Introduction/Background

This project is providing a contextual background on how Islam views same-sex marriage and how it affects the opinion of the general public to an extent. It will give an insight to same-sex marriage and mulisms in the modern day society, and its effect on the public opinion of the people of all religion.

Muslims and other religions believe that Islam prohibits any same-sex sexual activity and that homosexuality
is unacceptable with being Muslim. Particularly there are so many differences on how Muslims experience and view Islam in today's modern world. Some see Islam as a particular culture or traditions, the practice of religious rituals, shariah and a type of spirituality or a political point of view. Thus talking about about same sex marriage and Islam it is necessary to understand what Islam means and also know that there may be a lot of difference to what Muslims considered to be correct and acceptable. Most traditional or conservative Muslims will refer to shariah as their guidance, but in today's modern society Muslims chose to base their morality on the Quran itself or on Islam's spiritual messages. Shari'ah is a body of rules, norms, and laws from a traditional point of view Muslims are supposed to live their lives.

However, what different, multiple Islamic societies have in common is that they allow polygamy, where a man can have up to four wives at one time. Also, they share in the common seclusion of women, "a social system in which access to women is rigorously restricted" (Wikan 1977: 314), but it can be said that shariah sexual relations are only allowed within a heterosexual marriage man and woman. Thus, any sexual relations not similar to man and woman marriage is considered as adultery or fornication, both of which are sinful and punishable by flogging or death for the man or woman, but today very little numbers of Muslim countries have legal systems that are run on shariah law, countries like Afghanistan, Arab Emirates, Chechnya, Iran, Mauritania, Pakistan, Saudi Arabia, Sudan, and Yemen have laws in place that give the death penalty for same-sex sexual activities. Events of executions are very rare, but prosecutions and harassment by the police and authorities does take place regularly, as it does in many non-Muslim countries, many other countries use laws gotten from colonial times to prosecute homosexuality, allowing for punishments such as imprisonment, hard labour and fines.

Problem Statement

Firstly homosexuality according to the Islam rule is not acceptable, lo and behold! There are varieties of Muslims throughout the world today with different beliefs and ideology, some misinterpreting the concept of sharia, the rules in Qur'an and misconception of the hadith. These variety of ideology is making it complex to understand the stake of Islamic law on homosexuality with reference to the public opinion.

Islam there is no doubt, is a dynamic religion, ranging from traditional Muslims to the belief of modern day generation. The effects of homosexuality on the modern generation is highly skeptical, sensitive and it needs scientific approach to justify the effect.

The public opinion cannot be left out in a research of this kind as it has an ultimate view on subject of the matter. We have had series of public opinion conducted and documented in various countries and as for the Kurdish people- it seems there is sharp judgment in their responses.

The Islam channel might have had some resultance effect on this Kurdish opinion and further more if perhaps they had no contact with a media like Islam channel, then their conception might have stimulated by civilization and may be a kind increased generational attributes.

Research Questions

i. Do Islamic law as a stake in the concept of homosexuality?

ii. How does homosexuality affect the Islamic belief system of modern generation?

iii. How does the two questions above affects the public opinion?

Aim and Objectives

The aim of this project is to analyze how Islam view homosexuality.
To achieve this aim the following objectives would be looked at:

1. To identify the take of islamic law on homosexual,

2. To identify how it affects the islamic belief system of modern generation.

3. To identify how its public opinion affects its society

Scope of the Study

This project will address the homosexuality in the concept of Islam, how it is viewed and its effect on the public opinion. This study will explore some literature review and religious assertion or judgement and this link up with the thought in the mind of the public as it has an undoubted relationship with the soci-cultural believe and religious horizon. And all inquiry will be explore with credit to well flow research methodology that will become the mechanism by which the aim and objectives shall be achieved.

Significance of study

This study will identify the stake of Islam law on homosexuality, the Quranic judgement and complementary texts of the biblical assertion and how it affects the islamic belief system of modern generation.

