

**CIRCUMCISION PRACTICE: A COMPARATIVE STUDY
BETWEEN CUSTOM, RELIGION AND MEDICAL
PERSPECTIVE**

Aliff Ma'arof Bin Sanan
(Matric No. 1040378)

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UNIVERSITI SAINS ISLAM MALAYSIA

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1000032644

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 19 May 2007

Signature :



Name : Aliff ma'arof Bin Sanan

Matric No : 1040378

Address : No, 1 Block 20, Jalan S/P4,
Taman Sri Penggaram,
83000, Batu Pahat,
Johor Darul Takzim.

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ABSTRAK

Kajian ini membincangkan konsep amalan berkhatan menurut Islam dan perbandingannya dengan budaya masyarakat Melayu, upacara keagamaan, dan juga pandangan dari sudut perubatan. Kajian ini juga bertujuan untuk memahami konsep sebenar amalan berkhatan mengikut ajaran Islam dan memantau sejauh mana pengamalannya di kalangan masyarakat Melayu khususnya dan masyarakat antarabangsa amnya. Untuk memperolehi data atau maklumat, penulis telah menggunakan teknik kajian perpustakaan. Hasil kajian ini telah menunjukkan bahawa amalan berkhatan merupakan amalan yang wajib bagi lelaki dan merupakan suatu kemuliaan bagi perempuan mengikut pendapat Ulama empat mazhab. Dapatan dari hasil kajian ini juga telah menunjukkan masyarakat Melayu dan antarabangsa telah mengikut ajaran Sunnah dalam pelaksanaan Khatan ini walaupun terdapat sedikit penambahan di dalam pelaksanaannya yang diwarisi turun temurun dari nenek moyang mereka. Kajian ini juga mendapati bahawa terdapat kesinambungan dari sudut tuntutan agama dan juga factor perubatan. Walau bagaimanapun, masyarakat Melayu masih lagi memerlukan penerangan yang terperinci di dalam pelaksanaan amalan berkhatan ini untuk menjadikannya bertepatan dengan syariat dan sunnah. Penulis berharap penyelidikannya ini dapat memberi rujukan dan kefahaman kepada masyarakat Melayu di Malaysia terhadap permasalahan ini.

ABSTRACT

This research discusses the concept of Circumcision according to Islamic way and its comparison with Malay culture, religion worship and medical perspective. The aim of this research is to understand the true concept of Circumcision in Islam and to examine to what extent of the Circumcision practice among Malay society specifically and international society generally. To acquire the data and information, writer used the methodology of library research. As a result, this research shows that the Circumcision practice is a compulsory for men and glory for women according to the opinion of four *Ulama* schools. The finding indicates also shows the Malay and international society following the *Sunnah* of the Prophet in order to perform that Circumcision even there are some additions in the practice that inherited from the Malays ancestor. It is also finding the close relationship from the religion requirement and medical factors. However, the Malay society still needs the detail explanation to carry out this practice base on *Shari'ah* and *Sunnah*. The writer hoped that this research can be a reference and increase the understanding to Malay society in Malaysia upon this problem.

ملخص البحث

هذه الدراسة تستكشف حول مفهوم الختن في الإسلام والمقارنة بينها وبين الثقافة الملايوية وعبادة الديانة ومن حيث الرأي الطبية. تطلب الدراسة أن تفهم مفهوم الختان في الإسلام وكيفية ممارستها خصوصا في المجتمع الملايوية وعموما في المجتمع العالمية. ليعتمد المعلومات أن المؤلف يستعمل حالة الدراسة المكتبية. ومن خلال هذا البحث يشير أن الختان هو واجب للمذكر والمكرامة للمؤنث من رأي جمهور العلماء المذاهب الأربعة. هذا البحث يشير أيضا أن يتبع المجتمع الملايوية والعالمية هذه السنة في ممارستها ولو توجد الإضافة الذي يقلد من أسلافهم. هذا البحث يشير أيضا أن يوجد العلاقة بين تطلب الدينية والطبية. ولكن، أن المجتمع الملايوية يحتاج إلى التوضيح في هذا الأمر بدقة وأن تصبحها مستندا إلى الشريعة والسنة. ويرجو المؤلف من هذه الدراسة أن تكون مراجعة للمجتمع الملايوية في ماليزيا حول هذه المسألة.

