**MARKING GUIDE 225/2**

**1. a) Explain the meaning of the first pillar of Islam**

─ The first pillar of Islam is Shahadah

─ It refers to the belief that there is nothing worthy of worship other than Allah and Prophet Muhammad is His final messenger.

─ It consists of two partsi.e.

─ The testifying about the oneness of Allah.

─ Confirming that prophet Muhammad is His final messenger.

─ The first part involves testifying that,

─ Allah is alone.

─ He does not produce.

─ He was not produced.

─ Nothing can be associated with Him.

─ He resembles none and nothing is comparable to Him.

─ He is self-sufficient.

─ He is self-reliant.

─ In the second part of confirming the messenger ship of Prophet Muhammad, a believer should bear in mind that,

─ It’s Muhammad (PBUH) that received the holy Quran through Gibril.

─ He conveyed Allah`s final message to man.

─ Muslims should emulate him for he was the best example e.g. Quran 33:21.

─ One who denounces it becomes a murtad.

─ Shahadah is the foundation of Islam.

**b) Show the value of believing in it**

─ Makes people become Muslims when they believe in it.

─ Source of rewards from Allah.

─ Makes a believer surrender his life to God.

─ Its an act of obedience to Allah.

─ Earns a believer high degree of respect and confidence.

─ It’s a key to paradise.

─ Makes a believer to understand that there is only one Allah with powers over the good and bad.

─ Promotes unity among Muslims.

─ Makes a believer humble and modest.

─ Makes Muslims avoid being proud and boastful over any success.

─ Strengthens Islam as a religion since it is a pillar.

─ Makes a believer contented in all what he does since he is under God`s care.

─ Makes a believer brave in whatever he does.

─ Makes a Muslim courageous and determineful.

─ Makes Muslims accept Prophet Muhammad as a messenger of Allah and the last.

─ Makes Muslims emulate the behavior of the prophet.

─ Puts a difference between a believer and non-believer.

─ It’s a form of worship for the Muslims.

─ It’s a pillar from Allah and therefore a commandment

**2. When is a muslim recommended to perform minor ablution?**

-Ablution is the washing of the whole body or some parts of the body by a Muslim for purposes of worship or purification.

- When he or she is going for any type of prayer.

- When he or she is going to the Kaaba or going to circumbulate the Kaaba.

- When he or she is going to touch on any copy of the holy Qur’an.

- When he or she is going to sleep.

- When married couples have finished playing sex and wish to play it again.

- It is Islamic to have wudhu all the time for one to guard himself or herself against Satan.

- When he or she is going to perform Ghusul (total ablution).

- When he or she is going to any public place.

- When he or she is going to enter the mosque.

**b) Outline the voluntary acts of minor ablution**

These are acts of performing wudhu which a Muslim does willingly. If one of them is left out or forgotten, one’s ablution is not destroyed. They are:

 Brushing one’s teeth before getting wudhu at every time of prayer.

 Washing hands

 Rinsing the mouth.

 Sniffing and blowing out water.

 Wiping the ears.

 Running wet fingers through one’s beard if it is thick.

 Washing each part two or three times.

 Using water sparingly even if one is getting it from the ocean.

 Facing in the Qiblah while getting wudhu.

 Keeping quiet while getting ablution.

 Reciting Duwa after getting ablution.

 Getting wudhu at one’s home before going to the mosque.

 Having wudhu all the time.

**3 a) Identify the qualities that a muslim who intends to perform Hajj should have.**

─ Hajji is the 5th and last pillar of Islam

─ It involves visiting the holy Kaaba and performing of its known rites involved

─ Hijja is performed by a person who meets the following qualities;

─ He must be a Muslim as this is a common for only Muslims

─ He should be mentally healthy to understand all the rituals involved

─ He should have reached the age of puberty/maturity, and not a young person

─ Has the freedom to travel/free from bondage or prison

─ Should have no illness that will prevent him from doing the hajji rites

─ He must be having the economic means needed to pay for transport, accommodation and feeding

─ He should have what to leave for his family so that they do not suffer during his absence

─ One who is sure of the routes’ safety, with no fear

─ He must have a strong Niyyat to please Allah, not merely to show off

**b) Give the obligatory and Sunnah rites of Hajji**

─ Hajji is the fifth pillar of Islam

─ It is the visit to the holy places of Mecca and Medina

─ In Hajji, there are both obligatory and Sunnah rites

**Obligatory rites include;**

─ To put on Ihram with intention to perform Hajj

─ To stay at Arafa in the afternoon on the 9th of DhuIHijja

─ To run between Safa and Marwa seven times

─ To make seven circuits of (Tawaaf) around the Kaaba on the 10thof Dhul-Hijjah

─ To shave off atleast 3 hairs from the head

─ To perform these rites in the order given.

