

03 Aralık 2016

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United Arab Emirates (UAE) | Costume & dress

rızaya dayalı ilişki evlilik-dışı bir ilişki olsa bile, çiftler birbirlerine derinden bağlı olduklarında nasıl olur da böyle bir ilişki yanlış olabilirdi; bunun sebebi onun, Ortaçağ fakihlerinden tamamen farklı bir meşruluk mantığı kurgusu ile meseleye bakıyor olmasıdır. Gerçekte fakihler, iki hür erkek arasındaki rızaya dayalı ilişkiyi, bir efendinin kendi erkek kölesiyle girdiği cibrî cinsel ilişkiden çok daha kötü görmüşler – ve her ikisine de *hadd* cezası takdir etmişlerdir.⁷⁰ Bu tür bir cinsel faydalanma meşru değildi, fakat efendinin (erkek köle) sahipliği, hukuken koruması altında bulunan dişi köle sahipliğine yeterince benziyordu. Yakınlarda çıkan bir haber, hayatı boyunca yaklaşık beş düzine kadın ve kızla nikâh kıyan (son dördü hariç tamamını boşayan) bir Suudlu erkekten bahsediyordu.⁷¹ Bu Suudlu erkek, mekruh olsa bile, açıkça hukuken meşru bir çerçevede hareket ediyordu. Bununla birlikte, hayat boyu sözde-evli bir birliktelik içinde birbirine sadık kalarak yaşayan iki erkek veya iki kadının fikhî/hukukî kurallar çerçevesinde meşru davrandıklarını söyleyemeyiz – fakat yaptıkları şey ahlâka ters midir? Meşruluk, ahlâki davranışın yeterli bir kefilisi değilse bile bir ön şartı mıdır? Eşcinsel cinsel ilişkiler ve eylemlerle yüzleşmek, erkekler ve kadınlar arasındakiler de dâhil, bütün yakın ilişkiler için cinsel meşruluğun ve ahlâki cinsel ilişkinin tanımlanması için önümüzde durmaktadır.

"Küçült Ama Yok Etme": İslâm Kaynaklarında "Kadın Sünneti"

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03 Ağustos 2017

"Bir imam olarak, arkadaşlarımla birlikte, İslâm dünyasına ve özellikle de Afrika'ya yönelmek ve kadın genital mutilasyonunun (*female genital mutilation*) yasak olduğunu duyurmak istiyorum. Bu, kadın bedenine yönelik bir suistimal ve tecavüzdür ve İslâm nazarında tamamen yasaktır."
- İsveçli Müslüman lider Şeyh Ömer Ahmed, Kasım 2003¹

"Sünnet (*circumcision*), her erkek ve kadın için farzdır. [Erkekler için] bu, penis başının sünnet derisinin kesilmesinden ibarettir; kadın sünneti ise, klitorisin kesilmesini içerir ve buna küçültme denir."
- *Reliance of the Traveller*, klasik Şafi'i risalesi²

Muayyen bir uygulamanın İslâmî olup olmadığına karar veren kimdir? Kur'anî lafızlarla bunu yapan Allah mıdır? İkinci sırada, *hadis* kitaplarındaki sözleri ve fiilleriyle Hz. Peygamber ve onun sahabeleri midir? Bu kararlar, bu aslî kaynakları (Kur'an ve Sünnet) tefsir ve fıkıh eserlerinde yorumlayan din ulemasının yargılarına dayanmak zorunda mıdır? Yoksa İslâmî vasfına sahip olan bir şeyin, normatif ideal olandan ziyade Müslümanların fiilî tatbikatı ile özdeşleşmesi mi daha iyidir? Müslümanlar arasındaki geçerli uygulamalar önemli ölçüde farklılık arz eder veya otorite

- 1 McLoughlin, "İsveçli İmam, İslâm'ın kadın sünnetini yasakladığını söylüyor."
- 2 Bu tercüme, Keller'in *Reliance of the Traveller*, s. 59'da yer alan Arapça metinden alınmış olup bana aittir.

70 Schmitt, "Liwat im fiqh".

71 BBC Haberleri, "Suudlu, 60. gelini almayı amaçlıyor".

Kecia Ali, Cinsel Ahlak ve İslâm: Kur'an Hadis ve Hukuk Üzerine
Feminist Düşünceler, terc. Adnan Bülent Baloğlu, İstanbul 2015.

İSAM DN
246309

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Fundamentalism & revivalism | Political theory & ideology | Sudan; Abraham, the Patriarch ; Ibrāhīm, the Patriarch

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' . . . and he was born circumcised . . . ': some notes on circumcision in Hadīth .-- 1994 ISSN: 0078-6527

DOI: 10. 2307/1580504 ISSN: 00786527 : Oriens, vol. 34 pp. 10-30, (1994)

Hadīth | Circumcision

Madde Yayınlandıktan Sonra Gelen Doküman**21.08.2017**

Hirsch, Hadas

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Consejo Superior de Investigaciones Científicas, Madrid, 2001 : Tejer y vestir: de la antigüedad al Islam.

Manuela Marín, ed. , pp. 313-326,

Women | Costume & dress | Law | Textiles | Hadīth

21 Kasım 2017

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Ritual Meaning

Medieval Muslim jurists distinguished between laws regulating acts of worship (*ibādāt*) and transactions (*mu'āmalāt*). It is unlikely, however, that this distinction existed at the beginning of Islamic history. Likewise, modern Western thought not only constructed a category of "religion," but also reduced religion to ritual.¹⁰ Thus, the term ritual may have problematic implications. For these reasons, I advocate for an open understanding of ritual based on a rough distinction between transcendental and mundane acts. I draw upon Catherine Bell's assertion that "ritualization is a way of acting that specifically establishes a privileged contrast, differentiating itself as more important or powerful."¹¹ By analyzing historical layers and specific genres pertaining to the ritual of circumcision, I demonstrate that late antique Muslims were monotheists in an abstract and traditional sense, whereas their medieval counterparts sought to differentiate Islamic monotheism from other monotheisms. This historical shift corresponds to the geographic and social shifts of Muslim communities: whereas in late antiquity pagans were the primary "other" for Muslims, in the medieval era, Christians and Jews were the main "other"; consequently, Muslim scholars rationalized the ritual of circumcision in ways that reflect social transformations. Drawing upon the notion of ritual as distinguishing the quotidian from the transcendent, I focus, in this chapter, on how Islamic genres ritualized circumcision.

Ritual Genealogy: Late Antique Circumcision

To understand the possible historical meanings of a specific ritual practice (male circumcision) in a particular socio-historical space (late antique Muslim society), I will begin with a brief overview of the history of circumcision in the pre-Islamic Near East. In addition to Near Eastern customs, biblical and rabbinic textual sources provide evidence for circumcision's varied expressions in the region. The specific place of circumcision in the process of Christian differentiation from Judaism suggests that circumcision was relevant to articulating a distinct group identity. In exploring these precedents for circumcision, it is important to keep in mind Bell's observation that "ritual acts must be understood within a semantic framework whereby the significance of an action is dependent upon its place and

¹⁰ See Asad, *Genealogies*, Ch. 2.

¹¹ Catherine M. Bell, *Ritual theory, ritual practice* (New York: Oxford University Press, 1992), 90.

relationship within a context of all the other ways of acting: what it echoes, what it inverts, what it alludes to, what it denies."¹² Similarly, the Islamic ritual act of circumcision is embedded within expansive, multi-layered, and regional practices. Thus, when Muslim scholars regulated circumcision, they did so in intertextual worlds, referencing, modifying, and adapting various approaches to circumcision.¹³ Because there are more numerous Jewish and Christian sources than pre-Islamic Arabian sources and because Jewish and Christian texts discuss male circumcision in some detail, whereas pre-Islamic Arabic sources mention it only sporadically, it is tempting to presume "more influence" from Jewish and Christian practices. I seek to give due import to practices that left relatively less textual evidence.

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Ancient and Arabian Circumcision

Circumcision was practiced in ancient Egypt several millennia before the Common Era; it is commonly assumed that Egyptians practiced circumcision for cleanliness, as well as "moral, spiritual, and intellectual refinement" that may have been associated with elite status.¹⁴ Whether or not circumcision directly spread from Egypt to Arabia, it appears to have been present throughout Arabia prior to Islam's beginning. Pagan Arabs likely practiced circumcision in pre-Islamic Arabia.¹⁵ Josephus (d. 100; Jerusalem) observed that Arabs circumcised boys at age thirteen, following the precedent of Ishmael.¹⁶ (In the Hebrew Bible, Genesis 17:23-26 describes Ishmael's circumcision at the age of thirteen.) Arab monotheists who followed Abrahamic traditions probably practiced circumcision.¹⁷ Bardaisan (d. 222; Edessa), a Syriac philosopher and gnostic, noted that the Romans prohibited the "Arab" customary practice of circumcision when they conquered parts of Mesopotamia in the third century.¹⁸

¹² *Ibid.*, 220.

¹³ Here again it is worth remembering that late antique Muslims did not "borrow" practices that existed in their very own pre-Islamic traditions!

¹⁴ David Gollaher, *Circumcision: a history of the world's most controversial surgery* (New York: Basic Books, 2000), 6. Herodotus (d. fifth century; Turkey) suggested Egyptian beginnings and a purity concern surrounding circumcision. Sandra Jacobs, *The body as property: physical disfigurement in biblical law* (New York: Bloomsbury T&T Clark, 2014), 29. I use 'cleanliness' instead of 'hygiene' because the latter term is associated with modern practices.

¹⁵ Retsö, *The Arabs in antiquity*, 606-7.

¹⁶ Kathryn Kueny, "Abraham's test: Islamic male circumcision as anti/ante-covenantal practice." In *Bible and Qur'ān: essays in scriptural intertextuality*, ed. by John C. Reeves (Atlanta, GA: Society of Biblical Literature, 2003), 161-82 at 163.

¹⁷ Athamina, "Abraham in Islamic perspective," 197.

¹⁸ Retsö, *The Arabs in antiquity*, 490.

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5064 ADELEKE, F.A.R. Male circumcision: sexual and reproductive health perspectives. *Journal of Oriental and African Studies*, 19 (2010) pp. 207-222. *Sinnet*
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Argues that "unless the medical benefits outweigh any other arguments to the contrary, male circumcision would amount to a violation of the male children's right to sexual and reproductive health."

01 Mayıs 2018

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ALAHMAD, Ghiath & DEKKERS, Wim. Bodily integrity and male circumcision: an Islamic perspective. *Journal of the Islamic Medical Association of North America*, 44 i (2012)
Unpaginated article. 9 pp.

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- 9 DUDERJIA, Adis. Introduction: The concept of *Sunnat* *sunna* and its status in Islamic law. *The Sunna and its status in Islamic law: the search for a sound Hadith*. Ed. Adis Duderija. Basingstoke & New York: Palgrave Macmillan, 2015, pp. 1-12. 181483

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ADESINA, Abdur-Razaq B. Islam and female
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Islamicus*, 29 ii (2006) pp. 59-67.

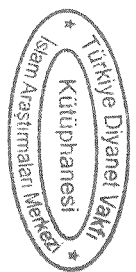
the social father of her offspring is also the biological one and to express her acceptance of social hierarchy.²³ Also, the origin of the aesthetical consideration which already in the Middle Ages motivated Muslim women to practice circumcision,²⁴ may be found in African mythology which tells of the bisexuality of certain gods and consequently that of human beings. "Every person is believed to be endowed with masculine and feminine 'souls.' These 'souls' reveal their respective psychological characteristics in and through the procreative organs... This means that as the young boy grow up and finally is admitted into the masculine society, he has to shed his feminine properties [by means of circumcision]... The same is true with the young girl, who upon entering the feminine society is delivered from her masculine properties by having her clitoris or her clitoris and labia excised. Only thus, being circumcised, can the girl claim to be fully a woman and thus capable of sexual life."²⁵

II. Circumcision in Islamic Tradition

a. Male Circumcision

The pre-Islamic origins of male circumcision are well-attested; it seems clear that the first Muslims were familiar with the practice as it had been common in Arabia and in other areas of their new empire, particularly in Egypt.²⁶ The fact that earlier in history it had been adopted by Judaism and sanctioned by its scriptures²⁷ gave the practice

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a monotheist legitimation as it were and enabled Islam as a legal-ethical system to embrace it although not through a divine (Qur'anic) decree but by means of sayings (*hadīts*) attributed to the Prophet Muḥammad.²⁸ These sayings reflect, on the one hand, the awareness of Muslims during the first two-three centuries of Islam of the pre-Islamic roots of circumcision (like other childhood rites)²⁹ and, on the other, their efforts to Islamize it.³⁰ Thus circumcision is presented in *hadīṭ* reports as one of the practical elements of the natural-monotheistic faith (*fiṭra*) which preceded Islam: "Yaḥyā related to me from Mālik from Sa'īd ibn Abī Sa'īd al-Maqburī from his father that Abū Hurayra said: "There are five things which are part of the *fiṭra* [meaning in this context the ancient custom chosen by the prophets]: Cutting the nails, trimming the moustache, removing the hair from the armpit, shaving the pubic region and circumcision."³¹ By having been circumcised, as narrated in the *hadīṭ*,³² the Prophet Muḥammad followed Abraham, "the first person to be circumcised,"³³ who thus stood God's trial and was the first to obey His commandments, as well as Isaac and Ishmael.³⁴ On the other hand, the Prophet is said to have been circumcised by his grandfather, 'Abd al-Muṭṭalib, "in the way the [pagan] Arabs used to circumcise their children" (*'ala 'ādat al-'arab fī ḥitān awlādihim*).³⁵

The lack of any reference to male circumcision in the Qur'ān and the contradictory ideas about its origin reflected in the *hadīṭ* are apparently responsible for the disagreement that exists among Muslim jurisconsults as to the legal status of the practice, i.e., whether it is obligatory

it was common. See *Kitāb al-ḥayawān*, Cairo, 1938, vol. VII, pp. 25-6. See below, note 42.

²⁸ Patricia Crone and Michael Cook, *Hagarism*, Cambridge, 1977, p. 13.
²⁹ See Avner Giladi, *Children of Islam: Concepts of Childhood in Medieval Muslim Society*, London, 1992, Chapter 3.

³⁰ Ignaz Goldziher, "Veneration of Saints in Islam," in *Muslim Studies*, II, London, 1971, p. 298.

³¹ Mālik b. Anas (d. 795), *al-Muwatta'*, Tunis 1280/1863, p. 372, English translation by 'Ā'īša 'Abdurrahmān Bewly, *al-Muwatta' of Imam Malik ibn Anas*, London and New York, 1989, p. 388.

All the practical characteristics of the *fiṭra* mentioned in this *hadīṭ* report involve bodily purity and cleanness and dispossessing of substances of secretion to which the devil is said to be attracted. See Ibn Qayyim al-Ġawziyya (d. 1350), *Tuḥfat al-mawḍūd fī aḥkām al-mawḷūd*, Bombay, 1380/1961, p. 91.

³² For a detailed discussion of the Prophet's circumcision see Ibn Qayyim al-Ġawziyya, pp. 120-24.

³³ See Mālik b. Anas, pp. 372-73, English translation, p. 388.

³⁴ Ibn Qayyim al-Ġawziyya, pp. 90, 92, 102.

³⁵ *Ibid.*, p. 120. See also p. 124.

²³ See Fatima Mernissi, *Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society*, New York, 1975, Chapter 3; Lila Abu Lughod, *Veiled Sentiments: Honor and Poetry in a Bedouin Society*, Berkeley, 1986, Chapter 4, esp. pp. 143-159; Oldfield-Hayes, pp. 622-23, 624; "Circumcision," *E.R.E.*, vol. III, p. 669.

²⁴ Abū 'Abdallāh b. Muḥammad al-'Abdarī (Ibn al-Ḥāḡḡ) (d. 1336 or 1337), *al-Madḥal*, Beirut, 1973, vol. III, p. 31: "Male circumcision is customarily performed in order to expose the male's organ whereas clitoridectomy is destined to hide (the clitoris)." According to al-'Abdarī, the practice whose main purpose was the removal of hypertrophy, was regarded as essential particularly among women of the *maṣriq*, the eastern parts of the Muslim world.

²⁵ Meinardus, p. 388.

²⁶ "Circumcision," *Encyclopaedia of Religion*, vol. III, p. 511; "Circumcision," *E.R.E.*, vol. III, pp. 659, 667; George A. Barton, "Circumcision (Semitic)," *ibid.*, p. 679; Georges Foucart, "Circumcision (Egyptian)," *ibid.*, pp. 673, 674, 675; "Khitān," *E.I.2*, vol. V, p. 20.

²⁷ See, for instance, Gen. 34:14; Ex. 4:25; 12:44,48; Josh. 5:2. For other references see Leonard V. Snowman, "Circumcision," *Encyclopaedia Judaica*, vol. V, pp. 567-576. 'Amr b. Baḥr al-Ġāḥiẓ (d. 869) refers also to the Christian practice of circumcision, without, however, supplying details on its origin, popularity and the regions in which

or only recommended.³⁶ Details concerning its performance, e.g., the age at which it should take place, are also disputed.³⁷

The section Ibn Qayyim al-Ğawziyya devotes to circumcision in his *Tuhfat al-mawdūd*³⁸ may be seen as an exception to the rule that "the treatment of circumcision has not a prominent place in the books of law"³⁹ and that "il y a ici une opposition absolue entre la théorie de la Loi et la réalité sociale."⁴⁰ The detailed discussion, which involves a diversified argumentation, shows that male circumcision was conceived as an essential and meaningful ceremony not only by the "uneducated mass of Muslims"⁴¹ but also by some religious scholars. Thus *ḥitān* (circumcision) besides being regarded as an early monotheistic custom common to all prophets from Abraham up to and including Jesus,⁴² is said to have become a typical Islamic ceremony, "a 'sign of union' with a particular deity and a mark of membership in a single community of the faithful" as van Gennep defines it.⁴³ And indeed, Ibn Qayyim al-Ğawziyya quotes *ḥadīṭ* reports to the effect that circumcision is a pre-condition which every male who wishes to embrace Islam

³⁶ *Ibid.*, pp. 95-106, esp. pp. 98-102, where Ibn Qayyim al-Ğawziyya surveys the arguments of those jurists opposing the idea that male circumcision is a duty, defining it as a recommended act (*sunna*) only. The debate involves questions like the legitimacy of modifications carried out on a human body, the pain and danger caused to children by circumcision and so forth. See also 'Abd al-Rahmān ibn al-Ğawzī (d. 1200), *Kiṭāb aḥkām al-nisā'*, Beirut, 1981, pp. 144-45, footnote 1. For the religious status of male circumcision in the view of modern Muslim scholars see: Vardit Rispler-Chaim, *Islamic Medical Ethics in the Twentieth Century*, Leiden, 1993, p. 85.

³⁷ See Ibn Qayyim al-Ğawziyya, pp. 106-109 where various possibilities concerning the age of circumcision—seven days after birth, seven years, ten years, the age of puberty—are discussed.

³⁸ On *Tuhfat al-mawdūd* and its significance as a source for Muslim attitudes towards children, see Giladi, *Children of Islam*, pp. 10-11.

³⁹ "Khitān," *E.I.2*, vol. V, p. 20, and see also Bouhdiba, *Sexuality in Islam*, p. 175. Ismā'īl Pasha al-Baġdādī mentions, in his *Ḥadīyyat al-ʿarīfīn* (Istanbul, 1955, vol. II, p. 220) a special treatise on circumcision compiled by Šams al-Dīn al-Saḥāwī (d. 1497): *al-Bustān fī maʿalat al-ḥitān*.

⁴⁰ Georges-Henri Bousquet, *L'Éthique sexuelle de l'Islam*, Paris, 1966 (new edition 1990), p. 102.

⁴¹ "Khitān," *E.I.2*.

⁴² Ibn Qayyim al-Ğawziyya, *Tuhfat al-mawdūd*, pp. 92-93. On page 102 Christians are described as wrongly deviating from the custom of circumcision as it was practised on Jesus and also said to be prescribed by the New Testament.

The fact is that despite disagreement amongst early Christians concerning circumcision (*New Testament*, "Acts of Apostolic Men" 15:1-20), the dominant attitude towards this rite is negative. See "The Letter to the Galatians" 5, esp. 2,6; "The Letter to the Romans" 2:28,29; 4:9-12; "The First Letter to the Corinthians" 7:17-20.

⁴³ Arnold van Gennep, *The Rites of Passage*, London and Henley, 1977, p. 72.

as his faith has to fulfill. That means that someone who is not circumcised remains impure and thus cannot serve as an *imām* (leader) in prayer (in fact, his prayer as such is rejected by God), is not accepted as a witness in court, is not allowed to perform the pilgrimage to Mecca, while eating the meat of his sacrifice is forbidden; in short, such a person is excluded from the Muslim community.

In addition to its significance as a sign distinguishing between Muslims (or rather *ḥunafā'*—true monotheists) and all others,⁴⁴ as a test of belief and a symbol of surrender to God's will,⁴⁵ circumcision, as mentioned above, has also had a purifying and moral function. It prevents the devil from taking up his abode under the foreskin, as he is wont to do, and helps the believers keep their passions in balance.⁴⁶

b. Female Circumcision

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Against this background female circumcision comes to be seen as much more marginal from the Islamic point of view. It may well be that the practice, although known in pre-Islamic Arabia and elsewhere in the Middle East and Africa (particularly, again, in Egypt), was not as widespread as male circumcision.⁴⁷ It apparently evolved later and was "a pale and limited reflex" of the latter.⁴⁸ Moreover, lacking prior monotheist legitimation (except for that given by Copts who attributed the origin of female circumcision to the family of Abraham)⁴⁹ it was much harder for Islam to absorb it. Also, circumcision, at least the way it was performed in certain areas, depriving females of the ability to enjoy a satisfactory sexual life,⁵⁰ contradicted some of the basic Islamic principles concerning women's rights: "Muslim jurists . . . believed that women had two distinct rights, one to children and another to sexual fulfillment, so that the very concept that Muslims held of sexual fulfill-

⁴⁴ Ibn Qayyim al-Ğawziyya, pp. 95-98, 116-17.

⁴⁵ *Ibid.*, pp. 92, 94, 97, 98, 102, 110, 111.

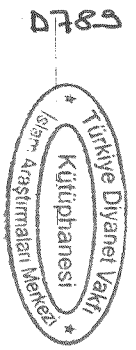
⁴⁶ *Ibid.*, pp. 98, 111. See also Meir Jacob Kister, "'Pare your nails.' A Study of an early tradition," *The Journal of the Ancient Near Eastern Society of Columbia University* 11 (1979), p. 63.

⁴⁷ "Circumcision," *E.R.E.*, vol. III, p. 667; David Samuel Margoliouth, "Circumcision (Muhammadan)," *ibid.*, p. 679; "Circumcision (Semitic)," *ibid.*; "Clitoridectomy," *Encyclopaedia of Religion*, vol. III, p. 535; "Khaḥd," *E.I.2*, vol. IV, p. 913.

⁴⁸ "Circumcision," *E.R.E.*, vol. III, p. 669.

⁴⁹ "Clitoridectomy," *Encyclopaedia of Religion*, vol. III, p. 535; Meinardus, p. 391.

⁵⁰ On the various degrees of clitoridectomy see Meinardus, p. 387; "Khaḥd," *E.I.2*, vol. IV, p. 913.



MADDE YAYIMLANDIKTAN SONRA GELEN OKUYUCU

02 Temmuz 2018

٣١١ ختان

والختان - أيضاً - موضع قطع الغلظة.

والخاتن: فاعل الختن، وقد يقال له: الختّان.

والمختون: الغلام الذي قطعت غلظته.

والختانة: صناعة الخاتن^(١).

والختن كما يكون في الذكر يكون في الأنثى

أيضاً - وهو قطع موضع فوق فوهة الفرج من

الداخل يكون كعُرف الديك - ويقال له: الخفض

أيضاً^(٢).

والختن: الصهر، أو كلُّ من كان من قبل

المرأة كالأب والأخ، والجمع: أختان، والختونة:

المصاهرة^(٣).

اصطلاحاً:

المعنى المتقدم وما تفرّع منه.

والكلام يكون في الختان، أمّا الختن فليس

له حكم خاص يترتب على عنوانه.

الأحكام:

للختان أحكام تكليفيّة ووضعيّة نذكرها على

(١) أنظر: ترتيب كتاب العين، والمصدرين المتقدمين:

«ختن».

(٢) أنظر: لسان العرب، والمصباح المنير، والمعجم الوسيط:

«ختن» و«خفض».

(٣) أنظر القاموس المحيط - وغيره من المصادر المتقدمة -:

«ختن».

وفراغه من صلاة الليل^(١).

أقول: هذا الكلام يشعر، بل يدلّ على أنّ

الخبيل قد يصدق على ما لا يصل إلى حدّ الجنون.

مظانّ البحث:

يأتي البحث عن الخبل استطراداً في

المواضع التالية:

- كتاب الصوم: ما يفسد الصوم.

- كتاب البيع: ما يوجب الفسخ، خيار العيب.

- كتاب النكاح: آداب الدخول.

- كتاب الطلاق: اشتراط البلوغ والعقل في

المطلّق.

- كتاب الغصب: غصب المخبل والمجنون

الحرّ.

- كتاب الشهادة: شهادة المخبل.

ختان

لغة:

من الختن، وهو القطع^(٢)، ويقال - بالمناسبة

- لقطع غلظة الذكر - وهي الجلدة التي تغلف رأس

الذكر -: ختان، وقد تلحقه الهاء فيقال: ختانة^(٣).

(١) البحار ٩٢: ١٤٩، الحديث ٥ وذيله.

(٢) أنظر: المصباح المنير، ولسان العرب، والقاموس المحيط:

«ختن».

(٣) أنظر المصادر المتقدمة: «ختن».

a typical rite of separation by which the newborn is separated from its previous environment, and by naming (*tasmiya*), by which the child is both individualized and incorporated into society.³⁰

Parallel to the set of shar'i ceremonies administered by men,³¹ Ibn al-Hājj tells us that women celebrated the seventh day their own way, in an atmosphere of feasting, and participated in typical feminine rituals of a clearly un-shar'i character led by the midwife. On the eve of the *subu'* they placed close to the baby's head some items representing the material and spiritual well-being they wish for it, such as, on the one hand, a copy of the Qur'ān (*khitma*), a writing tablet (*lawh*), an inkstand (*dawāt*) and a reed (*qalam*) – all symbolizing, in their eyes, the stationery used by the angels when they write down the fate of the believer from birth to death – and, on the other, a loaf of bread (*raghif min al-hubz*) and a piece of sugar (*qit'at min al-sukkar*). In the morning they distribute these blessed items, said to heal headaches, to the (most probably female) participants. On the same day they wrap the child's head in a headband covered with Qur'ānic verses, preferably from *sūrat Yā' Sīn* (36), with a summary of the tenets of faith they contain. For forty days they put the knife that served to cut the umbilical cord by the baby's head whenever its mother is there and ask her to take this knife with her every time she leaves the baby. When the latter is left alone, they recommend a cup of water and a piece of iron be put near its cradle. The feminine *subu'* festivities reach their climax in an indoor procession attended by female relatives and friends, with the midwife carrying the infant and marching in front of the mother (*wa-al-qābila amāmahā hāmila li-al-mawlūd*), who is elegantly dressed, while another woman at the head of the procession sprinkles colored salt mixed with cumin and saffron over the participants' heads. Candles are lit and incense is burned to ward off the evil spirits and protect mother and child against disease and other troubles and mishaps (*wa-yaz'umūna annahu yanfa'u min al-amrāq wa-al-kasal wa-al-'ayn wa-al-jānn wa-al-sharr kullihī*).³²

³⁰ Lutfi, "Manners and customs," 112; Giladi, *Children of Islam*, 35–6.

³¹ Ibn Qayyim al-Jawziyya, *Tuhfāt al-mawdūd*, chapter 6: *fi al-'aqīqa wa-ahkāmihā*, chapter 7: *fi ḥalq ra'sihī* ... , chapter 8: *fi dhikr tasmiyatihī* ...

³² Ibn al-Hājj, *al-Madkhal*, vol. III, 304–6. Cf. Lutfi, "Manners and customs," 112.

On the ritual-magical role of the midwife in Shī'ī legal writings, see, for instance, al-Kulmī, *Furū'*, vol. VI, 23 (the midwife has to recite the Islamic prayer in the

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Female circumcision

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Female circumcision (*khitān*, *khafd*) is a pre-Islamic rite adopted in a moderate, restricted version by Islamic law and practiced even today among Muslims in a limited number of regions, particularly Egypt and East Africa. It has occasionally been performed by midwives. Here again the midwife functions, on the one hand, as an expert and authority in women's affairs in an all-female social environment (the ceremony takes place without the presence of men) and, on the other, as an agent of the patriarchal system: this rite is regarded as a means to keep female sexual desire in check, a justification typical of societies where the patrilineal structure is dominant.³³

A midwife who also served as a female circumciser in pre- and early Islamic Mecca is mentioned in the story about the killing of Ḥamza b. 'Abd al-Muṭṭalib, the Prophet's paternal uncle and one of the best known fighters for Islam. Ḥamza met his death immediately after a confrontation in the battle of Uḥud with Sibā' b. 'Abd al-'Uzza, whose mother was a midwife (*qābila*) in Mecca. Mocking Sibā', Ḥamza calls him "the son of the female circumciser" (lit. "the son of the cutter of

newborn's ear), 32, 33 (the midwife receives a portion of the 'aqīqa's meat). See also Maḥmūd Abū al-Ajfan, "Ināyat al-islām bi-al-ṭufūla min khilāl kitāb *Shir'at al-islām*," *al-Baḥth al-'ilmī* 34 (1984), especially 225. Ibn al-Hājj (*al-Madkhal*, vol. III, 306) rejects the latter custom because it looks like a payment or a compensation, while Muslims are not allowed to sell the 'aqīqa's meat.

On the involvement of the Ottoman midwife in the ceremony of the first bath, of both mother and baby, forty days after the delivery, see Davis, *The Ottoman Lady*, 37.

On the role traditional midwives played in birth ceremonies (for women only) in an Egyptian village in the second half of the twentieth century – with some similarities to Ibn al-Hājj's description – see El-Hamamsy, "The daya," 22–5.

On the role of the midwife in birth ceremonies in nineteenth-century Egypt see, Edward William Lane, *An Account of the Manners and Customs of the Modern Egyptians* (London: John Murray, 1860), 163, 503–5.

On the ritual role of the midwife in ancient Greek society, see Garland, "Mother and child," 42: "Possibly it was the duty of the midwife to carry out ante-natal and post-natal rituals, and to incant during labour, so as to ensure Artemis' presence* and favour at this critical moment." [*Artemis is the goddess who protects women in labor in Greek mythology.]

³³ Jonathan Berkey, "Circumcision circumscribed: Female excision and cultural accommodation in the medieval Middle East," *International Journal of Middle East Studies* 28 (1996), 19–38; Giladi, "Normative Islam versus local tradition," 254–67.

02 Kasım 2018

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25 Temmuz 2018

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25 Temmuz 2018

2636 MUNIR, Muhammad. Dissecting the claims of legitimization for the ritual of female circumcision of female genital mutilation (FGM). *International Review of Law*, 2014 (2014) "Analyses the various arguments put forward by the supporters of female genital mutilation (FGM) under Islamic law to determine whether this practice has its roots in Islam, whether it is a customary or cultural tradition, or whether it is a matter of personal preference in different parts of the Muslim world where the practice exists". 11- page article; online publication without page- numbering.

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20 ARA 2010

The Supreme Court has ruled in favor of disabled plaintiffs in all public-accommodation cases. Yet the opinions have limited use beyond their immediate claimants, who include a disabled professional golfer seeking to use a golf cart during a national tournament, a disabled customer of a foreign-based cruise line seeking accessible cabins and services, and a woman with an asymptomatic HIV condition who sought to have cavities filled in her dentist's office.

International Implications. The ADA has played a significant role in developing disability law outside the United States, with more than forty countries adopting some formulation of the statute. Notably, the European Union's Framework Directive on Employment adopted the ADA's reasonable-accommodation mandate. The twenty-first century, however, has witnessed disability-rights advocates raising the prospect of combining antidiscrimination norms and equality measures through a human-rights approach.

The United Nations Convention on the Rights of Persons with Disabilities, adopted in 2006, will require states to ensure statutory protection for their disabled populations and formulate disability-related policies for the convention's implementation. Hence, it is imperative to identify good legislative practices that may be used as models by foreign governments, especially for the majority that lack domestic disability measures. Problems with existing legislation, including those associated with the ADA, must also be identified to avoid repeating missteps and to aid future implementation.

[See also Civil Rights and Civil Liberties in United States Law and Discrimination, Race and Sex.]

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DISCRIMINATION, RACE AND SEX.

Discrimination, the making of choices by individuals and organizations, is routine and does not necessarily raise legal concerns. Individual behavior and institutional structures shape available options and choices in important areas of human existence. Legal issues arise, however, when persons are restricted in the opportunities they may have on account of their race, sex, national origin, disability, religion, or sexual orientation. Race and gender roles are socially constructed categories that reflect social divisions, power, and privilege. Federal, state, and local laws supplemented by court decisions variously prohibit discrimination on the basis of race and sex in employment, housing, voting rights, education, entrepreneurship opportunities, health-care delivery, access to programs receiving federal funds, and access to public facilities. Similar discrimination in the administration of justice by courts, prisons, and law enforcement agencies also violates the law. Illegal discrimination may occur as the result of individual action. It may occur because of organizational rules such as height and weight requirements, tailored historically to white males, that are not actually required for the job to which they apply and exclude women or some people of color. Discrimination in one arena may lead to exclusion from another. Discrimination in education may result in diminished earning capacity, which may in turn reduce access to good housing in neighborhoods with better schools, perpetuating a cycle of discrimination. To survive judicial scrutiny when challenged, a classification or exclusion based on race must be narrowly tailored to meet a compelling state interest, meaning some objective which appears fundamentally necessary, while a classification or exclusion based on sex must be substantially related to a significant governmental objective. Race and sex discrimination in our legal history are older than the Constitution. From Colonial beginnings the law, which reflected and reinforced discrimination against women, African Americans, and Native Americans, evolved with societal change until legal remedies for discrimination were enacted and enforced as politics and social attitudes brought pressure for change.

Sex Discrimination. In *Frontiero v. Richardson*, 411 U.S. 677 (1973), Supreme Court justice William Brennan summed up legal discrimination against women in the early nineteenth century as similar in some ways to the restrictions placed on slaves. Women could not "hold office, serve on juries, or bring suit in their own names, and married women were traditionally denied the legal capacity to hold or convey property or serve as the legal guardians of their own children." This was true for white women, but slaves of course were property and had no ownership even of their bodies or labor. Slave women were considered "unrapeable"; laws prohibiting nonconsensual intercourse did not even apply to them. Single white

- 26 F0371/27077/E3426
Weekly Political Intelligence Summary, 1941; 83.
- 27 F0371/27067/E1865/1876/1893/1894/1889
F0371/27068/E1987
F0371/27077/E3426
War Paper (41) 100 in Cab. 66/16.
Weekly Political Intelligence Summary, 1941, 83,84.
The leaflets apparently threatened to attack Iraqi Government buildings, a move that Cornwallis had warned against. The populace had already been whipped into a fever pitch by Rashid Ali's propaganda. For some reason, some of the pamphlets which had been prepared in Egypt were sent on a commercial carrier and were on their way to Iraqi customs prior to the outbreak of hostilities when the British Army found out and managed to intercept them.
- 28 F0371/27069/E2261/2152/2285
F0371/27068/E1976/1957/1924/1920/1972/2051
F0371/27071/E2416/2399/2329
- 29 War Paper (41) 38, 39, 40, 53 in Cab 66/15.
F0371/27068/E1994/1987
F0371/27087/E2319/2311
F0371/27070/E2331/2288
F0371/27069/E2127/2121/2234/2114
- 30 Ibid.
- 31 War Cabinet (41) 56 Conclusion in Cab 65, 18.
- 32 Ibid.

Sunnet (Kamel)

FEMALE CIRCUMCISION: CULTURAL NECESSITY OR RELIGIOUS OBLIGATION?

Female sexuality has always provoked controversy and led to its being repressed in a variety of ways in all parts of the world throughout history. For example, it has been stated that in ancient Rome, female slaves had rings put through their labia majora to discourage them from getting pregnant. In the 12th century Europe, chastity belts were widely used. Only one century ago, clitoridectomy was performed as a surgical remedy against masturbation in both Europe and the United States. Currently cruel and inhumane genital surgery continues to take place in different parts of the world, commonly known as female genital mutilation (FGM) *(1).

Female genital mutilation is an age-old practice performed on the grounds of tradition rather than for health reasons. The operation is mostly done by a traditional circumcisor, known as *daya*, without anaesthetics, although recently it has been performed by some trained doctors and midwives. The practice involves cutting off parts of the whole organ of the female external genitalia. The nature and scope of mutilation differ from one country to another. In certain countries the mutilation reaches its peak in that the two sides of the wound are stitched together, leaving only a very small opening for menstrual blood. This form of mutilation is called infibulation and it is the most severe type of circumcision. It is estimated that over 80 million women and young girls have undergone genital mutilation world-wide and that some 5,000 girls each day are vulnerable to genital mutilation. *(2)



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[Practised mainly in Africa, incl. by Muslims.]

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ختان الإناء

بين التجريم والمشروعية

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	240491
Tas. No:	396.277 TAH. H

دكتور

محمود أحمد طه

أستاذ القانون الجنائي

وكيل كلية الحقوق - جامعة طنطا

لشئون الدراسات العليا والبحوث

المحامي بالنقض

دار شتات للنشر والبرمجيات

مصر - الإمارات

دار الكتب القانونية

مصر - الإمارات

2012

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را متسکی سامی می‌دانند که یهودیان آن را احیا کرده‌اند (بالفور، همانجا).

بنابر روایت عهد عتیق در سفر پیدایش، خداوند ختنه‌کردن افراد ذکور را به ابراهیم (ع) ابلاغ کرد و بریدن گوشت غلغه را علامت عهد میان خود و امت او گذاشت (۱۷: ۱۰-۱۱؛ نیز نک: دیویس، ۱۳۵)؛ همچنین فرمود که همه پسران را در روز هشتم زایش، و تمامی بندگان خریداری‌شده را ختنه کنند و کسانی که ختنه نشوند و غلغه‌دار بمانند، از قوم او بگسلند و عهد خود را با او باطل کنند (پیدایش، ۱۸: ۱۴).

ابراهیم (ع) در همان روز الهام که ۹۹ ساله بود، ختنه شد و فرزندش، اسماعیل (ع) - که ۱۳ سال داشت - و تمامی مردان خانواده و بردگان خانه‌اش را ختنه کرد (همان، ۱۷: ۲۳-۲۷؛ دیویس، بالفور، همانجا). در برخی از متون اسلامی، سن ابراهیم (ع) به هنگام ختنه ۸۰ سال یاد شده است (قاضی نعمان، ۱۲۴/۱؛ ابن‌قیم، ۱۰۷؛ نیز نک: EI², V/20). از آن پس، قوم یهود بنابر سنت ابراهیمی، کودکان خود را در روز هشتم زایش ختنه می‌کنند (پیدایش، ۱۷: ۱۲؛ جاحظ، ۲۵/۷؛ دیویس، همانجا؛ اسمیت، ۳۲۸).

