

# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/12**

Paper 1 History and Scriptures

**October/November 2025**

MARK SCHEME

Maximum Mark: 60

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**Published**

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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This document consists of **14** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.


**Annotations guidance for centres**

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

**Annotations**

<b>Annotation</b>	<b>Meaning</b>
	Correct point
<b>L1</b>	Level one
<b>L2</b>	Level two
<b>L3</b>	Level three
<b>L4</b>	Level four

**Using the mark levels**

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

**Generic levels of response grids****Table A – AO1 Knowledge and understanding**

Use this marking grid for **Questions 1–4** part (b) and **Questions 5** and **6** part (a).

Level	Marks		Description
	Q1–4 part (b)	Q5 and Q6 part (a)	
<b>4</b>	9–10	10–12	<ul style="list-style-type: none"> <li>• Answers most aspects of the question, using a range of detailed, accurate and relevant knowledge.</li> <li>• Effective use of relevant examples or sources to support points made.</li> <li>• Demonstrates understanding through clear and well-developed explanations.</li> </ul>
<b>3</b>	6–8	7–9	<ul style="list-style-type: none"> <li>• Addresses many aspects of the question, using accurate and relevant knowledge.</li> <li>• Use of some examples or sources to support points made.</li> <li>• Demonstrates understanding through clear explanation, which covers the main points.</li> </ul>
<b>2</b>	3–5	4–6	<ul style="list-style-type: none"> <li>• Partially answers the question, using elements of accurate and relevant knowledge.</li> <li>• Minimal use of examples or sources.</li> <li>• Demonstrates some understanding which covers a few of the main points.</li> </ul>
<b>1</b>	1–2	1–3	<ul style="list-style-type: none"> <li>• An attempt to answer the question, using limited relevant knowledge.</li> <li>• Responses are unsupported by examples or use of sources.</li> <li>• Demonstrates a basic understanding.</li> </ul>

**Table B – AO2 Evaluation**

Use this marking grid for **Questions 1–4** part (c) and **Questions 5** and **6** part (b).

Level	Marks		Description
	Q1–4 part (c)	Q5 and Q6 part (b)	
<b>3</b>	5–6	6–8	<ul style="list-style-type: none"> <li>Evaluates the question showing awareness of various viewpoints.</li> <li>Discusses the issues in a reflective way, with clear understanding.</li> <li>Effectively shows the significance of belief and practice in the lives of Muslims.</li> <li>Refers to relevant examples or sources to support points made.</li> </ul>
<b>2</b>	3–4	3–5	<ul style="list-style-type: none"> <li>Includes some evaluation, may show awareness of one or more viewpoints.</li> <li>There is discussion of one or more issues.</li> <li>Shows some understanding of the significance of belief and practice in the lives of Muslims.</li> <li>One or two examples or references to sources may be given.</li> </ul>
<b>1</b>	1–2	1–2	<ul style="list-style-type: none"> <li>Answer is mainly descriptive, there may be an awareness of a single viewpoint.</li> <li>Shows limited understanding of belief and practice in the lives of Muslims.</li> <li>There is limited or no reference to examples/sources.</li> </ul>
<b>0</b>	0	0	<ul style="list-style-type: none"> <li>No creditable response.</li> </ul>