**Sunnah rites of Hajji include:**

─ To bath before proceeding to Arafaplains

─ To utter the glorification (Labayika)”Here I am’

─ To perform a ritual prayer of two Rakahs

─ To drink from the spring of ZamZam

─ To visit the tombs of the prophet at Medina

─ To visit the tombs of the companions in Medina

**4. How is the islamic marriage ceremony conducted?**

─ There must be two people intending to get married

─ Has to be between a male and a female

─ There must be atleast two male witnesses to witness the vow for the women

─ Bride groom should give dowry as asked by the bride

─ A man should give his daughter or sister in marriage to another man to give him his in return without marriage

─ Wife’s guardian must be male and a Muslim

─ A woman may not give a woman in marriage

─ Muslim judge or Imam is the guardian of a woman who has no guardian

─ The concept of the two should be got about their willingness to get married

─ The Imam must give a sermon to the two couples

- Vows are made between the groom and the bride’s guardian

- A simple feast is organized for those invited

**b) Show how people in your community have deviated from the recommended Islamic marriage ceremony.**

- Consent of the bride is at times sought.

- Consent of the guardian is at times not sought

-Fancy weddings are organized e.g at the reception

-Dowry is verbally given

-Bride price is given to parents of the bride i.e parents ask for a lot from the groom

-Courtship is given a lot of attention

-Imams don’t give the due sermon

-Muslims marry non muslims

-Brides enter into vows dressing unislamically

**5. What are the teachings of islam on;**

**a) God’s essence (Dhat)**

Tawheed means the consideration that there is only one God Allah.

─ It can be understood by understanding his essence.(Dhat)

─ Essence means understanding the nature of Allah.

─ His nature can be understood in two ways

─ Tawheed Rubuubiyya (Oneness of Allah in terms of creation) means to believe that Allah is the Sole Creator of the Universe.

─ He created the heavens and the earth and what is between the heavens and the earth.

─ It requires one to believe that it is Allah who created what we see and what we cannot see.

─ He was there before everything.

─ He is single and has knowledge of everything.

─ He created everything so all laws are supposed to originate from Him.

─ His laws are universal and not based on anybody`s desire.

─ He is neither a body nor is restricted to certain regions.

─ He is on His throne and has no shape and can not been seen in this world.

─ Tawheed Uluuhiyya (Oneness of Allah in terms of worship) means to believe that there is no god to be worshipped except Allah.

─ All forms of worship like prayer, Zakat, fasting, making a vow and the like must be directed to Allah.

─ To worship anything else other than Allah is false and must be avoided.

─ This form of Tawheed can be seen in one’s actions like observing prayer, paying Zakat, fasting, pilgrimage, Sadaq e.t.c

─ All prophets preached about implementation of worshiping Allah through practice.

**b) God’s attributes**

─ Attributes are adjectives which describe Allah’s best qualities and activities.

─ These attributes belong to Allah alone and no creature can possess them.

─ The attributes of Allah are found in the holy Qur'an and Hadith.

─ The holy Qur'an mentions ninety nine (99) attributes of Allah.

─ A Muslim must believe in Allah’s beautiful and exalted attributes without changing their meaning and quality.

─ Some include, The Compassionate, The Merciful, The Majestic, The Forgiver among others.

-Swearing is done in the name of Allah

-Muslims make supplications in these attributes.

-Muslims name their children with Allah’s attributes

**6 Explain the teachings of Islam on the following holly books**

**a)Injir**

─ It was the fourth book in order of revelation.

─ It was revealed to prophet Issa.

─ It was revealed in the month of Ramathan.

─ It was revealed at once ie as a whole.

─ Reached prophet Issa through angel Gibril.

─ Gave glad tidings about the coming of prophet Muhammad.

─ It was corrupted by the people it was sent to.

─ It was revealed in Hebrews language.

