10 The 99 Names of Allah and the Importance of Adab

Question 1

- **B1** selects A, the Asma-ul-Husna refers to the 99 Names of Allah, cao
- **Answer: A The Asma-ul-Husna refers to the 99 Names of Allah.**

Question 2

- **B1** showing respect by saying the names quietly or with reverence, oe
- **B1** avoiding casual or joking use of Allah's names, oe
- **Answer: Any two: saying names quietly/reverently; not using the names casually or jokingly.**

Question 3

- **B1** one correct name with a correct one-word meaning, oe
- **B1** a second correct name with a correct one-word meaning, oe
- **B1** a third correct name with a correct one-word meaning, oe
- **Answer: Any three correct pairs, e.g. Al-Wadud - Loving; Al-Malik - King; Al-Muqsit - Just.**

Question 4

- **B1** 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
- **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 5

- **B1** point 1: the names are invoked in dua to call on a particular attribute, e.g. asking Al-Razzaq for provision, oe
- **B1** development: this focuses the supplicant's request and expresses trust in that attribute of Allah, oe
- **B1** point 2: the names are used in collective dhikr groups where believers chant or recite names together, oe
- **B1** development: collective recitation fosters unity and spiritual focus in the community, oe
- **Answer: E.g. invoke specific names in dua to appeal to an attribute; use names in collective dhikr to unite and focus worshippers.**

Question 6

- **B1** 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
- **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 7

- **B1** point 1: adab shows reverence and prevents disrespect, which preserves the sanctity of worship, oe
- **B1** development: observing adab helps maintain a solemn atmosphere in mosque settings and personal devotion, supporting proper focus, oe
- **B1** point 2: adab protects the community from misuse or trivialisation of sacred language, oe
- **B1** development: this encourages believers to treat divine names carefully in education, art and speech, reducing offence and misunderstanding, oe
- **Answer: E.g. adab preserves reverence and focus in worship; adab prevents misuse or trivialisation of sacred names, protecting community respect.**

Question 8

- **B1** keeping books or pages containing Allah's names in a clean, respectful place, oe
- **B1** not placing such texts on the floor or stepping over them, oe
- **B1** washing hands before touching a page with the names or handling them carefully, oe
- **Answer: Any three: keep texts clean/respectful; do not place on floor or step over them; handle carefully, washing hands if customary.**

Question 9

- **B1** point 1: the names may be used in calligraphic panels or as part of geometric designs, oe
- **B1** development: calligraphy emphasises the beauty of the divine names while avoiding figurative imagery, appropriate for many mosque contexts, oe
- **B1** point 2: the names may be inscribed on objects such as tiles, carpets or plaques, oe
- **B1** development: artists and patrons will show adab by placing such items at respectful heights and avoiding inappropriate locations, oe
- **Answer: E.g. names in calligraphic panels or geometric art; names on tiles, carpets or plaques. Adab is shown by placing them respectfully and avoiding inappropriate locations.**

Question 10

- **B1** 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
- **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.**

Question 11

- **Level 3** (5-6): A detailed, well-structured answer that explains several reasons why adab is important in teaching, with clear links to community cohesion, respect for scripture and child religious formation.
- **Level 2** (3-4): An answer that explains some relevant reasons about the importance of adab in teaching, with some supporting detail but limited development or linkage.
- **Level 1** (1-2): One or two simple relevant points are made about adab and teaching, with little or no development.
- **Level 0** (0): No relevant content.
- **Indicative content:**
 - Adab teaches children to respect sacred language and prevents casual misuse of Allah's names, forming good lifelong habits.
 - Observing adab supports parents and the wider community by modelling reverent behaviour and avoiding offence in shared spaces.
 - Adab in teaching helps connect doctrinal learning to practice, for example showing how to place calligraphy respectfully or handle texts correctly.
 - It preserves the dignity of worship and encourages children to treat Allah's names with seriousness, aiding spiritual formation.

Question 12

- **B1** 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 sustenance as from Allah, oe
- **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 13

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