یهودیان باور دارند که خون جای بریدگی نره نباید در بدن بچه بماند؛ از این رو، در قدیم، مُجَل (ختنه‌گر یهودی) خون را با دهان می‌مکید و بیرون می‌کشید و اکنون، این کار را با مکنده انجام می‌دهند (ER, III/1798). شاید با چنین کاری می‌خواستند که خون زنانگی را که کودکان به وقت جنینی از مادر تغذیه کرده‌اند، از نشان بیرون آورند و آنها را از مادران و ویژگیهای زنانه جدا، و به جرگه مردان وارد کنند (درباره این باور، نک: دنباله مقاله؛ نیز نک: ایاده، ۲۸-۲۷).

در اسلام: ختنه مردان در جوامع عرب از پیش از ظهور اسلام رایج، و از عادات مردم جاهلی بوده، و بی‌گمان، از جهان شرک یا سنت ابراهیمی به دین محمدی وارد شده است. یکی از آداب تطهیر که در آیین ابراهیمی، به «کلمات ده‌گانه» یا «طهارت فطره» موسوم است، عمل ختنه بوده که به صورت یکی از سنتهای مقرر میان مسلمانان درآمده است (آلوسی، ۲۸۷/۲؛ نیز برای طهارت فطره و واجبات دین حنیف، نک: فضایی، ۱۱۸). در قرآن کریم، به ختنه اشاره نشده، اما برخی در انتساب آن به سنت ابراهیمی و پیروی از دین حنیف ابراهیم (ع) به احادیثی چند در تفسیر آیه شریفه «ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ...» (نحل/۱۶/۱۲۳) و آیه‌هایی از آل عمران (۳/۹۵) و انعام (۱۶۱/۶) استناد کرده‌اند (علی، ۶۵۳/۴؛ سالم، ۴۳۵).

روایتهای مختلفی درباره ختنه پیامبران نقل شده است. برخی گفته‌اند که پیامبر اسلام (ص) و حضرت عیسی (ع) هر دو ختنه‌شده

ختنه، نوعی عمل جراحی بر روی آلت تناسلی که بنابر سنتهای فرهنگی و دینی رایج در میان برخی از اقوام جهان و پیروان برخی از ادیان صورت می‌گیرد و بر دو گونه است: ختنه مردان و ختنه زنان.

I. ختنه مردان

بریدن و برداشتن پره‌پوس^۱ (غُلْفَه/ قُلْفَه = کلاهک یا غلاف چین‌دار پوستی) سر نره و چاک یا شکاف دادن زیر آن است. در ایران، ختنه پسران را سنت و تطهیر هم می‌گویند.

واژه ختنه عربی، و از ریشه ختن است و از این ریشه واژه‌های «ختن»، به معنای پدرزن، برادرزن، داماد (شوهر دختر و خواهر) و عروس، و واژه «ختون» و «ختونه» به معنای ازدواج کردن و زن گرفتن اشتقاق یافته است (تهانوی، ۴۵۷/۱؛ آذرنوش، ۱۵۷؛ EI², V/20). در برخی از زبانهای قبایل بدوی استرالیایی و افریقایی، واژه‌ای که برای ختنه به کار می‌رود، به معنای «کشتن» و «بلعیدن» است؛ زیرا، ختنه در میان آنها، نمادی از مرگ به شمار می‌رود و با آن همسانی دارد (رید، ۲۹۲؛ نیز نک: دنباله مقاله).

خاستگاه جغرافیایی - تاریخی: کهن‌بودگی و گستره وسیع سنت ختنه در میان مردم بسیاری از سرزمینها، اقوام، فرهنگها و ادیان جهان، به‌ویژه اقوام سامی و ادیان الهی یهود و مسلمان و مردمی که تحت تأثیر دین اسلام و یهود بوده‌اند، مانند مسیحیان قبطی (برای آگاهی از نام سرزمینها و اقوام، نک: ER, III/1798؛ ERE, III/659؛ فورد، I/305)، سبب گمانه‌زنیهای گوناگونی درباره خاستگاه جغرافیایی و تاریخی آن شده است. برخی ختنه را از پدیده‌های فرهنگ شکارگری نخستین در میان قبایل استرالیایی (ایاده، ۲۳)، و برخی دیگر از رسوم فنیقهای کهن دانسته، و گفته‌اند مصریان و یهودیان که از ۳ هزار سال پیش از میلاد با فنیقیها (همان کنعانیان) رابطه تجاری داشتند (دایرةالمعارف ...، ۱۱۲/۱۴۹۰)، رسم ختنه کردن را از آنها گرفتند و ادامه دادند، درحالی‌که بعدها، خود فنیقیها آن را دنبال نکردند (بالفور، I/734). ختنه کردن در میان مردم کهن مصر در دوره پیش از سلسله پادشاهی (کاتر، ۲۳) و نزد اقوام دیگر افریقایی، که به دوجنسیتی بودن روح خدایان و انسان باور داشتند (EI², IV/914)، متداول بوده است. از دوره ششمین سلسله پادشاهی مصر قدیم (۲۳۴۵-۲۱۸۱ ق م) نقش برجسته‌ای از رسم ختنه کردن مردان در مقبره سقاره در جنوب قاهره بازمانده که مؤید شیوع این عمل در آن سرزمین است (نک: بریتانیکا، XXVI/849، نیز تصویر؛ سالم، ۴۳۷-۴۳۸).

نزد قوم یهود: گروهی معتقدند که رسم ختنه کردن در میان قوم یهود بازمانده‌ای از زمان رواج کیش نره‌پرستی است و اشاره به ستایش اندام نرینگی در عهد عتیق و آمدن عباراتی در «اسفار خمسه»^۲ درباره کامل بودن مرد از لحاظ جنسی، پیش از پذیرش در اجتماع، مؤید این موضوع است (کاتر، ۲۳-۲۲). برخی هم ختنه

1. prepuce 2. «Pentateuch»

Tārīkh, ed. Ja'far Shi'ār (Tehran, 1348 Sh./1969); Bayānī, Mahdī, *Aḥwāl wa āthār-i khushniwīsān* (Tehran, 1358 Sh./1979); Bayānī, Shīrīn, *Tārīkh-i Āl-i Jalāyir* (Tehran, 1345 Sh./1966); Boyle, J. A., 'Dynastic and Political History of the Īl-Khāns', in *Cambridge History of Iran*, vol. 5, *The Saljuq and Mongol Periods*, ed. J. A. Boyle (Cambridge, 1968), pp. 303–421; Browne, Edward G., *A Literary History of Persia* (Cambridge, 1951); Cahen, Claude, *Pre-Ottoman Turkey: A General Survey of the Material and Spiritual Culture and History c. 1071–1330*, translated from the French by J. Jones-Williams (London, 1968); Faṣīḥ Khwāfi, Aḥmad, *Mujmal-i Faṣīḥī*, ed. Maḥmūd Farrukh (Mashhad, 1339–1340 Sh./1960–1961); Grousset, Rene, *L'empire des Steppes: Attila, Genghis-khan, Tamerlan* (Paris, 1948); Hāfiz Abrū, 'Abd Allāh, *Dhāyil Jāmi' al-tawārīkh-i Rashīdī*, ed. Khānbābā Bayānī (Tehran, 1350 Sh./1971); Ibn Karbalā'i, Hāfiz Ḥusayn, *Rawḍāt al-jinān wa jannāt al-janān*, ed. Ja'far Sulṭān al-Qurrā'i (Tehran, 1344–1349 Sh./1965–1970); Iqbāl Āshtiyānī, 'Abbās, *Tārīkh-i Mughul* (Tehran, 1341 Sh./1962); Kārang, 'Abd al-'Alī, *Āthār-i bāstānī-yi Ādharbāyjan* (Tabriz, 1351 Sh./1972); Kāshanī, Abū al-Qāsim 'Abd Allāh, *Tārīkh-i Ūljāyū*, ed. Mahīn Hambalī (Tehran, 1348 Sh./1969); Melville, Charles, 'Wolf or Shepherd? Amir's Chupan's Attitude to Government', in Raby, Julian and Teresa Fitzherbert, ed., *The Court of the Il-khans 1290–1340* (Oxford, 1996); idem, *The Fall of Amir Chupan and the Decline of the Ilkhanate, 1327–37: A Decade of Discord in Mongol Iran* (Bloomington, IN, 1999); Mīrkhwānd, Muḥammad, *Rawḍat al-ṣafā*, ed. 'Abbās Zaryāb (Tehran, 1373 Sh./1994); Mustawfī, Ḥamd Allāh, *Tārīkh-i guzidah*, ed. 'Abd al-Ḥusayn Nawā'i (Tehran, 1362 Sh./1983); Naba'i, Abū al-Faḍl, *Tārīkh-i Āl-i Chūpān* (Tehran, 1352 Sh./1973); Naṭanzī, Mu'īn al-Dīn (attrib.), *Muntakhab al-tawārīkh-i Mu'īnī*, ed. Jean Aubin (Tehran, 1336 Sh./1957); al-Quṭbī al-Aḥarī, Abū Bakr, *Tārīkh-i Shaykh Uways*, ed. Johannes van Loon (The Hague, 1373/1954); Rashīd al-Dīn Faḍl Allāh, *Jāmi' al-tawārīkh*, ed. Muḥammad Rawshan and Muṣṭafā Mūsawī (Tehran, 1373 Sh./1994); Samarqandī, 'Abd al-Razzāq, *Maṭla'ī sa'dayn wa majma'ī baḥrayn*, ed. 'Abd al-Ḥusayn Nawā'i (Tehran, 1353 Sh./1974); Shabānkārā'i, Muḥammad, *Majma' al-ansāb*, ed. Hāshim Muḥaddith (Tehran, 1363 Sh./1984); Spuler, Bertold, *Die Mongolen in Iran* (Leiden, 1985); Temir, Ahmed, 'Suldus', *İslām Ansiklopedisi*, vol. 11, pp. 9–11; Uzunçarşılı, İ. H., *Anadolu beylikleri* (Ankara, 1969); idem, 'Emir Çoban Soldoz ve Demirtaş', *Belleten*, 31, 124 (1967), pp. 601–646; Waṣṣāf, 'Abd Allāh, *Tahrir-i Tārīkh-i Waṣṣāf*, ed. 'Abd al-Muḥammad Āyatī (Tehran, 1372 Sh./1993); Wing, Patrick, 'The Decline of the Ilkhanate', *Mamlūk Studies Review*, 11, 2 (2007),

pp. 77–88; Yücel, Y., *Anadolu beylikleri hakkında araştırmalar* (Ankara, 1991).

ALI AKBAR DIANAT
TR. RAHIM GHOLAMI

Circumcision, a surgical procedure to the genitals that is practiced in accordance with the prevalent cultural and religious traditions among some ethnicities and the followers of certain religions. There are two types of circumcision: male and female circumcision.

MALE CIRCUMCISION

Male circumcision is a type of surgery which includes cutting and removing the prepuce (*ghulfa*, *qulfa* = the wrinkled skin cap or cover) at the end of the penis and making a slit or cut underneath it. Circumcision is also called *sunnat* (tradition) and *tathīr* (purification) in Iran.

The word *khitān* (circumcision) is Arabic from the root *kh-t-n*. From these root letters, Arabic derives the following words: '*khatan*', meaning father-in-law, brother-in-law, son-in-law (daughter's husband and sister's husband) and daughter-in-law, as well as the verbal nouns '*khutūn*' and '*khutūna*', meaning 'to marry' and 'to marry a woman' (al-Tahānawī, 1/457; Azarnoosh, 157; Wensinck, 5/20). It would appear that in Arabic and Biblical Hebrew (where the same letters have the preponderant meaning of various forms of alliance through marriage), the root letters have a double connotation: meanings to do with circumcision and meanings denoting relationships through marriage. In Aramaic the cognate root only has the latter meaning (Jastrow, 514). Delitsch dismisses a semantic connection and points out that the second connotation can be traced back to the Assyrian verb *khatānu* which means to protect (91), and in Exodus 4:25 these two meanings are drawn together when the narrative compares Moses' wife Zipporah cutting off the foreskin of her son

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3. GARAĞACI Selim (Dr.)

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Ankara Üniv. İlahiyat Fak. Ankara 1973 1 c, III+94 s, eb: 23x20 cm.

Doktora tezinin adı :

"İran ve Türkiye Toplumlarında Sünnet Ameliyesinin Psikolojik Açıdan İncelenmesi."

Sünnetle ilgili terimler girişten sonra ele alındı. Daha sonra tarihi giriş yapıldı. Sosyoloji ve sosyal Psikoloji açısından Sünnet Medikal Psikoloji de sünnet. Türkiye ve İran Toplumlarında Sünnet ameliyesi. Psikolojik yönünün araştırılmasından sonrada değerlendirme tabloları sunuldu.

4. HÖKELEKLİ Hayatı (Dr.)

Uludağ Üniv. İlahiyat Fak. Bursa 1980 1 c, 146 s. eb: 23x20 cm.

Doktora tezinin adı :

"Erginlik Çağı Ergenlerinin Dini Gelişimi. "

Gençlerin genel gelişimleri içinde Dinin yeri. Ergenlik çağı ergeninin dini gelişimi. Gençleri Dinden uzaklaştıran etkenler. Dini gelişimin seyri ve dönemleri. Gençlerde dini yaşayış tipleri ele alındı

Materyalist çevre şartları gençlerin ruhi yaşayışını yetişkinlerden daha fazla etkiler, dini yaşayışlarını köstekler. Ruhi varlığını tahrib eder somucuna varıldı.

181482 SÜNNET

5. BAYAT , Ali Haydar (Dr.)

Ege Üniv.Tıp Fak.İzmir, 1 c, 123 s, eb: 26x18 cm.

Doçentlik tezinin adı :

"Tarihte Sünnet ve Tarihimize, Folklorumuzda Sünnet Şekilleri."

(Tezde, 30 sayfa, sünnetle ilgili tarihi resim, minyatür ve heykel fotokopisi mevcuttur.)

Tarihte sünnet, kelime anlamı olarak sünnet, Dünyada sünnetin yapıldığı yerler, sünnetin başlangıç tarihi, sünnet teorileri, eski Mısır'da, Yahudi'lerde, Hıristiyanlıkta, İslâm dininde, müslümanlarda, kızların sünneti, İslâm topluluklarında sünnet şekilleri ve tıbbi açıdan sünnet konuları I.Bölümde incelenmiştir. II.Bölümde, tarihimizde sünnet şenlikleri, Osmanlı saray sünnet şenlikleri, sünnet odaları, sünnetler, kronolojik olarak Osmanlı dönemi saray sünnet şenlikleri 767/1366-1317 H / 1899 Osmanlı döneminde Türk halkında sünnet merasimleri ve Anadolu Türk devletlerinde sünnet kanunları araştırılmıştır.

III.Bölümde, Folklorumuzda sünnet ve sünnet düğünleri, kirvelik, sağdıçlık, Anadolu dışı Türk dünyasında sünnet düğünleri, Türk halk sünnet düğünlerinin özellikleri, Anadolu'da sünnetçiler, konuları tetkik edilerek tez özet mahiyetinde bir "Somuç" la son bulmaktadır.

06 OCAK 1994

SUNNET (Sunnet dıgünü)

(661-663)

مجتمع مدينة دمشق

في الفترة مابين

١١٨٦ - ١٢٥٦ هـ

١٧٧٢ - ١٨٤٠ م

الكتاب

A. Michel

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في جزئين

الجزء الثاني

فيصفه على قفاه، ويلتقط طربوشه ويمضي جرياً إلى أبيه فيسلمه إياه مقابل (حلوان)، ثم يعود إليه فيلبسه طربوشه، ويخرج الطلاب بالصورة المذكورة في موسم الأعياد بين الأناشيد والصياح إلى دار الطالب الخاتم فقط، ويتناولون طعام الغداء والحلوى، ويهتفون بإتمام معرفته لقراءة المصحف. ويتناول الشيخ الحلوان ويذهب الطالب ليمارس صنعة أبيه ويساعده على مضض الحياة إذا كان فقيراً، وإن كان غنياً أو متوسط الحال يستمر في دراسته^(١).

هـ - مراسم الختان

وهي من العمليات التي كان يهتم بها الدمشقيون وكانت تلك العملية تجري للطفل بين الرابعة والثانية عشر من عمره، ويطلق عليها اسم (الطهور)، وهي لدى المسلمين واليهود، ويقوم الوالدان بدعوة الأقارب والأصحاب إلى يوم معلوم لحضور حفلة الختان، ويهيئون الأطعمة ومختلف السكاكر والحلوى للمدعوين. ويمد الأقارب يد المساعدة بكثير من القمح والسمن والأرز والسكر. ومنهم من يقدم الخرفان أو نوعاً من المصاغ والجواهر، ويرسلون ذلك قبل حلول اليوم المحدد إلى دار الوالدين، وذلك على سبيل المعاونة فيحفظ الوالدان ذلك لهم ويتبرزان فرصة أو مناسبة عند أحدهم ليقوما بواجبهما مقابلة المثل بالمثل. وفي اليوم المعين يتقاطر المدعوون إلى دار الوالدين، وإذا لم تكن دارهما على استعداد لاستيعاب المدعوين، فإنهما يستعيران دار الأقوياء أو الجيران^(٢).

وإذا أراد الوالدان إقامة نشيدة بمناسبة ختان ابنهما، فيجمع أبناء الكتاب ويكون الجميع لابسين أحسن ثيابهم، ويلبس الطفل المراد ختنه الأثواب المقصبة والمزركشة، ويزين بأصناف الخلي فتصطف الأولاد مثني مثني (بنظام الزكا) وهو بينهم، وأمامه الخمرى لابساً ثوباً أحمر يصيح بصوت جهوري: سعيد من يصلي على النبي، قلب العامر يصلي على النبي. ويديه مجسرة فيها أنواع العود والبخور، والأولاد ينشدون بأصوات عالية أناشيد الكتابيب، ويدورون بغالب أسواق البلد، ويعودون لدار صاحب النشيدة، حيث يكون قد هيا لهم الطعام وبعده يفرق عليهم جميعاً الدراهم^(٣).

(١) العلاف، أحمد حلمي، ص ٦٠ و ٦١ و ص ٦٢.

(٢) انظر: العلاف، أحمد حلمي، ص ٦٣ و ص ٦٤.

(٣) القاسمي، محمد سعيد، المصدر السابق، ج ٢، ص ٤١٨. كما أورد أليكس راسل صورة الاحتفال بالختان في

ويكررها الجميع ثم يطوفون في باحة البيت دورة أو دورتين على هذا النحو، ويجلسون والشيخ سائر إلى جانبهم ليجلس على متكأ خاص معد له من قبل ولي الطالب. وبعد استراحة بضع دقائق توزع عليهم قطع الحلوى والدراهم على حسب سعة ولي الطالب. ثم يمد الشيخ يده بالصحفة ليتناول قرشين أو ثلاثة باسم عيديه وقبل خروجهم من الدار ينهض الطالب ابن صاحب الدار ويقول كلمات علمه إياها شيخه هكذا:

أنت يا والدي نعم الوالد شفيق رفيق مسعد
عسى نراك في الجنات قاعد في فردوس ونعيم خالد

ثم يلتفت إلى جهة أمه ويقول:

وأنت يا أمي فنعمة الوالدة شفيقة رفيقة مساعدة
عسى نراك في الجنات قاعدة مع زينب ومرم وفاطمة

على أن كل معاني هذه العبارات الموجهة إلى أبويه تتضمن معاني الدعاء عليها بالموت السريع كما ترى، في حين أن الشيخ يقصد من تعليمها للطفل بأنه سيكون بعدها نعم الطفل يذكرهما بخير في حياتهما وبعد موتهما، وغر عاق بهما بل وفيأ كل الوفاء. ويخرجون من الدار إلى بقية دور الطلاب على النحو المذكور. وبعد أن يزوروا ويجوبوا الأسواق يقصد الدعاية للشيخ ومدرسته يعودون إلى مدرستهم فيوجه الشيخ إليهم العبارة الآتية (يا أولاد اسمعوا، الذي منكم أعطاني أبوه عيديه فهو مسموح له من الآن أن يذهب إلى داره إلى ما بعد العيد وأما الذي لم يعطني أبوه العيديه فسيبقى يداوم على المدرسة كل يوم حتى يأتي بالعيديه) وقد يستعين بالخيزرانة أحياناً على جوانب الطفل لو على رجله ليذهب باكياً إلى أبيه ويأتيه بالعيديه.

د - مراسم الختام

كانت العادة لدى مسلمي دمشق، في حال ختم الطالب للقرآن، تبشير والده، ويختار موسم الأعياد لذلك. فيجلس الطالب الخاتم للقرآن في المدرسة أمام الشيخ ويقرأ مبدأ سورة البقرة حتى يصل إلى آية: «ختم الله على قلوبهم»، فيقوم أحد الطلاب من زملائه

الجواب للفسح

لِمَا لَفَّقَهُ عَبْدُ الْمَسِيحِ

Teravdi
A. - 100

تأليف
الإمام الألويسي

تحقيق
د. أحمد مجازي السقا

Kod: 181482

Sünnet (324-347)

12 TEMMUZ 1995

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	21721
Tasnif No:	209 ALU. C

المجلد الثاني

دار الحديث

بيروت

١٤١٢ - ١٩٩٢

- ٢٢٥ -

التي رفعها اليها عن السنن التي شهد جل وعز على لسان نبيه ، قائلا :
اني اعطينكم - يعني بني اسرائيل سننا ليست بحسنة وشرائع ان تقدرنا
ان تحيئوا بها . فان انصفنا علمت ان الختان ليس هو عليك فريضة
واجبة لان كتابك الذي تدعي ان فيه شرائع ديانتك ، يذكر ان ليس الختان
شريعة واجبة ، وانما هو سنة من شاء استحسناها وعمل بها ومن شاء
استحسنها ولم يعمل بها . ومن اختن من اصحابنا واسبغ الوضوء واغتسل
من الجنابة ، فليس يفعل ذلك لانه سنة واجبة وفريضة لازمة عليه لا بحل
له الا القيام بها ، بل يفعله على سبيل العادة الجارية عند أهل الزمان
والتشبه بأهل دهره الذي هو مقيم بين اظهرهم للنظافة الظاهرة لا غير ،
لعلنا ان من تفوط كان أحق أن يفيض عليه الماء السابغ بالفلس بقدر
ما يخرج منه نتن الرائحة وقبح المنظر بخلاف من تصيبه الجنابة التي
لا لون لها منكر ولا رائحة منتنة ، بل يتولد منها انسان كامل المعرفة والعقل
والعلم ، يكون منه النبي المرسل والملك المسلط والحكيم الناقد والعبد
الصالح المسيح لله ليلا ونهار ، او كذلك يفعل من اجتنب منا اكل لحم الخنزير
كاجتنابه اكل لحوم الحمير والجمال ، لأن ذلك غير محرم عليه ، لأن الله لم
يخلق شيئا قبيحا ، كقوله جل اسمه في التوراة على لسان موسى نبيه في سفر
الخليقة : (فنظر الله الى جميع ما خلقه ، فرآه حسنا جدا) فانه تبارك وتعالى
استحسن كل ما خلق ، افاجترى انا واقول عن شيء خلقه انه قبيح او
حرام ؟ اذن اكون معاندا لله مقاوما ما خلقه واستحسنه . ومعاذ الله ان
اكون لربي معاندا ، بل كل ما خلقه الله مما تقبله نفسي ويجوز لي في
طبيعتي اكله ، فهو مطلق لي ولجميع ولد آدم ، غير اكل الدم والميتة وما ذبح
للاصنام فانه نزل في تحريمه من الله نص . والسبب تحريم الخنزير
والجمال وغيرهما مما حرم على بني اسرائيل اكله ، فذلك انما حرم عليهم لعله
معروفة مشهورة : لانهم حيث كانوا مقيمين بمصر نظروا الى أهل مصر يعبدون
الأصنام التي كانت على خلق الثيران والبقر والمكباش وسائر الغنم ، الا ترى
كيف اجاب موسى فرعون قائلا له : « لن يجوز ان تقرب لله قرابين تجاه
المصريين ، لاننا انما نريد ان تقرب القرابين التي يعبدونها ، وهي آلهتهم ،

- ٢٢٤ -

من يذهب الى وجود هذا الاعتقاد القبيح ، لانه ممن جوز في كتابه هذا
السجود للصليب ، وكل من يجوز السجود له من النصارى يقول بمسألة
الغفران ، فلينظر هو بعين عقله الى ان هذه العقيدة هل يقول بها ذو عقل
ويجوزها غيور على البنات والأهل ؟ وهل هذه نظافة القلوب والصدور ،
ام آلة الفسق والفجور ، وندس لا يزيله الماء ، ووسخ لا تطهره وان امطرت
عليه السماء ؟ فتأمل وانصف .

قال النصراني : « واما الختان فينبغي لك أولا ان تعلم قصته ،
ثم تحت الناس على ذلك ، وان يمتثلوا سنة ابراهيم ابيهم فاقول : ان
الله - جل اسمه - لما كان مزعما ان يدخل بني اسرائيل الذين هم ولد
ابراهيم ارض مصر ، ولم يزل عالما ان الشره سوف يحملهم على ارتكاب
الفواحش التي قد حرمها عليهم ونجس اهلها ، جعل هذا سببا لمن اراد
ارتكاب الفاحشة من امراة مصرية ، نظرت الى هذه العلامه التي في جسده
- وهي الختان - فامتنعت ولم تزأته ، فوسمهم الله بهذه المسمة لهذه
العلة ، فكيف تحت الناس على الختان وانت تعلم ان صاحبك لم يختن ،
كزعم اهل مقالته على ما نقلت الرواة عنه ، انه لم يكن محتونا بته ، لانهم
شبهوه كما ادعوا له ذلك انه كادم ابي البشر ، وشيت ونوح وحفظه
ابن ابي صفوان ؟ وهذا خبر ليس احد من اصحابك ممن يعتقد مثل اعتقادك
يشك في صحته ، فان قلت ان المسيح قد اختن . قلنا لك : اختن لاقامة
سنة التوراه ، لئلا يرى انه استخف او تقص شيئا شيئا من سننها ، ثم
أكد ذلك بقوله : (لم آت لانتقض بل لانتم وأكمل) (متى ٥) .

وكذلك قال رسول الحق بولس : « ان كنتم انما تختنتمون لأن المسيح
اختن ، فان ذلك لا ينفكم شيئا ولا العزلة ايضا نصر شيئا مع الايمان
الصحيح والقلب السليم النقي ، والا فيجب عليك ايضا ان تقرب القرابين
وتحفظ السبت وتعمل الفصح وتقيم شرائع التوراة كلها ، كما اقامها
المسيح سيدنا ، فانه فعل ذلك ورفعنا عنا وأكمله واتمه بفعله اياه وكفانا
مؤلة العمل بشيء منه واغنانا بسنته الحسنة الالهية ، وشرائعه الروحانية

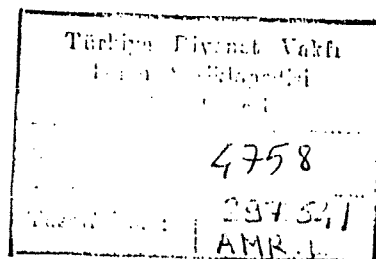
Sünnet (400-403)

اللباس والزينة في

الشريعة الإسلامية

Dr. İbrahim N. Al-
Nakli.

تأليف
الدكتور محمد عبد العزيز عمرو



دار الفرقان

مؤسسة الرسالة

صَوَّرَكُمْ ﴿ بما فيه المحافظة على هذه الخصال من مناسبة ذلك . وكأنه قيل قد حسنت صوركم فلا تشوهوها بما يقبحها، أو حافظوا على ما يستمر به حسنها، وفي المحافظة عليها محافظة على المروءة، وعلى التألف المطلوب، لأن الانسان إذا بدأ في الهيئة الجميلة كان ادعى لانسباط النفس إليه، فيقبل قوله ويحمد رأيه والعكس بالعكس^(١) .

وسنن الفطرة كثيرة، فقد ورد في رواية أنها خمسة، وفي رواية أخرى أنها عشرة، فعن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «الفطرة خمس أو خمس من الفطرة، الختان والاستحداد، وتقليم الأظفار، ونتف الإبط، وقص الشارب»^(٢) .

وعن عائشة رضي الله عنها قالت: «قال رسول الله ﷺ: عشر من الفطرة: قص الشارب، وإعفاء اللحية، والسواك، واستنشاق الماء، وقص الأظفار، وغسل البراجم، ونتف الإبط، وحلق العانة، وانتقاص الماء. قال زكريا: قال مصعب: ونسيت العاشرة إلا أن تكون المضمضة»^(٣) .

وانتقاص الماء يعني الاستنجاء.

* * *

الطلب الأول

الختان

هو قطع جميع الجلدة التي تغطي الحشفة بحيث تنكشف الحشفة كلها، هذا في الذكر، وفي المرأة قطع أدنى جزء من الجلدة التي في أعلى الفرج فوق مخرج البول، وهي كعرف الديك.

(١) انظر فتح الباري ج ١٠/٣٣٩.

(٢) أخرجه مسلم: انظر نووي على مسلم ج ٣ ص ١٤٦.

(٣) رواه مسلم: نووي على مسلم ج ٣ ص ١٤٧.

وأما حكم الختان فقد ذهب الشافعي وكثير من العلماء إلى أنه واجب على الرجال والنساء. واحتج هؤلاء بحديث عثيم بلفظ «ألق عنك شعر الكفر واختنن»^(١) وهذا الحديث لا ينهض دليلاً للحجبة لما فيه من جهالة عثيم وأبيه^(٢) .

وذهب الحنفية ومالك وأكثر أهل العلم إلى أنه سنة في حق الرجال والنساء.

ومشهور مذهب المالكية أنه سنة في حق الذكور مكرومة للنساء. واحتجوا بحديث شداد بن أوس أن النبي ﷺ قال: «الختان سنة للرجال مكرومة للنساء»^(٣) وفي سننه راو لا يحتج به.

وقال أحمد هو واجب على الرجال مكرومة للنساء. واحتج بدليل الشافعية في وجوبه على الرجال، وبدليل المالكية في أنه مكرومة في حق النساء.

والحق أنه لم يبق دليل صحيح يدل على الوجوب، والمستيقن السنية كما في حديث «خمس من الفطرة» ونحوه، والواجب الوقوف على المستيقن إلى أن يقوم ما يوجب الانتقال عنه^(٤) .

وأما وقت الختان فقد اختلف الفقهاء فيه.

فذهب الشافعية إلى أنه واجب بعد البلوغ، ولكن يستحب للولي أن يختن الصغير في صغره لأنه أرفق به^(٥) .

وذهب الحنابلة إلى أنه يستحب من بعد السابع إلى التمييز، أما

(١) أخرجه أحمد ٤١٥/٣٠.

(٢) نيل الأوطار ج ١ ص ١٣٤.

(٣) أخرجه الطبراني. انظر فيض القدير ج ٣ ص ٥٠٣.

(٤) نيل الأوطار ج ١ ص ١٣٥.

(٥) المجموع ج ١ ص ٣٥٧.

دولة الكويت

مؤسسة الكويت للتقدم العلمي

المنظمة الإسلامية للعلوم الطبية

نشرة الطب الإسلامي

العدد الرابع

الأبحاث وأعمال المؤتمر العالمي الرابع عن :

85372

الطب

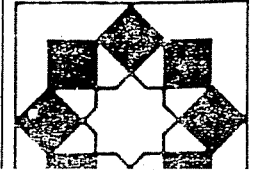
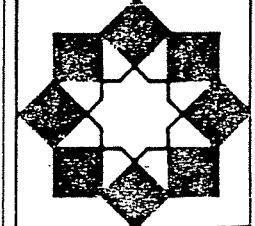
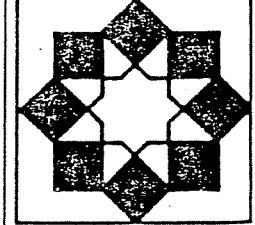
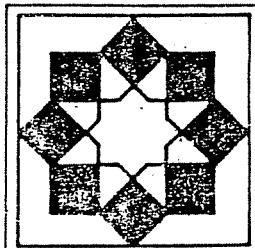
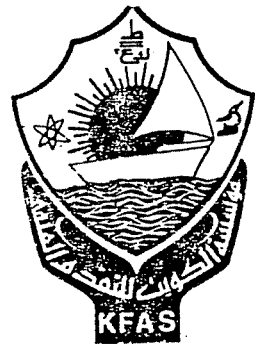
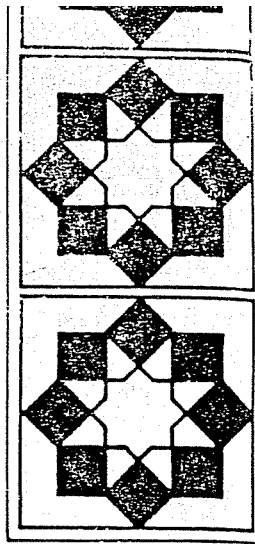
الإسلامي

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	85372
Tas. No:	610.297 TIB.İ

اشرف وتقديم :
سعادة الدكتور عبد الرحمن عبد الله العوي
وزير الصحة العامة
ورئيس المنظمة الإسلامية للعلوم الطبية

المحرر :
دكتور علي السيف
دكتور أحمد زجاجي الجندي
دكتور عبد الستار أبو غدة

الكويت :
٥ - ٩ ربيع الأول ١٤٠٧ هـ
٩ - ١٣ نوفمبر ١٩٨٦ م



ختان المرأة

للدكتور نجم عبدالله عبدالواحد
أخصائي هرمونات التناسل والعقم - الكويت

الحمد لله رب العالمين والصلاة والسلام على خير الخلق محمد ﷺ وبعد :

إن الفطرة نجدها عند المرأة في وجود غشاء البكارة كدليل على العفة والشرف . والفطرة نجدها عند الرجل استلزام عمل الختان له ولذلك نجد أنه مع حصول ختان الذكر لا توجد المضاعفات والمشاكل الطبية وعلى العكس ينجو الذكر بواسطة الختان من مشاكل سرطان والتهابات القلفة . بالإضافة إلى هذا نجد أن ختان الذكر لا يتسبب في نقص مقدرة وقوة الرجل الجنسية والتناسلية وبالتالي لا يفقد إحساسه وتمتعه بالجنس .

فختان المرأة كما نجده في هذا البحث أنه ليس من الفطرة السليمة لذلك سوف نجد حصول المضاعفات والمشاكل الطبية بالإضافة إلى هذا سوف نجد أن ختان المرأة يتسبب فعلا في نقص مقدرة وقوة المرأة الجنسية والتناسلية وبالتالي يتسبب في فقدان إحساس وتمتع المرأة بالجنس بما يفقدها حقا شرعيا وهو حق الاستمتاع بالجنس عندما يكون مصدره الحلال .

وكذلك يتسبب ختان المرأة في خلق مضاعفات طبية قد تفقد فيها المرأة حياتها أو صحتها أو مقدرتها على الإنجاب أو الولادة الطبيعية .

لذلك إنني أتقدم بعد الاتكال على الله بهذه الدراسة إلى من يهيم الأمر من علماء المسلمين وفقهائهم ليحددوا نظرة الإسلام حول هذا الموضوع . وأستطيع القول كطبيب مسلم فاحص ومدرك أن الضرر البدني والنفسي قد تحقق فعلا بختان المرأة وأسلم الأمانة إليهم لينظروا في حق الله .

الأنواع المتبعة لختان المرأة :

- ١ - النوع البسيط : إزالة جراحية للبطر كلا أو جزءا .
- ٢ - النوع المتوسط : إزالة جراحية للبطر والشفرين الصغيرين مع جزء بسيط وقليل من الشفرين الكبيرين .
- ٣ - النوع المعقد : إزالة جراحية للبطر والشفرين الصغيرين ومعظم الشفرين الكبيرين ونستطيع أن نسميه التشويه الكامل للفرج .

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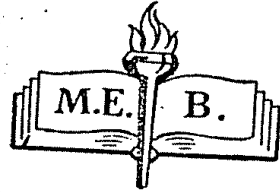
OSMANLI

TARİH DEYİMLERİ ve TERİMLERİ SÖZLÜĞÜ

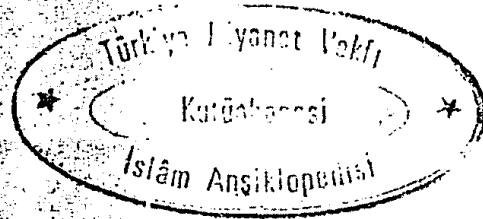
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Mehmet Zeki PAKALIN

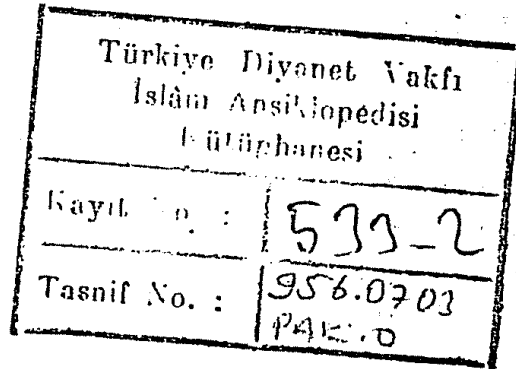
İKİNCİ BASILIS



DEVLET KİTAPLARI



10. FASIKUL



NACAK (نَاجِق) [San.] Bir ağaç sapa geçi-
rilen ağı keskin genişçe demir âletin adıdır.
Buna balta da denir. Tarihi vesikalarda geçer

NADE ALİ (نَادِ عَلِي) [Sof.] Bektaşilerle Kı-
zılbaşların vird olmak üzere okudukları meşhur
sözdür. Bektaşi an'anesine göre (Uhud) Gaza-
sında Hazret-i Peygamber çok sıkılmış ve Ceb-
rail'den öğrendiği (Nade Ali) yi okumuş. Bu-
nun üzerine İmam Ali «Lebbeyk» diyerek derhal
yetişmiş ve muharebe eden eshabı teşçi etmiş.

Nade Ali şudur:

نَادِ عَلِيَا مَظْهَرِ الْعَجَائِبِ
تَجِدُهُ عَوْنًا لَكَ فِي النَوَائِبِ
كُلِّ هَمٍّ وَغَمٍّ مَسِينِجَلِي
بَوْلَايَتِكَ يَا عَلِي يَا عَلِي

Bektaşiler bunu ekseriya bir takım ilâve-
lerle okurlar. Halbuki «Nasr-ul-Ashap» adlı
eserde Kızılbaş şairlerinden Zogaylı Huzai'nin
sözü olarak yazılıdır. Şeyh-ül-İslâm Eb-us-Suut
Efendi'nin fetvası da bunu teyit eder.

«Nade Ali» yi (Gaybî) şerh etmiştir.