Question	Answer	Marks
1(a)	<p><b>State <u>four</u> beliefs of the pagan Arabs.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• They believed in a supreme god</li> <li>• They worshipped different idols</li> <li>• Including Lat, Manat, Uzza, Hubal</li> <li>• They believed angels were the daughters of God</li> <li>• They believed in worshipping things in nature: stones, trees, stars, sun and moon</li> <li>• They believed in soothsayers and astrologers</li> <li>• They believed in divination.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>
1(b)	<p><b>Describe the circumstances that led to Musa (AS) living in the household of Pharaoh.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Musa (AS) was born during the rule of Pharaoh who had enslaved the Bani Israel. The Pharaoh considered himself God and was a merciless and cruel tyrant, persecuting the Bani Israel.</li> <li>• The Pharaoh had a dream where he saw a fire from Jerusalem that burned the houses of the Egyptians but not harming the Bani Israel. The Pharaoh was horrified and called his priests and magicians to explain the dream. They told him a boy will be born from them who will kill the Pharaoh and the Egyptians. The Pharaoh then commanded all the male children of the Bani Israel to be killed. The priests advised him not to kill all male children as it would diminish the future workforce, and so it was decided to kill the male children one year and spare them the next year.</li> <li>• Musa (AS) was born in the year male children were to be killed. His mother kept her pregnancy a secret, and when Musa (AS) was born, she placed him in a basket and laid him on the river Nile. The current took the cradle down the river to the palace of the Pharaoh, where Asiyah, the wife of the Pharaoh found him. She convinced her husband to keep the child, saying she wanted a child of her own and maybe this one would benefit them.</li> <li>• Musa (AS) wouldn't suckle from anyone, and in desperation Asiyah asked her servants to find someone who could feed the baby. Musa's sister, who had been following the baby, made a suggestion. This is how the mother of Musa (AS) came to the palace to feed her own son and was able to spend time with him.</li> </ul>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>Discuss how Muslims today can use lessons from the story of Musa’s childhood in their own lives.</b></p> <p>Use Table B levels of response grid to mark candidates’ responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Muslims today can use lessons from Musa’s childhood in their own lives by understanding that God is in control of everything, and even when it seems like something terrible has happened, God knows the reality if it is good or bad. When Musa (AS) was found by Asiyah it could have been disastrous for Musa (AS) to grow up in the house of Pharaoh.</li> <li>• They can learn that by having strong faith and trust in God they will gain God’s favour and protection, just as Musa’s mother knew that he would be safe and that God would protect him.</li> <li>• Another lesson could be that when difficulties happen, it is a test of faith to keep strong and stay steadfast in faith and to not give up. Muslims should know that their difficulties are part of life and does not mean God is punishing them. They should have hope that something good will come out of it in the end.</li> <li>• They can learn a lesson of the importance of having responsibility and wisdom when dealing with something important, as shown by Musa’s sister who did not give him or his mother away when she made the suggestion to Asiyah.</li> </ul>	6

Question	Answer	Marks
2(a)	<p><b>State <u>four</u> features of the markets held in Makkah.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• At the common market, everyday goods were sold</li> <li>• Everyone could use this market</li> <li>• There were different fruits and vegetables</li> <li>• And household items</li> <li>• At the slave market, slaves were bought and sold</li> <li>• This was only for those in the slave trade</li> <li>• At the aristocrat market, which was only for rich people</li> <li>• Luxurious items were sold</li> <li>• There was dishonesty in selling.</li> </ul> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
2(b)	<p><b>Describe different ways in which people made money during the pre-Islamic period.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• One way to make money was the buying and selling of agricultural goods. Only dates were grown in Makkah which gave people from surrounding areas the opportunity to buy and sell in Makkah. Ta'if and Yathrib were more fertile and a lot of agricultural goods came from there. Some of the goods sold were dates, grapes, barley and wheat. Trading of agricultural goods from other lands also happened, e.g. spices from India.</li> <li>• Tanneries from Ta'if also sold leather products such as bags, shoes and belts. They would often be sold at the common market alongside the fruits and vegetables.</li> <li>• Another way to make money was from the slave markets and those in the slave trade would buy and sell slaves for a profit.</li> <li>• Rich Arabs would trade with other countries and so they would often have large trade caravans coming and going. They would trade local produce with them.</li> <li>• Another way to make money was from the pilgrims. Idols were bought and sold. Levies were imposed on travellers as a way of making money. There was also money lending with high interest rates.</li> <li>• There were other less honourable ways of making money such as gambling and prostitution.</li> </ul>	10
2(c)	<p><b>To what extent should Muslims today be careful about the ways they earn money? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Muslims should be careful about the ways that they earn money because the Prophet (pbuh) taught people to work honestly and earn money that is halal. This puts blessing into a person's earnings and earns them favour with God.</li> <li>• Any jobs where they are earning money from good, lawful means are good for Muslims to do. The better jobs are those where they are helping others such as doctors, nurses, teachers, etc.</li> <li>• Sometimes it is difficult to earn money or to get good jobs, so people may become desperate to earn money for their own or their family's daily needs, and this can make them take jobs that are not so good from an Islamic perspective, such as through gambling or drugs.</li> <li>• However, Muslims should try to have faith and remember that if they turn to God then he will help them, rather than turning to jobs that could cause other problems in their lives too.</li> </ul>	6