This study will obtain public opinion on how the aforelisted affect its society and this will add to the available scholarly article on homosexuality and Islam. This study had purposively chosen kurdish population in Turkey, no doubt the article will widen the scope of research in the relevant field as it give insight to the kurdish and their few towards homosexuality. The study also attempt to differentiate or compare and contrast the opinion the kurdish who gavalvized their thought from the media such as Islam channel and the other who do not take the opinion after such medium.

However, this will improves students' researcher knowledge into the field of public opinion and mass media conception and misconception as it has to do with socioculture and religion which is most sensitive in our current generation.

Research Methodology:

The research methodology is mainly qualitative and was supported by primary data i.e scholarly article.

Study Population: this comprise of the kurdish population of Turkey

Sampling Technique: The study will take on purposive sampling method. This will guaranteed that the selected group are represented.

Sample Size: The size of our sample population is represented in a Focus Group Discussion (FGD) and this include five members;

i. A student

ii. A cleric

iii. A facebook user

iv. A skilled worker
Material/Sources of Data: For the study, both primary and secondary sources of data collection was engaged.

a. Primary Data: The primary data such as Focus Group Discussion was set up.

b. Secondary Data: Internet sources, journals, newspaper, research thesis/projects and relevant textbooks, Qur’an and Bible was consulted

Data/content analysis

Since the methodology of research employed in this work is qualitative, the analysis was contextual i.e contextual analysis.

LITERATURE REVIEW

Homosexuality

Homosexuality is a sexual behaviour among members of the same sex or gender. Homosexuality is a persisting example of passionate, sentimental, as well as sexual attractions to individuals of the same sex. It likewise alludes to a man’s feeling of personality in view of those attractions, related practices, and enrollment in a group of other people who share those attractions.

Next to with bisexuality and heterosexuality, homosexuality is one of the three principle classes of sexual introduction inside the heterosexual–homosexual continuum. Researchers don’t have the foggiest idea about the definite reason for sexual introduction, however they trust that it is created by a perplexing interaction of hereditary, hormonal, and ecological impacts, and do not view it as a choice. They support organically based hypotheses, which indicate hereditary variables, the early uterine environment, both, or the incorporation of hereditary and social elements. There is no substantive proof which proposes child rearing or early adolescence encounters assume a part with regards to sexual introduction. While some individuals trust that gay person movement is unnatural, exploratory examination has demonstrated that homosexuality is an ordinary and normal variety in human sexuality and is not all by itself a wellspring of antagonistic mental impacts. There is lacking confirmation to bolster the utilization of psychological interventions to change sexual orientation.

Some considered Theory of Homosexuality

The very certainty that we are not examining the exploratory, hereditary, or organic foundations for hetero action gives heterosexuality a checked point of preference and realness over its front reality. This, obviously, is not to propose that such studies as Islam and Homosexuality have not been finished. There are a lot of theories concerning the causes of homosexuality.

A few characterise it to the reality of a reputed homosexual gene. Some attribute it to sexual abuse and other trauma. Others say it is a result of hormonal imbalance.

One specific study proposes that sexual introduction might be affected by pre-birth levels of testosterone and estrogen. In light of this hypothesis, another study recommends that negative testosterone levels and positive estrogen levels are straightforwardly identified with the proportion of the length of the second and fourth digits of the hand (i.e. between the ring and forefinger). At the end of the day, the suggestions are that there might be a physiognomical premise for deciding one’s sexual inclination during childbirth.
Regardless of the hypothesis, discoveries have been to a great extent uncertain.

Another intriguing study needs to do with the wonder of hermaphroditism. While genuine hermaphroditism, where a man is conceived sharing inside and remotely both male and female gonads (testes and ovaries), is uncommon, pseudohermaphroditism is more basic.

In addition to the fact that it is still basic today, pseudohermaphroditism was a typical event amid the season of the Prophet Muhammad such that it is connected that one specific pseudohermaphrodite by the name, Hit (or Hanab), delighted in the customary organization of the Prophet’s wives. Their pervasiveness drove Islamic legal scholars to commit extraordinary exchanges in their law books about the approaches to decide the genuine Islam and Homosexuality sexual orientation of bisexuals, their assigned supplication areas in situations when the sex remains darkened, the risks included in permitting a recuperating homosexual to lead the congregational petitions, and the suitable rates to be dispensed to them upon the end of their relatives.