NAFAKA (نَفَقَة) [Fık.] Lûgat mânası ev-
lât ve iyali ve nefsi geçindirecek, havayice ve
taayyüşe sarf olunacak erzak, eşya ve para de-
mek olan nafaka istilahta yiyecek, giyecek şey-
lerle mesken yerinde kullanılır. «Türk Hukuk
Lûgati» ndeki izahı şöyledir:

«Nafaka; lûgat bakımından kişinin iyaline
yani beslemeğe mecbur olduğu kimselere infak
ettiği nesnedir. İstilahta yiyecek, giyecek şey-
lerle meskenden ibarettir.»

NAFAKA-İ İDDET (نَفَقَة عِدَّت) [Fık.] Ka-
dının iddeti içinde muhtaç olduğu nafaka hak-
kında kullanılır bir tâbirdir. Koca boşadığı
karısını iddeti bitinceye kadar infakla mükel-
lef olduğu için bu müddetteki nafaka hakkında
bu tâbir meydana gelmiştir.

NAFAKA-İ MAKZİYYE (نَفَقَة مَكْزِيَّة) [Fık.]
Hâkim tarafından takdir olunan nafaka hak-
kında kullanılır bir tâbirdir.

NAFAKA-İ MEFRUZA (نَفَقَة مَفْرُوضَة) [Fık.]
Kaza veya riza ile takdir ve tayin olunan na-
faka yerinde kullanılır bir tâbirdir.

NAFAKA-İ MUACCELE (نَفَقَة مُجْعَلَة) [Fık.]
İşlemeden verilen nafaka yerinde kullanılır bir
tâbirdir.

NÂFE (نَافَة) [Giy.] Tilki, samur, tavşan ve
sair hayvanların göbek taraflarından çıkan kürk
adıdır. Çıkarılan hayvanın kürküne göre tilki

N

nâfesi, samur nâfesi, tavşan nâfesi adını alır.
Eski kıyafetlere aid vesikalarda geçer.

NA FURUHT MUKATAAT (نَا فُرُوحْت مَقَاتَاة) [Mal.]
Tâlip çıkmaması yüzünden ihale edile-
miyon mukataalar hakkında kullanılır bir tâbir-
dir. Na furuht mukataalar muhassillerle a'yan-ı
vilâyete verilerek tahsil ettirilirdi.

NAHIYE (نَاحِيَة) [Ida.] İdarî taksimat de-
recelerinin en küçüğü hakkında kullanılır bir
tâbirdir. Osmanlılar zamanında idarî teşkilât
vilâyet, sancak, kaza ve nahiye olmak üzere
dört derece idi. Nahiye mıntakası birkaç köyü
ihtiva ederdi. Teşkilâtın başındaki mülkiye âmi-
rinin unvanı «Nahiye Müdürü» idi. Şimdi bu-
nun yerine «Bucak» kullanılır.

NAHIYE MÜDÜRÜ (نَاحِيَة مَدِيرِي) [Ida.]
İdarî taksimat derecelerinin en küçüğü olan
nahiyenin başındaki idare âmirine verilen un-
vandır. Nahiye müdürü Kaymakam'ın madunu
olan bir merkez memurudur. Şimdi bunun ye-
rine «Bucak müdürü» kullanılır.

NAHİL (نَاحِل) [San.] Balmumundan yapıla-
rak gelinin yahut sünnet çocuğunun önünde
götürülen insan, hayvan resimleri meyva, çi-
çek ve kıymetli taşlarla ve sırma, klaptan gi-
bi parlak teller ve yaldızlı kâğıtlarla süslü
ağacın adıdır. Halk dilinde kullanılan «nakıl»
nahlin galatıdır ki teşbih suretiyle meyvası ve
çiçeği çok ağaç ve fidan hakkında irad olunur.
Arapça nahl hurma ağacı demektir.

«Sanat ansiklopedisi» ndeki (nahl veya
nakhil maddesi) izahı şöyledir:

«(Galat olarak nakil denir.) Hurma ağacı
mânasına olup balmumundan yapılan ağaç ve
yapraklı dal ve yemiş taklidi işlere denir ki
sathı, altın ve gümüş varaklarla tezyin olu-
narak, eskiden gelin giderken önünde alayla
götürülür ve gelin odalarına süs olarak ko-
nurdu. Bu sanata «nahilbendi» denir.

Tarihe ait kıymetli eserler yazmış olan
İbrahim Hakkı Konyalı nahl için (İstanbul Saray-
ları, İstanbul, Bürhaneddin matbaası, 1943, birinci
cilt, sayfa 137 ve mütaakıp) şu tafsilâtı verir:

«Arapçadan dilimize geçen ve ortasındaki
«خ = hı» bâzan «ق = K» ya çevrilerek «naki»
olan kelimenin lûgat mânası «Hurma ağacı»dır.

«Ölemek, bir şeyi seçmek, bulutun kar
yağdırması, tipilemek anlamına master da
olur. Arapça Kamus hurma ağacı şeklinde
düzülen bir çeşit kadın süsüne de nahl denil-
diğini söylüyor.

تحف المولود بأحكام المولود

تأليف

الإمام شمس الدين محمد بن أبي بكر بن قيم الجوزية

٦٩١ - ٧٥١ هـ - ١٢٩١ - ١٣٥٠ م

ضبطها وحققها

عبد المنعم العاني

Kod: 181482

Sünnet (105-145)

٩٢ KASIM 1996

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
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دار الكتب العلمية

بيروت - لبنان

١٩٨٣ - ١٤٠٣

الباب التاسع في ختان المولود وأحكامه وفيه أربعة عشر فصلاً

- ١ - الفصل الأول في معنى الختان واشتقاقه ومسامه.
- ٢ - الفصل الثاني في ختان إبراهيم الخليل والأنبياء من بعده.
- ٣ - الفصل الثالث في مشروعيته، وأنه من أصل الفطرة.
- ٤ - الفصل الرابع في اختلاف أهل العلم في وجوبه.
- ٥ - الفصل الخامس في وقت الوجوب.
- ٦ - الفصل السادس في اختلافهم في الختان في السابع من الولادة، هل هو مكروه أم لا، وحجة الفريقين.
- ٧ - الفصل السابع في بيان أحكام الختان وفوائده.
- ٨ - الفصل الثامن في بيان القدر الذي يؤخذ في الختان.
- ٩ - الفصل التاسع في أن حكمه يعم الذكر والأنثى.
- ١٠ - الفصل العاشر في حكم جناية الختان وسراية الجناية.
- ١١ - الفصل الحادي عشر في الاقلف في طهارته وصلاته وامامته وذيبحته وشهادته.
- ١٢ - الفصل الثاني عشر في المسقطات لوجوبه.
- ١٣ - الفصل الثالث عشر في ختان نبينا ﷺ والاختلاف فيه هل ولد محتوناً أو ختن بعد الولادة - وفق ختن.

Diwan-e Vakti
Kutub Khana
Islami Ansiklopedisi

صَبْحُ الْأَعْيُنِ

في
صِنَاعَةِ الْإِنْسَانِ
Sünnet (76-78)
تأليف (181482)

أحمد بن علي القلقشندني
المتوفى ٨٢١ هجرية - ١٤١٨ ميلادية

شرحهُ وَعَلَّقَ عَلَيْهِ وَقَابَلَ نَسُوخَهُ
الدكتور يوسف علي طویل

دكتوراه دولة في الفلسفة والآداب من جامعة مدريد، مدريد، إسبانيا

الجزء التاسع

- ضيقت وتنهيت على طبعه دار الكتب المصرية
وعلى المصادر الأساسية لنصوص الكتاب.
- مذيلة باستدراكات وتصويبات وهوامش توضيحية.
- مستفيدة من الدراسات والأبحاث التي كتبت حول
هذا السفر النفيس من مكتبتنا العربية.

دار الكتب العلمية
بيروت - لبنان

وآجمع فيه إلى رقة الصبا، وضعف الأسر والقوى، أعتياد الرحمة، ومخالفة الترفه والتنقل بين الشهوات، على أن كل واحد من الأمرين شهد المعركة أعزل حاسراً، وياشر الحرب مغزراً مخاطراً، فثبت لوقع السلاح، وصبر على ألم الجراح، وأبلى بلاء الفارس المدجج، والكيمي^(١) المقنع، ثم خرج خروج شيل الليث، وفرخ العقاب، كالقذح المعلى والشهاب الساطع، والنجم الثاقب، وكان فلان أكثرهما تغيراً في وجه قرنه، وسطوة على منازلهم، وكل قد حصل فوق الخصل، وحوى فضيلة السبق، وأستحق أسم البأس والشدة، وحلية البسالة والنجدة.

ومن ذلك ما أورده أبو الحسين بن سعد في كتابه:

الحمد لله الذي كساك باللحبة حلة الوقار، ورداك رداء ذي السميت من الأبرار والأخيار، وصانك عن ميسم الصبا، ومطامع أهل الهوى، بما جلكك من اللحية البهية، وألبسك من لباس ذوي اللب والرؤية، وألحقك في متصرفاته بمن يستقل بنفسه ساعياً، ويستغني عن صحبه حافظاً، وجعل ما جمل من صورتك، وكمل من أداتك وآلتك، قرناً لمن جاذبك، وخضماً لمن نازعك، ونفى عنك ذلة الاحتقار، من أهل المراتب والأخطار، تستوي بهم في المجالس الحافلة، وتجري مجراهم في المشاهد الجامعة، مسموعاً قولك إذا قلت، ومضغى إليك إذا نطقت، أمناً من أنصراف الأبصار عنك لقرب ولأدك، ومن [عدم] الاستماع لحديثك لقللة الثقة بسدادك، وجارياً مجرى كملة الرجال على الجملة، إلى أن يكشف الله مخابرك بالمحنة، وتعطى المهابة من الداعر العادي، ومن السبع الضاري، ولو كان عارياً من هذه الكسوة الشريفة، والحلية الملحوظة، لسيقت إلى الأزدراء بالأعين، والاستصغار بالقلوب والألسن، أصناف الحيوان، من البهيمة والإنسان، ثم لا يجس من نفسه قوة على الدفع عنها، ولا من صرعه ثباتاً (٢) على يدها فيه. وتلك نعمة من الله جل وعز حباك

(١) الكيوي: الشجاع، أو لابس السلاح، والجمع كمة. القاموس المحيط (كمي).

الحسائيف^(١) من قلوبهم، ونحو هذا.

الصف الثاني - التهنة بالختان وخروج اللحية.

فمن ذلك تهنة لأمير بختان ولذين له:

فمن خصائص ما حباه الله بعد الذي قدم له في نفسه - نفس الله مدتها، ووسع له مهلتها، وأفنى الأعداد دون فنايتها، والأعمار دون تصرفها وأنتهايتها، [من] الفضائل المشهورة، والمحاسن المذكورة، والمناقب المأثورة، وأقسام الفضل الذي ينقضي دون تصرف (٢) منازله وصف الواصف إذا أفرط، وينتهي دون أيسرها أمل الأمل إذا اشتط - ما وهب الله له من أولاد سادة فضلهم في الاخلاق والصور، وأكملهم في الأجسام والمير، وقدمهم في العقول والأفهام، والقرائح والألباب، ولم يجعل للمعيب فيهم سيمة، ولا للإناث بينهم شركة، حتى يكون مسلماً لهم قصب العلاء والمفاخر، وصدور الأسيرة والمنابر، من غير منازع، ولا مقارع، ولا مساهم، ولا مقاسم، وزادهم من النماء في النشاء والبركة واليمن بما يؤذن الحاضر منه بالغاير، ويدل البادي على الآجر، وعداً من الله تعالى ذكره لهم بأوفى السعادات، وأكمل الخيرات وأعلى الدرجات، أرجو أن يجعل الله النجح قرينه، والنجاة ذريعته، وما أولاه فيهم في هذه الحال الحادثة التي يعقد الله بها أداء الفريضة، وكمال الشريعة، ويقع التطير بالختان، الذي جعله الله من شروط الإيمان، وفرضه على جميع الأديان، من السلامة على عظم الخطر، وثبته الغرر، في إمضاء الحديد على أعضاء ناعمة، وإيصال الألم إلى قلوب وإدعة، لم تقارع نصباً^(٣)، ولم تعان وصباً^(٤)،

(١) الحسائيف: جمع الحسيفة، وهي الضغينة، والغَيْظ والعداوة. قال الأعشى (طويل).
فمات ولم تذهب خبيثة صدره يُخبر عنه ذلك أهل المقاييس
انظر لسان العرب والقاموس المحيط، مادة (حسف).
(٢) النصب، بفتح النون والصاد: الكد والجهد. القاموس المحيط (نصب).
(٣) الوصب، بالفتح: المرض. مختار الصحاح (وصب).
(٤) الوصب، بالفتح: المرض. مختار الصحاح (وصب).

المدخل

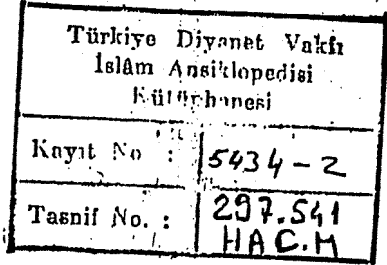
لابن الحاج

08 MAYIS 1991



الجزء الثالث

١٤٠١ هـ - ١٩٨١ م



وزارة المطبوعات

فهرس

الجزء الثالث من كتاب المدخل

لابن الحاج

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الختان

٢٩٦

الوارد عنه عليه أفضل الصلاة والسلام حيث قال من أحيا سنة من سنني وقد تقدم فأولت الجيفة على العوائد وأولت ازلتها وتنظيف الطريق على امتثال السنة . والله الموفق

الختان

(فصل) وأما الختان فقد مضت عادة السلف أنهم كانوا يختنون أولادهم حين يراهقون البلوغ . لكن قد ورد أن النبي صلى الله عليه وسلم ختن الحسن والحسين يوم السابع أو نحوه والأمر في ذلك قريب فأى شيء فعله المكلف كان ممثلاً وذلك راجع إلى مقتضى التعليل لأن الصغير ليس بمكلف والتقطع منه قبل تكليفه فيه إيلام له بما لا يلزمه في الوقت وأما ختانه حين المراهقة فهو متعين لأن كشف عورته بعد البلوغ محرم لكن يدخل عليه في ذلك الألم الشديد والبطء في البرء بخلاف الصغير فإن ألمه خفيف وبرأه قريب . واختلف ابن ولد محتونا هل يختن أم لا على قولين . فمنهم من قال هذه مؤنة كفانا الله إياها فلا حاجة تدعو إلى فعلها ولأن كشف العورة من كبير وصغير لا يباح الا لضرورة شرعية والضرورة معدومة والحالة هذه وقال بعضهم لا بد من اجراء الموسى عليه ليقع الامتثال . والسنة في ختان الذكر اظهاره وفي ختان النساء اخفاؤه . واختلف في حقن هل يخفضن مطلقاً أو يفرق بين أهل المشرق وأهل المغرب فأهل المشرق يؤمرون به لوجود الفضلة عندهم من أصل الخلقة وأهل المغرب لا يؤمرون به لعدمها عندهم وذلك راجع إلى مقتضى التعليل فيمن ولد محتونا فكذلك هنا سواء بسواء

تم الجزء الثالث من كتاب المدخل لابن الحاج
وبليه الجزء الرابع . وأوله فصل في صفة الفلاحة

government (both the USDA and the Army) seems to have played a significant role behind the scenes in making them as cheap as possible by supporting the challengers of American Chemical's patent. And, of course, with the end of the war agricultural extension scientists devoted considerable effort to developing weed-control regimes so that farmers could effectively use the new herbicides being marketed by chemical companies. Thus the case of 2,4-D and similar herbicides is another in which the state has assisted private industry in developing technologies that make farming ever more capital intensive. The war seems even to have occasioned an amplification of government influences on agriculture in the United States, quite apart from the indirect economic influences already noted. This is clearly true for chemical insecticides: wartime research agencies both funded the development of usage regimes for DDT by entomologists (many of them from the USDA) and financed the construction of large DDT factories through military orders for the material. Similarly, the American chemical industry's postwar business in synthetic fertilizers was massively, if somewhat more indirectly, state subsidized in that the federal government roughly doubled the nation's nitrate production capacity during World War II by building explosives factories (and in some cases also the hydroelectric schemes that powered them) and then immediately after the war sold them off to industry at bargain prices.³³

This pattern of government intervention in agriculture through peace and war opens to question the inevitability of the changes that have happened on the farm during the twentieth century—the trends toward ever-greater concentration and capital intensity—together with the social and ecological impacts of industrial farming. History shows that these trends have owed a great deal to state influence (sometimes magnified and justified by war efforts); unless we adopt the unseasonable premise that government is nothing more than another instrument of capital itself, it stands to reason that feasible alternatives might also be realized through appropriate government-funded research and public policy supporting it.

³³ Perkins, "Reshaping Technology in Wartime" (cit. n. 1); and Nelson, *History of the U.S. Fertilizer Industry*.

Dinner (Kosmik)

Curing Cut or Ritual Mutilation?

Some Remarks on the Practice of Female and Male Circumcision in Graeco-Roman Egypt

By *Mary Knight**

ABSTRACT

Ancient texts and archaeological artifacts provide the starting point for a review of the surgical aspects of female genital mutilation (FGM) in ancient Egypt. Analysis of the ancient surgical procedure incorporates modern experience on the subject as well as ancient literary and cultural perspectives. Comparison of FGM with ancient Egyptian male circumcision and consideration of motivations for the practice contribute to our understanding of FGM. In particular, the documented association between male circumcision and generative ability suggests a novel comparison with a natural process in the female—the breaking of the hymen on first intromission—and ultimately a new hypothesis for the origin of ancient FGM.

LONG VIEWED AS AN ANCIENT and exotically perplexing land, Egypt frequently harbored customs, notably those marked by gender, the opposite of Greek and Roman ones. Thus women were said to run the markets in Egypt while their men did the weaving; daughters were obliged to maintain their parents in old age while sons were absolved; and men were dedicated to the gods while women were not. Public, private, and religious customs were not the only ones identified as "upside down" by classical writers; personal, physical matters were also affected. Herodotus notes, for example, that Egyptian women urinated standing up, while their men squatted to perform the same act.¹ Some of these claims must surely be viewed with skepticism, particularly in light of archaeological and philological studies of Egyptian culture; yet one practice continues to be considered an

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I would like to thank the anonymous referees of this essay, who provided valuable suggestions for its improvement. An earlier version, presented at the American Philological Association's annual meeting in December 1998, was selected as best oral paper for the year by the Women's Classical Caucus, whose support and encouragement I would like to acknowledge publicly. Special thanks are also due to Dr. Fayza Haikal for her advice and encouragement. All translations are my own, except as indicated.

¹ Herodotus, *Historiae*, 2.35. In 2.64 Herodotus remarks that sometimes Egyptians and Greeks together follow certain customs the opposite of those of the rest of the peoples of the world: e.g., Egyptians and Greeks both abstain from having sexual intercourse in temples, whereas everywhere else such sexual practices are a common feature of temple ritual.

25 MARCH 2003

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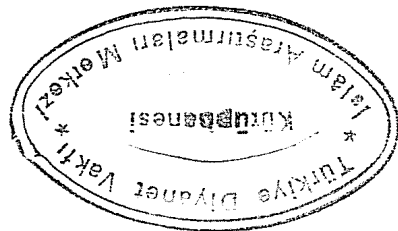
⁶⁴See Landau-Tasserou, "Sayf Ibn 'Umar," 9: "the fact is that certain scholars may be classified either as *muḥaddithūn* or as *akhbārīyyūn*, whereas others may not, which means that the differentiation is not baseless. That the classification of some of the early historians is not clear-cut does not turn the two fields into one. Nor does it alter the impression that, in general, the attitude of the early unmistakable *muḥaddithūn* towards the historians was one of suspicion and distrust." Also see S. Leder, "The Literary Use of the *Khabar*: A Basic Form of Historical Writing," in *The Byzantine and Early Islamic Near East*, ed. A. Cameron and L. I. Conrad (Princeton: Darwin Press, 1992), 313 ff.

⁶⁵See M. Lecker, "The Ḥudaybiyya-Treaty and the Expedition against Khaybar," *Jerusalem Studies in Arabic and Islam*, 5 (1984): 6 ff., *ad* Ibn Abi Shayba, *Ta'rikh*, Ms. Berlin 9409, fol. 57a. For a parallel passage (with minor variants, which, in all probability, are copyists' mistakes) in Ibn Abi Shayba's *Maghāzī*, see *Maghāzī*, 382 (no. 36839).

⁶⁶Another specimen of "traditionist historiography" may perhaps be seen in the so-called *ṣaḥīfa* of the Egyptian traditionist and judge Ibn Lahī'a. He has traditions here about, *inter alia*, the murder of 'Uthman and the revolt of 'Abdallāh ibn Zubayr. On the *ṣaḥīfa* and its author, see R. G. Khoury, *'Abd Allāh ibn Lahī'a (97–174/715–790): Juge et grand maître de l'école égyptienne* (Wiesbaden: Otto Harrassowitz, 1986). Khoury argues (p. 181) that Ibn Lahī'a was at once a *muḥaddith* and a historian, which may have been the case. His traditions however are hadith in an apocalyptic idiom more than they are anything else, and they are of interest primarily for showing how aspects of the first and the second *ḥijra* may have been remembered by, and recounted in, certain traditionist circles in Egypt.

⁶⁷See Hinds, "Maghāzī" and "Sira," 60 f. for a list of scholars—all of whom died in the second half of the second century A.H.—who are said to have written on the *maghāzī*.

⁶⁸Al-Sakhāwī's (d. 1497) *al-Fīlān bi'l-tawbikh li-man dhamma ahl al-tawrikh* (Damascus, 1349 A.H.; trans. by F. Rosenthal in idem, *A History of Muslim Historiography*, 2nd ed. [Leiden: E. J. Brill, 1968], 269–529; the following references are to this translation) is not only an elaborate defense of the legitimacy and usefulness of historical studies, it also gives a broad sampling of the kinds of criticism traditionist scholars had for history (see, especially, Rosenthal, *Historiography*, 338 ff.). Despite the late date of this treatise, many of the traditionist criticisms it quotes, and seeks to refute, purport to go back to the first centuries of Islam. It is noteworthy that, besides criticisms directed at historical studies *per se*, many a traditionist seems to have been critical even of the *jarḥ wa ta'dil* genre, a traditionist stronghold. For it was thought to involve slandering the reputation of scholars. (Whether *jarḥ wa ta'dil* was "history" at all is a question neither al-Sakhawī nor the critics he is engaged with seem to ask.) Note, too, that al-Sakhawī himself, in outlining a "legal classification" of history, recognizes that certain aspects of it do fall into the category of the "forbidden": "This applies, especially, to stories told in connection with the biographies (*siyar*) of the prophets. Then, there is the information about disputes among the men around Muhammad (which is also forbidden), because the historical informants (*akhhāri*) who report it as a rule exaggerate and mix things up" (Rosenthal, *Historiography*, 335).



10 TEMMUZ 1996

Jonathan P. Berkey

CIRCUMCISION CIRCUMSCRIBED: FEMALE EXCISION AND CULTURAL ACCOMMODATION IN THE MEDIEVAL NEAR EAST

In a famous passage in his *Account of the Manners and Customs of the Modern Egyptians*, E. W. Lane described the ceremonies commonly held to celebrate the circumcision of a young boy in 19th-century Cairo.¹ Family and friends of the boy, his schoolteacher, the barber who performed the operation and his assistant, musicians, and other retainers all participated in a celebration of an overtly public character. Dressed in fancy clothes and feted with song and dance, the boy, aged five or six or slightly older, was paraded through the streets of his neighborhood, often on horseback, to his parents' house, where the operation was performed. Cups of coffee might be distributed to passersby while guests and relations were, of course, treated to a celebratory feast. Modes of celebration may have changed, but festivities surrounding the circumcision of a young boy are still common in the Muslim countries of the Near East.

As a general rule, however, no open and public ceremony is held to mark the "circumcision" of a girl in those regions of the Islamic world in which such operations are performed. The practice, along with any accompanying festivities, exists almost entirely within the private rather than the public sphere. Several decades ago, the Egyptian ethnographer Hamed Ammar remarked that any celebration of the excision of a girl was restricted to the women of the household and their female neighbors and friends; no male, including the girl's father, was to show any interest in the proceedings.² More disciplined anthropological investigations in various settings have identified a similar reticence.³ The distinction between ceremonies for boys and girls held true six centuries ago, as well. The accepted custom in the circumcision of males, wrote the strict jurist Ibn al-Hajj (d. 1336), is its public announcement and celebration; with females, the occasion should be concealed and kept from public scrutiny.⁴

A similar silence affects the scholarly discussion of ritual female excision. Although the practice of removing a part or all of the external female genitalia has incited a considerable body of anthropological and polemical literature, little attention has been directed to the history of its practice in those parts of the Muslim world where it is common.⁵ Considering the limited number of sources which discuss it in

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“... AND HE WAS BORN CIRCUMCISED ...”
Some notes on circumcision in Ḥadīth

by

M.J. Kister

Jerusalem

To Professor R. Sellheim
as a token of esteem and respect

The ritual of circumcision, in practice throughout the Muslim world, is traced back to Ibrāhīm, the ancestor of the Jews and the Arabs. Arab tradition, like that of the Jews, holds that he was the first who circumcised himself on the order of God. His is said to have performed this ritual at the age of eighty and to have lived until the age of two hundred. Another tradition claims that he carried out circumcision at the age of one hundred and twenty, in a place named Qadūm. According to another tradition, the tool used by Ibrāhīm for the circumcision was named *qadūm*, a pick-axe¹.

¹ Abū Ḥudhayfa Ishāq b. Bishr, *Mubtada'u l-dunyā wa-qīṣaṣu l-anbiyā'*, MS Bodleiana, Huntington 388, fol. 187b. And see Shirawayh b. Shahridār al-Daylamī, *Firdausu l-akhbār*, ed. Fawwāz Aḥmad al-Zimīrī and Muḥammad al-Mu'taṣim bi-llāhi l-Baghdādī, Beirut 1407/1987, I, 58, no. 44; and see the references of the editors. Faḍlullāhi l-Jilānī, *Faḍlu llāhi l-ṣamad fī tauḍīhi l-adabi l-mufrad li-abī muḥammadi bni ismā'ila l-bukhārī*, Ḥimṣ 1388/1969, II, 668, no. 1244, 673, no. 1250. Muḥammad b. Aḥmad al-Anṣārī l-Qurṭubī, *al-Jāmi' l-aḥkāmī l-quṣṣan = Tafsiṣu l-quṣṣan*, Cairo 1387/1967, II, 99. Ibn Qayyim al-Jauziyya, *Tuḥfatu l-maudūd bi-aḥkāmī l-maulūd*, Beirut n. d., pp. 120–124. Al-Ṭabarānī, *Musnad al-shāmiyyin*, ed. Ḥamdī 'Abd al-Majīd al-Salafī, Beirut 1409/1989, I, 88, no. 124; and see the references provided by the editor. Abū l-Qāsim 'Alī b. al-Ḥasan, Ibn 'Asākīr, *Tabyīnu l-īmīnān bi-l-amri bi-l-ikhtilān*, ed. Majdī Faḥrī l-Sayyid, Tanṭā 1410/1989, pp. 33–35, nos. 9–12 (he circumcised himself at the age of eighty) and pp. 37, 39, nos. 17–18 (he circumcised himself at the age of hundred and twenty); and see *ibid.* the references given by the editor. Al-Muttaqī l-Hindī, *Kanzu l-ummāl*, Hyderabad 1395/1975, XXII, 36, no. 305. Ibn al-Mulaqqin, *Tuḥfatu l-muḥtāj ilā adillati l-minhāj*, ed. 'Abdallah b. Sa'āf al-Lahyānī, Mecca al-mukarrama 1406/1986, II, 496, no. 1616; and see the references of the editor. Muḥammad b. 'Alī b. Ṭulūn, *Fuṣṣu l-khawātim fīmā qīla fī l-walā'im*, ed. Nizār Ubāza, Damascus 1403/1983, p. 61. Aḥmad b. 'Alī b. al-Muthannā al-Tamīmī, *Musnad abī ya'la l-mausūli*, ed. Ḥusayn Salīm Asad, Damascus 1407/1987, X, 383–384, no. 5981; and see the abundant references of the editor. Al-Munāwī, *Fayḍu l-qadīr, sharḥu l-jāmi'i l-ṣagḥīr*, Beirut 1391/1972, I, 207–208, no. 284; and see *ibid.* the discussion whether *qadūm* or *qaddūm* is a name of a place or of a tool of a carpenter; a harmonizing assumption says that he circumcised himself with a tool named *qadūm* in a place called *qaddūm*.

Badr al-Dīn Muḥammad b. 'Abdallah al-Shiblī, *Mahāsīnu l-wasā'il fī ma'rifati l-awā'il*, MS Brit. Library, Or. 1530, fol. 48b–49a: God told Ibrāhīm that he had already accomplished (the

A slightly divergent tradition about the circumcision of Ibrāhīm is recorded by Abū Bakr Aḥmad b. 'Amr b. Abī 'Āṣim al-Shaybānī, in his *Kitābu l-awā'il*²: Ibrāhīm carried out the circumcision at the age of one hundred and thirty years³. A peculiar tradition traced back to Abū Hurayra and recorded in Suyūṭī's *al-Durr al-manthūr*⁴, says that Ibrāhīm circumcised himself in Qadūm at the age of thirty years.

Al-'Aynī quotes a tradition recorded by al-Māwardī saying that Ibrāhīm circumcised himself at the age of seventy; according to Ibn Qutayba, after this event he lived for a hundred years and died at the age of one hundred and seventy⁵. Noteworthy is a tradition recorded by al-Bayhaqī in his *al-Sunan al-kubrā*⁶: God ordered Ibrāhīm to circumcise himself and he carried out the order using the *qadūm*, the pick-axe. When the pain increased and became too hard for him to bear, he invoked God. God then asked him why was he so hasty in carrying out the order and Ibrāhīm answered that he did it because he feared to delay the accomplishment of God's injunction⁷.

There is, however, one tradition in which the circumcision of Abraham is not linked with an injunction of God. Abraham is said to have waged war with the Amalekites. Since many warriors of both the fighting troops fell in these battles, it was necessary to make a distinction during the burial of the dead between the believing warriors, fighting on the side of Abraham, and the unbelieving Amalekites. Then Abraham introduced the circumcision in order to distinguish by that mark the believing warriors from the unbelievers⁸. The

injunctions of—K.) his religious belief, *qad akmalta imānaka*, except a bit, *baq'a*, of your body which you would remove; he then circumcised himself, using for it a pick-axe.

Another tradition says that God bade him clean himself on three occasions; at the first time he performed an ablution, at the second time he washed himself, at the third time he carried out the circumcision. And see: al-Baghawī, *Maṣābiḥu l-sunna*, ed. Muḥammad Salīm Ibrāhīm Samāra and Jamāl Ḥamdī l-Dhahabī, Beirut 1407/1987, IV, 18, no. 4428. Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilat al-aḥādīthi l-ṣaḥīḥa*, Beirut 1405/1985, II, 361, no. 725; and see the references of the author. *EP*, s.v. *khitān*.

Shams al-Dīn al-Suyūṭī, *Ithāfu l-akḥiṣṣa bi-faḍā'ilī l-masjidi l-aqṣā*, ed. Aḥmad Ramaḍān Aḥmad, Cairo 1984, II, 74 records some technical details of the circumcision: Ibrāhīm used the pick-axe, *qaddūm* for the circumcision; he drew the pick-axe towards himself and hit it with a stick; when the prepuce fell down without any pain or flow of blood. See these details of the circumcision of Ibrāhīm in Ibn 'Asākīr's *Tabyīnu l-īmīnān*, pp. 36–37, no. 15 and in 'Alā' al-Dīn 'Alī Dadah al-Saktawārī al-Busnawī's *Muḥādarat al-awā'il wa-musāmarat al-awākhir*, Būlaq 1300, p. 38.

² Ed. Muḥammad b. Nāṣir al-'Ajāmī, al-Kuwayt 1405, p. 64, no. 19.

³ See *ibid.* the references provided by the editor.

⁴ Cairo 1314, I, 115 sup.

⁵ Al-'Aynī, *Umdat al-qārī sharḥ ṣaḥīhi l-bukhārī*, repr. Beirut, n. d., XV, 246.

⁶ Hyderabad 1355, VIII, 326.

⁷ See this tradition: al-Suyūṭī, *al-Durr al-manthūr*, I, 115. Ibn Hajar al-'Asqalānī, *Fathu l-bārī sharḥ ṣaḥīhi l-bukhārī*, Cairo 1301, repr. Beirut, X, 288, pp. 25–26. Ibn Qayyim al-Jauziyya, *Tuḥfat al-maudūd*, p. 121. Al-Ṣaffūrī, *Nuzhatu l-majālīs wa-muntakhabu l-naḥā'is*, Beirut, n. d., p. 490 inf. Ibn 'Asākīr, *Tabyīnu l-īmīnān*, p. 36, no. 14.

⁸ Abū Ḥudhayfa Ishāq b. Bishr, *Mubtada'u l-dunyā wa-qīṣaṣu l-anbiyā'*, MS fol. 187b. 'Alā'

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Sünnet (Hitan)

(181482)

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THE
COVENANT
OF
CIRCUMCISION

New Perspectives on an

Ancient Jewish Rite

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Islam and Female Circumcision

A Critical Appraisal

Sunnat (Hitan)

181482

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Introduction

The practice of female circumcision dates back to antiquity though its origin remains doubtful. The historical record shows that this custom was first developed in the Nile Valley in the ancient Egypt in the fifth century B.C.¹ There are other sources that claim female circumcision was in practice in other parts of the world even earlier than the fifth century B.C. But this claim lacks credence because verbal transmission cannot be considered a reliable source without any substantial support. Based on historical evidence, the female circumcision spread to other places through trading contacts with the Nile Valley.² Pharaonic circumcision, generally referred to as "infibulations" by modern scholars, is claimed to have originated in Egypt. This assumption is wrong because it lacks substance. But what is historically considered accurate is that clitoral excision appears to have been practised in the ancient Egypt.³ Our contention here is that female circumcision predates Islam by more than two hundred years.⁴ Therefore, Islam is not the originator of female circumcision as some scholars assume. The practice could better be related to Judaic and Christian traditions. The two Abrahamic faiths helped spread this act through many cultures. It is the spectrum of the covenant of Judaism stretching to the valuation of virginity in Christianity that forged the practice of female circumcision.⁵ However, it should be stated clearly that the three Abrahamic faiths do not vehemently support female genital mutilation (FGM) in modern times. The practice is still prevalent in mostly Afro-Arab peoples and people try

to find support from some *Traditions* of the Prophet Muḥammad (ﷺ). Nevertheless, female circumcision is not even practised in others Muslim countries such as Afghanistan, Pakistan, Indonesia, Central Asian states, Iran, Algeria, Libya, Morocco and Tunisia.⁶ The practice did not gain universal Islamic validity but is locally confined to countries influenced by the Nile basin and its traditional culture, in the form of a cultural ritual with a gender bias.

Female genital mutilation is a destructive and invasive procedure which is usually performed on girls before puberty. The aim of this paper, therefore, is to explore critically some of the positive assumptions underlying female circumcision. I would like to do this by examining the influence of culture, ethnic norms and beliefs, especially Islamic ones, while examining the types of circumcision, the physical and psychological effects of the practice, Islamic authority on the subject and justification for opposing it. We shall start discussion with the types of female circumcision.

Types of Circumcision

Female circumcision, which is the collective term for all types of genital cutting, has offended the sensibilities of feminist scholars in recent times. A more graphic and subjective term is Female Genital Mutilation (FGM). We can identify five types of FGM:

- 1) **Sunnah circumcision:** This term is used by pro-FGM Muslims for the circumferential cutting away of the clitoral prepuce, said to be analogous to male circumcision.

For other titles in this series, turn to page 211.

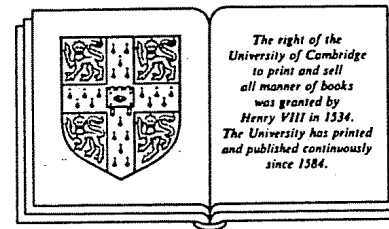
From blessing to violence

History and ideology in the circumcision ritual
of the Merina of Madagascar

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the Sinai peninsula. Of particular significance are the shrine churches of Syria such as those at Qal'at Sim'an and Ruṣāfa (Sergiopolis), the memorials of St. Simeon the Stylite the Elder and of St. Sergius the Martyr respectively where, according to the sources, in the sixth and seventh centuries Arab Christians were among the numerous pilgrims who thronged to these sites. Similarly important in early Islamic times would have been the smaller churches and chapels of the numerous monastic establishments that were located on the periphery of the Arabian desert (see MONASTICISM AND MONKS). Not only did Muslims and Christians sometimes both worship in them, but as a result of the practice of visiting monasteries for a measure of rest and recreation, a sub-genre of Arabic-Islamic poetry, "On Monasteries" (*al-diyārāt*), soon developed. While these compositions had wine (see INTOXICANTS) and revelry as their principal themes, they did often mention in passing some aspects of the ecclesiastical structures in which they found their settings.

Churches also figured in early Islamic legal texts, particularly those concerned with spelling out the stipulations (*shurūt*) in the observance of which the subject Christian populations were allowed to live under the protection (*dhimma*, see PROTECTION) of the Islamic community in return for the payment of the capitation tax (*jizya*, see TAXATION) and the maintenance of a low social profile as the Qur'an requires (cf. Q 9:29; see LAW AND THE QUR'ĀN). Specifically, new church construction was often theoretically prohibited as were repairs to existing structures. Churches were required to be no taller or more sumptuous in presentation than neighboring mosques and they were not allowed to display crosses, icons or other troublesome decorations (see ICONOCLASM). They were forbidden to ring bells or to sponsor public parades or

processions or in any other way to draw public attention to themselves. See also CHRISTIANS AND CHRISTIANITY.

Sidney H. Griffith

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Cinema and the Qur'an (see MEDIA AND THE QUR'ĀN)

Circumambulation (see KĀBA; PILGRIMAGE)

Circumcision

The removal of the foreskin of the penis or, in the case of females, of the internal labia. Male circumcision is denoted in Arabic by the term *khiṭān*, and sometimes by *ṭahāra*, "purity." For female circumcision, the term usually employed is *khafḍ*, "reduction," i.e. of the clitoris. Circumcision of either type is nowhere mentioned in the Qur'an but was practiced by pre-Islamic Arabs and is mentioned in poetry (see PRE-ISLAMIC ARABIA AND THE QUR'ĀN; POETRY AND POETS).

There are two qur'anic occurrences of the plural form of an Arabic term (*aghlaḥ*,

pl. *ghulḥ*) that can mean uncircumcised. "They [the Jews] say: 'Our hearts are hardened (*qulūbunā ghulḥ*).' Indeed, God has cursed them for their unbelief. Little is that which they believe" (Q 2:88; cf. 4:155). According to the qur'anic exegete Ibn Kathīr (d. 774/1373; *Tafsīr*, ad loc.), the reference in Q 2:88 and 4:155 is to Jewish hearts as "wrappings" of God's word. Although ironic for its semantic relation to foreskin (*ghulḥa*), the word probably does not intend the sense of uncircumcised in its qur'anic occurrences (but cf. Lev 26:41, which refers to sinful Israelites with uncircumcised hearts and Jer 10:25-6, concerning "all those who are circumcised [i.e. in the flesh] but still uncircumcised [in the heart]").