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GLOSSARY

<i>Al Qadum</i>	An adze
<i>brit milah</i>	Ritual of circumcision in Judaism
<i>Fard</i>	Obligatory
<i>Fiqh</i>	The concept of worship or servant hood in Islam
<i>Fresulum</i>	Simple skin at clitoris
<i>Fuqaha'</i>	Religious people in Islam
<i>Glans</i>	Head of penis
<i>Hadiths</i>	The saying of Prophet Muhammad s.a.w
<i>Hadith Dhaif</i>	Weakness <i>hadiths</i>
<i>Hasyafah</i>	Penis
<i>Hikayat</i>	History
<i>Hisduistic</i>	Hindu influence
<i>Hukum</i>	Ruling of Islam
<i>Islamification</i>	Islamic propagated
<i>Jumhur Ulama'</i>	Four Islamic schools
<i>Khafd</i>	Clitoris discovered on vaginal
<i>Khitan/ Khatan</i>	Circumcision
<i>Khilaf</i>	Contradict
<i>Maslahah</i>	People circumstances
<i>Malayness'</i>	Malays influence
<i>Mumayyiz</i>	Puberty
<i>Naqli</i>	Quran versus
<i>Pracputium glandis</i>	Prepuce
<i>Qulfahl/ Qalafah</i>	Prepuce
<i>Qur'anic</i>	Holy book of Muslim
<i>Rajeh</i>	Better
<i>Rasulullah</i>	The Prophet of Muhammad s.a.w
<i>Sunnah</i>	Deeds, saying and approval of Prophet Muhammad s.a.w

<i>Sunnah Muakkadah</i>	Not obligatory but are still strongly recommended
<i>Sunan al-Fitra</i>	An actions that correspond to the human nature
<i>Syariah/Syara'</i>	Islamic law
<i>Taharah</i>	Cleanness
<i>Ummah</i>	Muslim community
<i>Ulama'</i>	The learned knowledgeable people in Islam
<i>Wajib</i>	Compulsory

ABBREVIATIONS

a.s	Alayh al salam
n.a	No author
n.d	No date
n.pl	No place
n.pb	No publisher
n.p	No page
no.	Number
p.	Page
s.a.w	Salla Allah wa sallam
s.w.t	Subhanahu wa taala
vol.	Volume

CHAPTER ONE

BACKGROUND OF RESEARCH

1.0: INTRODUCTION

Being the greatest religion ever revealed to humanity, Islam has paid attention to all aspects of the human life. Even those aspects which are considered by the vast majority of mankind to be small and insignificant are regarded by Islam an integral part of the human life. This is because the matters which are regarded trivial, are very often not so in reality. In fact, such tiny matters proved to be of real importance socially, health-wise, psychologically, morally and others.

Allah s.w.t has chosen certain acts for all His Prophets and their followers to perform. These acts-collectively referred to as *Sunan al-Fitra* (acts that correspond to the human nature) not only distinguish them from the rest of mankind, but also elevate their lives to the sublime heights of human perfection. By so, there are many *Hadiths* regarding the habitual practice and customary norms that a Muslim is required to follow such as;

Abu Hurairah (RA) reported that the Messenger of Allah, upon who is peace, said: “five things are of one’s Fitrah (nature); Shaving the public hairs, circumcision, trimming the mustache, removing the hair under the armpits, and trimming the nails¹”

(Related by the Group)

This *Hadith* specifies five acts of *Sunan al-Fitrah*. However, *Sunan al-Fitrah* is not confined to these five acts, but also includes several other practices, as suggested by a number of *Hadiths*. With related on this *Hadith*, circumcisions are requested by our

¹ Imam Muslim. n.d. *Sahih Muslim Bi Syarahi Al Nawawi*. n.pl. n.pb. Vol 3. p 146-147.

religion to fulfill the necessary as a Muslim. Thus, the circumcision must be practice as a compulsory for all Muslim male or female.

