

# Homework ch. 8 and ch.9

[History](#)



CHAPTER EIGHT Q1. Daily differences that between the Sunnis and the Shiites

The Sunni Muslims stick to the strict literal interpretation of the Quran which can only be amplified by the "Hadiths" ("Traditions"). This has brought great conflict with the Shiites who have the democratic right to follow the teaching of any senior cleric of their choosing called an "ayatollah". This to Sunnis is blasphemy and heresy for no human being is allowed to question or change the direct revelation of God as presented in the Quran. The question of temporary marriage for a period of three months, which is practiced by the Shiites', is an abomination to Sunnis because it was outlawed and pronounced "haram"/ "unlawful" by the prophet Muhammad. This practice was originally practiced by all Muslims when at war or on a long journey to avoid illicit sex. However, it was found to disenfranchise the women and the children born out of the marriage after the man had left even if he paid all the dowry and penalties of divorce. This is a big deal in Islam because inheritance rights have the capacity to influence one's fate in the now and in the hereafter. The other modern problem between the Shiites and the Sunnis is the practice of medical interventions, which are considered unlawful such as abortion and family planning including newer forms of treating sterility.

Q2. similarities in practice and traits between the Shiites and the Roman Catholics

The Shiites have democratic privileges of choosing a spiritual leader called an ayatollah that has the power to make edicts just like in the papal system. There is also a lot of mysticism in both religions and the elevation of religious martyrs into sainthood. Both religions have a strong dose in terms of its affinity for liberation of its peoples even endorsing violence as the need

arises. They also have many sacred objects and shrines to which their faithful pay pilgrimage. They both believe in sacred intercessors among their faithful who had shown exemplary religious fervor.

Q3. similarity in Judaism, Sunni Islam and Protestantism

They are all monotheistic religions. They have the Old Testament (Protestantism), the Torah (Judaism) and the Taurat (Islam). They all believe in a hell and a heaven as well as a judgment day. They all believe in a creator God who rules over the universe. They are all eschatological in nature.

Q4. Social fault lines faced by

A. Abu Bakar

He was the senior companion and father-in-law of Prophet Muhammad. He was the first to truly believe in the prophet and led two major successful invasions against other caliphates as well as battles in the name of Islam. He was very influential then and now

B. Uthman

The prophet's son-in-law who married his two daughters and he expanded the Islamic state and Islam during his tenure as caliphate.

C. Ali

The cousin-in-law of the prophet and the first Muslim convert. The Shiites look to him for the decadency of the imamship, as he was the first imam in Islam

D. Umar

He was the successor to Abu Bakar and a companion to the prophet Muhammad and he was an expert in judicial matters well known for his fairness. He led many wars for Islamic conquests.

<https://assignbuster.com/homework-ch-8-ch9/>

## Q5. the source of social power Sunni vs. Shiite

The social power from the Sunnis came from shared practices and strict adherence to religious practices such as prayer, which are mandatory, and every male above seven years must attend the Friday prayers with all other faithful except in very exceptional circumstances. Burial was also a very religious event and all Muslims were to be buried in a communal burial site.

Both the sects in Islam emphasize social compassion and this is the

## Conceptual/Analytical Method

The conceptual and analytical method type of research is a very popular type of research as it cuts across all disciplines very easily. One as a communal activity.

## Q6. caliphs contribution to Islamic culture

The caliphs were the ones that ensured that Islam grew and took root. It also saw to the expansion of military, economic and social order and advancement through their rule of their various caliphate states and the land they peoples the conquered. They are the ones who introduced Sharia Law. They also established rule and order in the land.

## CHAPTER 9

## Q1 changes brought by Islam (social/legal)

Women were brought under the direct ownership and protection of the males in the family beginning with the hierarchical top order as is common in patriarchal societies. The father was the top-most authority for a woman followed in his absence by her brother in pecking order of their ages. In their absence then the male brother on the father's side took responsibility then in their absence the brothers on the mother's side.

## Q2 Mohammed's experience and its influence on doctrine and women

<https://assignbuster.com/homework-ch-8-ch9/>

The prophet married four women and this be said to have influenced his doctrine on women. simple things that have to do with the domestic life of the prophet became the benchmark for Islamic domestic life as doing what the prophet did was believed to add to ones piety and the awards in paradise. Therefore, in short the life and interaction of the prophet and all the women in his contact influences the interaction and the doctrine of women in Islam concerning all things such as marriage, slavery, inheritance, marriage etc.

Q4differnece between religious teaching and social practice

There are things that are picked up from the cultural context and absorbed as a matter of course into religion but are not direct teachings of the particular scriptures of that religion. an example in Islam would be the” Hadiths”/” traditions” on which Sharia Law draws heavily from.

Q4parts that describe patriarchy and departures from it in Islam

Patriarchy is very strong and is heavily seen in the religion since it is heavily reliant on Arabic culture and context even when it crosses into other races and tribes. However, where the members of one’s family are non-muslim then patriarchy becomes null and voided by Islamic doctrine. For example a woman who converts into Islam would not need to seek the consent of her male relations if they non-Muslim but that of the Imam.