Question	Answer	Marks
3(a)	<p><b>Give <u>four</u> reasons why the Muslims left Makkah.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• The Quraysh rejected the message of Islam</li> <li>• They persecuted the believers</li> <li>• They did not let the Muslims practise Islam openly</li> <li>• They had a boycott of the Banu Hashim</li> <li>• The boycott caused many difficulties for the Muslims</li> <li>• The Prophet (pbuh) was rejected at Ta'if</li> <li>• People from Yathrib invited the Prophet (pbuh)</li> <li>• They signed some pledges</li> <li>• The Quraysh plotted to kill the Prophet (pbuh)</li> <li>• God had given permission to migrate.</li> </ul> <p>Accept any other valid point.</p>	<b>4</b>
3(b)	<p><b>Describe the events of the migration (<i>hijrah</i>) from Makkah to Madinah.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Quraysh had plotted to kill the Prophet (pbuh) at Dar al-Nadwa. The Prophet (pbuh) was informed of this by God and was given permission to leave Makkah. He left at night, leaving 'Ali in his bed to return the belongings of the Quraysh.</li> <li>• Many Muslims had already started to migrate to Madinah and only a few were left in Makkah.</li> <li>• Abu Bakr was his companion on the migration, and he had secured camels for the journey and provisions. They went through the mountains and initially stopped at the cave of Thawr. Abu Bakr went in to clean the cave. They stayed in the cave for three days and nights. Abu Bakr had the Prophet's head in his lap when an insect bit him - he did not cry out as he did not want to wake the Prophet (pbuh). They were brought food and news by Abu Bakr's children.</li> <li>• The Quraysh had set a ransom for their capture and some of the hunters reached the cave. Abu Bakr was afraid they would be caught, and the Prophet (pbuh) reassured him that God was with them (Qur'an 9.40). A spider had made a web on the mouth of the cave, so the Quraysh turned away and left.</li> <li>• One of the bounty hunters, Suraqa, almost caught them, but his horse kept stumbling. He became Muslim. They stopped a few places on the way, and then finally stopped at Quba where they established a mosque. They arrived in Madinah a few days later.</li> </ul>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>Discuss how the Prophet’s migration might be similar to migrations people make today.</b></p> <p>Use Table B levels of response grid to mark candidates’ responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Prophet’s migration could be said to be similar because there are people now who leave their countries due to persecution and because they fear for their lives. So, they migrate to make their lives better.</li> <li>• It could also be similar because there is hardship involved when leaving your own country/city and the journey can be difficult too.</li> <li>• It could be said that it is not similar because it is easier to travel now, and so you would not need to endure the hardships or travel for as long.</li> <li>• Another reason it could be different is because people may be migrating for work and so they are not necessarily leaving their homes due to difficult situations.</li> </ul>	<b>6</b>