─ Talks about the oneness of Allah.

─ Should be believed in by the Muslims.

─ Its not recited in prayer by the muslims.

─ It’s a subset of the Quran.

─ It talks about the oneness of Allah.

─ Doesn’t require ablution to be recited.

**b)Taurat**

─ Taurat is among the five books which a muslim is supposed to believe in.

─ It was revealed to prophet Musa.

─ It was the second book to be revealed in the order of revelation.

─ It is mentioned in several verses of the Quran eg in 32:32.

─ It is a book of guidance.

─ It was revealed in Egypt on Mt Sinai.

─ The book was basically for the guidance of the Jews. As it is in Quran 32:32

“……….We appointed it as guidance for the children of Israel”

─ The original Taurat contained the articles of faith.

─ It was revealed in Hebrews language.

─ It taught the oneness of Allah and good behavior in society.

─ It was corrupted by man.

─ It contained commandments which prophet Musa preached to his people.

─ It gave glad tidings about the coming of prophet Muhammad.

─ It was revealed in the month of Ramadhan.

─ It is a subset of the Quran.

**7 a) Narrate the story of the mission of Prophet Yunus**

-Prophet Yunus (Jonah) was an Israelite Prophet who lived in the 9th Century during the reign of Jeroboam II.

-Yunus was commissioned by God to go to Naivasha to call the inhabitants of the city to God.

-He called them for many years but they didn’t obey him

-They insisted on committing sins and polytheism

-Prophet Yunus(AS) got frustrated, lost hope and left while angry without Allah’s permission.

- Yunus boarded a ship and headed to Tarshish in order to run away from the presence of the Lord after the people of Naivasha had rowdily rejected the divine message.

-While on the ship, God sent a very strong wind which grew violent with time and threatened to break up the ship.

-Everbody was scared and in a state of panic

-They attributed it to ill omen and assumed there was a sinner among them

-They made suggestions to find a sinner and agreed to draw lots

- Yunus was the loser,the sailors first hesitated since they looked at Prophet Yunus as a righteous person.

-For the second and third time,the name of Prophet Yunus came up.

-The sailors then got Yunus and threw him overboard and the raging sea grew calm.

-God then provided a great fish that swallowed Yunus. Q37:142 says;

“And the fish swallowed him (Yunus)…..”

-The whale went into the bottom of the ocean

-He suffered from 3 darknesses i.e that of the belly of the fish,bottom of the ocean and of the night

-Yunus spent three days and three nights in the belly of the fish.

-He prostrated and he prayed and glorified God for deliverance.

‘’Laa ilaaha illa anta Subhanaka inni kuntu mina Dhalimin” which means;

‘There’s no god but you,Glory to you,I was indeed wrong”

-At the bottom of the ocean,he realized that creatures down there,were praising Allah

-It is reported in the Qur’an that if Yunus had not devotedly prayed to God, he would have stayed in the belly of the fish until the day of judgement; Swaffat;139-144

“And had he not glorified God, he would, surely, have stayed in its belly till the Day of Resurrection.”

-With the prayer, God commanded the fish and it vomited Yunus onto dry land.

-God, then, commanded Yunus the second time; but this time he obeyed and the people of Naivasha gave up their evil ways and violence.

**b) What lessons can be derived from it?**

-Even righteous people can be punished.

-A dua to be recited in case of a problem ‘Laa ilaaha illa anta subhanaka inni kuntu mina Dhalimin”

-Allah’s creatures like whale obey Allah

-Miracle of prophet Yunus i.e didn’t die while in the shark’s belly

- No matter the problem always pray to Allah, everything is possible

-It confirms the prophethood of Yunus (AS)

-Turn to God in repentance after committing a sin

-Believers shouldn’t always expect people to be obedient

-We learn that persistence may be a source of victory i.e when Prophet Yunus went back,the people accepted.

-Disbelief is historical i.e for a long time,pple have been dibelievers

-It explains why Prohet Yunus is referred to as Dha Nun (Owner of the fish)

-We should never desert Allah’s mission

-It trains one to be patient i.e anger shouldn’t consume a muslim

-Allah is always merciful to His servants i.e don’t despair of His mercy

-Recognise your sin and seek forgiveness

-It shows the importance of Sajdah

-Dawah may take long,may be difficult and unsuccessful.