Abu-hurairah (RA) reported that the Messenger of Allah (SAW) said: "ibrahim circumcised himself when he was eighty years of age"² (Related by Bukhari)

This *Hadith* mentioned a specific subject to perform a circumcision because it was implemented based on the time of Prophet Ibrahim a.s and it continuously followed by another Prophet after him until to Prophet Muhammad s.a.w. As a result, when Prophet Muhammad s.a.w performed its mean all of *Ummah* Muhammad must follow his practice as a *Sunnah* on their life style.

Circumcision generally means of the removal of some or the entire foreskin both of man and women. As the sign to Allah and in order to follow the Islamic lifestyle, Islam encourage to the parent to make circumcised to their children as long as they do not reach their puberty. Thus, it is a *Sunnah* practice and the parents are responsibility for doing it against their children according to the *Jumhur Ulama'* views.

Although Islam gives the specific guidelines in order to perform this circumcision perfectly. However, in the same time people do not leave their custom and still practicing some their ritualistic ceremonies inherited from their ancestors including in circumcision performing. Although they are following the Islamic ways but they are also associating it with their customary legacy in practicing it. Therefore this research attempts to look into this matter.

² Ahmad Bin Ali Hajar Bin Hajar. n.d. *Fath Al-Bari Syarhu Sahih Al-Bukhari*. Vol 11. p 88.

1.1: PROBLEM STATEMENT

“Circumcised” or “*khitan*” or more known as a “*bersunat*” among Malay society is practices were predicted since past more. For Malay society, circumcision is a tradition practice certainly implemented on them whether of man or woman to fulfill the requirement to somebody is headed to major world. Therefore, the writer found there were various problems arise regarding with the practice of circumcised among the Malay community. Writer thinks, large portion of society is not understood the concerning of circumcision concept in Islam. The majority of them only knew that circumcision is practice stated is claim from their custom. Writer also have garnered little idea from among the famous *Ulama'* and "*rajeh*" in terms of his opinion likes Imam Al Hanafi, Imam Al Maliki, Imam Al Hambali And Also Imam Al Syafie as a resources to make a explanation. Writer has garnered opinion of the *ulama* stated and also makes comparison to find and explained all related question with circumcision. This is because, nowadays still not have a clear book explain about the law of circumcision and others in Malaysia. Writer also has garnered all the data with regard to finding the interest and advantages with circumcised in terms of health aspect in medical theory. Writer has found various advantage when a person performing the circumcision to on himself. Currently there are some of the community refuse to do circumcision especially a woman. By such writer try to the extent possible to break the impasse of problems aforesaid that capable of being useful reference substance to society especially in efforts break their perception with pointed out that practice of circumcision is a practice claimed by the religion of Islam.

1.2: OBJECTIVE OF RESEARCH

- 1) To study and get more understanding about the concept of circumcision.
- 2) To investigate the factors, reasons and effect by practicing the circumcision today.
- 3) To investigate the perspective of *Ulama* and experts on circumcision practice.

- 4) To define the perspective of professionalism in circumcision in medical theory.
- 5) To make a comparative study on circumcision as ritual religion practiced in the Malay custom with expose the verses from *Al-Quran* and *Al-Sunnah* related to this topic, practice by Muslims society, the opinions from Muslim scholars, academic and medical philosophers, and legal scholars which very valuable and tough to be the proof in discuss this matter.

1.3: SCOPE OF THE STUDY

This research is a social research study which collecting all data related and discuss the circumcision matters on three important perspectives such as custom, religion and medical aspects. Thus, it is confined to the comparative study between the concept and relevancy of circumcision on three matters above.