To be uncircumcised (*aghral* or *aghlaḥ*) was considered a disgrace among pre-Islamic Arabs. According to the biographer of the Prophet, Ibn Ishāq (d. ca. 150/767; *Sīra*, ii, 450; Ibn Ishāq-Guillaume, 572), during the battle of Ḥunayn (q.v.) in the year 8/630, the corpse of a young enemy warrior was discovered by one of the Helpers (*anṣār*, those inhabitants of Medina who assisted Muḥammad as he emigrated from Mecca to Medina; see EMIGRANTS AND HELPERS) to be uncircumcised (*aghral*). The discoverer of the dead man's anomalous condition "shouted at the top of his voice: 'O, fellow Arabs! God knows that Thaḥīf are uncircumcised!'" Fearing that the report would spread among the Arabs, a comrade took the shouter's hand and said that the deceased was only a Christian slave. Upon examination, it was discovered that other slain soldiers were properly circumcised Arabs, albeit worshippers of al-Lāt (see IDOLS AND IMAGES) rather than of God.

The notion of *fiṭra*, which has the sense of humankind's natural disposition or character as created by God (mentioned once in the Qur'an at Q 30:30), figures in later

references to circumcision. The details of this disposition are given in the ḥadīth: "Five are the acts of *fiṭra*: circumcision (*khiṭān*), shaving the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits" (Abū Hurayra as reported by Muslim; cf. Nawawī, *Ṣaḥīḥ Muslim. K. al-Ṭahāra. B. Khiṣāl al-fiṭra*, iii, 146; Muslim, *Ṣaḥīḥ* [Eng. trans.], i, 159). Abraham's (q.v.) circumcision is also reported in the ḥadīth literature. Muslim (d. ca. 261/875) relates: "Abraham circumcised himself (*ukhtatana*) by means of an adz (*bi-l-qadūm*) at the age of eighty" (Nawawī, *Ṣaḥīḥ Muslim. K. al-Faḍā'il*, xv, 122). Some scholars have attempted to discern circumcision in the Qur'an by referring to Q 3:95 where Abraham is declared to have been a *ḥanīf* (q.v.) and not a polytheist (see POLYTHEISM AND ATHEISM), but D.S. Margoliouth (Circumcision) objects that the passage says nothing about any particular ritual obligations (see RITUAL PURITY).

The question of whether circumcision is absolutely required of Muslims was addressed by classical jurists with varying opinions. For example, al-Shāfi'ī (d. ca. 204/820) considered it obligatory for both males and females (see al-Nawawī's commentary in Nawawī, *Ṣaḥīḥ Muslim. K. al-Ṭahāra*, iii, 148; for an English translation of the passage, see A.J. Wensinck, *Khiṭān*). Some jurists consider circumcision to be a recommended (*sunna*) rather than an obligatory (*wājib*) practice, although custom has usually supported it strongly, particularly in the case of males (see LAWFUL AND UNLAWFUL; LAW AND THE QUR'ĀN). Thus, while explicit qur'anic support is lacking, the strong support for circumcision in the Islamic tradition suggests that it was simply assumed by Muḥammad and his community.

Frederick Mathewson Denny

الفتاوى واللامعات

حكم ختان البالغ والمراهق

بقلم صاحب الفضيلة الشيخ سيدي محمد العزيز جعيط
المفتي المالكي والاساذ بالجامع الاعظم

الحمد لله على هدايته وتوفيقه . والصلاة والسلام على رسوله الداعي الى الحق الموضح لطريقه .
وعلى آله وصحبه الحافظين لدينه القائمين بنشره وتحقيقه .

وبعد فقد كان ورد علي من المجلة الزيتونية سؤال : فيما اقتضته فتوى فضيلة شيخ الازهر من
جواز الختان للبالغين من الرجال . واستشكال ذلك بان الختان سنة وكشف العورة ممنوع . وعدم ارتكاب
المحرم لفعل السنة مما اطبقت عليه كتب الاصول والفروع . فاجبت عنه بان نظر العورة للمصلحة
مباح . ليس فيه من جناح . وألمعت الى ان الابي في شرح مسلم افصح به اي افصح . فاثار هذا الجواب
في بعض الاوساط العلمية لفظا . فتوقف بعض واعتقد ، آخر اني ارتكبت فيما اجبت غلطا . فراجعتني
بعض فضلاء الشيوخ المشهورين بالعلمية . ممن بيني وبينه اوثق الروابط الودية . وذكر لي ان الشيخ
النفراوي في شرح الرسالة صرح بان البالغ يطلب منه الختان اذا قدر على مباشرته بنفسه والاسقط
عنه الطلب لحرمة كشف عورته لغيره من الرجال . فاجبته بان اطباق علماء المذهب على الاطلاق في
الطلب يقتضي رمي ذلك التقييد في فيافي الاهمال . ثم اطلعت بعد هذه المراجعة باربع ليال . على
كتابة في جريدة الزهرة الغراء تحت عنوان حكم الختان بعد البلوغ جزم فيها صاحبها المفضل بصحة
الاشكال . وبين ان الفتوى المدرجة في المجلة الزيتونية لا تصح بحال . اذ ما سطره العلماء النفراوي
والصعيدي والصاوي بنادي على ما بها من الاخلال . وتعجب من الفتوى بغير ما جلبه من الانتقال .
وحق لهذا الفاضل ان يساوره العجب . اذ الكتب التي نقل منها تنظر الى الطلبة وينظرون اليها من
كتب . فدعاني ذلك الى تحريك اليراع . واستبدال الاطباء بالايجاز والافصح بالالمام . عسى ان
اكشف عن المسألة القناع . بما يكون فيه لآخواننا الفضلاء وابنائنا الاعزاء ان شاء الله تمام الاقتناع .
وحررت في الغرض نظرات نافعة وشذرات من كلام الائمة جامعة لامعه . والله المسئول ان يعصمنا
من الزلل . في القوال والعمل . انه السميع المجيب

2008

nexus of marriage in the direction of egalitarian and fully mutual relations between men and women do not remove serious obstacles to the legitimization of same-sex acts, above all the notion that male and female are created to be mates for one another. However, if one sets aside macrocosmic issues, however compelling, and turns to ethical and legal reflection, one must ask whether there is some absolute standard on which same-sex intimacy can be compared to other forms of intimate partnership. Are consensual, exclusive, and long-term same-sex unions morally worse than slave concubinage, or serial marriage and remarriage? Are they worse than abusive marriages?⁶⁹ The issue of consent in weighing the ethicalness of certain acts has relevance far beyond the issue of same-sex relationships. The comment made by “an American Muslim” on the Muslim WakeUp comment boards discusses sex outside of marriage. She does not expand her point to same-sex relationships, but others do. She is unable to understand how a consensual adult relationship between a man and a woman if committed to one another could be wrong, even outside of marriage, because she is operating under a fundamentally different logic of licitness than the medieval jurists. Indeed, the jurists saw a consensual relationship between two free men as significantly worse – and deserving of *hadd* punishment for both parties – than a coerced relationship between a man and his male slave.⁷⁰ Such sexual use was not lawful, but the master’s ownership sufficiently resembled his ownership of a female slave to give rise to a legal protection. A recent news report described a Saudi man who has wed nearly five dozen women and girls in his lifetime (and divorced all but the last four).⁷¹ He has clearly acted in a legally valid, if reprehensible, manner. However, two men or two women who live together in a lifelong pseudo-marital union, remaining faithful, cannot be said to have acted lawfully according to jurisprudential rules – but have they done something unethical? Is lawfulness a prerequisite, if not a sufficient guarantor, of ethical behavior? Confronting same-sex sexual relationships and acts challenges us to define sexual lawfulness and ethical sex for all intimate partnerships, including those between men and women.

H. Ali, *Sexual Ethics and Islam*, Oxford 2006, pp. 97-111

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Sinnet (Kismet)

6 “Reduce but do not destroy”: Female “Circumcision” in Islamic Sources

“I as Imam would like, with my colleagues, to turn to the Islamic world, particularly in Africa, and inform people that female genital mutilation is prohibited. It is a matter of abuse and violation of the female body and is quite clearly forbidden according to Islam.”

Swedish Muslim leader Sheikh Omar Ahmed, November 2003¹

“Circumcision is obligatory for every male and female. [For men,] it consists of cutting the foreskin of the glans of the penis, while female circumcision consists in cutting the clitoris and is called reduction.”

Reliance of the Traveller, classic Shafi’i legal manual²

Who determines whether a particular practice is Islamic? Is it God, via the literal words of the Qur’an? The Prophet and, secondarily, his Companions, as their statements and actions have been recorded in books of *hadith*? Should such determinations be based on the judgment of the religiously trained scholars, the ‘ulama, who interpret these sources in works of exegesis and jurisprudence? Or perhaps what is Islamic might be better identified with the actual practice of Muslims rather than any normative ideal. In that case, what happens when practices vary dramatically among Muslims, or when what Muslims do contravenes the authoritative texts? When views have shifted over time, do earlier ideals or practices have more weight or does the contemporary state of affairs take precedence? Much of the confusion and imprecision in Muslim and non-Muslim discussions of controversial issues results from a lack of clarity about the scope of the claims made.

XVI. Yüz yılda Şehzâdelerin Sünnet Düğünü

Yazan: Metin And

SMANLI tarihinin en parlak sünnet düğünlerinden biri Kanunî Süleyman'ın üç şehzâdesi Mustafa, Mehmed ve Selim için düzenlediği sünnet düğünüdür. Kanunî Süleyman'ın diğer iki oğlu Bâyezid ve Cihangir'in sünnet düğünleri de 11 Kasım 1539'da olmuştur. Ancak bu yazının konusu 1530'daki birinci düğündür. 27 Haziranda başlayan bu düğün, ikinciden daha parlak ve uzun olmuş, üç hafta sürmüştü. Bu sünnet düğünü üzerine yerli kaynaklarda özellikle Âli takma adını kullanan Gelibolulu Mustafa Çelebi'nin Künhü'l - ahbâr'ında geniş bilgi bulunmaktadır. Biz, bu yazımızda, bu sünnet düğünü görmüş ve gördüklerini mektupla yazmış Pier Zeno, Toma Macenigo ile adını bilmediğimiz bir diğer İtalyan'ın tanıklığından yararlandık (1). Onların verdikleri bilgi, yerli kaynaklardaki bilgilere uyumaktadır.

Pier Zeno, 13 Temmuz 1530'da gönderdiği mektupta, At Meydanı'nda 27 Haziran 1530 günü başlayan şenliği, elçi Marino Sanudo ve birkaç kişiyle birlikte At Meydanı'na bakan yeni bir binadan seyretmiştir. Alvise Gritti, Transilvanya Voyvodası Hieronimo Lascho da burada ağrılır. İlk günü, önce vezirlerin, sonra Rumeli ve Anadolu beylerbeylerinin,

Gritti'nin, Transilvanya Voyvodası'nın ve ötekilerin padişahın elini öpmeleri kararlaştırılır.

P. Zeno düğünü şöyle anlatır: «At Meydanı kalabalıktı, herkes sessizlikle padişahın gelmesini bekliyordu. Belirli saatte Ayas Paşa ile Kasım Paşa, At Meydanı'na geldiler, kendilerine ayrılan çadırlara girdiler. Sanki ikinci bir padişah gibi kurularak gelen İbrahim Paşa da kendisine ayrılan çadıra yerleşti. Az sonra padişahın gelmekte olduğu duyuruldu. Ayas ve Kasım Paşalar, padişahı karşılamak üzere meydanın öteki ucuna kadar yaya gittiler. Meydandan içeri önce çok güzel giyinmiş atlılar girdi, onların ardından güzel bir Arap atı üzerinde Padişah geliyordu. Zengin bir müziğin eşliğinde büyük bir ustalıklarla atını süren padişahın üzerinde incilerden, değerli taşlardan çiçek resimleri işlenmiş kırmızı atlastan bir kaftan vardı. Onun ardından kalkan ve silâhlarını taşıyan üç kişi geliyordu. İbrahim Paşa padişahı meydanın orta yerinde karşıladı ve kendileri için yaptırılan yere gittiler. Dört basamak çıkılıyordu; otuz

(1) Bu belgeler şu kitapta toplanmıştır: Diarii de Marino Sanuto, Venezia 1879 - 1903, cilt 53, s. 443 - 456.

ayak uzunluğunda ve on adım genişliğinde bir yerd. İçinde altından bir taht vardı. Yerde ise paha biçilmez halılar bulunuyordu. Armağanları taşıyan yeniçeriler düzenli olarak karşılıklı iki sırada dizilmişlerdi. Üç vezirin armağanlarını 500, Rumeli ve Anadolu beylerbeylerinin armağanlarını 200 yeniçeri taşıyordu. Ayrıca, on beş, on altı yaşlarında, ipekler giyinmiş, altın halkalar taşıyan 11 çocuk ve üzerlerinde binicileri olmayan 15 değerli at geliyordu. Onların ardından Gritti ve öteki elçilerin armağanlarını 100 kişi taşıyordu. Padişahın elini öpenler, kendisine ayrılan yerlere dönüyor ve bunu çok güzel bir yemek ziyafeti takip ediyordu. Şenliğin ilk günü böyle geçti.

«İbrahim Paşa'nın verdiği armağanların değeri 50 bin düka altın, öteki paşalarının 15, 20 bin düka altın arasında idi. Çeşitli yerlerden gelmiş sipahiler, cümdiler, yeniçeriler ve çeşitli oyuncular her gün türlü gösteriler yaptılar. Kimi kol kuvveti, kimi çeviklikte ustaydı. Yeniçeriler bir saldırıyla bir kaleyi ele geçirdiler. Başkaları atlı ve yaya cirit oyunu, ip canbazları akıl almaz hünerler gösterdiler. Fillerin, erkek ve dişi aslanların ve kap-

lanların gösterisi de ilgiyi çekti. Bundan sonra avı yapıldı.

«Gece yapılan gösteriler de pek zengindi. Kuleler, kaleler, yapma hayvanlar hep ışıklarla donatılmıştı, durmadan silâh ateşi ve havai fişeklerle her yer gündüz gibi aydınlanıyordu.

«Şenliklerin sonunda, kadınlarla birlikte haremde bulunan şehzâdeler gelip babalarının elini öptüler. Bunların en büyüğü Mustafa 12, ortancası Mehmed 9, ve en küçükleri Selim 7 yaşındaydı. Her üçü de çok süslü giyinmişlerdi.»

İkinci tanık Toma Macenigo ise, 14 Temmuz 1530 tarihli mektubunda, birinci tanığın verdiği bilgileri tekrarladıktan sonra şunları anlatıyor:

«Aynı son günü oyunlar başladı. 40 atlı Memlûk alana girdi. Ellerindeki pek ince mızraklarla atlarını koşturarak gösteri yaptılar. Sonra yirmişer kişilik iki kısma ayrıldılar; ellerindeki mızraklarla birbirlerine saldırıya geçtiler. Mızrakları, birbirlerinin göğüslerinde kırılıyordu. Bundan sonra daire ve tek sıra düzende yaptıkları çarpışmada kimse attan düşmedi. Sonra hepsi gidip padişahın önünde yere kapanarak saygı gösterdiler.

Sünnet olacak
şehzâdeler
at üzerinde
geçiriliyor.



Hayat Tarih Mecmuası, yıl: 5 / sayı: 1, 1. Şubat 1969

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humanity, and theologians have been interested in the religious significance and implications of the sojourn-exodus-settlement. However, the question for historians has been whether the events occurred as the Bible describes them, or even whether they occurred at all. From the 19th century onward a growing amount of information has been retrieved by archaeological excavations, and the Biblical account can now be examined in the light of much new data. This study will hopefully start a serious debate on the Qur'anic information to be gained from careful and detailed research.

Incidentally, the study gives an alternate theory to the well-known conclusion of Dr Maurice Bucaille, who believed the salts found on the mummified corpse of Pharaoh Merneptah meant that he could be identified with the Pharaoh who died by drowning. This study is based on the theory that the Pharaoh of the time of Mūsā's (pbuh) birth is the same man as the one who drowned in the Red Sea (not that one was the successor of the other), and identifies that Pharaoh as Rameses 11. I have no idea whether there is any evidence of how this particular very famous and prolific Pharaoh died, and I believe President Mubarak has now had the royal corpses reinterred in the Valley of the Kings, so they are no longer available for study in the Cairo Museum.

This is a book to delight Muslim scholars, and whilst it will give Biblical scholars no cause for offence, it does provide a great deal of food for thought. All in all, an excellent read.

Hull, UK

Ruqaiyyah Waris Maqsood

CIRCUMCISION IN ISLAM, By Abu Bakr Abdu'r Razaq (Translated by Aisha Bewley). Dar Al-Taqwa, London, 1998. Pp. 113. ISBN 1-870582-95-0.

It is hard to imagine what the aim of this book is. It's eclectic mix of old manuscripts and present-day debates raging in the medical and scholarly circles of contemporary Egypt, brings little light to the subject of circumcision in the modern context of Europe.

This London based publisher is renowned for bringing to the market a style of Islamic literature with a distinct populist slant. Importing manuscripts, both old and new, from the bookshops of Cairo, and translating them into English, he then launches them on the Muslims of Britain. This emotive style of publishing leads to wildly fluctuating results, with admittedly, some notable hits such as the hugely popular *The Signs before the Day of Judgement*, an extract from Ibn Kathīr's great work *Al-Bidāyah wa'l-Nihāyah*. Books dealing with magic, dreams, life after death, the *Mahdī* and Gog and Magog, make up the spine tingling and thrilling list of current publications.

The sentiments experienced when reading *Circumcision in Islam* are less exciting. A close perusal of the pious Preface where the author tells us that he considers it is his duty to lay this work before us clearly shows that he espouses

a distinct view on the subject of female circumcision. We also see that the magazine articles that sparked this debate in Egypt were actually published in 1951. So not only is the dispute geographically limited but also extremely dated! Since it does not present itself as a historical document one is again left wondering at the relevancy of such a work at the end of the 20th century in Europe.

The first section of twenty-one pages is a hotchpotch of meanings and explanations, reasons and methods, skimming through the Jewish, Christian and Islamic traditions, with a brief nod to the customs of the Pharaohs and Ancient Egypt. It deals with circumcision in general, its place in history and in religious teachings, and it discusses both male and female forms of circumcision. The last two pages of this section give us a clue as to the direction we are about to take. They very briefly tell us of the Jewish and Christian position on female circumcision. It is interesting to note that Jewish law forbids it and the Christians do not mention it at all. We are also told that some researchers maintain that it is an ancient African and Pharaonic custom.

In the next two sections, half the remainder of the book, we arrive at the crux of the matter. They deal exclusively with the topic of female circumcision. In an attempt to convince us that there is no bias to the argument we are first treated to two medical opinions, one from a supporter of female circumcision and the other from an opponent.

To say that these are well researched and considered papers would be to grossly overstate the case. In fact, the supporter of female circumcision presents us with a mishmash of hearsay and anecdotal evidence. He swings between quoting the two *ḥadīth* on the subject and trying to back up his opinion with so-called scientific facts. The only two medical benefits that he puts forward to support his argument more closely resemble old wives' tales. He claims firstly that lack of circumcision causes discharges that turn rancid, giving off unpleasant odours and leads to inflammation and secondly that 'circumcision lessens the sensitivity so that arousal does not occur from mere contact and the girl does not become neurotic from youth'. He goes on to develop this theme to a laughable extent claiming that the women's desire must be kept in check so as not to tire her husband who may be ten or twenty years older than her. He even tells us that excessive sexual desire, as in the condition known as nymphomania, could cause harm to the husband and even his death! There we have it in a nutshell. The great male myth of women as rampantly sexual creatures ready to fall from the path of virtue in the twinkling of an eye.

The opponent to female circumcision then valiantly tries to balance this view by outlining the harmful effects of circumcision and the mutilation that has become widespread. He warns of the physical dangers as well as the psychological problems that can arise and concludes by showing that all the *ḥadīth* on the topic can easily and logically be interpreted as limiting a pre-Islamic custom, not condoning it. He also states that the basis for sexual desire in men and women arises from the secretion of endocrines. It is certainly an attempt to keep abreast of modern research in the field but still lacks any solid foundation in actual case studies or statistics.

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YÜCE DEVLETTE ESKİ TÜRK GELENEKLERİ

niş bir "doğancı teşkilât" kurulduğu maldur. Yalnız, avcı kuşlardan doğan türünden şahin, çakır ve diğer benzerlerinin de bulunduğu unutulmamalıdır.

YURD - ÇADIR - OTAĞ:

Yüce Devlet'te, eski Türk geleneklerine tamamiyle uyularak hiç terk edilmeyen bir gelenek ise otağ yani Türk çadırıdır. Bilindiği üzere genel olarak göçebe bir kavim olan esk Türkler'in yerleşik binaları yoktu ve tekml hayatları "yurd" denilen ve âdeta gezici bir ev niteliğinde olan pek görkemli çadırlarında geçirdi.

Yüce Devlet gerçekten yerleşik olmakla beraber, sık sık tekrarlanan seferler sırasında bu yurd denilen çadırları çok daha görkemli olarak devamlı kullandıkları ki böyle bir çadırın içinde akla gelebilecek her nevi konfor mevcuttur.

Burada şu hususu belirtmekte yarar vardır ki; göçebelik hiç de küçümsenecek, hor görülecek bir hayat tarzı değildi. Tarih boyunca görülen pek çok yerleşik toplulukların halkın büyük çoğunluğu daima katı din kuralları altında bunaltılarak pek küçük bir azınlığın parçası haline getirilirdi. Göçebe toplulukların hepsi hür, bağımsız ve tamamiyle demokratik bir hayat sürerlerdi. Bunun en büyük delili; yerleşik toplulukların günümüze kadar gelmiş olan, o hiç bir normal gelir kaynağının tek başına üstesinden gelemeyeceği dev piramitler, zıguratlar, asma bahçeler, yalçın kaleler, binlerce kilometre uzunluğundaki savunma duvarları ve diğer birçoklarıdır ki, zaten tarih de bize böyle yapıları ancak kırbaç altında aç ve susuz kölelere yaptırıldığını kanıtlamaktadır. Göçebe kavimlerden ise, günümüze böyle zor kullanılarak inlete inlete, büyük halk topluluklarının çalıştırılmasıyla yaptırılmış büyük yapılar kalmamışsa da, ona karşılık, hür yaşayışın belirgin örneği olan nüfus patlamaları sonucu durmayan hareketler, bu hareketlerin tesirleriyle dünyaya yayılan iletişim ve onunla ahenkli olarak kültür hareketleri ve gelişmeler olmuştur. Denilebilir ki; tarih boyunca sürüp giden göçebe nüfus patlamaları ve toplu hareketleri şayet olmasaydı, muhakkak ki ne Sümer, ne Mısır ne Eti ve ne de Eski Yunan, Roma ve nihayet Batı Türk uygarlıkları kalırdı.

SULTAN - HAN TERİMİ:

İslâmiyette küçük devletlerin başkanlarına Mir-Bey (Batı'daki Kral karşılığı), beyliklerden kurulu büyük devlet başkanlarına da Sultan (Batı'daki İmparator karşılığı) denirdi. Sultanlardan daha büyük makam ise Halifelik (Batı'daki Papalık karşılığı) idi.

Aslında Türkler'de Müslüman olmadan

önce de buna benzer bir sıralama vardı. Müslümanlar'ın halifesi karşılığı olarak, yani doğrudan Gök Tanrı'dan emir aldığına inanılan ve onun yer yüzündeki vekili olarak tanınan bir tek "Büyük Kağan" vardı. Sonra, Sultan'lar karşılığı olarak "Han"lar bulunurdu ki, bu yetkiyi ancak Büyük Kağan verirdi. Han'lardan küçük olan "Bey"ler ise Araplar'ın Emirleri veya Batı'nın Kralları karşılığı olurdu.

Bir İslâm cemiyeti olarak kurulan Osmanlı Devleti'nin ilk başkanları "Bey" idiler. İkinci Bey olan Orhan'ın, elde yeterli belge kalmamış olmasına rağmen, İslâm halifesinden Sultanlık beratını almış olduğu anlaşılmaktadır. Zira döneminde basılmış sikkelerin üzerinde "Sultan Orhan" damgası bunun delili olmaktadır. Buna karşılık aynı dönemde iktidarda bulunan diğer Anadolu Beyleri'nin hiç birinin "Sultan" titrini kullandığı görülmemektedir.

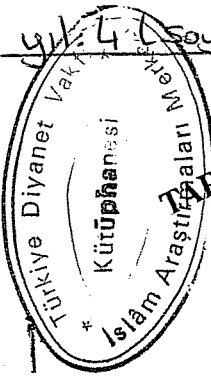
Bununla beraber, II. Murad'a kadar Osmanlı Devlet başkanlarına genel olarak yine de "Bey" deniliyordu.

Ancak II. Mehmed'dir ki, 1453'de İstanbul'u fethetmesinden sonra gerçek anlamıyla sultanlık titrini, daha başka sıfatlarla da birleştirerek kullanmağa başlamıştır. II. Mehmed'in kullandığı diğer titirler ise, Orta Asya asıllı "Han" ve "Hakan" ünvanlarıdır ki böylece, hem İslâmî ve hem de millî sıfatlar bundan böyle Osmanlı Devleti başkanlarının ortak titirleri olmuştur: "Sultan - Han - Hakan"...

II. Mehmed'in, İstanbul'u fethetmesinden hemen sonra kullanmağa başladığı ve kendisinden sonraki hükümdarların aynen muhafaza ettikleri hükümdarlık ünvanı şöyleydi:



HAKANÜL-BAHREYN SULTANÜL-BERREYN
(İki denizin hakani iki karanın sultanı)
SULTANE'S-SULTAN İBNÜ'S-SULTAN
(Sultanlar sultanı Sultan oğlu)

TARİH BOYUNCA
TÜRKLERDE
SÜNNET OLMA GELENEĞİ

Kerim YUND

Arapça'dan Türkçe'ye giren (*sünnet*) deyimimizin sözlüklerimizde bakarsak çeşitli anlamları olduğu görülür.

Sünnetin Sözcüklerdeki anlamları: Kur'an, peygamberimiz gelmeden önce de Arapça'da sünnet sözü vardı. Bu sözün anlamı (*İşlek Yol*) demekti. Geniş manada Tanrının yolunu, ya da insanın gelenek haline getirdiği iyi yada kötü davranışlarını ifade eder. Kur'andaki sünnet sözü de bu anlama gelir (*Bak. İslâm Ansiklopedisi, sünnet'e*)

Sünnetin Deyim oluşu: Peygamberimizce-sözle, fiille, zımnî tasdik ile veya her hangi bir surette-konmuş bir kanun hakkındaki (*hadis*) manasına gelir, fakat aslında hadis ile sünnet arasında fark vardır.. *Hadis*: sözü, sünnet ise, bir uygulamayı, eylemi anlatır¹.

Sünnet deyiminden, peygamber çağından beri Kur'anda zikir edilmemiş olmakla beraber peygamber tarafından öğretilmiş ya da konmuş bütün kurallar anlaşılmıştır.

Sünnet: Sünnet deyiminin bunlardan başka bir anlamı da vardır: O da erkeklerde kamışın ucundaki deriyi çep çevre kesmek eylemindir². Buna eskiden (*Hitan*) da derlerdi. Bizim yazımızın konusu, sünnetin bu anlamı çevresindeki bilgileri belirtmektedir. Arablar erkek sünneti ile kadın sünnetini ayırırlar. Kadınların sünnetine (*Hafz*) derler.. Türkiye'de kadın sünneti yapılmaz. Bu sebeple hafz sözü hatta hitan sözü söylenmez, yalnız sünnet denir.

Biz önce sünnet konusundaki genel bilgileri, sonra da Türkiye'deki sünnet geleneğini belirteceğiz.

Sünnet ve Din: Gerçek erkek, gerçek kadın sünneti, çok eski devirlerden beri, aşağı yukarı altı bin yıl öncesinden, yapılagelen din törenidir. bugün yaşayan dinlerden bazıları da sünneti gerekli bulmaktadır. Bu yönden Musevilik ve Müslümanlık en önde gelir.

Sünnet, Mısırlı'lar, Arablar İsraili'ler, Edemi'ler, Muabitler, Ammoni ler gibi eski kavimlerde yapılan bir ayindir³.

1 İslâm Ansiklopedisi, Sünnet.

2 Türkçe sözlük, Sünnet.

3 İslâm Ansiklopedisi Hitan sözü s. 545.

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DERGİSİ

﴿ إبراهيم ﴾

هو إبراهيم

﴿ إبراهيم الخليل عليه السلام ﴾

﴿ خبره ﴾

عد - ج ١ ق ١ ص ٢١

﴿ مشابته للنبي عليه السلام ﴾

انظر: محمد

﴿ كيف كان يؤدى مناسك الحج ﴾

ط - ح ٢٦٩٧

﴿ كونه ولي النبي ﴾

حم - أول ص ٤٢٩

﴿ معنى كونه خليل الله ﴾

حم - ثالث ص ٤٣٩

﴿ بقاؤه في إحدى السموات ﴾

بخ - ك ٨ ب ١

مس - ك ١ ح ٢٥٩

نس - ك ٥ ب ١

هش - ص ٢٧٠

﴿ هاجر والمالك الذي أخذها ﴾

انظر: هاجر

﴿ سارة والمالك الذي أخذها ﴾

بخ - ك ٣٤ ب ١٠٠

مس - ك ٤٣ ح ١٥٤

عد - ج ١ ق ١ ص ٢٣

حم - ثان ص ٤٠٣

﴿ رؤية النبي من له ليلة المعراج ﴾

بخ - ك ٦٠ ب ٨

﴿ لم يكذب إبراهيم إلا ثلاثاً ﴾

بخ - ك ٦٠ ب ٨؛ ك ٦٥ سورة

١٧ ب ٥؛ ك ٦٧ ب ١٢

مس - ك ٤٣ ح ١٥٤

بد - ك ١٣ ب ١٥

تر - ك ٤٤ سورة ١٧ ح ١٩

وسورة ٢١ ح ٣

حم - أول ص ٥٩٥ و ٢٨١؛ ثان

ص ٤٠٣؛ ثالث ص ٢٤٤

ط - ح ٢٧١١

﴿ إبراهيم وهاجر وإسماعيل ﴾

بخ - ك ٦٠ ب ٩

﴿ إبراهيم وبنائه الكعبة ﴾

بخ - ك ٦٠ ب ٩

﴿ لا أراد أن يذبح ابنه اسحق ﴾

حم - أول ص ٣٠٦

﴿ كونه خير البرية ﴾

مس - ك ٤٣ ح ١٥٠

تر - ك ٤٤ سورة ٩٨

حم - ثالث ص ١٧٨ و ١٨٤

﴿ الختان ﴾

بخ - ك ٧٩ ب ٥١

﴿ ختانه في سن الثمانين ﴾

مس - ك ٤٣ ح ١٥١

حم - ثان ص ٣٢٢ و ١٧ و ٤٣٥

﴿ ختانه في الثالثة عشرة ﴾

عد - ج ١ ق ١ ص ٢٤

﴿ شعائره ومناسكها ﴾

ما - ك ٤٩ ح ٤

﴿ عدم شكه في البعث ﴾

مس - ك ٥٣ ح ١٥٢

﴿ كونه أول من يكسب يوم الحشر ﴾

بخ - ك ٦٥ سورة ٢١ ب ٢

مس - ك ٥١ ح ٥٨

تر - ك ٤٤ سورة ٢١ ح ٤

نس - ك ٢١ ب ١١٩

حم - أول ص ٢٢٣ و ٢٣٥ و ٢٥٣

و ٢٩٨

ط - ح ٢٦٣٨

﴿ إبراهيم ابن النبي ﴾

عد - ج ١ ق ١ ص ٨٦

﴿ كسوف الشمس يوم موته ﴾

بخ - ك ١٦ ب ١٥ و ١٧

مس - ك ١٠ ح ١٠ و ٢٣

عد - ج ١ ق ١ ص ٩١

ج ٨ ص ١٥٥

حم - ثالث ص ٣١٧؛ خامس ص ٤٢٩

ط - ح ٦٩٤

﴿ بكاء النبي من حزنه عليه ﴾

مس - ك ٤٣ ح ٦٢

مج - ك ٦ ب ١٣

عد - ج ١ ق ١ ص ٨٨

حم - ثالث ص ١٩٤

﴿ كانت ترضعه أم سفيان امرأة قين ﴾

مس - ك ٤٣ ح ٦٢ ق ٦٣

عد - ج ١ ق ١ ص ٨٧

حم - ثالث ص ١٩٤

﴿ تكبير النبي من وصلاته عليه ﴾

بد - ك ٢٠ ب ٤٨

عد - ج ١ ق ١ ص ٩٠

حم - ثالث ص ٢٨٠

﴿ من روى أنه لم يصل على إبراهيم ﴾

حم - سادس ص ٢٦٧

﴿ رش الماء على قبره ﴾

عد - ج ١ ق ١ ص ٩٢ و ٩١

﴿ كيف كان يحبه ﴾

حم - ثالث ص ١١٢

﴿ مرضه أنه في الجنّة ﴾

حم - رابع ص ٢٨٢ و ٢٨٤ و ٢٨٩

و ٢٩٧ و ٣٠٠ و ٣٠٢ و ٣٠٤

ط - ح ٧٢٩ و ٧٤٢

﴿ أبرهه الأشرم ﴾

عد - ج ١ ق ١ ص ٥٥

﴿ الابل ﴾

﴿ من حق الابل أن تطلب على الماء يوم وزدها ﴾

بخ - ك ٤٢ ب ١٦

مس - ك ١٢ ح ٢٤

حم - ثان ص ٣٦٠ و ٤٨٢؛ ثالث

ص ٣٢١ و ٣٢١

07 ARALIK 1994

WENSINCK AREN JEAN, MIFTAHU KUNUZU'S-SUNNE.
Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss . 7-8 DIA DM NO: 04160.
KISALTMALAR:
بخ= صحيح البخاري، مس= صحيح مسلم، بد= سنن أبي داود، تر= سنن الترمذي، نس= سنن النسائي، مج= سنن ابن ماجه، مي= سنن
الدارمي، ما= موطأ مالك، ز= مسند زيد بن علي، عد= طبقات ابن سعد، حم= مسند احمد بن حنبل، ط= مسند الطيالسي، هش= سيرة ابن
هشام، قد= مغازي الواقدي

۱ بررسی ماهیت و جایگاه سنت و تجدد از دیدگاه دین و اندیشمندان فلسفی است. نویسنده ضمن بیان آراء فلاسفه غرب و اسلامی در مبحث سنت و تجدد و علت تقابل قائل شدن بین آن دو، به علت دیدگاه بدبینانه و منفی اندیشمندان تجدد گرا نسبت به دین و آموزه‌های دینی اشاره دارد و معتقد است که روشنفکران دینی اعم از اسلامی و غیر اسلامی درصدد بوده‌اند که بینش متعادلی در مورد دین و آموزه‌های دینی ارائه دهند و بین سنت و تجدد همگرایی ایجاد کنند ریشه‌یابی اختلاف بین دیانت مسیحی و اندیشه‌های متجدد و همچنین دیانت اسلامی و تجدد گرایی و رویکرد متجددانه به دین و معارف دینی و بحث از تعدیل موازین سنت از دیگر مباحث این مقاله است.

اسلام را نکوهش کرده‌اند و لزوم گفت‌وگوی سالم و به دور از تعصب بین آنها را پیشنهاد می‌کنند.

جامعه اسلامی دانشجویان، واحد آموزش

۳۲۰۲- / اسلام و مدرنیته، قم: دفتر نشر معارف، چاپ اول، ۱۳۸۳ / ۲۰۰۰ نسخه، ۱۹۱ ص، فارسی، رقی (شمیز)، بهاء: ۱۲۰۰۰ ریال.

شابک: ۹۶۴-۸۵۲۳-۱۵-۰ Sunnet

کد پارسا: B۴۸۱۶۵

سنت و مدرنیته

۱ مجموعه مباحثی درباره شناخت مدرنیته و دیدگاه اسلام درباره آن است. این مباحث شامل سخنرانی‌هایی است که در همایش آموزشی جامعه اسلامی دانشجویان در حوزه اسلام و مدرنیته مطرح شده است. سخنرانان از جنبه‌های مختلف معرفت‌شناختی، تاریخی و فلسفی به مطالعه مؤلفه‌های مدرنیته پرداخته و اندیشه اسلامی را در مواجهه با مدرنیته مطرح کرده‌اند. آنها با تبیین ماهیت مدرنیته و جامعه مدرن، آسیبها و نقدهای آن را بیان کرده‌اند از نظر ایشان بسیاری از نظریه‌پردازان درباره هویت شرقی اسلامی جامعه ایران و هویت مدرنیته و تجدد در ایران به اشتباه افتاده و تحلیلهای نادرستی از آن ارائه کرده‌اند. در این مباحث ضمن تحلیل تعارضهای این دو اندیشه، مؤلفه‌های هویت فرد و جامعه اسلامی بررسی و جنبه‌های مترقیانه آن تحلیل شده است.

01 EYLÜL 2008

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کد پارسا: A۷۸۰۴۲ Sunnet

سنت و مدرنیته

۱ بررسی مفهوم سنت و تجدد و تقابل بین آن دو و مؤلفه‌های خاص هر یک از آنهاست. مقاله حاضر که گفت‌وگویی در باب سنت و تجدد است، به بحث در مورد لزوم تغییر سنت و نزدیک کردن آن به دستاوردهای جدید بشری می‌پردازد. شرکت کنندگان در این میزگرد معتقد هستند که اگر ما صرفاً به دستور سنت با همان طیف سنتی عمل کنیم، از دستاوردهای عظیم تجدد بی بهره خواهیم ماند. پس باید در سنت تغییراتی ایجاد کنیم و با همگرایی میان سنت و تجدد و بهره‌گیری از طرد آنها، از منافع مخصوص هر یک از آن دو بهره‌مند شویم. آنان همچنین معتقدند که دین و سنت با زندگی ما آمیخته شده و زدودن آن از صحنه زندگی محل انتقاد است. شرکت کنندگان در این میزگرد همچنین نزاع بین متجددان و دینداران در

HITAU bk. SUNNET

١٧٤ -

الختان

- * الختان من خصال الفطرة -
- بخ - ك ٧٧ ب ٦٣؛ ك ٧٩ ب ٥١
- ك ٢ ح ٤٩ و ٥٠
- بد - ك ٣٢ ب ١٦
- تر - ك ٤١ ب ١٤
- نس - ك ٤٨ ب ٧٥ و ١٧٥
- حم - ثان ص ٢٢٩ و ٢٣٩ و ٢٨٣
- و ٤١٠ و ٤٨٩؛ رابع ص ٢٦٤
- * مَيَّ يُخْتَنُ الْعَلَامُ -
- بخ - ك ٧٩ ب ٥١
- * الرِّفْقُ فِي عَمَلِيَةِ الْاِخْتِنَانِ -
- بد - ك ٤٠ ب ١٦١
- * الْاِخْتِنَانُ سُنَّةٌ لِلرِّجَالِ مَكْرُمَةٌ
- للنِّسَاءِ -
- حم - خامس ص ٧٥

04 EKIM 1994

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الدارمي، ما= موطأ مالك، ز= مسند زيد بن علي، عد= طبقات ابن سعد، حم= مسند احمد بن حنبل، ط= مسند الطيالسي، هش= سيرة ابن
هشام، قد= مغازي الواقدي

Female Circumcision among Immigrant Muslim Communities: Public Debate in the Netherlands

Somet

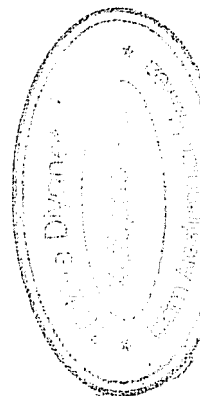
EDIEN BARTELS

Abstract

Though the practice of female circumcision continues in several African countries it has remained unknown in most other societies. However, immigrants coming to Western Europe from countries in Africa where this practice persists sparked a public debate and social controversy at various levels. This paper focuses on the immigrant community in the Netherlands and reviews briefly what debates have taken place in that country on the practice of female circumcision. The paper then examines the relationship between religion, culture and ethnicity and the practice of female circumcision. Finally, the paper reviews the discussions during the first conference on female circumcision in Europe and examines why this is important, both for the fight against female circumcision and for the development of Islam in the Netherlands.