-Man and other creatures have no purpose but to worship Allah

**8 a) What experience will the non believers undergo before going to hell on the day of judgement**

─ Non believers are people who oppose God and his teachings

─ On the day of judgment, non believers will suffer

─ Will resurrect in a very bad shape i.e. Swallah defaulters in shape of pigs

─ Those who grabbed property of orphans will resurrect with very big stomachs

─ Difficulty in crossing the bridge (siratwa)

─ They wont be served with anything to eat or drink

─ They will be dragged to the ground painfully

─ Chased by fire to the assembling

─ Presentation of their deeds from the back

─ They will be near the sun to suffer the heat

─ Body parts giving witness of their bad acts

─ Running away from each other in confusion

─ Mans mouth will be sealed and the organs will talk

─ Too much wondering (18:49)

─ Will wish to be like animals as they will turn into soil.

**b) How shall the weighing scale (Miz`an) be used to determine the sinners?**

─ The weighing scale will weigh peoples deeds.

─ The weighing scale is real.

─ If the bad deeds out weigh the good then ,the destiny will be hell.

─ However mizan is not the only criterion to determine people`s fate.

─ Those who wronged others ,their good deeds will be removed to compensate those they wronged.

─ Every deed however small shall be weighed.

─ Some sinners who will be destined for hell will be saved by prophet Muhammad`s intercession (shafa`a).

─ Mizan will act as physical proof to determine ones destiny.

─ Other wise people will have known their destiny from the books containing their records.

─ Belief in the existence of Mizan is part of belief in the unseen.(Ghayb)

─ The two angels Raqib and Atiid record peoples deeds that will be weighed on the scale.

**9 Mention the characteristics of the following according to Islam;**

**a) Good deeds**

- These are good things which a Muslim does in obedience to Allah.

- Good deeds can be spiritual or social deeds.

- Spiritual deeds are those good things which link man to Allah like prayer, fasting, pilgrimage and others.

- Social deeds are those good things which are done between man and man i.e one has to promote friendship with other people in society, good neighbourhood, paying zakat, goodness to parents e.t.c

- The holy Qur’an. Good deeds are mentioned in the holy Qur’an.

- Prophet Muhammad (PBUH). Everything that the prophet PBUH did is a good deed.

- Anything that Allah rewards is a good deed.

- A good deed is also determined by intention (Niyyat)

- A good deed is also determined by reason.

- A good deed is determined by the customs of a given society as long as it does not contradict Islam.

- Good deeds are also clear. So a person can easily know that what he or she is doing is good or bad.

- Correct belief in Allah and maintaining Tawheed.

- Following the example of the prophet PBUH.

- Angel Rakib records good deeds

- A small deed may lead to a bigger reward

-

**b) Bad deeds**

-These are acts done in breach of the laws and norms laid down by religion

-They are also referred to as sins

-They are mentioned in the Qur’an e.g Shirk,Murder etc

-They may also be mentioned in the Hadith e.g hair styling

-Some have punishments prescribed in the Quran (Hudud) e.g for thefty,one’s hands should be cut off

-Some are haram,others Makruh(detested) like having a permanent seat in the mosque

-They may lead one to hell eg Shirk

-One may become a social misfit eg a dirty person

-The haram acts are very clear according to the prophet e,g fornication and adultery

- A bad deed may also be determined by the customs of the society

-Shirk is the greatest and isn’t forgivable by Allah

-Some sins can be forgiven when one disobeys Allah and asks for forgiveness in a sincere and remorseful way Q 25:70

-Some sins done dipleasing others one has to ask for forgiveness from a human being e.g slander

-Angel Atiid records bad deeds

-Some sins will be more punishable than others on the day of judgement

-Good deeds will be weighed against bad ones on the day of judgement

-When human rights (huquq al ibad) are violated,at times compensation is necessary

-A sin may apply to an individual or community

-A minor sin followed by a good deed may lead to ones sin being cancelled

**10 How should a Muslim treat their**

**a) Neighbours**

- A neighbour is any one whom a person may happen to relate with for sometime.

- The holy Qur’an divides neighbours into three categories i.e a neighbour who is also a relative with whom one may be staying with.

- An outsider who is not one’s relative but whom one happens to live with e.g fellow students.

- A temporary (casual) neighbour whom one has an occasion to live or travel with for sometime.