1.4: METHODOLOGY

In this research, the researcher uses few methods to collect all the data related with this topic. The methodology used to get the data is by secondary data or resource from magazines, daily newspaper, journals and also books on specific to this research. All of the data were used to complete this research. Besides that, in order to make the task easier, the researcher has collected the data and information through library research. Therefore, writer made his researches by going to some libraries nearby such as Islamic University of Malaysia (USIM) library, International Islamic University of Malaysia (UIAM) library, National Library and Islamic public library center. The writer has also collected and analyzed the data by looking at theses and project papers from previous researches, as well as articles from various web in the internet. Overall, the writer has applied sources from general data, secondary data and primary data in his research.

1.5: LITERATURE REVIEW

According to my first primary sources, the book title on “*Masalah Khitan*”, 1973, written by Sismono, which discover the whole topic on circumcision practice and its problems accordance to Islamic perspective. This book also was telling us about the historical background of circumcision and its commandment by our religion towards all Muslim. In fact, according with this book mentioned for those who are practice a circumcision will be getting many advantages especially for our body healthy. Thus, by read this book, we will get much information related of that with accordance to many professional perspective likes *Ulama Fiqh*, Doctors, and others were committed with this topic.

According to my second primary sources, “*Women Fiqh*” book, volume 2, 1996, written by Nurhana Ibrahim and Dr. Fahmi Mustafa discussed on women and religion issues. Refer to this book; the author also was highlighted about the male and female circumcision matter generally in the beginning. Generally, we already know about religion requested to all Muslim whether as children or adult or male or female to perform the circumcision. However, this book also was mentioned us about the exception of perform the circumcision for those who have some problem on their health. Its also means that our religion does not forces any body to practice circumcision depend on several specific attitude.

According to my next references came out from Jurnal Hukum, Volume 2, Number 2 (Fall 1994), “*Hukum Berkhatan*” written by Anisah Ab Ghani mentioned about the circumcise practice from the earliest period time of Islam and how it is made compulsory on the male Muslims. The advantages of this matter are also elaborated from the religious as well as the health perspective. However, this article also discussed about the female circumcision whether they are compulsory to perform it or not. Thus, the author was collecting much information and makes a comparison about that from many professionalism perspectives.

According to other article on Jurnal Syariah, Volume 3, Number 1, (Fall 1995), “*Amalan Khatan Anak Perempuan Dalam Masyarakat Melayu*” written by Anisah Ab Ghani discussed how far the Malay Muslims understand about the female circumcision by the survey. As a result, based on the survey shows the attitude and mentality set mind among Malays society towards the importance of female circumcision and the technique used by their practitioner is such as practices. The author also makes a comparison between the male and female circumcision ceremony. Through on this survey, the authors focused on several issues related on people understand about circumcision.

For the last references came out from JTS Magazine, Volume 10, Number 1 (Fall 2000) By Shari Lowin as a PhD candidate in the Department of Near Eastern Languages and civilizations at University of Chicago. This article mentioned that the understanding the Islamic perspective on circumcision can provide us with an alternative window through which we can view a ritual long accepted as part of our Jewish tradition. Investigating the Islamic relationship to the practice enables us to better comprehend our own connection to the ritual of *brit milah*, the sign of God's covenant with Abraham. The author also mentioned for those people already have a circumcision shows that they as a sign as a Muslims.

CHAPTER TWO

PRACTICE OF CIRCUMCISION IN MALAY CULTURE

2.0 INTRODUCTION

Circumcision is one of the practice which promised a big reward and wisdom from Allah s.w.t. in order to boon blessings from Allah s.w.t, we must follow the guide of His Prophet Muhammad s.a.w. this practice is commendable by Islamic Law. As a *Sunnah* of Prophet s.a.w, circumcision is a relevance beginning for the new arrival of a child in living their lives in the future. Besides the slathering of circumcision, it is also commendable to shave the hair, make an *Aqiqah* and give a beautiful name to their children.

As a sign of gratitude of the child's birth, it is commendable for the guardian to perform the circumcision since they are still small before puberty to uphold the *Sunnah* and gets the wisdom from it. From the writer's observation, the Malay culture of today still practices a few customs that were practiced by Malays long time ago, besides the teaching of Islam in performing circumcision.