Introduction

The number of circumcised women in the world is estimated to exceed 70 million. Until about 10 years ago, female circumcision was not known to occur in Western Europe.¹ However, that has changed recently. Among the immigrants and refugees primarily from Africa, now living in the Netherlands and other Western European countries, there are many circumcised women, and the practice seems to continue among these newly-settled communities.² This last fact, in particular, has led to considerable discussion and action in the countries of Western Europe. In the Netherlands, the first public debate on female circumcision took place some 10 years ago. At present a second public debate is underway. Within this context, a remarkable conference was held on 20 December 2003 at the Islamic University of Rotterdam (IUR) on the Islamic view with respect to circumcision for girls. This conference was brought about through the initiative of the Federation of Somali Associations in the Netherlands (FSAN), in collaboration with the Islamic University of Rotterdam, the Dutch Association of Paediatrics, and Pharos, a centre of expertise for refugees and health matters.



The Debates

The first debate was initiated approximately 10 years ago as a result of a study conducted among 35 Somali refugee women. In the report on this study, 's Lands wijs, 's lands eer?',³ an attempt was made to provide insight into the reason for and background of female circumcision in its most radical form, i.e. infibulation, which most girls in Somalia are subjected to. The discussion that this study launched ensued primarily from the recommendation to allow a non-mutilating form of circumcision for girls to be practised—a puncture in the clitoris—under medical supervision, in order to comply with the Somali custom of circumcising their girls and yet prevent mutilation

yeşhedühü'l-muqarrebûn" fehvâ-yı laţfiyle bir muqannen ü mûmzâ ve müyemmen ü bâhirü'l-ma'nâ hüccetdür.
Hâzâ âhirü'l-kelâm mine'l-mevâ'izi'l-müstahseneti ve'l-irşâdi't-tâm.

Mehmet Arslan, "Osmanlı Saray Düğünleri ve Şenlikleri ve
Bu Konuda Yazılan Eserleri Sûrnâmeler", Osmanlı İdebiyat-
Tarih - Kültür Makaleleri, İstanbul, 2000, s. 431-461.

DN: 123497



26 KASIM 2007

OSMANLI SARAY DÜĞÜNLERİ VE ŞENLİKLERİ VE BU KONUDA YAZILAN ESERLER:

(1813) SÛRNÂMELER

Sûrnâme Türü, Konusu Ve Mahiyeti:

"Sûr" kelimesi, "düğün, velîme, ziyâfet, şehrâyin, şenlik" anlamlarına gelmektedir. "Nâme" kelimesi ise "mektup, risâle, kitap" anlamlarının yanında; "yazılı belge, küçük kitap, ... konusunda yazılan kitap" anlamlarıyla da birleşik kelimelerin yapımında kullanılmaktadır. Böylece "Sûrnâme", "düğün, ziyâfet, şenlik ve benzeri konularda yazılan mensur ve manzum eserlerdir." şeklinde tanımlanabilir.

"Sûrnâmeler", padişahların erkek çocuklarının (şehzadelerin) sünnet düğünlerini, kızlarının veya kız kardeşlerinin evlenme düğünleri vesilesiyle yapılan "Sûr-ı Hümâyûn"ları anlatan edebi eserlerdir. Bu eserlerin bazıları yalnızca sünnet düğünlerini; bazıları yalnızca evlenme düğünlerini; bazıları da hem sünnet, hem evlenme düğünlerini birlikte anlatıyorlar. Bunların yanında örnekleri az olmasına rağmen şehzade veya sultanların doğumları münasebetiyle yapılan ve "Vilâdet-i Hümâyûn" adını taşıyan şenlikleri anlatan "Vilâdetnâmeler" de "Sûrnâme" olarak nitelendirilmektedir.

Manzum veya mensur olarak bu konularda yazılan müstakil eserlere "Sûrnâme" denildiği halde, divanların içerisinde bulunan ve yine bu konuları daha edebi bir üslupla anlatan ve nesip kısımlarında düğün ve şenliklere ait tasvirler bulunan kasidelere de "Sûriyye Kasideleri" adı verilmektedir.

Bunların yanında yine şehzadelerin sünnetleri, padişahların kızları veya kız kardeşlerinin düğünleri, özellikle de şehzade veya sultanların doğumları vesilesiyle yapılan şenlikleri anlatan ve divanların içinde çokça bulunan tarih manzumeleri vardır ki bunları da "Sûriyye Tarihleri" olarak nitelendiriyoruz. "Sûriyye Tarihleri", sadece bu şenliklerin yapıldığı tarihleri bildirmekle kalmıyor, aynı zamanda bu şenliklerin bazı özelliklerini de sanatlı bir üslupla ifade ediyor.

"Sûrnâmeler", yalnızca padişah ve çevresinin şenliklerini konu edinmelerine rağmen, "Sûriyye Kasideleri" saray çevresinin dışındaki şenlikler için de yazılabiliyordu. Mesela Nev'î'nin "Der Vâsî-ı Sûr-ı Sünnet-i Mahdûm-ı Muhammed Çelebi Merhûm" başlıklı 25 beyitlik kasidesi bu konudaki düşüncemizi teyit etmektedir. Bu kaside zamanın ekâbirinden Muhammed Çelebi'nin oğlu için yapılan sünnet düğünü münasebetiyle yazılmıştır.

Osmanlı döneminde "Sûr-ı Hitân" denilen şehzadelerin sünnet törenlerinin; padişah kızları veya kız kardeşlerinin "Sûr-ı Arûs, Sûr-ı Velîme, Sûr-ı Cihâz" denilen evlenme şenliklerinin; "Vilâdet-i Hümâyûn" denilen ve padişahların şehzade veya sultanlarının doğumları vesilesiyle yapılan

Mehmet Arslan, "Mensur Sûrnâmelerin Son Örneği: Nâfi'
Sûrnâmesi (Peşâm-ı Sûr)", *Osmanlı Edebiyat - Tarih - Kültür*
Makaleleri, İstanbul 2000, s. 463-490.

DN: 123497



26 KASIM 2007

MENSUR SÛRNÂMELER'İN SON ÖRNEĞİ: NÂFİ' SÛRNÂMESİ (PEŞÂM-I SÛR)

Sûrnâmeler, Osmanlı dönemindeki düğün ve şenlikleri edebi bir lisanla anlatan eserlerdir. Bu tür eserler yerli malzemeye dayandığından, Divan Edebiyatı'nın orijinal türlerinden sayılmaktadır. Sûrnâmeler manzum, mensur veya manzum-mensur karışık olarak yazılabilmektedir.

Mensur Sûrnâmeler, adından da anlaşılacağı üzere düzyazı ile yazılan eserlerdir ve bu tür eserlerde tarih anlatımına yakın bir anlatım sezilmekle beraber, düğün veya şenliklerin tafsilatı en ince ayrıntılarına kadar verilmektedir. Manzum Sûrnâmeler'den günümüze kadar gelenlerin müellifleri belli olduğu halde Mensur Sûrnâmeler'den metinleri günümüze kalanlardan bazılarının müellifleri belli değildir.¹

Mensur Sûrnâmeler'den bizim tesbit edebildiğimiz kadarıyla metinleri günümüze kadar gelebilenler kronolojik sırayla şunlardır:

1- 1582'de III. Murad'ın şehzadesi III. Mehmed'in sünnet düğününü anlatan ve İntizâmî tarafından tarafından yazılan Sûrnâme.²

2- 1675 yılında IV. Mehmed'in şehzadeleri Mustafa ve Ahmed için yapılan sünnet düğününü ve kızı Hatice Sultan'ın Musahip Mustafa Paşa ile evlenmesi vesilesiyle yapılan düğünü anlatan ve Abdî tarafından yazılan Sûrnâme.³

3- II. Mustafa'nın kızlarından Emine Sultan ile Çorlulu Ali Paşa'nın ve Ayşe Sultan ile Köprülü-zâde Nu'man Paşa'nın 1708 tarihinde evlenmeleri dolayısıyla yapılan düğünü anlatan ve müellifi bilinmeyen Sûrnâme.⁴

4- III. Ahmed'in kızı Fatma Sultan ile Silahdar Ali Paşa'nın 1709 yılında evlenmeleri münasebetiyle yapılan düğünü anlatan ve müellifi

¹ Manzum Sûrnâmeler hakkında detaylı bilgi için bkz. Mehmet ARSLAN, *Türk Edebiyatında Manzum Sûrnâmeler (Osmanlı Saray Düğünleri ve Şenlikleri)*, Atatürk Kültür Merkezi Başkanlığı Yayınları, Ankara 1999, 838 s.

² Bu eserin yazma nüshaları: Süleymaniye Kütüphanesi, Hekimoğlu Bölümü, No: 642; İstanbul Atatürk Kitaplığı, Belediye Kitapları Bölümü, No: 0. 108; Topkapı Sarayı Müzesi Kütüphanesi, Hazine Bölümü, No: 1344; Viyana Nationale Bibliothek, No: 1019; Leiden Kitaplığı, No: 309.

³ Abdî Sûrnâmesi'nin yazma nüshaları: Topkapı Sarayı Müzesi Kütüphanesi, Hazine No: 1573, Revan No: 823; Millet Kütüphanesi, Ali Emîrî, Tarih No: 343/1; Bayezit kütüphanesi, Umumi, No: 10391; Edirne Selimiye Kitaplığı, No: 215; Paris Bibliothéque Nationale Ancient Fonds, Supplement, No: 501, 880, 1045; Viyana Milli Kütüphane, No: 1072.

⁴ Eserin yazma nüshası: Topkapı Sarayı Müzesi Kütüphanesi, Hazine No: 1573/2. Bu eserin metni ve düğün üzerine ayrıntılı bilgi ve inceleme için bkz. Mehmet ARSLAN, "II. Mustafa'nın kızları Ayşe Sultan ve Emine Sultan'ın Düğünleri Üzerine Bir Belge", *Sivas Vakıflar Bölge Müdürlüğü "Revak" Dergisi*, Sivas 1996, s. 60-70.

The Song of Bitter Grief: Fırâk-nâmes in Old Turkish Literature

Orhan Kemal TAVUKÇU

Abstract

The aim of this study is to introduce and evaluate the fırak-names written with similar titles in the Turkish Literature, which have connotation of seperation. Some 25 works studied here indicate that fıraknames were written as sergüzeştname, elegy and letter. The terci-i bend titled "Mersiye-i Mahsusa-i Firkat-nümâ der hakk-ı Cenâb-ı Hüseyin-i Şehid-i Kerbelâ" which was written by a poet called Aziz is mersiye (elegy) of Karbala which can be included in the genre of elegy as well. Fırak-ı Irak, a work of Süleyman Nazif, is one of the latest samples of the city mersiyes which have a long tradition. As for the fırakname of Kadı Hasan, it was translated from the Arabian Nights Stories.

Keywords: Seperation, Sergüzeşt-name, Elegy, City Mersiye, Arabian Nights Stories.

Ayrılığın Terennümü: Eski Türk Edebiyatında Fırâk-nâmeler

Orhan Kemal TAVUKÇU

Özet

Bu çalışma, Türk Edebiyatında ayrılık çağrışımı yapan benzer isimlerle kaleme alınmış fırak-namelerin tanıtım ve değerlendirmelerine hasredilmiştir. Burada ele alınan yaklaşık 25 eser, fırak-namelerin sergüzeşt-name, ağıt ve mektup tarzında yazıldığını göstermektedir. Aziz adlı bir şaire ait "Mersiye-i Mahsusa-i Firkat-nümâ der hakk-ı Cenâb-ı Hüseyin-i Şehid-i Kerbelâ" başlığını taşıyan terci-i bend de yine ağıt türü içerisinde yer alabilecek bir Kerbela mersiyesidir. Süleyman Nazif'in "Fırak-ı Irak" adlı eseri köklü bir geleneği olan şehir mersiyelerinin son örneklerindedir. Kadı Hasan'ın fırak-namesi ise Binbir Gece Masallarından tercüme edilmiştir.

Anahtar kelimeler: Ayrılık, Sergüzeşt-name, Ağıt, Şehir Mersiyesi, Binbir Gece Masalları.



Kültür Tarihimiz Açısından Zengin Bir Kaynak: Sûr-nâmeler

Mehmet ARSLAN*

07 AĞU 2009

Sûrnâme Türü, Konusu ve Mahiyeti

"SÜR" kelimesi, "dügün, velîme, ziyâfet, şehráyın, şenlik" anlamlarına gelmektedir. "Nâme" kelimesi ise "mektup, risâle, kitap" anlamlarının yanında; "yazılı belge, küçük kitap, herhangi bir konuda yazılan kitap" anlamlarıyla da birleşik kelimelerin yapımında kullanılmaktadır. Böylece "Sûrnâme", "dügün, ziyâfet, şenlik ve benzeri konularda yazılan mensur ve manzum eserlerdir" şeklinde tanımlanabilir.

"Sûrnâmeler", padişahların erkek çocuklarının (şehzadelerin) sünnet düğünlerini, kızlarının veya kız kardeşlerinin evlenme düğünleri vesilesiyle yapılan "Sûr-ı Hümayûn"ları anlatan edebî eserlerdir. Bu eserlerin bazıları yalnızca sünnet düğünlerini, bazıları yalnızca evlenme düğünlerini, bazıları ise hem sünnet, hem de evlenme düğünlerini birlikte anlatıyorlar. Bunların yanında örnekleri az olmasına rağmen şehzade veya sultanların doğumları münasebetiyle yapılan ve "Vilâdet-i Hümayûn" adını taşıyan şenlikleri anlatan "Vilâdetnâmeler" de "Sûrnâme" olarak nitelendirilmektedir.

Manzum veya mensur olarak bu konularda yazılan müstakil eserlere "Sûrnâme" denildiği halde, divanların içerisinde bulunan ve yine bu konuları daha edebî bir üslupla anlatan ve nesip kısımlarında düğün ve şenliklere ait tasvirler bulunan kasidelere de "Sûriyye Kasideleri" adı verilmektedir.

Bunların yanında yine şehzadelerin sünnetleri, padişahların kızları veya kız kardeşlerinin düğünleri, özellikle de şehzade veya sultanların doğumları vesilesiyle yapılan şenlikleri anlatan ve divanların içinde çokça bulunan tarih manzumeleri vardır ki bunları da "Sûriyye Tarihleri" olarak nitelendiriyoruz. "Sûriyye

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Kuraldışı

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SEXUAL MORALITY AT THE EGYPTIAN BAR:
FEMALE CIRCUMCISION, SEX CHANGE OPERATIONS,
AND MOTIVES FOR SUING*

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Symmet

Abstract

This essay focuses on the ways in which social actors produce morality and moral boundaries within the framework of Egyptian tribunals. I first examine how public and sexual morality emerge as topics and are treated in the legal and judicial arena. After summarizing three Egyptian cases dealing with sex-change operations and female circumcision, I attempt to deduce some of the motivations—egoistic, ethical, and political—that impel actors to use the judiciary. I argue that legal rules interact with moral principles within the judge's work and that many standards, including that of Islamic normativity, emerge in the course of the adjudicative process. It is up to professional jurists to interpret the content of these moral principles, and, as a result, legal actors have the final word with regard to their definition and implementation.

1. Introduction

SINCE THE PUBLICATION of Howard Becker's *Outsiders* (1963), marginality and deviance can no longer be considered as categories per se, but as the product of definitions and characteristics that individuals and institutions interactively ascribe to one another. Thus, normality and deviance do not correspond to any objective situation but to a point of view from which a particular behavior is evaluated. In this perspective, law and the judiciary play a major role. As I have argued elsewhere, it is the peculiar nature of the law to proceed by definitions, categorizations, typifications, and delimitations of an inner side (belonging, identity) and an outer side (exclusion, alterity) (Dupret, 2000a). This holds true particularly when questions dealing with morality are at stake. The treatment of sexual morality by

* I am indebted to David Powers, who supported this intrusion of the social sciences into the field of Islamic studies. I am also grateful to Baber Johansen and the anonymous readers for their suggestions and constructive criticisms.

Egyptian judges constitutes an excellent locus for the study of the production of a stance vis-à-vis sexuality that recognizes the existence of normality and deviance.

Modern societies—and Egypt is no exception—have witnessed an expansion of discourse on morality, especially sexual morality. As Foucault observed: “The ‘putting into discourse of sex,’ rather than undergoing a process of restriction, has been subjected to a mechanism of increasing incitement” (Foucault, 1990: 12). This mechanism might be labeled as “publicizing the private” (Ferrié, 1995:188; Dupret and Ferrié, 2000). This means that the possession of what is supposedly limited to the inner self or to the realm of intimacy can be claimed only in public terms. In other words, any claim to the autonomy of the private sphere must be made in public, thereby contributing to the emergence of a ‘public culture of intimacy’ and its increasing regulation. The same discourse on sexual morality is also part of a process in which people, far from accommodating themselves to what is their natural lot in terms of sex, engage in “the desire to dominate the body’s intricacies and functions, the endeavor to maximize its powers and resources” (Gauchet, 1985: 130). Within this framework, law is constantly mobilized; it is situated at the center of this will to master the natural environment, hence, the clamor for the legalization of medical practices dealing with the human body: cosmetic surgery, sex change operations, and abortion. The legalization of abortion, for example, is a result of the demand for the recognition of the specific right to be the exclusive sovereign of one’s body. Paradoxically, claims for the legalization of abortion are public procedures, as are claims that seek to prohibit it. At stake is not so much the definition of the limits of life or the definition of children’s rights, but the right to impose one’s “will to moralize sexual relationships” (Ferrié, Boëtsch and Ouafik, 1994: 686).

Another preliminary remark: Although the burgeoning discourse on sexuality is a historical phenomenon, the public and social nature of sexuality is a sociological one. Far from being limited to the realm of the inner self, sexuality is necessarily constituted as something thoroughly public: it is publicly defined, publicly negotiated, and publicly displayed, i.e. it is a transparent phenomenon that is social and belongs to the public domain. (Watson, 1995: 211) From this perspective, law represents one of the procedural techniques used by social actors that assures the visibility and the mastery through

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Kister, M.J.

VII

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“... and he was born circumcised ...”

VII ‘... and he was born circumcised ...’: some notes

on circumcision in *ḥadīth*
Oriens 34. Leiden: E.J. Brill, 1994

10–30 —

“... AND HE WAS BORN CIRCUMCISED ...”
Some notes on circumcision in *Ḥadīth*

To Professor R. Sellheim
as a token of esteem and respect

The ritual of circumcision, in practice throughout the Muslim world, is traced back to Ibrāhīm, the ancestor of the Jews and the Arabs. Arab tradition, like that of the Jews, holds that he was the first who circumcised himself on the order of God. His is said to have performed this ritual at the age of eighty and to have lived until the age of two hundred. Another tradition claims that he carried out circumcision at the age of one hundred and twenty, in a place named Qadūm. According to another tradition, the tool used by Ibrāhīm for the circumcision was named *qadūm*, a pick-axe¹.

A slightly divergent tradition about the circumcision of Ibrāhīm is recorded by Abū Bakr Aḥmad b. ‘Amr b. Abī ‘Āṣim al-Shaybānī, in his *Kitābu l-awā’il*²: Ibrāhīm carried out the circumcision at the age of one hundred and thirty years³. A peculiar tradition traced back to Abū Hurayra and recorded in Suyūṭī’s *al-Durr al-manthūr*⁴, says that Ibrāhīm circumcised himself in Qadūm at the age of thirty years.

Al-‘Aynī quotes a tradition recorded by al-Māwardī saying that Ibrāhīm circumcised himself at the age of seventy; according to Ibn Qutayba, after this event he lived for a hundred years and died at the age of one hundred and seventy⁵. Noteworthy is a tradition recorded by al-Bayhaqī in his *al-Sunan al-kubrā*⁶: God ordered Ibrāhīm to circumcise himself and he carried out the order using the *qadūm*, the pick-axe. When the pain increased and became too hard for him to bear, he invoked God. God then asked him why was he so hasty in carrying out the order and Ibrāhīm answered that he did it because he feared to delay the accomplishment of God’s injunction⁷.

There is, however, one tradition in which the circumcision of Abraham is not linked with an injunction of God. Abraham is said to have waged war with the Amalekites. Since many warriors of both the fighting troops fell in these battles, it was necessary to make a distinction during the burial of the dead between the believing warriors, fighting on the side of Abraham, and the unbelieving Amalekites. Then Abraham introduced the circumcision in order to distinguish by that mark the believing warriors from the unbelievers⁸. The

¹ Abū Ḥudhayfa Ishāq b. Bishr, *Mubtada’u l-dunyā wa-qīṣaṣu l-anbiyā’*, MS Bodleiana, Huntington 388, fol. 187b. And see Shirawayh b. Shahrīdār al-Daylamī, *Firdausu l-akḥbār*, ed. Fawwāz Aḥmad al-Zimīrī and Muḥammad al-Muṭaṣim bi-llāhi l-Baghdādī, Beirut 1407/1987, I, 58, no. 44; and see the references of the editors. Faḍlullāhi l-Jilānī, *Faḍlu llāhi l-ṣamad fī tauḍīhi l-adabi l-mufrad li-abī muḥammadi bni ismā’īla l-bukhārī*, Ḥimṣ 1388/1969, II, 668, no. 1244, 673, no. 1250. Muḥammad b. Aḥmad al-Anṣārī l-Qurṭubī, *al-Jāmi’ li-ahkāmī l-qur’ān = Taḥṣīru l-qurṭubī*, Cairo 1387/1967, II, 99. Ibn Qayyim al-Jauziyya, *Tuḥfatu l-maudūd bi-ahkāmī l-mawḥūl*, Beirut n. d., pp. 120–124. Al-Ṭabarānī, *Musnad al-shāmiyyīn*, ed. Ḥamdī ‘Abd al-Majīd al-Salafī, Beirut 1409/1989, I, 88, no. 124; and see the references provided by the editor. Abū l-Qāsim ‘Alī b. al-Ḥasan, Ibn ‘Asākir, *Tabyīnu l-imtīnān bi-l-amri bi-l-ikhṭitān*, ed. Majdī Fathī l-Sayyid, Ṭanṭā 1410/1989, pp. 33–35, nos. 9–12 (he circumcised himself at the age of eighty) and pp. 37, 39, nos. 17–18 (he circumcised himself at the age of hundred and twenty); and see *ibid.* the references given by the editor. Al-Muttaqī l-Hindī, *Kanzu l-ummāl*, Hyderabad 1395/1975, XXII, 36, no. 305. Ibn al-Mulaqqin, *Tuḥfatu l-muḥtāj ilā adillati l-minḥāj*, ed. ‘Abdallah b. Sa‘āf al-Lahyānī, Mecca al-mukarrama 1406/1986, II, 496, no. 1616; and see the references of the editor. Muḥammad b. ‘Alī b. Ṭūlūn, *Faṣṣu l-khawātīm fīmā qīla fī l-walā’im*, ed. Nizār Ubāza, Damascus 1403/1983, p. 61. Aḥmad b. ‘Alī b. al-Muthannā al-Tamīmī, *Musnad abī ya‘lā l-mawṣilī*, ed. Ḥusayn Salīm Asad, Damascus 1407/1987, X, 383–384, no. 5981; and see the abundant references of the editor. Al-Munāwī, *Fayḍu l-qadīr, sharḥu l-jāmi‘i l-ṣaghīr*, Beirut 1391/1972, I, 207–208, no. 284; and see *ibid.* the discussion whether *qadūm* or *qaddūm* is a name of a place or of a tool of a carpenter; a harmonizing assumption says that he circumcised himself with a tool named *qadūm* in a place called *qaddūm*.

Badr al-Dīn Muḥammad b. ‘Abdallah al-Shiblī, *Mahāsīnu l-wasā’il fī ma‘rifati l-awā’il*, MS Brit. Library, Or. 1530, fol. 48b–49a: God told Ibrāhīm that he had already accomplished (the

injunctions of—K.) his religious belief, *qad akmalta imānaka*, except a bit, *baq‘a*, of your body which you would remove; he then circumcised himself, using for it a pick-axe.

Another tradition says that God bade him clean himself on three occasions; at the first time he performed an ablution, at the second time he washed himself, at the third time he carried out the circumcision. And see: al-Baghawī, *Maṣābiḥu l-sunna*, ed. Muḥammad Salīm Ibrāhīm Samāra and Jamāl Ḥamdī l-Dhahabī, Beirut 1407/1987, IV, 18, no. 4428. Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilatu l-aḥādīthi l-ṣaḥīḥa*, Beirut 1405/1985, II, 361, no. 725; and see the references of the author. *EP*, s.v. *khitān*.

Shams al-Dīn al-Suyūṭī, *Iṭḥāfu l-akḥiṣṣā bi-faḍā’ili l-masjidi l-aqṣā*, ed. Aḥmad Ramaḍān Aḥmad, Cairo 1984, II, 74 records some technical details of the circumcision: Ibrāhīm used the pick-axe, *qaddūm* for the circumcision; he drew the pick-axe towards himself and hit it with a stick; then the prepuce fell down without any pain or flow of blood. See these details of the circumcision of Ibrāhīm in Ibn ‘Asākir’s *Tabyīnu l-imtīnān*, pp. 36–37, no. 15 and in ‘Alā’ al-Dīn ‘Alī Dadah al-Saktawārī al-Busnawī’s *Muḥāḍarat al-awā’il wa-musūmarat al-awākhir*, Būlaāq 1300, p. 38.

² Ed. Muḥammad b. Nāṣir al-‘Ajāmī, al-Kuwayt 1405, p. 64, no. 19.

³ See *ibid.* the references provided by the editor.

⁴ Cairo 1314, I, 115 sup.

⁵ Al-‘Aynī, *Umdat al-qārī sharḥ ṣaḥīhi l-bukhārī*, repr. Beirut, n. d., XV, 246.

⁶ Hyderabad 1355, VIII, 326.

⁷ See this tradition: al-Suyūṭī, *al-Durr al-manthūr*, I, 115. Ibn Ḥajar al-‘Asqalānī, *Fatḥu l-bārī sharḥ ṣaḥīhi l-bukhārī*, Cairo 1301, repr. Beirut, X, 288, pp. 25–26. Ibn Qayyim al-Jauziyya, *Tuḥfat al-maudūd*, p. 121. Al-Ṣaffūrī, *Nuḥḥatu l-majālīs wa-muntakhabu l-nafā’is*, Beirut, n. d., p. 490 inf. Ibn ‘Asākir, *Tabyīnu l-imtīnān*, p. 36, no. 14.

⁸ Abū Ḥudhayfa Ishāq b. Bishr, *Mubtada’u l-dunyā wa-qīṣaṣu l-anbiyā’*, MS fol. 187b. ‘Alā’

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Karabağ'ın nüfusuna gelince, VIII yüzyılda Albanya krallığı düştükten sonra Karabağ nüfusunun bu hristiyan kesimi Karabağ'da Mihranit Celaliler soyundan (Hasan Celâlden) Alban prenslerin yönettiği Alban krallığını canlandırdı. Bu krallık IX. yüzyıldan XIII. yüzyıla kadar ayakta durdu. XV. yüzyılda Karabağ'ın Celaliler soyu beş feodal prensliğe parçalandı ve bunlar XIX. yüzyıla kadar varlıklarını sürdürdüler. Bu Celaliler soyu gerek dünyevi ve gerekse dini iktidarı kendi ellerinde bulunduruyorlardı. Bunlar IX. yüzyıldan XIX. yüzyıla kadar, yani 1000 yıl boyunca Karabağ'da faaliyet gösteren bağımsız Alban kilisesinin patrik katolikosu olmuşlardır.

Bu suretle Artsah-Karabağ vilâyeti bütün tarihi boyunca XIX. yüzyıla kadar kendi arazi, politik, din birliğini, Albanlık şuurunu korumasını bilen, fakat XIII. yüzyıldan sonra kültürel-ideolojik benzeştirilme sürecine-grigoryanlaştırılma, Ermenileştirme sürecine uğratılan Alban hristiyan nüfusunun önemli politik, kültürel, din merkezli olmuştur. XII. yüzyıldan itibaren Karabağ'ın hristiyan Alban nüfusu eski Ermeni dilinde yazıp okumaya başlamıştır. Ne var ki, dil, etnosun tek göstergesi değildir. Ve günümüzde Fransızlar, İngilizler, Portekizliler, Mısırlılar kendi eski dillerini kullanmıyorlar. Hâlâ kendi Alban kökenini bilen, ecdatlarının Ermeni değil, Alban-dinler olduklarını hatırlayan Celalî soyundan insanlar vardır.

XVIII-XIX. yüzyıllarda Karabağ prensleri Alban patrik-katolikoslarıyla birlikte Karabağ'ın hristiyan (Alban) nüfusunu İran ve Türkiye'nin boyunduruğundan kurtulması için savaş yapıyorlar. Karabağ Hanlığı, daha önce ise Karabağ beylerbeyliği terkinde bulunan bu prensler Çarlık Rusya'ya yöneliyorlar. Bunların kurtarılması meselesi I.Petro ve II.Katerina devirlerinde ele alınmıştır.

II.Katerina'nın özel kâtipi A.P.Hrapovitski'nin hatıralarında şöyle deniliyor:... Farsların kararsızlıklarından yararlanarak Bakü-Derbendi işgal etmeli, Gilan ve diğerlerini birleştirmeli, işgal edilen toprakları Albanya adlandırılmalı¹¹. Görüldüğü gibi Ermenistan'ın değil, Albanya'nın canlandırılması tasarlanıyor. Potyomkin'in mektubunda ise şunları okuyoruz: Ermenistan diyarı ve Albanyayı oluşturacak kesimde, keza İrakli (Gürcistan) krallığında barış ve adaletin temin edilmesi büyük fayda sağlayabilir¹². Fakat Karabağ'ın Rusya'ya katılması II-

Katerina devrinde değil, XIX.yüzyılda, yani 1813'te Gülistan antlaşmasından sonra olmuştur. 1836'da Çar hükûmeti, Türkiye Ermenileri'nin desteğini kazanmak amacıyla, bunları XV.yüzyıldan itibaren Erivan civarında bulunan Rus yanlısı Ermeni patrikliğine hiyerarşi itaatine sokmaya çaba gösterdiği zaman bazı tavizlerde bulundu. Başlıca tavizlerinden biri serbest Alban kilisesi, Alban patrikliğinin feshedilerek onun Ermeni grigoryan kilisesinin emrine verilmesiydi.

Bundan sonra Karabağ'ın Alban nüfusu kesin olarak etnik özelliğini kaybediyor ve Ermeni sayılmaya başlıyor.

Demek ki, kendi topraklarını kaybeden ve politik-idarî birliğinden yoksun kalan, her devrede yeni araziye yerleşen Ermeni halkından farklı olarak Karabağ'ın hristiyan Albanları eski çağlardan XIX.yüzyıla kadar her zaman kendi arazi, politik, kültürel ve din birliğini korumuş, her zaman kendi bağımsız Alban kilisesine, kendi patrikliğine sahip olmuşlardır. Fakat Albanlar XII. yüzyıldan itibaren uzun süre grigoryanlaştırma, sonra da Ermenileştirme sürecine uğratılmışlardır. Ermenileştirme süreci XIX. yüzyılda sona ermiştir. Fakat Karabağ nüfusunun bir parçası olan hristiyan Albanlar dışında, çok eski çağlardan nüfusun başlıca kısmını Türkler oluşturmuşlardır. Bunu unutmamak gere-



Orta kısımda yaşayan köylü tipi

11 Hrapovitsky, A.P., "Ciyeniya v imperatorskom obshche istorii drevnostey rossyskikh pri Moskovskom Universitete", 2.cilt, Moskova, 1872, s.37.

12 yrbna, op.52, on. 2/203 s.37, nn.63-64.



26 OCAK 1995

TARİH BOYUNCA TÜRKLERDE SÜNNET OLMA GELENEĞİ II

Kerim YUND

Türkiye'de Sünnet Geleneği :1071 yılından beri Türkiye'ye gelen kandaşlarımız, aynı zamanda Müslüman kişilerdi. Bu dinin yapılması gerekli buyrukları içinde bütün İslâm dünyasının çok büyük önem verdiği âdetlerden biri de (hitan) denilen sünnettir. Türkler de bu geleneğe sıkı sıkıya bağlı kalmışlardır.

Sünnet olma geleneği, kaynağında bir olmasına rağmen yer, toplum, mezhep ayrılıkları dolayısıyla değişiklikler göstermiştir. Yazımızda Türkiye'de bu konudaki geleneği, tutumu, değişimleri belirtmeye çalışacağız.

Yurdumuzda sünnet geleneği, öteki İslâm ülkelerine göre az çok bir bütünlük gösterirse de, ülkenin bazı bucaklarında farklı olduğu görülür. Türkiye'de sünnet geleneğinin en çok yürütüldüğü yer İstanbul'dur. Biz de yazımızda İstanbul sünnet geleneğini birinci yönde tutup yurd içindeki değişiklikleri de maddelerinde belirteceğiz.

Türkçede Sünnetle İlgili Kelimeler: Türkler'e sünnetin ne zaman geldiği ilk sünnet olanın kim olduğu kesin olarak belli değildir. Eski yaygın Türk inancı Şamanlıkta ve geleneklerde sünnet olma diye bir olayla karşılaşmaz. İslâmlıktan önce Musevi dinine girenlerin sünnet olduklarına muhakkak gözüyle bakılabilir. Türkiye Türkleri sünneti Müslümanlıkta bulmuşlardır. Dilimizde bugün sünnetle ilgili şu deyimler vardır:

Kudretten Sünnet: Doğuştan sünnetli olmak, organın ucundaki kapıcığın iyice teşekkül etmemiş olması. Bu beğenilen bir olaydır. Bu gibi durumlara (Peygamber sünneti) de derler. Peygamberimizin de anadan, doğuştan sünnetli olduğuna inanılır.

Sünnetçi: Erkek çocukları sünnet yapan kişi. Bu erkektir. Sünnetçilik bir sanattır. Anadolu'nun bazı yerlerinde bilhassa Silifke ve dolaylarında sünnetçi (Abdal) denilen çalgıcı oymağından olur. Bunlar eskiden yoksul kişilerdi, bundan dolayı (sünnetçi) sözü dilence anlamına da gelir.

Burdur ve Konya dolaylarında sünnetçiye (Mırık, Mırrık) da derler (Türkiye'de Halk

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1152
Kütüphanede Mevcuttur

Sünnet (FKH)

11 TEMMUZ 1992

KAYNAKLARA GÖRE SÜNNET OLMAK

Ahmet YAŞAR

Milletimizin titizlikle uyguladığı dini bir emri açıklamanın; onun dini mahiyeti ve tarihi seyri üzerinde durarak bir konuyu açıklığa kavuşturmanın faydalı olacağı kanaatindeyim. Üzerinde duracağımız konu: S ü n n e t o l m a k t ır. Bu konuyu, tarih, fıkıh ve tıp gibi başlıklar altında incelemeye çalışacağız.

Kur'an'da sünnet:

Kur'an'da sünnet olmakla ilgili bir emir mevcut değildir. Ancak iki âyetin dolaylı olarak buna işaret ettiği bazı ilim adamlarınca ileri sürülmektedir.

Birinci âyet:

«Sonra da sana; doğru yola yönelerek, İbrâhim'in milletine uy! Çünkü O müşriklerden değildi, diye vahyettik.»⁽¹⁾

Katade'ye göre bu âyette sünnet olma konusunda, İbrâhim'in milletine uymaktan bahsedilir. İmam Şafii (204) ve bir kısım Maliki ulemâsının da bu görüşte olduğu nakledilir.⁽²⁾

Nitekim Şafiiler, bu âyetin s ü n n e t o l m a n ın farz olduğuna delâlet ettiğini ileri sürmektedir. Onlara göre, bu âyetteki «İbrâhim'in milletine uy!» ifadesi, «Sana vahyedilmeyen bir konuda, İbrahim'e vahyedilmişse ona uy!» demektir. İbrâhim'in milletine de sünnet olmanın farz olduğu vahyedildiğine göre, biz müslümanlara da farzdır.⁽³⁾

İkinci âyet:

«Bir zamanlar, Rabbi İbrahim'i bir takım kelimelerle sınamış, onları

(1) en-Nahl (16), 123.

(2) Kurtûbi, el-Câmi' Li Ahkâm'l-Kur'an, Beyrut 1372-1962, II, 99.