This is to a great degree uncovering, since it has turned into a typical comprehension among non-Muslims and numerous Muslims alike that Islam never imagined pleasing individuals of clouded sexual orientation or the individuals who ostensibly seem, by all accounts, to be gay in their characteristics. The very presence of such discourses, be that as it may, shows the dynamism of both Muslim legal scholars and Islamic statute to manage new social difficulties and find workable answers for them.

There is undoubtedly the Islamic law regards homosexuality and other sexual acts between individuals of the same sex to be unlawful and absolutely corrupted—for Islam prescribed the severest of disciplines for open obscenity of different types, including inhumanity, sex and infidelity. That did not mean, notwithstanding, that legal scholars did not search for approaches to incorporate darkened gendered individuals and apologetic homosexuals into the group. An illustration that amplifies this worry is that in certain lawful schools, it is simply despised (makruh) for feminine men and the individuals who were once in the past known not in demonstrations of homosexuality (ma’bun) to routinely lead congregational supplications out of worry that individuals would take part in tattle about past conduct, along these lines diving themselves into transgression.

The Islamic law is clear that it looks for not to control feeling or thought in individuals. Subsequently, while it urges individuals to battle damaging inclinations inside them by promising prize for opposing driving forces, despite everything it doesn’t offer any correctional Islam and Homosexuality.

Quranic Assertion

‘And We sent Lot who said to his people: ‘Do you commit lewdness such as no people in creation (ever) committed before you? For you practice your lusts on men in preference to women; you are indeed a people transgressing beyond bounds.’ Qur’an 7:81-82

Islamic Judgement (Fatwa) on Homosexuality

The Qur’an says: ‘And Lot who said to his people: ‘Do you do what is indecent though you see its iniquity? Would you really approach men in your lusts rather than women? You are a people grossly ignorant.’

This is the manner by which the Ever-Glorious Qur’an takes a gander at this issue of homosexuality. It is against human instinct; it is destructive to man and it sells out one fundamental objective of sex, specifically: multiplication inside the cutoff points of marriage as it were. That is one reason why it is denied to practice homosexuality.

Biblical Assertion?
"But the men of Sodom were wicked and sinners before the Lord exceedingly."

Genesis 13:13

Let us see now how the Bible depicts this incident. In Genesis 18, Abraham intercedes for Sodom and the Lord accepts his intercession. Then God destroys Sodom and Gomorrah as in Genesis 19.

From these writings we see that both sacred writings (the Qur’an and the Bible) say that Lot, the Prophet and Messenger of God, exhorted his kin to stop this propensity and to come back to the common association with their wives. Rather they undermined to oust him and the individuals who took after his recommendation.

Islam and Homosexuality in Twentieth Century

Important political victories in the twentieth century, religions, like Islam, have attempted to outlaw the practice by prescribing punishments like, flogging and stoning, for people who either confess to or are caught committing acts of sodomy. Medieval Muslim scholars, in an attempt to remedy increased occurrences of homosexual sex between males, prohibited men from being in privacy with beardless boys. Attitudes have transformed very much today in both the “West” and the “East” perhaps due to neo-colonial hegemonic pressure, even though there is still major opposition among non-Muslim factions also.

Pertinent Questions

There are various germane inquiries whose answers could be looked into which all identify with why more individuals today are addressing pre-current religious suspicions on the theme of gay person sex and gay conduct. One of those inquiries identify with the degree that effective political anterooms have on the forces of government. Another concerns regardless of whether the level headed discussion about gay rights would even be newsworthy had it not been that a noteworthy number of whites with their predominant social capital and political impact were not part of the verbal confrontation.

Magnanimity of Islam

Islam is essentially more than a religion. In fact, it is a completed way of life. The shari’a, the ordinary law of Islam, speaks to in every way that really matters every piece of human life and Muslims assume that the outflow of God was given word by word to Muhammad 1400 years back, who in this way copied it in the Koran. Obviously, the most enormous effect of religion as an instructive behavior that can speak to its steadiness through times, is its effect on the behavior of others through their reasoning resources.