In reality, there are some customs that are still get influence by their ancestors' beliefs such practices by certain people without knowing the true reasons behind it. Therefore, this chapter attempts to look into this phenomenon as an initial observation among the Malay peoples. With the coming of Islam to the Malay Archipelago, the process of *Islamification* and cleansing of faith also affected to the people's customs and cultures. Therefore, some of the customs are now mixed with Islamic values and the people's beliefs of myths, spirits and animism were changed.

2.1: MALAYS: THEIR ORIGINS AND DEFINITION

The concept of Malay and what constitutes, as “Malay Culture” are indeed quite ambiguous. The term of ‘Malay’ has been variously defined from the historical, racial, and more modern perspectives. In the earliest records about the ‘Malay’, such as the *Sejarah Melayu* and other historical writings and stories, as the *Hikayat*, Malays were said to have come from a Hindu civilization. They became Muslims upon converting to Islam around the thirteenth century, through the archipelago and the missionary propagation by the Sufis. Some historians have also attributed the origin of the Malay race to China, especially from the province of Yunnan.³

Nowadays in Malaysia, whilst the term ‘Malay’ is fairly well understood amongst the populace in that such people share the similar attributed likes religion, language, indignity and customary habits in some ways, the picture is not always clear. This is because in the Federal Constitution for instance, ‘Malay’ is legally defined as one of who professes the Muslim religion, habitually speaks the Malay language and conforms to Malay customs.⁴ Such a constitutional definition technically may mean that an ethnic of Chinese who converts to Islam, speaks the Malay language and generally observe the Malay custom and culture qualifies as ‘Malay’.

Malay culture as a configuration consists of a combination of ingredients which includes the *Adat* (customary norms and oral traditions, some of which are Islamic while some are Hinduistic in content), ethnic nationalism (a strong sense of wanting to uphold ‘Malayness’) and Islamic principle and values.⁵

³ Hussin Mutalib. n.d *Islam In Malaysia From Revivalism To Islamic State*. Singapore: Singapore University Press. p 7.

⁴ n.a. *Federal Constitution*. 2003. Selangor. International Law Book Service. Pp. 198.

⁵ Hussin Mutalib. n.d *Islam In Malaysia From Revivalism To Islamic State*. Singapore: Singapore University Press. p 19.

By the way, Malay society likes others in the East. It has retained the influence of religion to a far greater extent than others have for example, the countries of modern Europe. Religion still an important part of the fabric of society, though modern ideas are beginning to affect a minority, orthodox religious observance still has a considerable hold over the mass of people. Thus, in order to understand Malay society today, and also historically we must examine the religious basis; for as we will see, Islam, the religion of Malays, affect much more than their method of worship for it involves their whole way of life.

2.2: ISLAMIC INFLUENCES IN THE MALAY SOCIETY

Islam came to the Malay Archipelago which had been greatly influenced by the Hindu ideas. Obviously, there were many points where the old and new could not agree. Where no compromise was possible, the old were often removed, for example the Hindu temples were generally revealed and all statues and idols were destroyed. But Islam did not intend to abolish the old way of life and in many cases compromise was achieved with existing customs. Nonetheless, Islam naturally had considerable effect on many aspects of Malay society.⁶

Thus, the influence of Islam when it came to Malaysia, though considerable, did not eradicate all the traditions and custom of former times. It did affect the whole of Malay society for it becomes the only recognized religion and such it was bound to have an effect on administration and law. But as we shall see below in many traditions and ceremonies and old pre-Muslim influence still continued and the life of the some rural Malaysia is still partly. If unconsciously governed by fragments of animistic and Hindu beliefs as well as by Islam.⁷

⁶ Abdullah Jusoh. 1990. *Pengenalan Tamadun Di Malaysia*. Kuala Lumpur: Dewan Bahasa Dan Pustaka. First Edition. p. 6.

⁷ N.J. Ryan. 1962 & 1971. *The Cultural Heritage Of Malaya*. n.pl:n.pb. p. 42-43.