(3) es-Seyyid. Bekri ed-Dimyâti İncetü'l-Tâlibîn 'Alâ halli elfâzi Fethi'l-Müin, Beyrut, t.v. IV, 175

şabilir.³⁴ Genel olarak, Masters ve Johnson'un cinsel davranış hakkında laboratuvar koşulları altında cinsel birleşmede bulunan gönüllü çiftlerden oluşan vak'alarla yaptığı klinik araştırmalara dayanan bu gözlemlerden, Sherfey şu sonuçlara varmaktadır: "Sonuçta, bir kadın daha çok orgazm oldukça, orgazmlar daha güçlü hale gelir; daha çok orgazm oldukça daha fazlasına da ulaşabilir. Yani kadın en yüksek derecedeki cinsel tatminin varlığında cinsel olarak tatminsizdir."³⁵

Sherfey'nin kılık değiştirmiş bir diğer Freud'çu kurt olduğu açıktır. Sherfey'nin kendisini insan medeniyetinin doğuşu üzerine kurulan bir teorinin mimarı olarak sunması yukarıdaki itirafların mütevazı olmayacağını düşündürmektedir. Sherfey teorisini tamamen kadın cinselliğinin bastırıldığı varsayımına dayandırmıştır:

Modern medeniyetin doğuşunun pek çok nedeni olmakla birlikte, aslen kadınların aşırı devrevi cinsel dürtülerinin baskılanmasına bağlıdır, çünkü (a) ilk kadınların aşırı derecede artış gösteren hormon miktarları aşırı cinsel dürtüler ve uzayan hamilelik sürelerine yol açtı ve bu durum dişilerin dar sınırlı ısı-siklusuna (ç.n: yani hayvanlarda olanın aksine) bağlı cinsellikten ve daha önemlisi hamilelik sonrası cinsel arzu azalışından kurtulmasını sağladı. Kadınların engellenmemiş sürekli aşırı cinselliği annelik sorumlulukları ile şiddetle çekilecekti; ve (b) yerleşik tarım ekonomilerinin gelişimi ile erkeğin toprak sahibi olma arzuları, mülkiyet hakları ve akrabalık kanunları ile ifade edilebilir hale geldi. Bilinen nesebe sahip geniş aileler gerekiyordu ve kadınların aşırı cinsel dürtüleri baskılanmadan bu meydana gelemezdi.³⁶

Kadınlar klitoral erotizm vasıtasıyla "tatmin edilemez" orgazmatik tecrübe geçirmeye muktedir olduklarından, insan toplumunu nihai olarak yok etme potansiyeline sahiptirler, bunun sonucu ise klitorisin insanlık medeniyetinin baş düşmanı olarak kabul edilmesidir. Bir diğer ifadeyle, Sherfey ilk önce klitoral cinselliği savunuyor gözükmeyle birlikte

uzun vadede kadın düşmanlarının ve kadınları yanlış tanıtanların koruyucusu olmaktadır.

Batılı akademisyenlerin ve seks gönüllülerinin (Tarafsız Bilimin Yüce Papalığı adına gönüllü cinsel birleşmede bulunanlar için meşru bir isim) açıklamalarıyla bir yere varmadan kadın cinselliğinin anatomik dayanağı meselesi ile boğuşmaları oldukça garip ve eğlenceli bir durumdur. Örneğin, cinsel birleşme konusunda tecrübeli yirmi yedi gönüllü ile yapılan yakın geçmişteki bir araştırmada,³⁷ vak'aların % 89'unda her iki vajen duvarının parmakla sistematik olarak uyarılması vasıtasıyla vajinal erotizm meydana çıktı. Bu çalışma, önceki bulguları desteklemekle birlikte, Grafenberg Noktası (yaygın kullanımda G. Noktası) diye adlandırılan ayrı bir anatomik yapının varlığını desteklememektedir. Yazar iki ayrı tip orgazm olduğunu itminan içinde söylemektedir: vajen-kökenli, klitoris kökenli. Ayrıca, sonuç bazı kadınların orgazm esnasında üretradan bir sıvı fıskırttıkları şeklindeki bulguları da desteklemiştir. Bu araştırmada, sıvı idrardan kimyasal olarak ayırt edilememiştir.

Cahiliyye'nin Kurbanları

İslâm'da,

Şer'an ve teorik olarak, sünnetin hiçbir ayrıcalıklı konumu yoktur. İslâm'ın beş şartından biri değildir... Yalnızca *sünnettir*. Onun çerçevesinde geliştirilen törensellik organik olmaktan ziyade, gevşek, belirsiz ve kendiliğindedir. Hiçbir özel duası yoktur. İşlemin yapılaş yaş katı şekilde belirlenmiş değildir, ve bir-oniki yaşlar arasındaki herhangi bir zamanda yapılabilir. *Fıkıh* bu konuya çok az yer vermiştir. Kur'an'da ise hiç yeri yoktur. Üstelik, bu konuda, müslümanlar sürekli kendilerini yahudilerden ayırt etmeye özen gösterme gayreti içindedirler.³⁸

Kur'an her iki cinsiyetin sünneti olayından hiç bahsetme-

BİR İSLÂM GELENEĞİ OLARAK SÜNNET

Nil Sarı - M. Bedizel Zülfikar*



07 ARALIK 1994

İslâm öncesi pek eski devirlere kadar uzanan sünnet olma geleneği bütün İslâm ülkelerinde yaygın bir şekilde uygulanmaktadır. Sünnet, İslâmiyet'te farz olmayıp ancak bir gelenek olarak yapılagelmektedir. Nitekim, Kur'an-ı Kerim'de sünnetten hiç bahsedilmezken hadis-i şeriflere bağlı olarak, yüzyıllardan beri bütün müslümanlarca uygulanmıştır.

Sünnet, İslâm inancına ve Tevrat kayıtlarına göre, Hz. İbrahim tarafından Allah'a teslimiyetin bir sembolü olarak başlatılmış, Hz. Muhammed de İslâm öncesi bir gelenek olan sünneti devralmıştı. Müslümanlıkta sünnet aynı zamanda bir sağlık kuralı şeklinde kabul edilegelmiştir. İslâm hukukunda ise "Müslümanlıkta bir canlıya acı çektirmek, ancak o canlıya yarar sağlarsa ve o yararlar, canlıya çektilen acıdan fazla olursa caizdir", kuralına dayanır.

Sünnetin yapılma tarzı temelde bütün İslâm ülkelerinde aynıdır. Erkek çocukların tenasül organlarının ucundaki deri kılıfın kesilmesi, yani glans penis üzerindeki derinin asgari yarısından fazlasının kesilmesi olarak tanımlanır. Yarıdan az kesilirse sünnetin tekrarlanması gerektiği düşünülür.

İslâm ülkelerinde sünnetin hangi yaşlarda yapılacağına dair ortak bir görüş yoktur. Memleketlere ve bölgelere göre 7 günlükten 13 yaşına kadar değişmektedir. Fakat genellikle sünnetin 7-10 yaşları arasında yapılmasının tercih edildiğini görmekteyiz.

OSMANLI SARAYINDA SÜNNET
Osmanlı şehzadelerinin sünnet düğünleri yalnızca sarayı değil toplumu da hareketlendiren, şenlendiren törenlerdi. Çünkü, yapılan şenlik, eğlence ve ziyafetlere sarayın yanı sıra halk da katılır, şehzadelerin dışında halktan da binlerce çocuk aynı zamanda sünnet ettirilir, giydirilir, hediyeler ve bahşişlerle sevindirilir. Bu bakımdan son derece renkli geçen, binbir gece masalları gibi bu düğünler, uygulanan gelenek-görenekleri, esnafın geçit resimleri, merasimleri, havaî fişek gösterileri, kukla ve tiyatro oyunları, ziyafetleri, yarışmaları, verilen hediyeleri ve daha binbir çeşit ilgi çekici gösterileriyle saray geleneklerinin yanı sıra, toplum hayatını, kısacası Türk kültür hayatını yansıtmaktadır.

Tören bütün imparatorluğa üç-dört ay evvelinden fermanlarla duyurulur, gerek Osmanlı Devleti'nin ileri gelenleri, gerek diğer devlet temsilcileri davet edilirlerdi. Şenliklerin hazırlıklarına aylar evvelinden başlanır, düğünün muntazam geçmesi, gelecek davetlilerin eksiksiz ağırlanması için sorumlu bir şahıs tayin edilir ve emrine memurlar verilir. On beş günden otuz-kırk hatta bazen elli-ellibeş güne varan, gece-gündüz süren bu uzun şenliklere hazineden pek çok para sarfedilirdi. Ancak buna karşılık davetlilerden gelen, *pişkeş* adı verilen muhteşem hediyeler de bir hayli yekûn tutardı.

Saray düğünlerine *Sûr-ı Hümayun* adı verilir. *Sûr-ı Hümayun*, sünnet düğünlerinin yanı sıra saray mensuplarının evlenme düğünlerini de ifade eder. Meselâ, II. Murad, 1439 şenliğinde, şehzadeleri Alâaddin Ali ve Mehmed'in sünnet düğünleriyle beraber kızlarından birinin düğününü de yapmıştı.

Saray düğünlerinin anlatıldığı eserlere ise *Sûrnâme* denir. Bir edebî tür olarak yalnızca Türklerde görülen *sûrnâmelerden* bu düğünlere ait ayrıntılı bilgi edinmenin yanı sıra çok nefis minyatürlerle süslü olan bazılarında da töreni ve şenlikleri sırasıyla ve bütün güzellikleriyle izleme imkânı elde ediyoruz. Bu bakımdan minyatürlerle süslü olan III. Murad *Sûrnâmesi* ile *Sûrnâme-i Vehbi* sanat tarihi açısından da çok önemlidir.

Osmanlı tarihinde bildiğimiz ilk sünnet şenliği 1366'da I. Murad'ın oğulları Bayezid, Yakub Bey ve Savcı Bey için Bursa'da yapılmıştır. 15. yüzyılda sünnet şehri genellikle Edirne iken daha sonraki bütün şenlikler, 1675'deki hariç, hep İstanbul'da olmuştur. Osmanlı Devleti'nde bildiğimiz son büyük sünnet düğünü ise 1899'dadır. II. Abdülhamid bu düğünü oğlu Abdürrahim, Mahmut Şevket Efendi'nin oğlu Cemaleddin, Süleyman Selim Efendi'nin oğlu Abdülhalim için yaptırmıştır.

OSMANLI SARAYLARINDA SÜNNET ODALARI
Osmanlı saraylarındaki binalar çeşitli ihtiyaçlara göre düzenlenmiştir. Nitekim, sünnetin yapıldığı ve şehzadelerin yatırıldığı belirli oda ve mekânların bulunduğu görülmektedir. Ancak, "sünnet odalarının" diğer zamanlarda âtil kalmadı-

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38. التحصن والمنعة ممن اعتقد أن السنة بدعة

الرموني، أبو عبد الله محمد بن كعبد (1230 م - 1815 م)

Bi'diat

-Scant

3×8 = 24 ص.، 230×180 مم

الطابع : المطبعة الفاسية - فاس

سنة الطبع : 1309 هـ / 1892 م

صاحب المطبعة : الطيب الأزرق

المصحح : البلغيثي، أبو العباس أحمد بن المأمون (ت. 1348 هـ / 1929 م)

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الزركلي، الأعلام، مج. 6، ص. 17

ناصر السويديان، مداخل المؤلفين والأعلام العرب، ص. 69 (ترجمة المصحح)

رقم الحجرية : 128 ح

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صالحی، عادل

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عنوان اصلی ذکر نشده است.

زندگی نامه پیامبر

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داده و سپس به تشریح اوصاف و حالات پیامبر(ص) و

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رسالت می پردازد. آنگاه درباره مسئولیت سنگین

هدایت، دعوت مردم به یکتاپرستی، مخالفت و مبارزه

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مصائب و مشکلات، هجرت به مدینه و توطئه و

کارشکنیهای منافقان و مشرکان سخن می گوید. در

ادامه به موقعیت اجتماعی و سیاسی و فرهنگی

مسلمانان در مدینه، مقدمات بیدایش جنگها، پیروزیها

و شکست مسلمانان اشاره می نماید. ایثار و فداکاری

خدیحجه و علی بن ابی طالب(ع) در سیر این تحولات و

رویدادها بسیار قابل تأمل و توجه است. مؤلف در

بخشهای دیگری از این کتاب، موفقیت روزافزون

مسلمانان و پیامبر(ص) را در عرصه های سیاسی،

نظامی، تشکیل حکومت و تنظیم و تدبیر امور اداری و

حقوقی جامعه، انعقاد پیمانها و قراردادهای سیاسی و

اقتصادی با قبایل و طوایف، و دیگر سرزمینهای مجاور

مورد بحث و پژوهش قرار می دهد.

خِتان: (Circumcision)

- ١ - تعريف: الختان هو قطع القلفة من الذكر والنواة من الأنثى.
 - ٢ - حكمه: الختان فرض على الرجال، لأن فيه إزالة للقلفة التي تغطي جزءاً يجب غسله في الطهارة، فقد قال عليه الصلاة والسلام لرجل أسلم (ألق عنك شعر الكفر واخْتِن^(١)) ومكرمة للنساء اللاتي طالت عندها جلدة البظر، لأن من كان هذا حالها فإنها تكون كثيرة الشهوة للجماع، بسبب احتكاك البظر بالسراويل ونحوها، ولأنها تقلل من شهوة الرجل في الجماع إن لم تختتن. ومن مات غير مختون فإنه لا يُختن بعد موته. ومن وُلد مختوناً فلا يجب ختته ولا يستحب.
 - ٣ - وقت الختان: يبدأ وقت الختان من وقت إطاعة الصبي له إلى حين البلوغ، حيث تفترض عليه الطهارة والصلاة.
 - ٤ - كيفيته: ختان الذكر يكون بقطع جلدة القلفة التي تغطي الحشفة عند نهاية الحشفة، بحيث تصير الحشفة مكشوفة لا يغطيها شيء؛ وختان الأنثى يكون بقطع ما زاد من جلدة البظر عن حافتي الفرج، فقد قال رسول الله ﷺ لمرأة كانت تختن النساء في المدينة المنورة (لا تَنْهَكِي، فإن ذلك أحظى للمرأة وأحْبُ للبلع^(٢)).
- ٥ - آثار الختان:

- أ - الفسق: من بلغ ولم يختتن يعتبر فاسقاً، لتركه ما افترضه الله عليه، ويترتب عليه من الأحكام ما يترتب على الفاسق (ر: فسق)

(١) أبو داود في الطهارة باب الرجل يسلم فيؤمر بالغسل.

(٢) أبو داود في الأدب باب الختان.

- ب - وجوب تطهير ما تحت القلفة: إذا كان الختان واجباً، فقد وجب في الغسل تطهير ما تحت القلفة، فإن اغتسل ولم يطهره لم تصح صلاته، إلا أن يكون مضطراً إلى ذلك لضرر يصيبه أو مشقة تمنعه من التطهير، فيرخص له بترك التطهير.
- ج - عدم ضمان القلفة: إذا جنى شخص على القلفة، فقطعها، فلا شيء عليه، لأنها واجبة القطع.

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FRED HALLIDAY

Sunnet

CLITORIDECTOMY, commonly known as female circumcision, has historically been practiced in some areas of the Islamic world. The practice is pre-Islamic in origin and its distribution should be attributed to indigenous cultural norms rather than specifically religious requirements. It is known primarily in a number of African societies, Islamic and non-Islamic, in the area extending eastward from Senegal to the Horn of Africa. The operations referred to collectively as clitoridectomy range from excising only the tip of the clitoris to total excision of the clitoris and labia, and total excision with infibulation. This most severe form of the practice, total excision with infibulation, is referred to commonly as either "pharaonic" or "Sudanese" circumcision and is attested primarily in Sudan, Somalia, Djibouti, and parts of Ethiopia. In those areas where it is practiced, clitoridectomy is not limited to the Muslims. In Egypt, for example, clitoridectomy has a long history among the Coptic population. On the other hand, it is relatively unknown among non-Muslims in Sudan. It is not practiced in Saudi Arabia, Tunisia, Iran, and Turkey, and is practiced unevenly in Java.

The Arabic terminology used to refer to the practice is *khafḍ* or *khitān*, the latter term being used also to refer to male circumcision. There is no mention of it in the Qur'ān, although there is evidence of its existence in the traditions of the Prophet, who condemned the severe forms of the operation as being harmful to women's sexual health and recommended the minor form of the operation (excising only the tip of the clitoris) if it was to be performed. Generally, the schools of Islamic law regard it as a recommended, but not obligatory, practice. Although explicitly religious justifications may be invoked, the rationales given for continuing the practice are generally not expressed in religious terms. The most common justification given is that it is "the custom"; however, numerous other reasons are also given, for example, the control of female sexuality and the preservation of virginity. Failure to perform clitoridectomy is believed by some cultures to result not only in promiscuity and adultery, but also in infant mortality, infertility, and poor general health. In addition, in the cultures where it is practiced, uncircumcised female genitalia are considered to be ugly, and uncircumcised

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Brothers of Mary in 1849, the Sisters of Mercy in 1858, the Sisters of the Sacred Heart in 1869, the Franciscan Sisters in 1876, and the Sisters of Christian Charity in 1881. By the end of Purcell's episcopate, the parochial school system was so generally established that his successor, Elder, could promulgate regulations for compulsory attendance at Catholic schools. During the same period, schools were attached to orphanages and convents.

The need for control and organization at an archdiocesan level was fulfilled in 1906 by the establishment of an archdiocesan superintendent of schools. The first report from this office in 1908 listed 27,233 students in attendance in 110 schools; in 1963 there were 156 schools with a total of more than 76,000 students. By 1963, the archdiocese also had 33 high schools with a total enrollment of nearly 21,000.

A related development began with the establishment, in 1928, of the archdiocesan teachers college. Although primarily intended for teaching communities of sisters, the program attracted lay teachers, seminarians, and priests as well. The Athenaeum of Ohio, incorporated in 1928 with a board headed by the archbishop for the supervision of all Catholic colleges, seminaries, high schools, and other institutions of higher learning in the archdiocese, was reorganized in 1953. Its jurisdiction was limited to the two seminaries, including the college department of St. Gregory's minor seminary, and, on the graduate level, Mt. St. Mary's of the West seminary and the institute of Thomistic theology; and to the secondary schools. Undergraduate training of diocesan teachers was transferred to Our Lady of Cincinnati and Mt. St. Joseph colleges, and to Xavier University and the University of Dayton for graduate work. Nondiocesan institutions of higher learning in the archdiocese include *Xavier University conducted by Jesuits, the University of *Dayton under the Society of Mary, College of *Mt. St. Joseph on the Ohio under the Sisters of Charity, and *Our Lady of Cincinnati College conducted by the Sisters of Mercy.

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[A. STRITCH]

CINGRIA, ALEXANDRE, artist, pioneer in the modern renewal of sacred art; b. Geneva, March 22, 1879; d. Lausanne, Nov. 8, 1945. Of French and Italian descent by his father and Polish by his mother, Alexandre Cingria lived and worked almost exclusively in his beloved country, Switzerland. Cingria was a painter, a mosaic worker, a theater costume designer, and a stained glass artist. It was in this last capacity that he reached his highest achievement. In contrast to his contemporary Georges *Rouault in Paris, who was weighed down by the awfulness of sin, Cingria was exuberant with the joy of his faith, certain of final victory. His work displays a colorful and rhythmic character that is audacious both in subject and in conception.

In 1920 Cingria founded the Society of St. Luke, composed of a small group of forward-looking sculptors

and painters, who often had to suffer the criticism of their fellow Catholics, but who happily were supported by Bishop Besson and other clergy such as Abbé Dussiller of the church of Notre Dame, Fribourg. Cingria's work contributed to Switzerland's role in establishing a more intelligent approach to sacred art in the 20th century. His early work can be seen at the church in Carouge, a small village just outside Geneva. Churches in Fribourg have the greatest number of his works, among the most important is "The Apparition of the Sacred Heart" in the church of Notre Dame. His latest window, completed in 1942, is in the University of Geneva: "Orpheus Charming the Beasts."

In his theater work Cingria designed costumes for Henri Ghcon's *Pendu dépendu*, for René Morax's *Le Roi David* and *Judith*, and for É. Jaques-Dalcroze's *La Veillée*. He did colored illustrations for Shakespeare's *The Tempest*, produced in a luxurious edition of only 10 copies.

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[J. U. MORRIS]

CINITES (KENITES), a nomadic tribe located chiefly in the eastern *Negeb, near the Gulf of *Aqaba. Little is known with certainty of the Cinites, but their connections with the *Rechabites (1 Chr 2.55) indicate that they were a nomadic people. The Cinites (Heb. *qinim* or collective *qeni*) were probably a clan of the *Madianites, to whom Moses fled after slaying the Egyptian (Ex 2.15) and to whom he was related by marriage (Ex 2.21; 3.1; see JETHRO). Hobab, the Cinite brother-in-law of Moses (Jgs 4.11), served as a guide to the Exodus party in their Sinai wanderings (Nm 10.29-32). Henceforth the Cinites were always on cordial terms with the Israelites (1 Sm 15.6). Although the statement in Jgs 1.16 seems to indicate that the Cinites entered the promised land from the east with the Israelites, this may be a later attempt to explain the inclusion of various Negeb Bedouins in the hegemony of Juda (1 Sm 27.10). Since the word Cinite is apparently connected with the Hebrew word *qayin*, meaning smith, the Cinites may have been itinerant smiths whose services would have been in great demand at the rich copper deposits in the *Araba (cf. Gn 4.22). Some scholars have suggested that it was from the Cinites that the divine name Yahweh and certain elements of Yahwism were mediated to Moses.

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[T. KARDONG]

CIRCUMCISION

The cutting off of the prepuce of the male. While there are instances of similar operations performed on females (e.g., the cutting off of the internal labia), the term circumcision is usually limited to males. Circumcision is a very ancient practice common to various peoples of primitive agriculture, but not among those of truly primitive culture. Among these peoples living in such disparate locales as Africa, America, and Australia, it seems to have been a rite connected in some way with puberty and the entrance into the adult or married state and probably related to fertility rites.

26 F0371/27077/E3426
Weekly Political Intelligence Summary, 1941; 83.

27 F0371/27067/E1865/1876/1893/1894/1889
F0371/27068/E1987
F0371/27077/E3426
War Paper (41) 100 in Cab. 66/16.
Weekly Political Intelligence Summary, 1941, 83,84.
The leaflets apparently threatened to attack Iraqi Government buildings, a move that Cornwallis had warned against. The populace had already been whipped into a fever pitch by Rashid Ali's propaganda. For some reason, some of the pamphlets which had been prepared in Egypt were sent on a commercial carrier and were on their way to Iraqi customs prior to the outbreak of hostilities when the British Army found out and managed to intercept them.

28 F0371/27069/E2261/2152/2285
F0371/27068/E1976/1957/1924/1920/1972/2051
F0371/27071/E2416/2399/2329

29 War Paper (41) 38, 39, 40, 53 in Cab 66/15.
F0371/27068/E1994/1987
F0371/27087/E2319/2311
F0371/27070/E2331/2288
F0371/27069/E2127/2121/2234/2114

30 Ibid.

31 War Cabinet (41) 56 Conclusion in Cab 65, 18.

32 Ibid.

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The University of Manchester, s.324-341.

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Summary (Kusum)

Female sexuality has always provoked controversy and led to its being repressed in a variety of ways in all parts of the world throughout history. For example, it has been stated that in ancient Rome, female slaves had rings put through their labia majora to discourage them from getting pregnant. In the 12th century Europe, chastity belts were widely used. Only one century ago, clitoridectomy was performed as a surgical remedy against masturbation in both Europe and the United States. Currently cruel and inhumane genital surgery continues to take place in different parts of the world, commonly known as female genital mutilation (FGM) *(1).

Female genital mutilation is an age-old practice performed on the grounds of tradition rather than for health reasons. The operation is mostly done by a traditional circumcisor, known as *daya*, without anaesthetics, although recently it has been performed by some trained doctors and midwives. The practice involves cutting off parts of the whole organ of the female external genitalia. The nature and scope of mutilation differ from one country to another. In certain countries the mutilation reaches its peak in that the two sides of the wound are stitched together, leaving only a very small opening for menstrual blood. This form of mutilation is called infibulation and it is the most severe type of circumcision. It is estimated that over 80 million women and young girls have undergone genital mutilation world-wide and that some 5,000 girls each day are vulnerable to genital mutilation. *(2)

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AL-KHAFĀDJI — KHAFD

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 Sunset (181482)

al-ʿArab min al-dakhl is, as indicated by the title, a work dealing with words of foreign origin in the Arabic language. The author has used for this purpose the *Muʿarrab* of al-Djāwālīkī [q.v.] and similar works, but is not content with explaining words of foreign origin, as he also gives ample specimens of vulgar errors in correct Arabic speech. Closely resembling this book is a commentary on the *Durrat al-ghawwās* of al-Ḥarīrī, which was printed together with the *Durra* at Istanbul in 1299; this work, together with his *Tirās*, are probably the best of his compositions. His *Diwān* is mentioned by al-Muḥibbī and is preserved in manuscript in Copenhagen.

Bibliography: al-Muḥibbī, *Khulāṣat al-athar*, I, 331-43; Brockelmann, II, 285, S. II, 396.

(F. KRENKOW*)

X KHAFĀRA (A.) "protection", is used, often together with *ḥimāya* [q.v.], to designate certain social practices. Originally, it primarily denoted the protection which Arab tribes extended to merchants, travellers and pilgrims crossing their territories, often in return for payment or as part of an agreement [see ILĀF]. Later, the word's usage became extended to the "protection" in return for an obligatory payment exacted by various social groups from other groups or from richer individuals (e.g., by the *ʿayyārūn* and *futuwwa* [q.v.] in the towns). Once the military class had assumed essential power, military commanders exacted various *khafārāt* from the rural estates, etc., but at the same time the state intervened to control them, to fix a tariff for them, or to revoke them for its own use. See further *HIMĀYA*.

(CL. CAHEN)

X KHAFD or **KHIFĀD** (A.), female excision, corresponding to the circumcision of boys (*khāṭn* or *khūtān* [q.v.], terms which may be applied equally to both sexes). There is no mention of it in the Qurʾān, but more or less authentic *ḥadīth*s attest to the practice in pre-Islamic Arabia and in a certain measure justify it. Tradition attributes to the Prophet the expression *muḥaffiʿat al-buḥūr* "cutter of clitorises", and the following words addressed to Umm ʿAtīyya, *idhā khafaḍī (khafattī) fa-ʾashimmi wa-lā tanhaki* (i.e., do not excise everything), *fa-ʾinnahu adwāʾ li-l-waḍīh wa-aḥyā ʿind al-xawḍī*, in which one can discern a somewhat curious aesthetic aspect, a display of masculine egoism and the authorisation to do the operation on condition of not going as far as total ablation of the external genital organs and even complete clitoridectomy. Although the texts and the dictionaries are not very explicit, the synonymy of *khāṭn/khūtān* and *khafḍ/khifāḍ* leads one to think that the minimal practice comprised excision of the prepuce of the clitoris.

In the Prophet's mouth, *muḥaffiʿat al-buḥūr* had a pejorative sense; but other items in the ancient vocabulary for designating the operator, *khātina* and *mubaffira*, formed from *baḥr* "clitoris", do not seem to have a contemptuous connotation. However, a woman is called *baḥrāʾ* when she is affected by clitorism, or believed to be so, and *lakhnāʾ* when she has not been circumcised; expressions meaning in effect "son of the uncircumcised woman", *ibn al-baḥrāʾ*, *ibn al-lakhnāʾ*, are considered injurious and synonymous with "son of a whore", the violence of sexual appetite in a woman being considered the result of absence of circumcision. These pieces of information seem to prove clearly that the practice was current among the Arabs (who carry it back, like the circumcision of boys, to Abraham and Hagar [al-Djāhīz, *Ḥayawān*, vii, 27]), and remained so after the coming of Islam, excision becoming

a characteristic trait amongst the Muslims. The *Aghānī*, ed. Beirut, xxii, 22, tells, for example, that Khālid b. ʿAbd Allāh al-Ḳasrī [q.v.], who was the son of a Greek Christian mother, was as a result of this called Ibn al-Baḥrāʾ; in the end, he decided to have his mother circumcised in order to escape satires, examples of which are to be found in the verses attributed to Aʿshā Hamdān (*Aghānī*, loc. cit.) or to Ziyād al-Aʿdjam (*LA*, V mss; the word *maṣṣān*, interpreted by Ibn Manẓūr as meaning *ḥadīdīām* "barber", "cupper", could well have here the sense of "one who sucks" and connected with such an insult as *yā māṣṣa baḥri ummihī*, which does not necessarily correspond to an actual practice).

Under Islam, the circumcision of girls has never been regarded as obligatory, but has been considered as recommended (e.g. see al-Ḳayrawānī, *Risāla*, 161, 305; Ibn Ḳudāma, *Mughnī*, 1947, i, 85); in fact, it is practiced very irregularly in the Muslim world, where whole populations are unaware of it or confine themselves to a symbolic pricking of the clitoris. In the same region, some tribes may perpetuate the custom, whilst their neighbours may have abandoned it, if they have ever known it anyway (see especially, H. Jaussen, *Coutumes des Arabes au pays de Moab*, Paris 1948, 35, 363). In Java, girls are not invariably circumcised; the operation, when performed, is done on girls from 2 to 8 years and is called *sunā* (*sunna*), but parents following customary law (*ʿādāt* [q.v.]) never practice it. The Malays call it *gusaran* "fact of filing down the teeth", because it is preceded, the evening before, by a fictitious filing-down of the teeth. In Atjeh [q.v.], female circumcision is done at an early age (see the references given under *KHITĀN*). In Persia and Kurdistan, travellers mention that it is done between the ages of 9 and 15 (H. Massé, *Croyances et coutumes persanes*, Paris 1938, 51); on the other hand, it is unknown in Afghānistān (C. M. Kieffer, *À propos de la concision...*, in *Festschrift für Wilhelm Eilers*, Wiesbaden 1967, 201, n. 37). This is likewise the situation in North Africa (G. H. Bouquet, *La morale de l'Islam...*, Paris 1953, 70), although the practice is attested for Mauretania, even though this is a Mālikī region (R. Arnaud, *Précis de politique musulmane. I. Pays maures*, Algiers 1906, 65-6), where the excision is done 7 or 8 days after birth. At all events, it would be extremely difficult to draw a map showing the extent of female circumcision, in view of the women's discretion and the men's ignorance, since the latter are not informed about the operation; this practice is unaccompanied by any celebration, and is even called *sirr* "secret" in Moab, according to Jaussen, *op. cit.*, 35, 363, and also *ḡahr*, by analogy with the circumcision of boys.

The only Islamic country, apart from some regions of black Africa (see Boris de Rachewiltz, *Eros noir, moeurs sexuelles de l'Afrique de la pré-histoire à nos jours*, Paris 1963), where any searching enquiries into this practice have been made is Egypt, where *khafḍ* (which according to 18th and 19th century travellers was general and often sought by girls) is still practiced, even amongst certain Copts. Anthropologists and physicians have revealed various degrees in female circumcision, ranging from removal of the labia minora and the prepuce of the clitoris to that of the whole external genitalia ("Sufianese circumcision"), sc. the labia minora and majora together with the clitoris (see M. Karim and R. Ammar, *Female circumcision and sexual desire*, Cairo 1965). The very title of this latter work, based on an examination of 331 women in Cairo, is an indication

Murūdj, iv, 417-21 = §§ 1722-4; Balādhuri, *Futūh*, index; Ibn al-Athīr, iii, 183; Ibn Abi 'l-Ḥadīd, *Sharḥ Nahāj al-balāgha*, i, 264-70; G. Levi della Vida, *Il califato di 'Alī . . .*, in *RSO*, vi (1913), 486; L. Veccia Vaglieri, *Conflitto*, and *Traduzione*, index.

(CH. PELLAT)

— KHITA [see KARĀ KHITĀY]

✱ KHITĀN (A.), circumcision. The term is used indifferently for males and females, but female excision is particularly called *khifāq* or *khafq* [q.v.]. In the dual, *al-khitānāni* are "the two circumcised parts" (viz. that of the male and that of the female), and according to tradition "If the two circumcised parts have been in touch with one another, *ghusl* is necessary" (Bukhārī, *Ghusl*, bāb 28; Muslim, *Ḥayā*, trad. 88; Abū Dāwūd, *Ṭahāra*, bābs 8r, 83).

Some words connected with the root *kh-t-n* denote the father-in-law, the son-in-law, the daughter-in-law (*khātan*, *khātana*), or marrying (*khutūna*). Some of these words must have belonged to the primitive Semitic language, as they occur also in the same or cognate forms in North-Semitic languages.

Circumcision must have been a common practice in early Arabia. It is mentioned, not in the *Qur'ān*, but in old poetry and *ḥadīth*, and the ancient language also has special words for "uncircumcised", sc. *al-khān*, *aklaf*, *aghlaf* and *aghrāf* (Hebrew 'arel).

In *ḥadīth* it is said that Ibrāhīm was circumcised in his 80th year (Bukhārī, *Anbiyā'*, bāb 8; Muslim, *Faḍā'il*, trad. 151). This tradition is based on the Biblical report. Ibn Sa'd has preserved a tradition according to which the patriarch was already circumcised at the age of 13 (*Ṭabaḳāt*, i/1 24). This tradition is apparently a reflex of the practice of circumcision in the first centuries of Islam. We may confront it with the statements concerning Ibn 'Ab-bās' circumcision in *ḥadīth*. According to some traditions (Aḥmad b. Ḥanbal, i, 273) he was 15 years old when Muḥammad died. In other traditions it is said that he was already circumcised at that time (Bukhārī, *Istī'dhān*, bāb 51; Aḥmad b. Ḥanbal, i, 264, 287; Ṭayālīsī, Nos. 2639, 2640).

Circumcision is mentioned in *ḥadīth* in the story of the Emperor Heraclius' horoscope (Bukhārī, *Bad' al-waḥy*, bāb 6). Heraclius read in the stars the message of "the king of the circumcised". Thereupon an envoy of the king of Ghassān arrived who reported the news of Muḥammad's preaching of Islam. This envoy appeared to be circumcised himself and he informed the Emperor of the fact that circumcision was a custom prevalent among the Arabs.

It is further recognised in *ḥadīth* that circumcision belongs to pre-Islamic institutions. In the traditions which enumerate the features of natural religion (*al-fīṭra*), circumcision is mentioned together with the clipping of nails, the use of the toothpick, the cutting of moustaches, the more profuse length of the beard etc. (Bukhārī, *Libās*, bāb 63; Muslim, *Ṭahāra*, trad. 49, 50; Tirmidhī, *Adāb*, bāb 14, etc.). In a tradition preserved by Aḥmad b. Ḥanbal (v, 75) circumcision is called *sunna* for males and honourable for females.

There are differences between the several *madh-hab*'s concerning rules for circumcision. Instead of giving a survey of the different views it may be sufficient to translate the passage al-Nawawī in his commentary on Muslim, *Ṭahāra*, trad. 50 (ed. Cairo 1283, i, 328) has devoted to the subject, also because it contains a description of the operation:

"Circumcision is obligatory (*wāḍib*) according to al-Shāfi'ī and many of the doctors, *sunna* according to Mālik and the majority of them. It is further, according to al-Shāfi'ī, equally obligatory for males

and females. As regards males it is obligatory to cut off the whole skin which covers the *glans*, so that this latter is wholly denuded. As regards females, it is obligatory to cut off a small part of the skin in the highest part of the genitals. The sound (*ṣaḥīḥ*) view within the limits of our school, which is shared by the large majority of our friends, is that circumcision is allowed, but not obligatory in a youthful age, and one of the special views is that the *walī* is obliged to have the child circumcised before it reaches the adult age. Another special view is, that it is prohibited to circumcise a child before its tenth year. The sound view according to us, is that circumcision on the seventh day after birth is *mustaḥabb* (recommendable). Further, there are two views regarding the question whether in the 'seventh day' the birthday is included or not".

The treatment of circumcision has not a prominent place in the books of law (see e.g. al-Qayrawānī, *Risāla*, 161, 305). More important, however, is the value attached to it in popular estimation. "To the uneducated mass of Muslims" says Snouck Hurgronje "as well as to the great mass of non-Muslims, both of whom pay the greatest attention to formalities, abstinence from pork, together with circumcision, have even become to a certain extent the criteria of Islam. The exaggerated estimation of the two precepts finds no support in the law, for here they are on the same level with numerous other precepts, to which the mass attaches less importance" (*De Islam*, Baarn 1912, 30; *Verspr. Geschriften*, i, 402; cf. iv/1, 377). In Java circumcision is generally considered as the ceremony of reception into Islam and therefore sometimes called *njelamaktselam* ("rendering Muslim"). Apart from this term many other words denoting circumcision are used on Java (*op. cit.*, iv/1, 205-6). In A'tcheh circumcision of infidels only is considered as the ceremony of reception into Islam (Snouck Hurgronje, *The Achehnese*, i, 398).

The importance attached to circumcision appears also from the tradition according to which Muḥammad was born circumcised (Ibn Sa'd, *Ṭabaḳāt*, i/1, 64). In North Africa a child born with a short foreskin is considered as a blessing (Doutté, *Merrākech*, Paris 1905, 353).

At Mecca, where the rite is called *ṭahār*, children are circumcised at an age of 3-7 years, girls without festivities, boys with great pomp. On the day preceding that on which the rite will be performed, the boy, who is clad in heavy, costly garments, is paraded through the streets on horseback, several footmen walking on both sides in order to prevent him from falling and to refresh him by means of a perfumed handkerchief. He is preceded by men with drums and *duffs* who accompany the *dhikrs* sung by others. Nearest to the boy goes an elderly black handmaid of his father's, bearing on her head a brazier burning with charcoal, resin and salt. The second part of the procession is formed by the boy's poorer comrades, equally on horseback. The procession passes through the main streets during the time of 'aṣr and comes back to its starting-point a little before sunset. The female members of the family pass the evening with their friends; the party is enlivened by female singers.

Next morning, at sunrise, the barber performs the operation. The foreskin is pressed together by means of a thong, the boy lying on his back, while his mother tries to divert his attention by sweets. A plaster is applied to the wound which usually is healed in a week. The operation is followed by a breakfast for the nearest relatives. It is to be observed that

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CLITORIDECTOMY. The term *clitoridectomy* covers a range of ritual surgical operations: (1) drawing blood from the clitoral prepuce or removal of the prepuce, (2) excision of the clitoris, (3) excision of the clitoris and labia minora, and (4) infibulation, requiring removal of the clitoris, the labia minora, and the anterior two-thirds of the labia majora, the two sides of which are then joined so that a small posterior opening is left for the passage of urine and menstrual blood. The first type occurs in Islamic countries of the Middle East, Africa, and Asia. The second type occurs in East, West, and central Africa, on the Arabian Peninsula, and in Brazil, eastern Mexico, and Peru. The third type occurs throughout Africa, in Arab countries, and in parts of Aboriginal Australia. Infibulation occurs in Sudan, Ethiopia, Djibouti, Eritrea, southern Egypt, northern Nigeria, Mali, and the Central African Republic.

In countries where clitoridectomy is practiced, the rite may be performed virtually universally or it may have a sparse and patchy distribution. For example, in northern Ghana almost all women in the Kusase ethnic group will have had clitoridectomy, while none in the neighboring Tallensi group will have undergone this ritual. Nor is there a clear relationship between clitoridectomy and religion: in an area of southern Nigeria five contiguous ethnic groups perform the rite, but the Et-sako are Muslim, the Esan and Ijan are predominantly Christian, and the Bini and Ukwuani primarily observe their traditional religion.

In Sudan, few women in the south are infibulated, but from 90 to 95 percent of the women in the Arabic north are (Dareer, 1983, p. 41). In neighboring Egypt an estimated 95 percent of women have had some kind of clitoridectomy, but most is of the third type and only relatively few, near the Sudan border, have been infibulated (Aziza, 1983, p. 13). In both countries urban, better-educated women tend to have minimal surgery or no clitoridectomy. Egyptian mummies dated 200 BCE show evidence of clitoridectomy (Dareer, 1983, p. 41), and present-day Coptic Christian as well as Muslim women in Egypt have clitoridectomy, suggesting that it is a pre-Islamic custom. This speculation is further supported by the fact that the Islamic countries of Saudi Arabia, Iraq, Iran, and Afghanistan do not practice clitoridectomy.

