3.9 The Nature of Allah: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting Muslim beliefs about how Allah can be both transcendent and immanent. Refer to a source of wisdom and authority in your answer.

(Total for Question 1 is 5 marks)

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2 This question is about the nature of Allah. It is the AQA-style 24-mark, five-part question: parts (a) to (d) are worth 12 marks; part (e) is the 12-mark evaluation.

(a) State what is meant by Al-Asma al-Husna. **(1)**

(b) Give two of the Ninety-Nine Names of Allah and state what each means. **(2)**

(c) Explain two ways the Qur'an describes the power (omnipotence) of Allah. Refer to the Qur'an in your answer. **(4)**

(d) Explain two contrasting ways Muslims understand the justice (Adalah) of Allah in relation to human suffering. Refer to a source of wisdom and authority in your answer. **(5)**

(e) Evaluate this statement: 'Belief that Allah is both merciful and just is the most important belief about the nature of Allah.' In your answer you should: refer to Muslim teaching, refer to different points of view, reach a justified conclusion. **(12)**

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(Total for Question 2 is 24 marks)

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Mark scheme · 3.9 The Nature of Allah: 30-minute Pack

Question 1

belief 1: Allah is transcendent, beyond human comprehension and entirely unlike anything in creation, oe **B1**

development: Qur'an 42:11 teaches, 'There is nothing like unto Him', supporting the belief that Allah cannot be compared to, or fully understood through, created things, oe **B1**

belief 2: at the same time, Allah is immanent, close to and involved in the life of every person, oe **B1**

development: Qur'an 50:16 describes Allah as closer to a person 'than his jugular vein', supporting the belief that Allah is intimately present and aware of each individual, oe **B1**

reference to a source of wisdom and authority made accurately, oe **B1**

Answer: Contrast: Allah as transcendent, beyond comparison (Qur'an 42:11), and as immanent, closer than the jugular vein (Qur'an 50:16).

Question 2

(a) the Ninety-Nine (Most Beautiful) Names of Allah, oe **B1**

(a) Answer: The Ninety-Nine Names of Allah.

(b) Ar-Rahman: the Most Merciful, oe **B1**

(b) Al-Adl: the Just/the Utterly Just, oe **B1**

(b) Answer: E.g. Ar-Rahman (the Most Merciful) and Al-Adl (the Just).

(c) point 1: the Qur'an describes Allah's throne (Kursi) as extending over the heavens and the earth, and that preserving them does not tire him, oe **B1**

(c) development: this is found in Ayat al-Kursi (Qur'an 2:255), which describes Allah as 'the Ever-Living, the Sustainer of existence', oe **B1**

(c) point 2: the Qur'an teaches that Allah has complete power/dominion over all things, oe **B1**

(c) development: Qur'an 67:1 opens by describing Allah as the one 'in whose Hand is the dominion, and He is over all things competent', oe **B1**

(c) Answer: E.g. Ayat al-Kursi describing Allah's power over the heavens and earth (Qur'an 2:255); Allah's complete dominion (Qur'an 67:1).

(d) belief 1: some Muslims, particularly reflecting the emphasis Shi'a theology places on Adalah as one of the Five Roots, believe Allah's justice means he never wrongs anyone, and that suffering must ultimately serve a just purpose even where humans cannot understand it, oe **B1**

(d) development: Qur'an 4:40 teaches that 'Allah does not do injustice, [even] as much as an atom's weight', supporting the belief that nothing Allah allows is truly unjust, oe **B1**

(d) belief 2: other Muslims place more emphasis on the belief that Allah's justice will be fully expressed in the next life, when all wrongs are set right and suffering compensated, oe **B1**

(d) development: this is linked to belief in Akhirah and the weighing of deeds on the Day of Judgement, when perfect justice is believed to be delivered to every person, oe **B1**

(d) reference to a source of wisdom and authority made accurately, oe **B1**

(d) Answer: Contrast: Allah's justice as never wronging anyone even now (Qur'an 4:40) vs justice fully delivered in the afterlife.

(e) **L4** A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to Muslim teaching and/or the Qur'an to support each point, and reaches a clear, justified conclusion. **10-12**

(e) **L3** A clear and reasoned answer that considers more than one point of view, supported by relevant references to Muslim teaching and/or the Qur'an, though the justification of the conclusion may be less developed. **7-9**

(e) **L2** A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

(e) Indicative content:

- Agree: almost every surah of the Qur'an, except one, opens with 'In the name of Allah, the Most Merciful, the Most Compassionate' (Bismillah), showing the central place of mercy in how Muslims approach Allah.
- Agree: belief in Allah's justice (Adalah) gives moral seriousness to daily life, since actions are believed to matter and to be judged fairly.
- Agree: mercy and justice together shape how Muslims are taught to treat other people, encouraging both compassion and fairness.
- Disagree: Tawhid, belief in the Oneness of Allah, is usually considered the single most foundational belief in Islam, since submission to the one God is the basis from which all other beliefs, including his mercy and justice, follow.
- Disagree: Allah's power (omnipotence) could be argued to be equally important, since without it Allah's mercy and justice could not be carried out.
- Disagree: some might argue that no single attribute of Allah can be picked out as most important, since the Ninety-Nine Names together are traditionally understood to describe a single, unified divine nature.
- A balanced answer might conclude that mercy and justice are especially significant because they shape how Muslims understand Allah's relationship with humanity in daily life, even though Tawhid remains the underlying foundation on which belief in any of Allah's attributes rests.

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