Homosexuality and Public Opinion

General supposition on this matter is basically a conviction or estimation shared by most people, usually known as the voice of the general population, however in a state where homosexuality is legitimate there is a solid popular conclusion to it, for both those that acknowledge it and those that think that its inadmissible in the islamic religion.

Media and public opinion

In spite of the fact that, it was a solid feeling of a few essayists that the Islam station was re-programming the British muslims, advancing disdain and notwithstanding promising fanaticism. However, this such journalists did not neglect to rate Islam Channel as the most mainstream Islamic channel for British Muslims, guaranteeing to offer option news, current undertakings and amusement programming from an Islamic point of view.
On this basis, it may be assumed that media with reference to Islam channel is capable of influencing the opinion of the public (and to precise the Kurdish whose major religion is Islam)

Kurdish

The Kurdish individuals are an ethnic gathering in the Middle East, for the most part possessing an adjoining territory traversing nearby parts of eastern and south-eastern Turkey (Northern Kurdistan), western Iran (Eastern or Iranian Kurdistan), northern Iraq (Southern or Iraqi Kurdistan), and northern Syria (Western Kurdistan or Rojava). The Kurds have ethnically different beginnings. They are socially and etymologically firmly identified with the Iranian people groups and, accordingly, are frequently themselves delegated an Iranian individuals. Numerous Kurds view themselves as plunged from the old Medes, and even utilize a timetable dating from 612 B.C., when the Assyrian capital of Nineveh was vanquished by the (Medes being another Iranian individuals.)

Religion of the Kurdish

Today, the greater part of Kurds are Sunni Muslim, having a place with the Shafi School.

There is additionally a minority of Kurds who are Shia Muslims, essentially living in the Ilam and Kermanshah regions of Iran, Central and south eastern Iraq (Fayli Kurds)

Otherworldly practices and investment in Sufi requests are likewise across the board among Kurds.

The Alevis (typically considered disciples of a branch of Shia Islam with components of Sufism) are another religious minority among the Kurds, living in Eastern Anatolia. Alevism created out of the teachings of Haji Bektash Veli, a thirteenth century spiritualist from Khorasan. Among the Qizilbash, the aggressor bunches which originate before the Alevis and built up the Safavid Dynasty, there were various Kurdish tribes. The American teacher Stephen van Renssalaer Trowbridge, working at Aintab (present Gaziantep) reported that his Alevi associates considered as their most noteworthy otherworldly pioneers an Ahl-i Haqq sayyid family in the Guran area.

LGBT

LGBT is an initialism that stands for lesbian, gay, androgynous, and transgender. Being used subsequent to the 1990s, the term is an adjustment of the initialism LGBT, which was utilized to supplant the term gay in reference to the LGBT group starting in the mid-to-late 1980s. Activists trusted that the term gay group did not precisely speak to each one of those to whom it alluded.

The initialism has ended up standard as a self-assignment; it has been received by the dominant part of sexuality and sex character based group focuses and media in the United States, and also some other English-talking nations. The term is utilized likewise as a part of some different nations, especially those which dialects utilize the initialism, for example, Argentina, France and Turkey.

LGBT and Law in Turkey

In Turkish law, LGBT (lesbian, gay, androgynous, transgender) characters have never been banned. The law has a tendency to overlook the presence of LGBT persons by not making any law for or against LGBT persons.

Nevertheless, there are not many articles in Turkish law regulating the situation of gay men and transgender persons in the army as well as gender removal surgery of transgender individuals.
Likewise there is no hostile to separation law to shield LGBT persons from segregation on the grounds of sexual introduction and sex character. In spite of the fact that there is a draft law on the grounds of against segregation that the legislature is as yet taking a shot at, it is not clear whether the law will address separation on the grounds of sexual introduction and sex personality.