There is no mention of clitoridectomy in the Qur'an, but more or less authentic *hadiths* mention its practice in pre-Islamic Arabia. Although texts and dictionaries are not very explicit, evidence suggests minimal excision of the prepuce of the clitoris (Bosworth, 1978, p. 913). In an Islamic tradition preserved by Ahmad ibn Hanbal (d. 855), circumcision is called *sunnah* for males

and honorable for females (Wensinck, 1979, p. 20). *Sunnah* means to follow the traditions of the prophet Muhammad, who according to tradition was circumcised. The commentaries of al-Nawawi, edited in Cairo in 1283, say, however, that circumcision is equally obligatory for males and females, specifying removal of a small part of the skin in the highest part of the genitals (ibid.). Some contemporary Muslim teachers cite the general Islamic rule that forbids cutting parts of the body unless the benefits exceed the pain and injury, and the Sudanese religious and political leader El Sayed Abdel Rahman El Mahadi explicitly forbade infibulation (Dareer, 1983, p. 44). Thus one can understand the confusion revealed in a Sudanese survey where 60 percent of the women said religion and custom demanded infibulation, but of those who disagreed, 50 percent did so on religious grounds (ibid., p. 43).

Clitoridectomy was not practiced in the ancient Jewish religion, and it is not mentioned in either testament of the Bible.

Clitoridectomy is a rite and in its minimal form is performed on girls individually, accompanied by gifts. Or girls may be initiated in a large class with accompanying rites that involve all the women of a village or indeed a whole chiefdom (MacCormack, 1979). The age at which girls experience clitoridectomy varies, but in all cases it should be done by the time of puberty and marriage. Although some Islamic texts prohibit clitoridectomy before the tenth year (Wensinck, 1979, p. 20), in Sudan it is done between two and eleven years, and in Egypt between three and eleven years of age, although there are cases of it being done before the age of one.

Clitoridectomy is usually performed by a traditional midwife. In Egypt the decision is primarily taken by the girl's mother, then in descending order of importance, by both parents together, an aunt, a sister or grandmother, and the father alone (Aziza, 1983, p. 14). However, fathers usually pay for the ceremony, and in the case of infibulation, husbands pay for re-infibulation following each childbirth.

There is no single meaning of clitoridectomy. In all societies that circumcise females, males are also circumcised. The reasons given for both sexes is that it is a ritual of membership into a religious tradition, an ethnic group with the status of adult, or a prerequisite for legitimate and moral marriage, sexuality, and procreation.

In Mediterranean and Islamic countries clitoridectomy is often explained as an aspect of family honor. The phrase "son of an uncircumcised woman" is considered injurious in the sense that it is synonymous with

The Encyclopedia of Religion, c. III, s. 535-537, 1987 (New York)

— Sunnet (Phl. 1st)

"Sunnet etne weya olung"



Summet ?

41.5.7.2002

NORMATIVE ISLAM VERSUS LOCAL TRADITION:
SOME OBSERVATIONS ON FEMALE CIRCUMCISION
WITH SPECIAL REFERENCE TO EGYPT

BY

AVNER GILADI

*There are some occasions in life which are unforgettable:
One of these was my circumcision (Umm Gad)¹*

I. Introductory Remarks

EVIDENCE from contemporary anthropological and ethnographic Middle Eastern sources can on occasion help shed light on human phenomena in the past, particularly where these pertain to a level on which medieval writings rarely reflect, i.e., the emotional one. When used cautiously such sources can fill part of a gap in our knowledge and contribute to a better understanding of the psychological background of various aspects of social life. In this paper an effort is made to interpret, in the light of contemporary personal testimonies, some of the utterances we find scattered throughout medieval Islamic sources on female circumcision whereby we hope to clarify the motives and deliberations which led to the shaping of the normative Islamic version of the practice. Our assumption is that medieval Muslim jurists were well aware of the psychological implications of female circumcision, and that this awareness, although nowhere explicitly expressed, influenced their legislation in this regard.

The traumatic experience of clitoridectomy is a central theme in the life stories of the five Egyptian women—most of them from the lower social classes—included in Nayra Atiya's illuminating collection of interviews, *Khul Khaal*. These stories indicate that, despite the legal prohibition which was enacted in 1959, female circumcision is still widespread in

rural areas and within urban lower classes in contemporary Egypt. And there is evidence that the practice is common also in other areas of the Muslim world.²

It is clear that besides the physical risks stemming from the lack of qualified professionals and appropriate medical facilities, female circumcision causes immediate as well as long-term psychological damage reflected first and foremost in the sexual life of the women who have undergone the operation and their partners.³ In *Khul Khaal* the influence of female circumcision on women's sexual life is shown to be rather complex. "It does not affect sexual desire" but on the other hand "This operation makes it harder for a girl to enjoy sex."⁴ Elsewhere, we find that in areas where female circumcision is common couples sometimes resort to the use of hashish, known as a means of prolonging sexual intercourse.⁵

The fact that circumcision is performed when girls are old enough to be aware of what is done to them—between the age of six and thirteen, sometimes at the onset of puberty or just before marriage⁶—obviously increases its traumatic impact. The alleged advantage of practising

² Dale F. Eickelman, *The Middle East: An Anthropological Approach*, Englewood Cliffs, 1989, p. 193, n. 34. Nawal al-Sa'dawi (*The Hidden Face of Eve*, London, 1980, p. 33) mentions—in addition to Egypt—Sudan, Yemen and some of the countries of the Persian Gulf as areas in which the practice of female circumcision is common.

On the practice of clitoridectomy in parts of Muslim Africa and among Muslim Malays see: Louis H. Gray, "Circumcision (Introductory)," *Encyclopedia of Religion and Ethics* (hereafter *E.R.E.*), vol. III, p. 667. On the practice in Northeast Africa (except Ethiopia), particularly in Sudan, see: R. Oldfield-Hayes, "Female genital mutilation, fertility control, women's roles and the patrilineage in modern Sudan: A functional analysis," *American Ethnologist* 2 (1975), pp. 617-33, esp. 620-21.

A touching description of female circumcision as practised by the Mezeina Bedouins in South Sinai is included in Smadar Lavie, *The Poetics of Military Occupation*, Berkeley, Los Angeles and Oxford, 1990, p. 146.

See also Carol P. MacCormack, "Clitoridectomy," *The Encyclopaedia of Religion*, vol. III, p. 535; Otto Meinardus, "Mythological, Historical and Sociological Aspects of the Practice of Female Circumcision among the Egyptians," *Acta Ethnographica* (Budapest) 16 (1967), pp. 387-88; Wedad Zenie-Ziegler, *In Search of Shadows: Conversations with Egyptian Women*, London 1988, p. 97.

³ *Female Circumcision, Excision and Infibulation: The Facts and Proposals for Change*, Report No. 47 of the Minority Rights Group, London, 1983, pp. 3-6; al-Sa'dawi, p. 39; Zenie-Ziegler, pp. 98-99; 'Abdalwahab Bouhdiba, *Sexuality in Islam*, London, 1985, p. 184.

⁴ *Khul Khaal*, pp. 13, 41.

⁵ Soheir Anin Morsy, "Sex-Differences and Folk Illness in an Egyptian Village" in Lois Beck and Nikki R. Keddie (eds.), *Women in the Muslim World*, Cambridge, Mass. and London, 1978, p. 611.

⁶ *Khul Khaal*, pp. 11, 12, 41, 79, 110 and cf. Oldfield-Hayes, p. 619. See also "Clitoridectomy," *The Encyclopaedia of Religion*, vol. III, p. 535; "Circumcision," *E.R.E.*, vol. III, p. 668.

¹ Nayra Atiya, *Khul Khaal: Five Egyptian Women Tell Their Stories*, Syracuse, 1982, p. 9.

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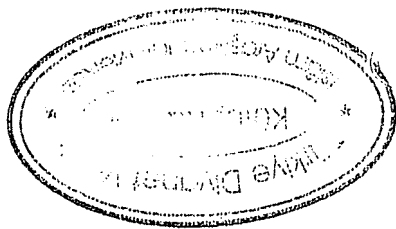
at any moment. Physical circumcision, therefore, has as its corollary another form of circumcision that we may call 'educational circumcision' to which we must now turn.

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Nawal el-Saadawi, The Hidden Face of
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Hetata, Boston 1982, s. 33-43.

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6. Circumcision of Girls

Sunnat

The practice of circumcising girls is still a common procedure in a number of Arab countries such as Egypt, the Sudan, Yeman and some of the Gulf states.

The importance given to virginity and an intact hymen in these societies is the reason why female circumcision still remains a very widespread practice despite a growing tendency, especially in urban Egypt, to do away with it as something outdated and harmful. Behind circumcision lies the belief that, by removing parts of girls' external genital organs, sexual desire is minimized. This permits a female who has reached the 'dangerous age' of puberty and adolescence to protect her virginity, and therefore her honour, with greater ease. Chastity was imposed on male attendants in the female harem by castration which turned them into inoffensive eunuchs. Similarly female circumcision is meant to preserve the chastity of young girls by reducing their desire for sexual intercourse.

Circumcision is most often performed on female children at the age of seven or eight (before the girl begins to get menstrual periods). On the scene appears the *daya* or local midwife. Two women members of the family grasp the child's thighs on either side and pull them apart to expose the external genital organs and to prevent her from struggling — like trussing a chicken before it is slain. A sharp razor in the hand of the *daya* cuts off the clitoris.

During my period of service as a rural physician, I was called upon many times to treat complications arising from this primitive operation, which very often jeopardized the life of young girls. The ignorant *daya* believed that effective circumcision necessitated a deep cut with the razor to ensure radical amputation of the clitoris, so that no part of the sexually sensitive organ would remain. Severe haemorrhage was therefore a common occurrence and sometimes led to loss of life. The *dayas* had not the slightest notion of asepsis, and inflammatory conditions as a result of the operation were common. Above all, the lifelong psychological shock of this cruel procedure left its imprint on the personality of the child and accompanied her into adolescence, youth and maturity. Sexual frigidity is one of the after-effects which is accentuated by other social and psychological factors that influence the personality and mental make-up of females in Arab societies. Girls are therefore exposed to a whole series of misfortunes as a result of outdated notions and values related to virginity, which still remains the fundamental

cling the throne of God. Some Sūfis were believed to have reached such a high peak that the Ka'bah came to circumambulate them, and not they the Ka'bah.

In many traditions, circumambulation is associated not only with places of holiness or of worship, but also with life-cycle rites. Marriage rites often involve circling, since a wedding is preeminently a rite of bonding and union. In some traditional Jewish communities, the bride makes either three or seven *haqqafot* around the groom at the wedding. The circling establishes a common world for the couple. Roman weddings, for instance, called for the circling of the bride and groom around the family altar. In the Agni Pradaṣṣiṇa rite of the Hindu marriage, the bride follows the groom three times around the sacred fire, her sari tied to his dhoti. The rite immediately precedes the "seven steps," the legal culmination of the marriage ceremony. Interestingly, this rite repeats the groom's three circuits around the sacred fire during his initiation rite, the Upanayana, just before he received the sacred Sāvitrī *mantra* from the guru and thus established the primary bond of his years of education.

In addition to being a rite of honoring, centering, and bonding, circumambulation also can set apart what is circumscribed. This is especially the case for the "dangerous holy," that is, the dead. Both the dead and places associated with the dead are circumambulated, sometimes counterclockwise, as a protective or apotropaic rite to keep the spheres of the living and dead apart.

In the Sefardic and Hasidic traditions of Judaism, seven *haqqafot* are made around a cemetery prior to burial. It has also been the custom in Ireland, Holland, Germany, and elsewhere in northern Europe to carry the casket in procession three times, sunwise, around the cemetery before burial. According to the *Mahāparinirvāṇa Sūtra*, five hundred of the Buddha's disciples circled his body before his cremation pyre was lit. The Hindu cremation rite today begins as the chief mourner, usually the eldest son, circles the pyre four times counterclockwise, carrying the flaming bundle of sacred *kuśa* grass and touching the body symbolically with each round, finally lighting the pyre at the head. In Buddhist Thailand as well the body is circumambulated three times before the cremation. In the case of a king or member of the royal family, a special palace-mountain pavilion called the *phra meru* is built for the cremation. On arrival, the body is borne around the *phra meru* three times, *uttaravatta*, in a "left-hand direction," before being placed upon the elaborate pyre. While the threefold circumambulation in the Buddhist tradition ordinarily marks reverence for the Buddha, the

Dharma, and the Saṃgha, here it is said to remind the living of the three wearisome worlds of *saṃsāra*—that of earth, of heaven, and of hell.

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DIANA L. ECK

CIRCUMCISION is the surgical removal of the foreskin from the penis; sometimes it also refers to less common practices of uncovering the glans of the penis by removing some of the foreskin and leaving the remainder as a flap, as practiced by the Maasai and Kikuyu of East Africa, or cutting the foreskin away but retaining it as two flaps, as practiced by the Tikopia of Polynesia. Early social theorists speculated about circumcision's origins, suggesting that it may have (1) marked captives, thereby signifying subjection, (2) attracted the opposite sex, (3) been a tribal or ethnic mark, (4) been hygienic, (5) increased sexual pleasure, (6) removed men from maternal bonds, (7) tested bravery, (8) sacrificed part of the self to ensure future rebirth, (9) been a form of symbolic castration to support the domination of youths by their elders, or (10) even simulated menstruation. None of these theories is accepted today, though various combinations of them may be cited by those groups who circumcise.

Geographic Distribution. Circumcision is commonly associated with Semitic religions (Islam, Judaism, and Coptic Christianity), but, in fact, it predates all of these. It was practiced among ancient Egyptians, although not universally. It is widespread among peoples in Africa, western Asia, and the Pacific, including Australia. Early travelers' records and encyclopedias report circumcision among some New World peoples, but these ac-

Encyclopedia of Religion, c. III, s. 511-514, 1987 (New York)

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hundreds of Circassians before he fell victim to his own policy and was executed by the leading Circassian emirs of Damascus. After the death of Faraj and less than a year of rule by the caliph al-Musta^cin, one of the Circassians who had been purchased by Barqūq secured the throne. Al-Mu²ayyad Shaykh (1412-1421), like Faraj, did not favor his fellow Circassians but instead bought and promoted Turks, presumably in an attempt to restore the ethnic balance that had prevailed before Barqūq.

Nevertheless, it is probably an indication of the extent to which the Circassians had been able to entrench themselves in the state that they were able to survive the policies of both anti-Circassian sultans and that after al-Mu²ayyad Shaykh's death they were soon able to reestablish their dominance. With the exception of Khushqadam (1461-1467) and Timurbughā (1468), both of whom were Greeks, the remaining sultans were Circassians, and their supremacy remained unchallenged until the Mamluk armies were defeated by the Ottomans in Syria and Egypt in 1516 and 1517, respectively.

It should be pointed out that while historians like Ibn Taghrībirdī were undoubtedly correct in emphasizing the significance of the excessive power maintained by the Circassians during the second period of Mamluk rule, this factor cannot be regarded as the only, or even the paramount, cause of Mamluk decline. The Ottomans were able to defeat the Mamluks because the former had embraced, and the latter scorned, the use of artillery on the battlefield. Egypt and Syria suffered economic calamity during the *Dawlat al-Jarkas* not because Circassians were on the throne, but because intermittent outbreaks of plague in the fourteenth century had imposed demographic losses from which the Mamluks could not recover in time to meet the challenge of European expansion around the Red Sea. Also worthy of note is that while Ibn Taghrībirdī's analysis stresses "race," it cannot be characterized as racist because he nowhere claims the superiority of Turks to Circassians. Rather, he confines himself to denouncing the folly of showing favoritism to any one "racial" element in a system that depended on the military skill and power of its members, irrespective of their origins.

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DONALD P. LITTLE

[See also Barqūq; Egypt, Islamic; Mamlūks; Mamluk Dynasty; Qala²un.]

Sunnet?

CIRCUMCISION, ISLAMIC. Although male circumcision (Arabic: *khitān*) is a universal practice in the Muslim world, and considered by Muslims everywhere as an important religious observance, it is not mentioned in the Koran. Authority for the practice is derived from a relatively small number of traditions (*ḥadīth*) handed down by the Prophet's contemporaries. Indeed, the classical legal works do not treat it as an independent subject but only incidentally under the heading of other topics. For instance, legal manuals for the use of the market inspectors included regulations for professionals who carried out circumcisions, while chapters in law books on ritual purity mention circumcision along with the other observances of "natural religion," such as cleaning the teeth, cutting the nails, and removing body hair.

The position of the law on the extent to which circumcision is prescribed varies. Most scholars hold that it is a recommended act only and that its omission is not punished in the hereafter. This view is supported by the rule that if an uncircumcised adult fears physical harm from the procedure, he is absolved from undergoing the procedure. Some scholars nonetheless regard the practice as obligatory.

Circumcision was part of the expertise of the cupper (Arabic: *hajjām*). With his instruments, the razor and scissors, he removed the foreskin to allow its retraction beyond the glans penis. Surgical texts describe the procedure in detail. The legal works, in the chapters on guarantees, discuss the extent of the cupper's liability should he err and death or harm ensue. The fines were fixed monetary rates.

The preferred time for circumcision was seven days after birth. Some scholars recommended that it be delayed beyond that date, in part to distinguish it from Jewish practice, but also to ensure that the child would be stronger and the danger reduced. However, present-day custom indicates that children may have been circumcised at any time up to thirteen years of age. The father or guardian was held

Sünnet (kesmek)

329.8-9; Zosimos, 3.12.3, 3.13.1).

From the *Notitia Dignitatum* ("Oriens," 35.12.24) it is clear that Circesium was the garrison site for the *legio IV Parthica* until the 5th century, when it was transferred to Beroe (cf. Theophylactus Simocatta, 2.6.9). During Justinian's campaign to reorganize the system of border protection at the beginning of his reign (527-65), the old fortress was repaired and extended, as its walls had been partly undermined by the Euphrates (Procopius, *De Aedificiis* 2.6.2ff.). These measures may have been among the factors that led Kōsrow I (531-79) to decide not to attack Circesium in 540; rather, he chose to penetrate the Roman empire farther upstream, along the western bank of the Euphrates (Procopius, *De Bello Persico* 2.5). The reestablishment of a strong fortress at Circesium probably made it possible also to build defense installations northward along the Kābūr toward Thannurium (Procopius, *De Aedificiis* 2.6.12ff. cf. Pauly-Wissowa, V A1, col. 1277) and then in a westerly direction as far as Rhesaina (Whitby, 1986, p. 727; see also maps in Kettenhofen). Under the reorganization of the military command structures, which were effected parallel to these measures at the border, Circesium became the headquarters of a *dux*.

In his campaign against Byzantium in 573 Kōsrow I ordered his general Adormaanēs to cross the Euphrates near Circesium, in order to begin the devastation of the eastern provinces of the Roman empire from there (Ioannes of Epiphaneia, fragment ed. L. Dindorf, *Historici Graeci Minores*, Leipzig, 1870, p. 379; Theophylactus, 3.10.6ff.; Euagrius, 5.9; Nicephorus, 17.38). Conversely, the later emperor Mauricius (582-602) made Circesium the base for his invasion of the Persian empire in 580 (Theophylactus, 3.17.5; Euagrius, 6.17; Nicephorus, 18.20; Whitby, 1988, pp. 257, 272-73).

Kōsrow II (590-628) found refuge with the commander of Circesium, Probus, during his flight in 590, before Mauricius ordered him to move on to Hierapolis (Theophylactus Simocatta, 4.10.4; Whitby, 1988, pp. 296-97, map p. 301). In the Muslim conquest of Byzantine Mesopotamia, in 19/640, Byzantium lost Circesium, though it must have been recaptured subsequently. Only in the time of the caliph 'Abd-al-Malek b. Marwān (r. 65-66/685-705, Gk. Abimelekh) was Circesium definitively captured by the Muslims, in 71/690-91 (Theophanes, *Chronographia* 363.32; cf. *EP*I, p. 76). As late as the 4th/10th century Circesium (Qarqīsīā) was a thriving city with gardens, fruit trees, and fields of grain, as both Eṣṭakrī (p. 77) and Ebn Ḥawqal (tr. Kramers, p. 221) confirm (cf. Le Strange, *Lands*, p. 105).

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(JOSEPH WIESEHÖFER)

CIRCUMCISION, Pers. *katna*, *sonnat* (formally also *taḥīr* or *ketān*), *katmakonān*, and *sonnatkonān*; the last two terms also refer to the festivities associated with the circumcision ritual. In Persia all Muslim and Jewish boys were and still are circumcised. The age of circumcision has varied from a few days after birth to the thirteenth or, less commonly, fifteenth year of life. In modern Persian cities the operation is carried out in the hospital where the boy is born two or three days after birth, but in villages and rural areas there is a greater variation in the time of the operation. The ritual of circumcision was adopted by the Persians along with Islam itself, as were numerous popular practices prevalent among Jewish and Arab peoples.

In males circumcision consists of the surgical removal of the foreskin, or prepuce, a loose fold of skin that covers the glans penis and is attached to the penis at the *corona glandis*; in females not only the prepuce covering the clitoris may be removed but also the clitoris itself (clitoridectomy) and even part or all of the labia minora (excision, Ar. *kafʿ*). In extreme instances the clitoris, all of the labia minora, and the adjacent parts of the labia majora are removed, and the two sides of the vulva are stitched together so that only a small opening for urination and menstruation remains (infibulation; Giorgis, p. 25). The vaginal duct might be reopened just prior to or after marriage by surgical means or by coitus (defibulation). Excision, infibulation, and defibulation were only rarely practiced in Persia in the past and only in a few geographical areas.

As far as it is possible to tell, the Indo-Europeans generally did not practice circumcision. There is also no reference to it in the literatures of the ancient Indian and Iranian peoples. Neither the Avesta nor the Zoroastrian Pahlavi texts mention circumcision or any other form of ritual alteration of the genitals, from which it may be

CIRCUMCISION

Sunnet

(We reproduce an article, courtesy of the medical journal *The Lancet* March 18, 1989, which discusses a particular benefit as a result of the circumcision of new born boys. It is followed by comments and reviews on the topic of circumcision.)

THE PREPUCE: A MISTAKE OF NATURE?

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SUMMARY

Retrospective studies suggest that circumcision of newborn boys will reduce the frequency of male early infantile urinary tract infection (UTI) by about 90%. If they are correct, this will be the first known instance of a common potentially lethal disease being preventable by extirpation of a piece of normal tissue. To reconcile the phenomenon with existing views of evolution and biology, it is suggested that the effects of one unphysiological intervention are counterbalancing those of another - i.e., colonisation of the baby's gastrointestinal tract and genitals in maternity units by *Escherichia coli* strains of non-maternal origin, to which the baby has no passive immunity. As an alternative to circumcision to prevent early infantile male UTI, more natural colonisation could be promoted by strict rooming-in of mother and baby or by active colonisation of the baby with his mother's anaerobic gut flora.

INTRODUCTION

Circumcision in the neonatal period may reduce the frequency of male infantile urinary tract infection (UTI) by some 90%. These sensational findings are reported by Wiswell et al.¹⁻³ in studies of more than 200,000 babies. Although retrospective, the evidence is persuasive. Moreover, Ginsburg and Mc Cracken⁴ report that 95% of male infantile UTI occurred in uncircumcised boys. With a circumcision rate of about 80%, this distribution between circumcised and non-circumcised boys could not be random. In addition, in the international reflux study comprising about 600 cases with UTI, there are 9.9% males in the American link but 22.7% males in the European link (Olbing H, personal communication). Since circumcision in the newborn period is rare in Europe but

common in the USA, this is further evidence for the role of the prepuce in the pathogenesis of neonatal UTI.

These data are of immediate medical importance: in the USA, general circumcision might prevent 20,000 attacks of pyelonephritis in male infants per year.⁵ They are also of interest from other points of view. Firstly, they could bring to an end an old controversy concerning the infection route in neonatal male UTI. The studies by Wiswell et al suggest that even neonatal infections are often ascending and not blood-borne. Secondly, they indicate that, as in girls, the external genitals of boys are important in the pathogenesis of UTI. Thirdly, this is the first demonstration of effective prevention of UTI by means other than long-term administration of antibiotics. Fourthly, the findings raise questions of general biological interest since they indicate that a common potentially lethal disease, early infantile male UTI,⁶⁻¹⁰ can be prevented by extirpation of a piece of normal, healthy tissue of universal occurrence in males.¹¹ It would not be easy to find a parallel in medicine or biology. That the prepuce is a mistake of Nature seems improbable, and we offer here an alternative explanation.

COLONISATION OF THE NEWBORN

We propose that one unphysiological intervention (circumcision) is counterbalancing the effect of another unphysiological state of affairs - namely, exposure to the microbiological environment of a modern maternity unit. The hypothesis is based on four observations.

Firstly, in biologically natural settings, when giving birth in the squatting or kneeling position, mothers often defecate during delivery and thus colonise the baby with their own aerobic and anaerobic intestinal flora. Together with this gift they provide specific protection - immunoglobulin transferred before delivery through the placenta and later through breast milk. The transferred anaerobic flora¹² might also contribute to protection by controlling the growth of the gram-negative aerobic flora. In contrast, when babies are born and cared for in hospital the *Escherichia coli* strains that colonise the intestine tend to be acquired from the environment.¹³⁻¹⁵ Further evidence of disturbed intestinal ecology is that the anaerobic bacteria of the gut in breastfed infants born and cared for in modern maternity units is often not dominated by bifidobacteria (as in babies born under village conditions) but by other strains.¹⁶⁻¹⁷

Secondly, with the gastrointestinal tract as the probable source, the male prepuce becomes heavily colonised with *E coli* during the first few days of life.¹⁸

Thirdly, this colonisation seems to arise from the fact that *E coli* - and

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ROY ARMES

Sunnah

CIRCUMCISION. The rite of passage of circumcision plays varied roles in Islamic society, depending on gender, ethnic orientation, and modern cultural attitudes. There are differences of opinion among the legal authorities over whether circumcision is *farḍ* (legally obligatory) or *sunnah* (the practice of the Prophet), nor is the motive for the operation always clear. Socially, it is obviously a rite of passage of considerable status significance for young boys when it is performed at ten to twelve years of age, as in some parts of the Arab world, to mark their move to male responsibilities. In the religious sphere, the view that circumcision is necessary for conversion to Islam, as the legist al-Mālik stressed, is still adhered to by many Muslims.

Other sources speak of circumcision within the context of purification; indeed, in the present-day Arab world the rite is called *ṭahārah* (purification) rather than the classical *khitān*. The purification concept probably derives from al-Mālik's *Sunnah of Fiṭrah*, where it is linked with cutting nails, trimming the mustache, and removing hair from the armpits and pubic area. Such notions affirm that circumcision is required of both sexes, as Shāfi'ī (767-820 CE) held. [See Purification.] Some Muslims, however, relate the practice to Abraham and thus see it as part of the original law promulgated among their Semitic ancestors, particularly the Jews.

Finally, circumcision is an outward symbol of the religious process of bringing oneself under the discipline of God's requirements, reflecting the inner growth of 'aql (reason) and the submission of base passions to the

higher spiritual requisites of true Islam. When interpreted this way, modifying the sexual organs is a physical expression of the acknowledgment of God's hegemony over one's uncontrolled instincts and signals the deeper religious commitment expected of the mature Muslim.

Although the presence of the operation is often regarded by Western writers and many Muslims as evidence of Islamic orthodoxy, it is not universal in the Muslim world: for example, not all Muslims in China practice it, and in many Muslim countries the law is not held binding on females. There is also considerable cultural distinction in the time at which the process is undertaken. In Europe and North America Muslims have adopted the cultural norm of having the operation done to their sons in the hospital immediately after birth, but in the Middle East a separate rite is undertaken sometime between the ages of two and twelve. An Arab proverb perceptively embodies the initiatory meanings: "The Arab is king on his wedding day and his circumcision day." In the Sudan, this proverbial connection influences the activities: the ceremony is referred to as *al-ʿirs* (a wedding); and the young boy is dressed like a girl, wears jewelry and perfume, and is painted with henna to ward off the evil eye. Among the Beja people the boys live together in a special hut along with the individual who performs the operation. In Egypt, barbers often set up circumcision stalls during holy days, such as the Prophet's birthday or the *mawlid*s of saints. Being circumcised during a saint's holy day is held to tie one directly to the *barakah* of the saint, ensuring fertility and blessings later. On such occasions a sheep is also sacrificed. In Morocco, the rite also parallels the wedding rituals and is supervised by the boy's mother; it is customary to dress the boy in a white shift, bathe him, shave his head, and paint his hands with henna the day before the rite. Relatives, neighbors and friends join in eating the sacrificed sheep, and small gifts are brought in his honor.

Among the peoples of Java, where the rite is called *islaman* or sometimes *sunatan*, the wedding motif dominates. It is a time of great celebration and lavish spending, including entertainment by orchestras and traveling dancing troupes, along with massive receptions for the community. Guests bring presents or money. Sometimes groups of boys, usually related, undergo the rite together, and the celebration usually follows the completion of the boys' Islamic studies. The rite itself is performed by a *tjalak* (officially registered operator) who charges for his service and uses a knife called *wesi tawa*

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ISLAMIC CULTURE

1989

stimulation, she may attain up to fifty or more orgasms in an hour's time.³³

From these observations, that are, by and large, based upon studies by Masters and Johnson on the sexual behaviour of volunteer couples engaging in coition under laboratory conditions, she concludes that:

Consequently, the more orgasms a woman has, the stronger they become; the more orgasms she has, the more she can have. To all intents and purposes, the human female is sexually insatiable in the presence of the highest degree of sexual satiation.³⁴

It is obvious that Sherfey is yet another Freudian wolf in disguise. This denunciation may not be unpretentious when we see Sherfey present herself as an architect of a theory on the genesis of human civilization, based entirely upon the premise of asphyxiation of feminine sexuality:

The rise of modern civilization, while resulting from many causes, was contingent on the suppression of the inordinate cyclic sexual drive of women because (a) the tremendously increased supply of hormones of early human females associated with the hypersexual drive and the prolonged pregnancies was an important force in the escape from the strict heat-cycle sexuality and the much more important escape from post-pregnancy diminished sexual desires. Women's uncurtailed continuous hypersexuality would drastically interfere with maternal responsibilities; and (b) with the rise of settled agriculture economics, man's territorialism became expressed in property rights and kinship laws. Large families of known parentage were mandatory and could not evolve until the inordinate sexual demands of women were curbed.³⁵

Since women are capable of "insatiable" orgasmic experience and much more so through clitoral eroticism, with the potential for ultimate destruction of human society, therefore, clitoris must be regarded as the arch enemy of human civilization. In other words, Sherfey, while first appearing to be a defender of clitoral sexuality, turns out, in the long run, to be a protege of gynophobes and misogynists.

It is rather amusing to see that Western academicians and sex volunteers (a legitimized title for those who consent for coition in the

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NO. 3

name of High Priest of Objective Science) continue to wrestle with the question of anatomical basis of female sexuality, without achieving much by way of resolution. For example, during a recent study of twenty-seven coitally experienced volunteers,³⁶ vaginal eroticism could be elicited in 89% of the subjects by means of systematic digital stimulation of both vaginal walls. This study supported previous findings; however, it did not support the existence of the discrete anatomical structure called the Grafenberg Spot (G Spot, for the common). The author concludes that this study supports the contention that there are two distinct types of orgasms — vaginally-evoked and clitorally-evoked. Moreover, it also supported the finding that some women expel, during orgasm, a fluid through the urethra. In this study, the fluid was chemically indistinguishable from urine.

In Islam:

Canonically and theologically, circumcision has no privileged status. It is not one of the five pillars of Islam.... It is merely a *sunna*. The ritual surrounding it is loose, imprecise, and more spontaneous than organic. It is accompanied by no prayer. The age at which the operation is performed is not fixed in any strict way and may take place any time between one and twelve years. The fiqh is hardly concerned with it and the Quran not at all. Furthermore there is a systematic concern on the part of Muslims to distinguish themselves from the Jews on this matter.³⁷

Indeed, the Qur'ān does not make mention of circumcision for either sex. Quite a few *ahādīth* are, however, cited on this subject. For example, the oft-quoted *hadīth* — "If the two circumcised parts have been in touch with one another, *ghusl* is necessary,"³⁸ — is interpreted to be an approval by the Blessed Prophet for both female and male circumcision. Certain *fuqahā'* were of the opinion that in light of this *hadīth*, female circumcision was not forbidden by the Prophet but he just disapproved total clitoridectomy. In the judgement of al-Māwardī: "the excision limits itself to removal of the kernel-shaped skin of the upper tip of the organ. One should cut, therefore, merely the protruding epidermis without removing the organ as such."³⁹

According to another *hadīth*, the Prophet is said to have addressed a woman, Umm 'Aṭīyah, who was reportedly operating on a girl: *idhā khafaḍḍi fa-ashimmi wa-lā tanhaki fa innahū adwā li'l-wajh wa-ahzā 'ind al-zawj* — i.e., just touch the surface lightly and do not cut deep; her face will grow beautiful and her husband will rejoice.⁴⁰

MUNAWWAR A. ANEES "CIRCUMCISION: THE CLITORAL INFERNO", Islamic Culture, c. 63/3 s. 77-92, 1989 (Hyderabad)

العنف ضد المرأة: ظاهرة ختان الإناث نموذجاً دراسة ميدانية في محافظة القليوبية

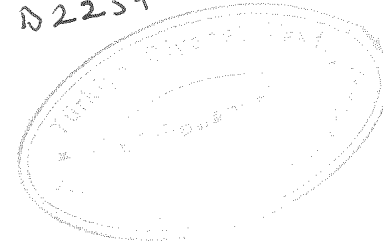
هالة منصور عبد الرحمن^(*)

ملخص

يتمثل الهدف الرئيسي للدراسة في كشف أبعاد انتشار ظاهرة ختان الإناث بوصفها تمثل أحد أشكال العنف الذي يمارس ضد المرأة، وذلك من خلال محاولة رصد الأسباب الحقيقية لممارسة تلك العادة البشعة، وتحديد الأوزان النسبية لتلك الأسباب بالنظر إلى السياقات الاجتماعية والاقتصادية والتعليمية والثقافية المتباينة، مع محاولة رصد الآثار السلبية لتلك الممارسات، سواء بالنسبة إلى الفتاة نفسها، أو إلى أسرتها المستقبلية، وذلك بهدف محاولة الوصول إلى تحقيق وضع استراتيجي سليمة قادرة على مواجهة تلك العادة في سبيل انحسارها والقضاء عليها داخل عقل المجتمع المصري ووجدانه، لضمان عدم ممارستها.

ولتحقيق أهداف الدراسة استخدمت الباحثة مجموعة من الإجراءات المنهجية تمثلت في الأسلوب الوصفي التحليلي، التي اعتمدت في جمع بيانات الدراسة الميدانية على أداة الاستبيان، حيث تضمنت مجموعة من المحاور الرئيسية والتساؤلات الفرعية التي تعكس أهداف الدراسة وتساؤلاتها. وتمكنت الباحثة من التوصل إلى مجموعة من النتائج المهمة التي تكشف أسباب الظاهرة وعوامل انتشارها، وأساليب مواجهتها على المستويات كافة، سواء الرسمية أو الأهلية.

* أستاذ علم الاجتماع المساعد، المعهد العالي للخدمة الاجتماعية - بنها.



قول أهل مكة في السماع والغناء في الأعراس والختان...

تسطع ليالي دخلت مكة. قال أبو صالح: فأتيت أسماء - رضي الله عنها - فأخبرتها بمقالتهما، فقالت: صدق ابن عباس - رضي الله عنهما - ولدوا ابن الزبير - رضي الله عنهما - والله لو سميت رجالاً وُلِدوا منها - يعني: المتعة - قال أبو صالح: فأقبلت ما أملك نفسي فرحاً، وابن الزبير - رضي الله عنهما - على المنبر، حتى قمت على باب المسجد، فقلت ما قالت أسماء - رضي الله عنها - فأخذني ابن الزبير - رضي الله عنهما - فضربني مائة سوطاً وحلق رأسي ولحيتي، وقفاني إلى الكوفة.

ا ذ ك ر

قول أهل مكة في السماع والغناء في الأعراس والختان
وفي القراءة بالأحان، وفعالهم ذلك في الجاهلية والإسلام

١٧٢١ - حدثنا عبد الملك بن محمد، عن زياد بن عبد الله، قال: قال محمد بن إسحاق: فحدثني محمد بن عبد الله بن قيس بن مخزومة، عن الحسن

١٧٢١ - إسناده حسن.

محمد بن قيس: مقبول. التقريب ١٧٩/٢.

رواه ابن حبان من طريق: ابن إسحاق به (موارد الظمان ص: ٥١٥).
المهشمي في مجمع الزوائد ٢٢٦/٨ مختصراً. ونسبه للبخاري وقال: رجاله ثقات. وابن حجر
المطالب العالية ١٨/٤ ونسبه لإسحاق بن راهوية، من طريق: ابن إسحاق به
محققه عن البوصيري تحسين إسناده. وذكره السيوطي في الكبير ٧٣٣/١ وعزه
عساكر. والصالحي في سبل الهدى والرشاد ١٩٩/٢ - ٢٠٠ وقال: رواه ابن إسحاق
وابن راهوية، والبخاري وابن حبان، وقال الحافظ في الفتح: إسناده حسن

أخبار مكة في قديم الدهر وحديثها

تصنيف

الإمام أبي عبد الله محمد بن
ابن العباس النسائي

من علماء القرن الثالث

دراسة وتحقيق

عبد الملك بن عبد الله بن دهب

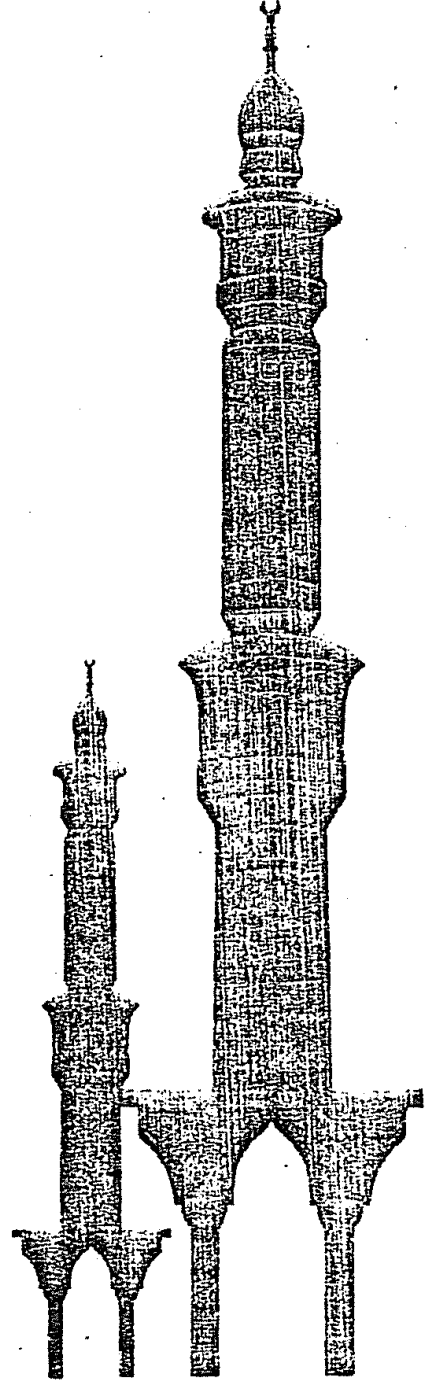
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سامي الذيب
ختان
الذكور والإناث
عند اليهود والمسيحيين والمسلمين

الجدل الديني

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphane	
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Beirut 2000



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DİNİ VE TIBBİ AÇIDAN SÛNNET (181482)

Prof. Dr. Hakan Hadi KADIOĞLU*

Doç. Dr. İbrahim Hakkı AYDIN**

Dr. Eyüp BEKİRYAZICI***

ÖZET

"Sünnet" kelimesiyle İslam Peygamberi Hz. Muhammed'in yaptığı bütün söz ve eylemleri kast edilmesinin yanında, erkeklik organının ucundaki derinin kesilmesi anlamını da ifade etmek için de dilimizde aynı kelime kullanılmaktadır. Bununla İslam Peygamberi Hz. Muhammed'in yaptığı uygulama kast edilmektedir. Bu uygulamaya pek çok dinde yer verildiği gibi çok farklı milletlerin kültüründe de karşımıza çıkmaktadır. Günümüzdeki uygulamayı daha çok Yahudi ve İslam dinindeki algılanışı şekillendirmiştir. Sünnetin dinsel anlamının yanı sıra tıbbi açıdan taşıdığı önem eski tarihlerden günümüze kadar çeşitli yönlerden ele alınmasını gerekli kılmıştır. Bu yazıda özellikle erkeklerde uygulanan sünnet, tarihi, dini ve güncel yönleriyle irdelenecektir.