Question	Answer	Marks
4(a)	<p><b>Give the names of <u>four</u> Muslims who went to Abyssinia to escape persecution.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> <li>• ‘Uthman</li> <li>• Ruqayya</li> <li>• Umm Salama</li> <li>• Abu Salama</li> <li>• Jafar ibn Abi Talib</li> <li>• Sa’d ibn Abi Waqqas</li> <li>• Zubayr ibn Awwam</li> <li>• Mus’ab ibn Umair</li> <li>• Abdur Rahman ibn Awf.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
4(b)	<p><b>Describe the persecution of the Prophet (pbuh) and his followers in Makkah.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• After the Prophet (pbuh) began publicly preaching Islam, the Quraysh were angry as they did not want to change their religion.</li> <li>• At Mount Safa they called him a liar. They harassed and insulted the Prophet (pbuh) whenever they could. They called him names, including calling him a soothsayer and magician, and when his sons died they taunted him by calling him abtar, the one who has no heir.</li> <li>• A woman threw thorns and dirt on him on his way to the mosque. Camel entrails were placed on his back when he was praying. Abu Lahab forced his two sons to divorce their wives who were the Prophet's daughters.</li> <li>• Through Abu Talib (who protected him), they offered him bribes of wealth, power and marriage but he refused.</li> <li>• The early Muslims, especially those who had no social standing or protection, were tortured. Bilal was tortured by his master; Sumayya and Yassir were tortured and killed. Even some of the wealthier Muslims suffered e.g. 'Uthman was beaten by his uncle.</li> <li>• When life became unbearable some Muslims emigrated to Abyssinia. There was a social and economic boycott of the Prophet's clan, Banu Hashim and Banu Muttalib for three years in Shib Abu Talib.</li> <li>• There was great hardship and suffering. No food or water, trade or marriage with them was allowed. Muslims were only allowed to venture outside Shib Abu Talib during the Hajj season.</li> <li>• Abu Talib and Khadija died after the boycott.</li> </ul>	10
4(c)	<p><b>To what extent can the persecutions of the early Muslims provide lessons for Muslims today? Give reasons to support your answer</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• One of the lessons could be that all Muslims will go through trials and hardships and it is important to try and keep strong in your faith so that you do not have to give up your beliefs.</li> <li>• It could also teach Muslims that sometimes when it is difficult or dangerous to show your Islam it is allowed to hide your faith and that you do not have to openly declare it or show that you are a Muslim to draw attention to yourself.</li> <li>• Other lessons could be related to family relations and faith, that belief in God and his teachings and a person's relationship to him is greater than family relations, and there may be times when a person will face hardships from their own family for practising their faith.</li> </ul>	6

Question	Answer	Marks
4(c)	<ul style="list-style-type: none"> <li>• Muslims can learn they should not give up on their faith and not treat others as badly as they are treated.</li> <li>• Some candidates may say that there are not many lessons that can be learned as the situation is very different now, and Muslims will rarely be tortured for their beliefs the way the early Muslims were.</li> </ul>	

Question	Answer	Marks
5(a)	<p><b>Explain the teachings of Surah 113 <u>and</u> the reasons it was revealed as a warning.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The teachings of this passage describe the attributes of God as Lord of the dawn/daybreak, the one who breaks the darkness of the night with the light.</li> <li>• God is asking Muslims to seek refuge from the mischief of creation - this could be grief, distress and loss that can be caused by creation, trials and tribulations, or unbelief and sins.</li> <li>• There is also the mischief of the darkness, as this is the time when the Shaytans, the jinns, and harmful animals are more likely to appear. Robberies and crimes are more likely to happen at night, as people use the cover of darkness to hide their sins.</li> <li>• It also asks to seek protection from those who blow on knots, referring to those who do magic. There is also a warning about envy, suggesting that being envious of others can bring harm, so people need to be careful of those who show envy towards them.</li> <li>• This surah recognises the existence of evil and warns that it is present everywhere. The surah was revealed after the Prophet (pbuh) had a spell cast on him which made him ill. This surah was revealed alongside Surah 114, as protection against physical and spiritual afflictions. It is said that this surah should be recited morning and evening for protection.</li> <li>• It was revealed to warn against envy/black magic.</li> </ul>	12
5(b)	<p><b>Discuss different ways that Muslims can use the Qur'an as a means of protection.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Qur'an was revealed to guide Muslims and within that, God has said that reciting it can offer protection to Muslims. One way is that there are different verses in the Qur'an that are used specifically for protecting from different things for example there are prayers for protection from evil, from calamities, and from committing shirk.</li> </ul>	8