The introduction of Islam in the Malay Archipelago had brought dynamical changes in Malay life whether from external or internal. Syed Naguib even coherent, Islam had changed the physical and soul of Malay people in Indonesia. Prof. Taib Osman also holds to the fact that the emergence of Islam in 'Nusantara' had brought the changed until becoming a part of the Islamic world. The changes include all aspects of Malay life for instance the language, literature, law, beliefs, politics, custom and art.⁸

The arrival of Islam to the Malay world not only signifies the birth of a new era, but it also symbolizes the beginning of a modern era for the whole religion. The era of Hindu-Budha civilization have come to pass with the arrival of Islam which spread to all corners of the religion. Islam had also brought along a total change especially in the sense of intellect and structure at the community.

Islam had brought the rationalism and intellectualism to the lies of the Malays community. The changes in intellectualism can be clearly seen where the community beliefs of various divine beings changed to religion of Allah. In Malaysia, there are among Malays that are prominent figures like the *Ulama*, the successors of the Prophet s.a.w that took a stand for Islam.

Even though Islam has yet to eradicate the feudalism and Hindu-Budha beliefs to its core, it had given birth to a more Islamic culture here. The Islamic culture gave light to the Malay race. According to Prof. De Josseline De Jong, the Islamic influences everything and it differs from influence of Hinduism. The *Islamification* process of the region's culture happens through marriages and inheritance that in the end of shape a unique Islamic culture that symbolize a great Islamic identity. A culture of the society is the core of a civilization.⁹

⁸ Ismail Hamid. 1991. *Masyarakat Dan Budaya Melayu*. Kuala Lumpur: Dewan Bahasa Dan Pustaka. p. 89

⁹ Abdullah Jusoh. 1990. *Pengenalan Tamadun Di Malaysia*. Kuala Lumpur: Dewan Bahasa Dan Pustaka. First Edition. . 123-124.

2.3: CIRCUMCISION DEFINITION

Indeed the circumcision also called as “*khitan*” means to the open penis with throw *prapcutium glandis* (prepuce). Compelled head that cock open absolutely. Otherwise that, only a small portion only of the prepuce excise, then musts repeated circumcise until discarded all skin prepuce that. This condition also claimed by all theologians Islam. Referring to the view Imam Al-Nawawi in his lecture upper valid Islamic; compulsory to the man is cut all skin prepuces covered penis until it open absolutely. View of those just now has been agreed with ideology Al Duwaini, a clergy from Syafi'i Schools and famous with call *Imam Al Haramain*.¹⁰

In the language Arabic “Circumcision” mentioned “*khitan*” mean place cut on the penis and woman vaginal¹¹. “Circumcision” also means cut *Qulfah*. That is skin covered penis¹². Whereas of women it named *Khafd* that is lower¹³. In the dictionary it hall defined as cut prepuce¹⁴. Circumcision also his meaning circumcised that is cut Muslims prepuce. In the terminology Islamic, circumcision provide man mean remove skin that surrounded *Hasyafah* or penis¹⁵. Said Imam Al Mawardi, male circumcision is cut skin which covered penis, namely those is known as *Qalafah* or prepuce¹⁶. On provide woman also is cut part or clitoris discovered on vaginal¹⁷. Said Muhammad Ali Qutub, clitoris closed by simple skin named “*Fresulum*”. These part throw current be circumcised¹⁸.

¹⁰ Sismono. 1973. *Massalah Khitan*. Jakarta: Modernis. p 6-7.

¹¹ Ibnu Al Manzir. n.d. *Lisan Al Arabi*. n.pl.:n.pb. Volume 2. p 1102.

¹² Abdullah Nasih Ulwan. n.d. *Tarbiyah Al Aulad*. n.pl.:n.pb. Volume 1. p 109.

¹³ Ibnu Al Qayim Al Jauzi. n.d. *Tuhfatul Al Maudud Bi Ahkami Al Maulud*. Bairut. Dar Al Kutub. p 106.

¹⁴ Tunku Iskandar. n.d. *Kamus Dewan*. n.pl.:n.pb. p 549.