- In Islam, neighbours are next to relatives because they are the immediate helpers before family members appear in case of problems.

- A Muslim should not harm his or her neighbour in any way like shouting at him or her or causing noisy celebrations at night.

- A Muslim should share good things with his or her neighbour like foods and drinks.

- A Muslim should always visit his or her neighbour so as not to feel neglected or ignored.

- A Muslim should be there with his or her neighbour both in time of happiness and sorrow like on occasions of birth, death, sickness, weddings and the others.

- A Muslim should be generous to his or her neighbour especially in time of difficulty depending on his or her ability.

- A Muslim should make sure that he or she does not do any form of harm to his or her neighbour’s children.

- He or she should also take care so that the conflicts of the children do not destroy the relationship with his or her neighbour.

- A Muslim must keep the secretes of his or her neighbour as confidential as possible.

- It is the responsibility of a Muslim to extend help to his or her neighbour in case it is needed.

- One should talk politely to his or her neighbour and talk about him or her only good things to other people.

- It is not allowed for a Muslim to build houses with high walls to abstract the ventilation of his or her neighbour’s house.

- A Muslim should not tease his or her neighbour with the scent of good food if he or she is not going to give him or her.

- A neighbour should be congratulated when he or she attains victory and be consoled in case of sad news.

- Good relations must be extended to all neighbours but not to immediate neighbours only.

**b) Relatives**

- In Islam, a relative is any person one shares blood with or has connection with in the family.

- Examples of relatives include brothers and sisters, grand fathers and mothers, paternal and maternal uncles and aunts, cousins and nephews e.t.c

- Islam commands Muslims to treat well all the relatives without any slight discrimination.

- Relatives are necessary in Islam because no person must suffer a generation gap. Every person must have a point of reference.

- Relatives are valued in Islam because it is through them that the customs of a given society are passed on to the young generation.

- They are also good because they help in several circumstances like consolation in hard time and giving company in good time.

- A person who mistreats his or hers relatives or ignores them is looked down by Islam with great shame.

- The relatives have a share in one’s inheritance in case he dies and does not leave children or a wife.

- Islam prohibits one who is in any office of responsibility to favour only his or her relatives without considering merit.

- A Muslim should frequently visit his or her relatives so that they do not feel neglected.

- A Muslim should extend a lot of care and concern to his or her relatives like asking them about their welfare.

- If a Muslim is better off, he should look after his or her poor and

needy relatives like paying school fees for some of their children depending on his ability.

- If a Muslim was breast by a foster mother, he or she should take the foster mother and her relatives as his or her relatives.

- A Muslim should treat his or her mother’s sisters as he or she treats his or her mother and the uncles as he or she treats his or her father.

- It is allowed for a female relative to sit with her male relatives except those she is forbidden to marry and that she is not alone with one male relative.

**11 What does Islam teach about?**

**a) Kindness**

Kindness is the behaviour of being gentle, friendly and sympathetic to all creatures. Therefore, a kind person is one who is sympathetic friendly, gentle, tenderhearted, generous and the like.

- Islam recommends that a Muslim should be kind to all Allah’s creatures without any condition attached.

-Islam teaches that kindness should be shown to parents and that one should only speak to them with kind words.

-Kindness should be extended to parents as a reward for the hardships they go through during pregnancy and upbringing the children. Q 31:14

“……..to be good to his parent – his mother bear him in weakness upon weakness……….”

-Islam encourages Muslims always to speak kind words; and if they can’t they should keep quiet.

-Husbands are also supposed to be kind to their wives and to treat them well. The Prophet said:

The best of you is one who is kind to his wife.”

-Islam teaches that kindness should be shown to children. The Prophet warned that whoever is not kind to the junior is not a believer.

-Islam emphasizes that kindness should be shown to the neighbours. The Prophet also warned that those who do not respect their neighbours are not among his community (believers).

-Islam teaches that Muslims should be kind to all people even those of other faith and never to harm them in any way except when they rebel against Islam.

-Muslims should make kindness so comprehensive as to include in its scope all mankind including strangers. Q4:36 says:

“….and who show kindness to parents………. The companion by your side, and the wayfarer, and those whom your right hand possesses.

-Servants in one’s home should also be treated with kindness; that is; they should not be given work which they can’t afford to do or even call them nicknames.