Question	Answer	Marks
5(b)	<ul style="list-style-type: none"> <li>• Ayat al-Kursi has specifically been mentioned as a prayer for protection, as have the <i>Quls</i> at the end of the Qur'an. Muslims can recite these verses when they wake up, before they start their day and at night before they sleep. Some people memorise the verses to make it easier to recite them, others read them in the Qur'an as part of their daily routine.</li> <li>• There are other prayers and verses that are said to be good to read before sleep, such as the last two verses of Surah Baqara. Reciting Surah Kahf is said to offer protection from one Friday to the next.</li> <li>• The Qur'an is also used as <i>ruqya</i>, a healing / protection against evil or jealousy that causes harm to people.</li> <li>• It is also a protection from anxiety as it can calm a person, and it is a protection if you take its guidance and act upon its teachings.</li> </ul>	

Question	Answer	Marks
6(a)	<p><b>Explain the teachings of this Hadith <u>and</u> how they can help Muslims in their daily lives.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The message of this Hadith is related to teaching Muslims how they can perfect their faith. The wording of the Hadith shows the importance of following the Hadith and putting it into action, and by this a person can be said to have perfected their faith.</li> <li>• The focus for this Hadith is for Muslims to stay away from things that do not concern them. Rather they should focus on the things that are of concern to them, such as their own prayers and religious obligations, looking after their family, taking care of themselves.</li> <li>• Things that do not concern them could be personal details about others e.g. wanting to know the reasons why someone is doing something, which may be personal to them and they do not want to share it.</li> <li>• Another example could be asking someone about their salary or financial situation, again something that a person may not want to share. Other situations could be getting involved in disputes that do not concern a person directly or talking about someone behind their back.</li> <li>• When people are talking about others, they should not get involved and try their best to avoid getting drawn into the conversation. If they know something about someone, especially if someone has shared information in confidence, then this Hadith helps them understand that they should not spread the information to others.</li> <li>• The Hadith 'speak well or remain silent' is related to this. This Hadith can help Muslims in their everyday lives as it helps them to understand how they should behave in certain situations.</li> <li>• A person should not give advice when they are not qualified, e.g. giving advice about medical problems when a person has no background in that field.</li> </ul>	12

Question	Answer	Marks
6(a)	<ul style="list-style-type: none"> <li>The only things that truly benefit a person are what will get them to the afterlife, and so Muslims should focus on perfecting those things. By focusing on their prayers, Islamic learning and teaching, they can benefit themselves in this life and the next.</li> </ul>	
6(b)	<p><b>To what extent is it always easy for Muslims today to make use of Hadith teachings in their daily lives? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>It could be said to be easy for Muslims to make use of Hadith teachings today as they can apply small teachings in their daily lives, such as entering their homes with their right foot, using miswak, smiling often, etc.</li> <li>Another way is to learn more details about the Hadith teachings as so much is available in books and online. They are able to access the information themselves and use what they need and when they need it. There are also many resources that translate the Hadith and offer explanations of them.</li> <li>However, this would only make it easier for those with access to books and the internet/libraries. Not everyone has this and so those people who do not have these resources may find it difficult to use Hadith in their daily lives.</li> <li>If they have access to religious scholars then this would be another way that they could use Hadith, but it would be limited to what the teacher would share with them.</li> <li>It may not be easy to make use of Hadith teachings because there is too much to learn and it would not be possible to apply it all.</li> <li>It might also be difficult because of the distractions of technology and the different lives people lead today, where they are doing things that were not possible at the time of the Prophet (pbuh).</li> <li>This is where scholars can help apply the Hadith teachings into different aspects of their modern lives and so having access to religious scholars can make using hadith teachings easier.</li> </ul>	<b>8</b>