As an impression of this, practically speaking, LGBT persons and gatherings face segregation on the grounds of sexual introduction and sex personality on their major and fundamental human rights. There are numerous situations where LGBT persons’ human rights, for example, flexibility of affiliation, opportunity of gathering, flexibility of expression, job, and lodging have been abused.

Albeit now there are five legitimately enrolled LGBT associations, the rights to opportunity of relationship of LGBT gatherings were damaged commonly and the administration attempted to shut down all LGBT associations when they were set up and court cases were documented to close the associations. In any case, in none of the cases did the courts tenet to shut down the associations.

Content Analysis

This contained the deductions, logic and findings of the research. The following were the questions put to the Focus Group Members and answers were analysed correspondingly.

Are you married?

Is your spouse opposite sex?

What is your religion?

How does your religion view homosexuality?

Do you what Islam Channel?

How does Islam Channel affect your opinion about homosexuality?

Do you think homosexuality is affecting the Islamic belief system?

Answer and Analysis

Marriage: three of the FGM are married, the student is not yet married and the human right activist did disclose is marital status. The cleric had two wives and is still hoping to get one more.

Opposite Sex and orientation: three of the married FGMs had opposite sex as wives. The student further affirmed that he will get married to an opposite sex when the time comes. While the activist maintained that his getting married to either same sex or opposite sex was not part of the question he was ready to answer.

Deduction: the activist is not ready to say anything about same sex relationship and the Kurdish population live their marital lives in accordance to the rules of marriage in Islam.

Religion: all the FGMs were Muslims

Deduction: most of the Kurdish population are Muslims.

Religious view of homosexuality: all the FGMs maintained that it was against the kurd tradition to get married to the same sex. They reiterated that the rules of Islam and scripture had made it cleared that same sex
relationship was against the wish of Allah. They made similar references to the verse of the Quran highlighted the review of literature. However, the activist was not in opposition to his co-member, except that he is of the opinion that rules of law should prevail at all time.

Deduction: all FGMs supported that the view of Islam did not support homosexuality.

Addiction to Islam Channel: three FGMs were frequent to the Islam channel. The face book user preferred to read fatua on line. The clerics preaches against the homosexuality himself using Quran and hadith has is source.

Deduction: significance members of Kurdish population were frequent in watching Islam Channel’s program.

Influence of the Islam Channel on Opinion: the clerics believed that the Islam Channel had no effect on his opinion claiming that he had read all these in punishment against homosexuality in the scripture. Three FGMs who were frequent to the Islam Channel submitted that the program viewed on the channel reminds them of the words of Allah. While the activist believed opinion of a person should not be based on media rather his value and ethnic and also religious justification.

Deduction: the Kurdish who were frequent to the Islam Channel had their opinion to Islam (view of homosexuality) galvanised through the TV as holy medium. While took their opinion from the angle scripture, ethic norms and believe.

Homosexuality and Islam belief system: all the FGMs had different opinion to the threat homosexuality might bring to Islam beliefs system. But all the thought were tailored to the distortion and corruption of the Islamic world regarding the supporters of same sex marriage as evil and people of propaganda. Though, the activist reiterated that the respect ones country law should be of high degree.

Deduction: there is a considerable threat to affecting the beliefs of Islamic system in its cotemporary world. Such corruption and pollution was homosexuality to Islam.

Conclusion

This study concluded that the same sex relationship to an extent is not welcome among the Kurdish population and this is evidence in that ‘LGBT persons are not allowed to enter many public places. Transgender persons’ access to goods and services especially is very limited in practice. And in that the media’s attitude to LGBT persons changes in a positive way day by day but still homophobia and transphobia remains. TV channels showing LGBT movies receive fines.’

Also this study did concluded that there is a clear stake of Islamic law in homosexuality, and this had evidence in Qur’an 7:81-82 ‘And We sent Lot who said to his people: ‘Do you commit lewdness such as no people in creation (ever) committed before you? For you practice your lusts on men in preference to women; you are indeed a people transgressing beyond bounds.’

However, it also affirmed by this study that media had significant influence on the public opinion as regarded the view of islam on homosexuality.

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