-The Prophet further recommended that servants should be fed on the same food their masters feed on and should be clothed with the same clothing as their masters put on.

-Employers must always show kindness and sympathy to his workers. Prophet Muhammad used to be very kind to the servants and whenever his servants fell sick, the Prophet could visit them in their houses to inquire about their health.

-Workers under one’s jurisdiction should be treated with kindness and affection; in that they should be given a wage that makes them enjoy a decent life.

-When one does work satisfactorily, employers should show kindness by paying the work er without delay. The Prophet said

“The wages of the labourer should be paid before his sweat dries up.”

-Islam encourages that kindness be extended to other creatures like insects, birds, animals so long as they are not dangerous. They should not be beaten, slaughtered with blunt tools or being carried with their heads down.

**b) Generosity.**

Generosity is the act of being ready and willing to give out anything in your possession for the wellbeing of the society.

-Through generosity, the deprived communities are provided with the basic needs of life.

-Generosity leads to resources to be used effectively for social reconstruction and development of the society.

-Muslims are enjoined at all times to assist the deprived and destitute, to feed the hungry and otherwise to show a deep sense of generosity to others.

-Values such as sharing, giving and preferring others constitute generosity in the essence of Islamic practice.

-Islam teaches that generosity should be practiced openly in a manner that will benefit the deprived communities.

-Islam teaches that Muslims should be generous to relatives, parents, friends and the Muslim community at large. This means that Muslims must show generosity to improve the quality of life in the society.

-Generosity purifies the heart of the Muslims as it stops one from being selfish, greedy, stingy and miser.

-Generosity helps to improve on the people’s standards of living; as the act helps the poor and the needy to meet their demands especially in the basic needs.

-Generosity is one way of showing that someone is God fearing. This is because generosity is one of the acts of worship.

-Generosity creates a sense of social responsibility among the Muslims in that the rich sympathizes with the poor; and the poor may love the rich.

-Generosity cultivates a sense of belongingness on the part of the one who is shown the act. The have-not feels that they are loved.

-Generosity saves people from social problems. A person in problems is bailed out by those who are generous.

**12 a) What makes people to tell lies?**

A lie is a statement made by somebody knowing that is not true. Therefore, telling a lie is to invent or create a situation that is believed by most people to be baseless or untrue.

Telling lies may also means not being sincere, honest or truthful.

-To have a lasting marriage

-To have bigger sales eg in business

-For a fruitful conversation

-To please their employers

-To stay comfortably with others

-To please the children

-To protect another person from punishment ie protecting a friend

-To protect oneself from threat of physical harm eg a child at home telling a stranger that a parent isn’t around.

-To obtain a reward i.e someone falsely claims work experience

-To get out of an awkward situation

-To maintain privacy without notifying others

-To win admiration from others

To exercise power over others by controlling the information the target has.

-To avoid embarrassment eg a child claims wetting the pants is as a result of water spilling

**b) Explain the Islamic teachings on telling lies**

- Telling lies means to deliberately say something untrue in an effort to deceive.

- Telling lies is a strong evil in Islam which was highly discouraged by the prophet (PBUH).

- A Muslim is not allowed to deceive even if he or she is joking with his or her friend.

- In the holy Qur’an, Allah discourages believers from staying with liars.

- Deceiving is not allowed even if one sees a problem that may likely to happen if he or she spoke the truth.

- The prophet (PBUH) prohibited Muslims from involving in baseless and imaginary stories that may lead to telling lies.

- Superstition is also prohibited because it is a form of lying against the power of Allah.

- The prophet (PBUH) described telling lies as the worst character (behaviour) in an individual.

- The prophet (PBUH) is also reported to have hated any person whom he would know that he or she tells lies.

- Muslims are prohibited from telling lies to their children because it can also train them to become liars.

- The prophet (PBUH) prohibited any person who deceives children like telling them to keep quiet and give them pancakes. If pancakes are not given to them, it is regarded as a lie.

- Islam encourages Muslims to speak the truth in their business dealings and avoid telling lies about what they sell.

- Muslims are forbidden from falsifying their beauty by putting on artificial hair, beauty surgery and tattooing because it is a lie of what they are.

- According to the prophet (PBUH), a person who tells lies is not one of us i.e he or she is not a Muslim (believer).

- Making haram (forbidden acts in Islam) lawful is also considered as telling lies.