¹⁵ Abdullah Nasih Ulwan. n.d. *Tarbiyah Al Aulad*. n.pl.:n.pb. Volume 1. p 109.

¹⁶ Al-Syawkani. n.d. *Nailu Al-Autar*. n.pl.:n.pb. Volume 1. p 133-134.

¹⁷ Al-Jawziyah. n.d. Ibnu Qayyim n.pl.:n.pb. p 106.

¹⁸ Muhammad Ali Qutub. n.d. *Tauhfatu Al-Aris Wa Al-Arus*. n.pl.:n.pb. Rajah 1, p 167.

2.4: PRACTICE OF CIRCUMCICION IN MALAY CULTURE.

The practicing of circumcision in Malay culture in Malaysia is not different amongst the states. It is quite the same in its implementation. However, in some of others customs in the world related to the circumcision there are differences in the ways of performing it.

Refer to a men circumcised, a circumcision means the removal of the foreskin of the penis. The vast majority of Muslims scholars considered a male circumcision are “*Wajib*” or compulsory. Regarding to the objective of circumcision, a growing body of medical studies in United States of America during the 1770s has reaffirmed the health benefits of circumcisions. Studies have shown that circumcision substantially lessens penile infections during childhood and later stages. Penile cancer is more common among uncircumcised males; and cervical cancer is more often found among wives of uncircumcised males. These studies indicate the important of male circumcision.

Refer to a women circumcision, only the part to be removed in female circumcision is the part of the clitoris that is protruding outside the labia major (the outer skin folding that covers the vaginal opening. Consequently, if the clitoris is not protruding out from the labia major, there is no need for circumcision. A circumcision objective also is not considered obligatory as there are no reliable *Hadith* to substantiate the practice among the female. The Scholars of *Hadith* agreed unanimously that there is no authentic *Hadith* regarding female circumcision. However, there are several weak *Hadith* advising for female circumcision. Thus, it is matter preference rather than obligation.

Now we know, all kind of practices in Islamic matters give us many benefit and advantages even in small matter. Relating with this topic, we will discuss on the circumcision matters. The circumcised is a one of Islamic requested to perform it by the Muslims because it is a part of “*Taharah*” concept or cleanup concepts. This “*Taharah*” concept was elaborate in long submission by the *Fuqaha*’ in many *Fiqh* books and they also discussed on the circumcision matters. In other words, the circumcision is not

supposing to the human health but in way to fulfill the *Syariah* procedures as a Muslim. Several opinions from *Fuqaha* of *Syafie* scholars was said before, that circumcision is a one of condition to be as a Muslim and its mean the practice of circumcised are compulsory for all both male or female Muslims in the world.

2.5: TIME TO BE CIRCUMCISED

History in Islam recorded the first person perform circumcision in the world is Prophet Ibrahim a.s. prophet Ibrahim A.S has perform the process be circumcised when his age already exceed 80 years. In order to fulfill the requirement of Islam, it's clearly defined that our religion gives a freedom for the Muslim to determine age limit that suitable for being their children performing the circumcision ceremony. Refer to our Religion Officer of State Palace, Datuk Abu Hasan Din says no age barrier that prove Muslim people give flexibility and freedom in choose right age for circumcision. Defined the foresight open wide scope to those being have just known Islamic after that increase adult to undergo ceremony that. This is because with circumcision also it shows somebody that as a Muslim.¹⁹

However, when we refer to his practical side, Abu Hasan thinks is nicer if child circumcise before achieving puberty. This is important because after the age of puberty, they would be embarrassed. All the same, most of Arab society chooses to circumcise their peoples since the baby. Abu Hasan adds more, if circumcision after somebody that adult, it-will invite greater ashamed and also pain. Therefore must to circumcise for children before adult.

¹⁹ Mohd Noor And Shida Yasin. 1997. *Majalah Iubapa. Nabi Ibrahim Orang Pertama Berkhatan*. Volume 5. Kuala Lumpur: n.pb. p 74.