Anahtar Kelimeler: Deri, Hitan, Kültür, Sünnet.

ABSTRACT

Circumcision in Religious and Medical Terms

In Turkish, the word 'sünnet' is used to refer to both Sunna, i.e., all statements and actions of Prophet Muhammad, and to circumcision (hitan), i.e., cutting or removal of the foreskin of the penis. In this way, the practice followed by Prophet Muhammad with respect to circumcision is emphasized. Circumcision is advised not only in many religions, but also in various cultures. Currently, it is dominantly associated with Judaism and Islam. Due to both its religious significance and medical importance, it has been discussed in different aspects since the early ages. This study deals with historical, religious and actuality aspects of male circumcision.

Keywords: Circumcision, Culture, Foreskin, Hitan.

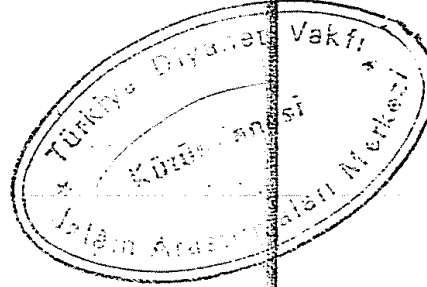
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10 OCAK 2006

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الطَّبَّ الْإِسْلَامِيُّ

بَيْنَ الْعَقِيدَةِ وَالْإِبْدَاعِ

08 MAYIS 1999

جميع الحقوق محفوظة للناشر

مؤسسة المعارف
للطباعة والنشر
بيروت

١٤٠٨ هـ - ١٩٨٨ م
بيروت - لبنان

تقديم ومراجعة
الشيخ احمد محي الدين العجوز

مقار سالم
خبير مراكز الطب الطبيعي
والقرى السياحية العلاجية

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Tashih No. :	610/197 SALAT

مؤسسة المعارف
بيروت

بيروت

يطلب من مكتبة المعارف ص . ب - ١٧٦١ - بيروت - لبنان

الفصل الأول:

الختان عرف قبل الفراعنة..

صحة ووقاية للذكور.. وعذاب للإناث

يقول سبحانه وتعالى:

﴿ قُلْ إِنِّي هَدَيْتِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ .. الأنعام/١٦١.

﴿ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ آل عمران/٩٥.

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ﴾ المتحنة/٤.

قال محمد رسول الله ﷺ:

«أربع من الفطرة: الختان، وقص الشارب، وتقليم الأظافر، ونتف الإبط».

ومن المعروف والثابت تاريخياً إن أول من أمره الله بالختان هو سيدنا إبراهيم الذي اختتن وكذلك أولاده.. وقد سن في ذلك أسوة حسنة. وقد عمل سيدنا محمد بهذه السنة عندما اختتن، وبذلك أصبح الإختتان للذكور من ضمن التعاليم الإسلامية التي يجب على كل مسلم اتباعها. عملاً بقوله تعالى: ﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾ الأحزاب/٢١.

إن عادة الختان - الطهارة - بين الذكور المسلمين وهي عبارة عن إزالة الجزء الجلدي الزائد - حول الخشفة - من فوق رأس العضو التناسلي للذكر، وهي سنة عن أبي

التبليغ

بين الطب والشرعية

تأليف

الدكتور عبد الرحمن القادري

اختصاصي بالأمراض الجلدية والتناسلية من جامعات ألمانيا
مدرس في كلية الطب بجامعة دمشق

دار ابن أبي عمير
للتبليغ

دمشق - سورية



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Female Genital Cutting
Cultural Conflict
in the Global Community

Sünnet
(181482)

.....
ELIZABETH HEGER BOYLE

1 Ocak 2008

Türkiye İslam Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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The Johns Hopkins University Press
Baltimore and London 2002

a) "Fıkıh usûlü" ile uğraşan âlimlerin ıstılahında S., Kur'ân'dan sonra şer'î bir hükme delil olabilecek Hz. Peygamber'e ait söz, fiil ve takrirlerin karşılığıdır. Onun, Kur'ân, S., icmâ ve kıyâs olmak üzere sayılan dört şer'î delil arasında Kur'ân'dan sonra ikinci delil olarak zikredilmesi bu yöndendir. Meselâ Hz. Peygamber'in devizler hakkında söylediği "suyu temiz ve ölüsü helâl" sözü şer'î bir delildir ve bu delile bakıldığı zaman, deniz suyunun temizlik için kullanılabilmesi ve ölüsü denilen balık türünden hayvanlarının yenilebileceği anlaşılır. Bunun gibi, Hz. Peygamber'in beş vakit namâzı âdâb ve erkânıyla muntazaman kılması, hacc görevini yapması, yahut bir davâda bir şahîd ve yemîn ile hükmetmesi de şer'î birer delil sayılır ve Hz. Peygamber'in davranışlarıyla ilgili birer S. olmaları itibâriyle bunlardan çıkartılacak hükümler üzerinde durulur.

b) Fakihlerin ıstılahında S., Hz. Peygamber'den gelen her çeşit davranış karşılığında kullanılır; ancak diğer Müslümanların bu davranışları aynen yapmaları *farz* veya *vâcib* derecesinde olmasa bile, yapılmasında insan için büyük faydaların bulunduğu delâlet eden bir mânâyâ sâhiptir. Fakihler bu mânâdaki S.'i *mü'ekke*de ve *gayr-i mü'ekke*de olmak üzere iki kısma ayırmışlar ve meselâ birincisi ile Hz. Peygamber'in hiç terk etmeden kıldığı namazları, ikincisi ile de bazan kılıp bazan terk ettiği namazları kasetmişlerdir. Buna göre, sabah, öğle ve akşam namazlarının S.'leriyle yatsı namâzının son iki rekâtlık S.'i, mü'ekke, ikindi ve yatsı namazlarının dörder rekâtlık S.'leri ise gayr-i mü'ekke sayılır. S.'in böyle bir ayırımı, tatbik yönünden onun, farz ve vâcibten sonra yer aldığı dereceyi göstermesi bakımından önemlidir. Zira farz, yapılması hususunda Kur'ân'da Allah'ın açık ve kesin emri bulunan davranışlara, vâcib de, Kur'ân'daki emir açık olmamakla beraber, bâzı delillerin yardımıyla yapılmasının gerekli olduğu sonucuna varılan davranışlara delâlet ederler. Buna göre meselâ S.-i mü'ekke, vâcibten sonraki derecede ve fakat vâcibe yakın olan davranışlar hakkında kullanılır.

c) Kelâmcıların ıstılahında S., *bid'at*'ın tam zıddı olan bir mânâyâ sâhiptir. Bid'at, dinden olmadığı hâlde, dine sokularak dînî bir mahiyet kazandırılan inançlardır. Meselâ Kaderiyye'nin benimsediği kaderin reddi görüşü, Cehmiyye veya Mu'tezile'nin benimsediği ilâhî sıfatların nefyi ile Kur'ân'ın mahlûk olduğu görüşleri, İslâm'a aykırı birer görüş oldukları halde bu mezhepler tarafından propagandası yapılmış ve İslâmî hüviyete sokulmuş bid'atlardır. Bu ve benzeri bid'atlara sahip mezhep mensuplarına *bid'at ehli* denilmiş; bunların karşısına dikilerek Kur'ân ve S.'e dayalı saf İslâm akaidinin müdâfaasını yapan Müslümanlara da S. *ehli* adı verilmiştir.

d) S.'in, hadîşçilerin ıstılahında sâhip olduğu mânâ ise, Hz. Peygamber'in söz, fiil ve takrirlerinden ibâret olan *hadîs*'in tam karşılığıdır. Her ne kadar hadîsin, lûgatte söz, S.'in de fiil ve davranış mânâsına geldiği ilcri sürülerek bir S.'e hadîs demenin hatalı olacağı düşünülürse de, herhangi bir sahabînin Hz. Peygamber'den "onun şöyle yaptığını gördüm" diyerek naklettiği bir davranış, Hz. Peygamber'in bir S.'i olsa bile, gerek onu nakleden ve gerekse nakledenden işiten kimse için artık o bir hadîstir ve S.'in sözle ifade edilmiş şeklidir. Bu bakımdan, hadîsin, S.'in müterâdifi olarak kabul edilmesinde yanlış bir tatbikat söz konusu değildir.

Bu mânâdaki S.'in İslâm dinindeki önemi çok büyüktür. Kur'ân'da bu öneme sık sık işâret edilmiş ve Müslümanlara Hz. Peygamber'in S.'ine sıkıca sarılmaları emredilmiştir. Hz. Peygamber de bir hadîsinde "size iki şey bıraktım; bunlara

sarıldığınız müddetce asla dalâlete düşmeyeceksiniz. Birisi Allah'ın Kitabı, diğeri de Resûl'ünün S.'i" demiştir.

Kur'ân'da geçen ve Hz. Peygamber'e itâatı emreden âyetleri, onun S.'ine uymak mânâsında anlamak gerekir. Meselâ: "Allah'a ve Peygamber'e itâat ediniz ki, rahmet olunasınız" (Â-i İmrân sûresi, 132). "Kim Peygamber'e itâat ederse Allah'a itâat etmiş olur" (Nisâ sûresi, 80). "Ey Peygamber, de ki: Eğer Allah'ı seviyorsanız bana tâbî olunuz ki, Allah da sizi sevsin ve günahlarınızı bağışlasın" (Â-i İmrân sûresi, 31). "Peygamber size neyi getirmişse onu alınız; neden sizi nehyetmişse ondan da sakınınız" (Haşr sûresi, 7).

Bu âyet meâllerinde Allah'a itâatla Peygamber'e itâat bir arada zikredilmiş ve iki itâat arasında herhangi bir ayırım yapılmamıştır. Hattâ Allah'a itâat etmiş olmak için Peygamber'e itâat etmenin şart olduğu bir âyette açıkça ifade edilmiştir.

Hz. Peygamber'e itâatla ilgili bu âyetlerin mânâları içerisinde, onun S.'ine itâat etmek mânâsının da bulunduğunu kabul etmek gerekir. Çünkü S.'e itâat etmeden Peygamber'e itâat etmiş olmak mümkün değildir. Yukarıda meâlleri belirtilen âyetlerle, meâlleri belirtilmeyen aynı mânâdaki diğer âyetlerin ortaya koyduğu bu gerçeğin, Hz. Peygamber daha hayatta iken onun ashâbı tarafından kolayca anlaşıldığına şüphe yoktur. Nitekim, bu anlayış dolayısıyla ki, sahâbe arasında Hz. Peygamber'in S.'ini tesbit etmek için yoğun bir faaliyet başlamış ve her sahâbî, Hz. Peygamber'den duyduğu veya gördüğü S.'le ilgili bir hususu diğer bir sahâbîye nakletmeyi âdet haline getirmiştir. Yazının henüz gelişmemiş ve birçok sahâbînin de okuyup yazmayı öğrenmemiş olmasına rağmen, sayıları az da olsa yazı bilen bazı sahâbîler S.'i yazı ile tesbit etmeğe çalışmışlardır. İlk devirlerde Hz. Peygamber'in, S.'in yazılmasını menettiğine dâir gelen haberler, yazılı sayfaların Kur'ân sayfalarıyla karışması endişesine delâlet ettiği kadar, S.'in yazı ile tesbiti faaliyetinin ne kadar yoğunluk kazandığını da gösterir. Nitekim sözü edilen endişe zâil olduktan sonra, Hz. Peygamber, hadîslerini yazmak isteyen sahâbîlere izin vermiş ve böylece ilk hadîs eserleri, daha Hz. Peygamber zamanında ortaya çıkmaya başlamıştır. (T. K.)

SUNNET, Arapçada *hitan* denilen ve erkek tenasül uzvunda haşefeyi örten derinin, kadın tenasül uzvunda da *bızr* adı verilen kısımdan bir parçanın kesilmesi ameliyesi. Türkçede S. adıyla şöhret kazanmıştır. Çocukların S. olması veya ebeveynlerinin onları S. ettirmeleri, Hz. Peygamber'den sahîh olarak rivâyet edilen hadîslerden öğrenildiğine göre, Hz. İbrâhim'in âdeti idi ve bu peygamber S. olduğu sıralarda seksen yaşında bulunuyordu. İbrâhim Peygamber'in bu âdeti, onun zürriyeti boyunca devâm etmiş ve Tevrât'ın hükmü gereğince Yahûdiler tarafından da tatbik olunmuştur. Ancak Hristiyanlar, Hz. İbrâhim'in bu S.'ine (âdetine) uymamış ve onu terk etmişlerdir. İslâmın gelişiyle S. ameliyesi Hz. Peygamber tarafından yeniden ihyâ olunmuş ve her Müslüman, uygun bir yaşa ulaşan erkek çocuğunu S. ettirmeyi ihmâl edilmez bir görev saymıştır. (T. K.)

SUNNET DÜĞÜNÜ, erkek çocukların sünnet edilmesi münâsebetiyle yapılan düğüne verilen ad. İslâm dinine göre, bütün erkek çocukların, genellikle bülüğa ermeden önce sünnet edilmeleri, bu iş sırasında dua edilmesi, Kur'ân okunması, çocuğa Allah'tan iman sağlamlığı dilenmesi gereklidir. Esâsen, bütün Müslüman ülkelerde, erkek çocukların sünnet edilmeleri tek tek veya toplu halde yapılır. Hususiyile sünnet

~~EL HITAN~~
SUNNET (kesme)

- Aroplarda -

953
Ali. m

El-Mufassal- IV, 653 v.d.

SUNNET

- Aroplarda -
- Kadınların sunnet olması -

953 ALI. M

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Sunnet
(kadın)

11 6 MART 2007

Hitan

Fikih

حکم الختان
في السنة النبوية

Mahmud Peltut
Mecellehül-Ezher XXIII, 21-24

HITAN (SUNNET)

Fikih

- Kadınların sunnet
olması
- nasıl yapıldığı
- gayesi,
- Döner hitan ve vaka

الفتاوى الكبرى
ابن تيمية

01 / 11

03

737

SUNNET

- Cahiliyye devrinde -

953 ALI. M

El-Mufassal- II, 679.

~~EL HITAN~~ (SUNNET OLMA)
SUNNET

- Cahiliyye devrinde -

953

Ali. m

El-Mufassal- VI, 343 v.d.

Sunnet
Hitan
اقتا

Fikih

Muhammed Urfe
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SÜNNET (KESMEK)

x Hitan

FKH
FKH/DIT
(HDS/TTR)

Seltis, 330-333

* SÜNNET OLMA

FKH

Seltis, "EL-Jetava...", s. 330-334

SÜNNET (FKH, DIT) (HITAN)

Zünkari, Serhuş-Mevahib,
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ختنه، سنتی دیرین در ادیان الهی که در شریعت اسلام پذیرفته شده است.

واسیلی ولادیمیروویچ یارتولد، تاریخ ترکهای آسیای مرکزی، ترجمه غفار حسینی، تیران ۱۳۷۶ ش؛ همو، ترکستاننامه: ترکستان در عهد هجروم مغول، ترجمه کریم کشاورز، تیران ۱۳۶۶ ش؛ محمدین نجیب بکران، جهاننامه، چاپ محمدامین ریاحی، تیران ۱۳۴۲ ش؛ جویزی؛ عبدالله بن لطف الله حافظ ایرو، زیده التواریخ چاپ کمال حاج سیدجواد، تیران ۱۳۸۰ ش؛ حدودالعالم؛ همان، با مقدمه یارتولد و حواشی و تعلیقات مینورسکی، ترجمه میرحسین شاه، کابل ۱۳۴۲ ش؛ رشیدالدین فضل الله؛ محمدبن محمد زیدی، تاج العروس من جواهر القاموس، چاپ علی شیری، بیروت ۱۹۹۴/۱۴۱۴؛ شمس الدین بن خالد سامی، قاموس الاعلام، چاپ میهران، استانبول ۱۳۰۶-۱۳۱۶/۱۸۸۹-۱۸۹۸؛ سمعانی؛ زین العابدین بن اسکندر شیروانی، حلائق السیاحه، تیران ۱۳۴۸ ش؛ عبدالحکیم عقیقی، موسوعة 1000 مدینه اسلامیة، بیروت ۲۰۰۰/۱۴۲۱؛ آیرین فرانک و دیوید براونستون، جاده ابریشم، ترجمه محسن ثلاثی، تیران ۱۳۷۶ ش؛ قایوس بن وشمگیر، قابوسنامه، چاپ غلامحسین یوسفی، تیران ۱۳۶۴ ش؛ عبدالحی بن ضحاک گردیزی، تاریخ گردیزی، چاپ عبدالحی حبیبی، تیران ۱۳۶۳ ش؛ رنه گروسه، امپراطوری صحرانوردان، ترجمه عبدالحسین میکده، تیران ۱۳۶۵ ش؛ گیتاشناسی نوین کشورها، گردآوری و ترجمه عباس جعفری، تیران گیتاشناسی، ۱۳۸۲ ش؛ علی اکبر مظاهری، جاده ابریشم، ترجمه ملک ناصرنویان، تیران ۱۳۷۲-۱۳۷۳ ش؛ مین الدین قطزی، منتخب التواریخ معینی، چاپ پروین استخری، تیران ۱۳۸۳ ش؛ میخواند؛ آرمین وامبری، سیاحت درویشی دروغین در خانات آسیای میانه، ترجمه فتحعلی خواجهنوریان، تیران ۱۳۳۷ ش؛ یوزف فون هامر-پورگشتال، تاریخ امپراطوری عثمانی، ترجمه میرزازکی علی آبادی، چاپ جمشید کیانفر، تیران ۱۳۶۷-۱۳۶۹ ش؛

واژه ختنه از ریشه خ ت ن به معنای قطع کردن و بریدن و در کاربرد عام به معنای بریدن پوست بر آمده از آلت تناسلی مردان و زنان است. در متون عربی و دینی به جای آن بیشتر واژه ختنان به کار رفته است (← خلیل بن احمد؛ ابن منظور؛ فیروزآبادی، ذیل «ختن»). همچنین کاربرد واژه اِغْدَار برای ختنه مرد و زن و نیز واژه خَفْض، به ویژه در مورد ختنه زنان، رواج دارد. به کسی که ختنه نشده باشد، اَقْلَف / اَغْلَف گفته می شود (← ابن اثیر؛ ابن منظور، ذیل «ختن»، «خفص»، «غلف»، «قلف»).

Jean - Pierre Drège and Emil M. Bühner, *The Silk Road Saga*, [translation from the French by Adrian Room], New York 1989; *EI²*, s.v. "Khotan" (by L. Hambis); Marco Polo, *The book of Ser Marco Polo the Venetian concerning the kingdoms and marvels of the East*, translated and edited, with notes by Henry Yule, 1871, 3rd. ed. by Henry Cordier, 1903-1920, repr. London 1975; *ibid: The travels of Marco Polo*, tr. and ed. William Marsden, London 1946; Paul Robert, *Le Robert encyclopédique des noms propres*, ed. Alain Rey, Paris 2008; Aurel Stein, *Sand-buried ruins of Khotan*, London 1904, repr. New-Delhi 2000; *The Times comprehensive atlas of the world*, London: Times Books, 2005; Frances Wood, *The Silk Road: two thousand years in the heart of Asia*, Berkeley, Calif. 2002.

۱) مباحث فقهی. مفهوم دقیق ختنه مردان بر پایه متون حدیثی و فقهی، عبارت است از برداشتن تمام یا بخشی از پوستی که حشفه را می پوشاند، و ختنه زنان بریدن بخشی از پوست آلت تناسلی در بالای محل خروج ادرار است (← ابن ادریس حلی، ج ۳، ص ۴۸۱؛ نسوی، المجموع، ج ۱، ص ۳۰۲-۳۰۱؛ بهوتی حنبلی، ج ۱، ص ۹۳). ختنه به عنوان سنت اجتماعی و دینی در دوره های گوناگون میان مسلمانان رواج داشته و بر اثر تداخل با آداب و رسوم متداول در میان ملتها، جزئیات آن اشکال متفاوتی یافته است (← د. اسلام، چاپ دوم، ذیل «ختان»).

سنت ختنه در ادیان و جوامع قدیمی نیز سابقه داشته است. بنا بر آنچه در تورات (← سفر پیدایش، ۱۷:۱، ۱۳-۹) ذکر شده، حضرت ابراهیم علیه السلام در ۹۹ سالگی مورد خطاب الهی قرار گرفت و مأمور شد که خود و اولاد ذکور از نسل خود را به نشانه پیمان بستن با خداوند ختنه کند. این سنت در میان یهودیان هم متداول بوده و هست و آنان ختنه نکردن را بسیار ناپسند می شمارند. شیوه ختنه و شرایط آن در شریعت یهود با احکام اسلامی آن تشابه بسیار دارد. در مسیحیت ایمان به خدا و غسل تعمید به جای ختنه نشانه پیمان الهی تلقی شده است (← سفر پیدایش، ۳۴: ۱۵-۱۸؛ رومیان، ۲: ۲۵-۲۹، ۳: ۴؛ د. جودائیکا، ج ۴، ص ۷۳۰-۷۳۴). یهودیان اغلف را نجس شمرده و از بسیاری از حقوق محروم می دانستند (← ذیب، ص ۵۲).

در قرآن ختنه به صراحت ذکر نشده است، ولی احادیث و منابع تفسیری برخی آیات را اشاره کننده به آن دانسته اند. مثلاً سنت ابراهیمی ختنه از جمله مصادیق «کلمات» در آیه ۱۲۴ سوره بقره، «مِلَّةَ ابراهیم حنیفاً» در آیه ۱۲۵ سوره نساء و «حنفاء» در آیه ۵ سوره بینه به شمار رفته است (← طبری؛

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Religious Differences in Female Genital Cutting: A Case Study from Burkina Faso

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The relationship between religious obligations and female genital cutting is explored using data from Burkina Faso, a religiously and ethnically diverse country where approximately three-quarters of adult women are circumcised. Data from the 2003 Burkina Faso Demographic and Health Survey are used to estimate multilevel models of religious variation in the intergenerational transmission of female genital cutting. Differences between Christians, Muslims, and adherents of traditional religions are reported, along with an assessment of the extent to which individual and community characteristics account for religious differences. Religious variation in the intergenerational transmission of female genital cutting is largely explained by specific religious beliefs and by contextual rather than individual characteristics. Although Muslim women are more likely to have their daughters circumcised, the findings suggest the importance of a collective rather than individual Muslim identity for the continuation of the practice.

Keywords: female genital cutting, intergenerational transmission, convention theory, Burkina Faso.

INTRODUCTION

Female genital cutting, also known as female genital mutilation or female circumcision,¹ is a term used to describe operations on female genitalia ranging from a small nick in the clitoris to total removal of the clitoris and labia. In some cases the procedure is accompanied by infibulation, the sewing together of the labia. One form or another of female genital cutting is practiced in 28 African countries as well as in some parts of Asia and the Middle East (WHO 2008). Opposition to the practice, both from within Africa and on the international stage, dates back to European missionaries in the early 20th century and coalesced around the 1995 United Nations Fourth World Conference on Women in Beijing (Shell-Duncan and Hernlund 2000). Currently, both local and international organizations advocate abandonment of female genital cutting, and most countries where it is prevalent have some form of legal prohibition against the practice (UNICEF 2005). Efforts to reduce the prevalence of female genital cutting have had mixed success, and, despite the long history of such efforts, the factors supporting or impeding cessation are not well understood.

We examine the role of religion in shaping circumcision practices through a case study of one West African country, Burkina Faso. Burkina Faso is a religiously and ethnically diverse country where approximately three-quarters of adult women had been circumcised as of 2003 (INSD and ORC Macro 2004). Despite the comparatively low visibility of political Muslim

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¹ For a discussion of the controversy inspired by the terminology, see Obermeyer and Reynolds (1999) and the responses to their article in the same issue of *Reproductive Health Matters*; see also Shell-Duncan and Hernlund (2000). We use the terms *female genital cutting*, *female circumcision*, *cutting*, and *circumcision* interchangeably in this article.

identity in Burkina Faso, the prevalence of female circumcision is higher among Burkinabé Muslims than among adherents of either Christian or traditional religions. Its religious diversity and moderate prevalence of circumcision make Burkina Faso an ideal setting for examining how various aspects of religiosity—specific beliefs, individual religious affiliation, and collective religious identity—shape behavior related to female circumcision.

We use data from the 2003 Burkina Faso Demographic and Health Survey to examine religious variation in the intergenerational transmission of female genital cutting. Because decisions about whether to circumcise girls are usually made by mothers (CNLPE 2006), we focus on how the social and religious context shapes mothers' circumcision intentions. We leverage the DHS's two-stage sampling procedure to explore mothers' behavior and intentions with regards to the circumcision of their daughters. Multi-level models explicitly account for both individual and community characteristics and allow us to examine the extent to which well-documented religious patterns in cutting practices are contingent on both the local religious context and the local circumcision context. Results show that differences between Christians and practitioners of traditional religion are largely mediated by sociodemographic differences and specific religious beliefs. In contrast, Muslim distinctiveness persists after accounting for individual differences. Both religious composition of communities and circumcision context are associated with the intergenerational transmission of female genital cutting. Importantly, the magnitude of religious differences varies across these contexts.

FEMALE GENITAL CUTTING IN BURKINA FASO

According to the most recent DHS (2003), the most reliable source of national-level estimates of cutting prevalence, 77 percent of Burkinabé women aged 15-49 have experienced female genital cutting (INSD and ORC Macro 2004). The practice is geographically distributed across the entire country and is practiced by all major ethnic groups. In most cases, girls are circumcised during infancy or childhood; the modal age at circumcision among circumcised adult women in the DHS was during infancy, and 90 percent of circumcised women had been cut at or before age 10 (INSD and ORC Macro 2004; U.S. Department of State 2001).

The government of Burkina Faso has opposed female genital cutting since the 1983 revolution that established the current republic. Early opposition consisted of efforts to educate the population about the negative consequences of the practice. In 1990, the National Committee Against the Practice of FGM/C (Comité National de Lutte Contre la Pratique de l'Excision, CNLPE) was established as an NGO to promote abandonment of the tradition, and the CNLPE was integrated into the government as a funded secretariat in 1997 (Population Council 2008). In 1996, a law criminalizing female circumcision was passed in Burkina Faso. This law has been accompanied by public education and outreach campaigns through schools, community and religious leaders, and the media.

Opposition to female genital cutting is based on both human rights concerns and the health consequences of the practice. The human rights perspective has opposed cutting on several bases: gender equity, bodily autonomy (emphasizing the practice on children too young to consent), and "physical and mental integrity" (e.g., UNICEF 2005; WHO 2008). Research on the health consequences associated with cutting demonstrates negative effects, both immediate and long term. In the short term, female circumcision can cause severe pain, hemorrhage, and infection. The long-term effects of cutting include obstetric complications that are associated with higher risk of maternal and infant mortality, including scar formation, obstruction of the vaginal opening, fistula, chronic pelvic infections, and prolonged labor (WHO Study Group 2006), bringing female genital cutting to the forefront of efforts to reach the Millennium Development Goals (UNFPA 2009; Walsh 2010).



SÜNNET DÜĞÜNÜ

İLK mürüvvet! Eğer mektebe başlamayı da mürüvvetten sayacak olursak, o zaman ikincisi. Fakat ne de olsa, ana-baba erkek evlâtlarının sünnet düğününü hayatın en mühim safhalarından biri addederlerdi.

Çocuk henüz gelişmeye başlarken sünnet lâfı da ortaya atılır:

- Gelecek Ağustosta, inşallah!
- Erken değil mi kardeş?

— Yoo! Oğlan Hidrellezde altısını bitirip, yedisine basacak, tam zamandır.

Filhakika, yedi yaş bu iş için normal sayılırdı. Ve bilmem hangi hikmete mebnî sünnet mutlaka tek yaşlarda olurdu. Tıpkı, hamamda başa sürülen sabun adedi gibi!..

Mevsim yaklaşıp da karar verildi miydi, hazırlıklar görülürdü. Evin ka-

dını, sandıktan kendi işlemeli yatak takımlarını çıkarır, şiltelerin, yastıkların pamukları hallaca verilip atılır, oda takımlarının yüzleri yenilenir, mahdumla birlikte sünnet ettirilecek fukara çocuklar tesbit olunur, kaplar kalaylatılır, ev halkına yeni urbalar yaptırılır, havalar müsait gidiyorsa, daha çok davetli bulundurabilmek için bağa, yahut ki, bahçeye çadırlar kurulur, zamanın en meşhur hayalcisi, hokkabazı, saz heyeti, aşçısı, sofracıları, çengiler peylenirdi.

— Falan gün, falan paşanın Çamlıcadaki köşkünde sünnet düğünü varmış..

Haberi şehrin içinde yayıldı mı, zaten loncanın bütün lübiyatçı esnafı tetikte dururdu. Başına neler geleceğini, ne acılar duyacağını iyice fark edemiyen çocuk, o haftanın en mühim bir şahsiyeti haline gelir. herkesi kendisile meşgul görmekte, bütün o hazırlıkların yine kendisi için olduğunu bilmekle duyduğu gururun sarhoşluğu içerisinde dolaşır dururdu.

Tıpkısı, kurbanlık koyunlara karşı gösterilen merhametle şafkat arası ihtimamın bazan onu pek fazla şımarttığı da olur, fakat bu şımarıklık hoş görülürdü.

Sünnet gününden bir iki gün evvel, başına işlemeli ve nazarlıklı takkesi, sırtına yeni elbisesi giydirilen, göğsüne mavi renkli hamayılı kuşatılan çocuk, ev haricindeki büyüklerin ellerini öpmiye götürülür, oradan Eyüp sultana, yahut ki, Babacafere de uğranarak türbedara nefes ettirilir, tesbihten geçirilir, kendisine arzu ettiği oyuncaklar almırdı.

Ekseriya bir hissi kablelvuku, sünnet sabahı, çocuğu gözden nihan ediverirdi. Koydunsa bul! Kimbilir hangi tecrübeli arkadaşlığın boşboğazlığı yüzünden birdenbire içine giren korku ile ya tavan arasına saklanan, yahut öteki mahalleyi boylıyan yaramaz nihayet ele geçer ve mukadderata

ta boyun iğderdi.

O, hayatının böylece ilk acısını duyardı, düğün evi harekete gelir, yahudi hokkabaz tef gürültüsü ile karışık tekerlemelerine hız verir, evi, yahut ki, bahçeyi dolduran eş dost, konu komşu, hısım akrabadan mürekkep kadın kalabalığı hep bir ağızdan: «Maşallah! kırk bir kere!. Koltukta güveyiliğini de görürüz inşallah!» temennileri ortalığı çınlatır, büyükanne yüksek sesle tekbir alır, anne düşer, bayılır, hâsılı bir hengâmedir kopardı.

Derken, birer birer kesilen çocukları bu hayhuy arasında getirip yataklarına yatırılırdı. Önerinde bir geçit resmi başlar. «Maşallah! Uğurlu kademli olsun!» temennileri tekrar edilerek çeşit çeşit hediyeler bazan gösterişle, yorganın üzerine bırakılır, bazan da mahviyetle, yastığın altına sıkıştırılırdı. Yükte hafif, bahada ağır bir şeyse, çocuk pansıman değiştirmeye gittiği zaman aşırılmasını diye, ev halkından biri hemencecik müdahale ederek:

— A, neye zahmet ettiniz?

Hitabile, getirenin elinden kapar ve tahtı temine alırdı.

Gündüz, düğün ekseriya kadın davetliler içindi. Erkekler akşama, rakı ziyafetine ve saz âlemine gelirler, lâkin yer müsait ve geniş ise, ara yere entipüften bir perde gerilerek kadın, erkek birlikte çağırılırdı.

Hele geceleyin, Karagöz oynıyacağı vakit, kadınları erkeklerden ayırt etmenin imkânı yoktu. Ve Karagözcü perde birunane cinaslarını tekerledikçe erkekler tarafından yükselen kahkahalara öte yandan, gevrek kadın gülüşleri de karışırdı.

Erkek evlâtlarının bu ilk mürüvvetlerini, hal ve vakti yerinde olan aile reisleri âzamî şaşaa ile kutlamayı âdeta bir farize bellemişlerdi. Sünnet düğününü «ailenin şanü şöhretine lâyık ve akran ve emsalinkine faik»

bir surette yapabilmek için neleri var, neleri yoksa rehine koyanlar, evlerini istiğlâl edenler bile vardı. Yüksek ve zengin muhitte dostları olanlar da çocuklarının sünnet düğününü, kıymetli hediyeler toplamak için bir vesile sayarlardı.

Ne de olsa, bu kabil düğünlerin ekseriya yapıldığı sonbahar, İstanbulda sayılı eğlence mevsimi idi. Sonbaharın tercihan seçilmesindeki sebep de, sıcakta, yaraların daha güç ve geç iltiyam bulduğu hakkındaki bir kanaatten başka bir şey değildi.

Ağustos ayı girdi miydi, yollarda, sazlarını, pusatlarını, takımlarını koltuklamış lonca esnafına, kirizcilere, hokkabazlara, hayalcilere, çengilere, düğün aşçılarına rastlardınız. Hepsisi de her gün birer sünnet merasimine taşınırlardı.

Evlerde de harıl harıl dikişler dikilir, yaşmaklar, feraceler, çarşaf lar ütülenir, Kapalıçarşıdaki en muteber tuhafiyecilerden, kuyumculardan, saatçilerden, Filcancılar yokuşundaki çanakçılardan, Eyüpteki oyuncakçılardan çeşit çeşit hediyeler satın alınırdı. Bazan hem çapkın, hem de kırıklık olan erkekler bu sünnet mevsimini fırsat sayarak:

— Falanca kalem arkadaşının sünnet düğününe gidiyoruz.

Diye Beyoğluna pirelerini dökmiye giderlerdi. Ve sayet:

— Ben de gideceğim!

Tarzında ayak direyen kadın olursa, ona da:

— Yerleri darmış, sade erkekleri davet etmişler.

Kabilinden bir mazeretle mukabele edilirdi.

Bu düğünler umumiyetle yirmi dört saatten fazla sürmez, lâkin dedikodusu ertesi yıla kadar devam ederdi.

Bilhassa kadınların birbirlerini tenkit ve tezyifi ki, bu, Havva kızlarının ezelden başlayıp ebede kadar sürecek itiyatlarından biridir!

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Sunnat
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Sunnat
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Sunnat (kesmele)
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Sunnat
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MADDE YAYIMLANDIKTAN
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(Muslim scholars as well as doctors have taken
different positions.)

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SÜNNET

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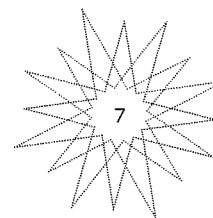
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

CLAUDIA MERLI

Sonnet (181482)

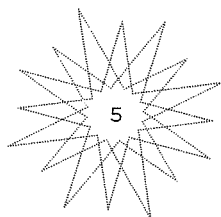


Negotiating Female Genital Cutting (*Sunat*) in Southern Thailand

This chapter examines the performance of a mild form of female genital cutting (FGC) in southern Thailand (locally called *sunat*) and its embeddedness in situational social and family dynamics where religious education, seniority, and gender play a pivotal role in making decisions. The goal of this chapter is to call the reader's attention to the relevance of ethnographic investigation and microanalysis in detecting the existence of plural regional trends that need to be taken into account in planning public health policies. Analyzing selected case studies, this chapter will argue that in this region people following modernist, literalist interpretations of Islam usually reject the practice of FGC. Literalists pursue a direct reading and understanding of the scriptures rather than relying on the traditional interpretations of the *Quran* and hadiths offered by the major schools (*madhhab*) of Islamic jurisprudence (*fiqh*). These individuals can resort to different strategies to resist the requirement to circumcise girls maintained by the local traditionalist Shafi Muslims (the Shafi *madhhab* is the

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Female Circumcision in Southeast Asia since the Coming of Islam

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

The current program to eradicate female circumcision in Islamic Southeast Asia is weakened by ignorance of its history. It is argued here that female circumcision is not a pre-Islamic custom but was brought to the region with Islam. The scriptural bases for the practice are weak, but so-called orthodox Muslims of the Shafii school of law, which predominates in Southeast Asia, consider female circumcision to be obligatory. Nevertheless, Southeast Asian Muslims have generally followed the Prophet's alleged command to cut sparingly. Syncretist Muslims, who are numerous on Java, have been more hesitant to adopt the procedure. All significant Islamic movements have been unable to agree on the issue since the 1910s. Recently, some Muslims have called not only for all women to be circumcised, but also for deeper cutting, and at an earlier age.

Female circumcision is frequently portrayed as a custom predating the advent of world religions, but the practice almost certainly arrived in and spread throughout Southeast Asia with Islam, beginning in the thirteenth century.

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Female circumcision has been more or less as widespread there as in other Muslim societies that adhere to the Shafii school of Sunni Islam. However, the procedure in Southeast Asia has traditionally consisted of a mere nick, producing a single drop of blood, and has sometimes been reduced to a symbolic gesture that draws no blood at all. The impact on women's bodies has been far less severe than in the Nile Valley or the Horn of Africa, where midwives remove the whole clitoris and a large part of the labia and infibulate (sew up) a woman's orifices (Boddy 2008). Thus, the expression "female circumcision" is more appropriate for Southeast Asia than "female genital cutting," let alone "female genital mutilation."

However, current trends, including the rise of fundamentalist or literalist Islam, are influencing the practice in Southeast Asia, leading to more radical surgery, at a younger age, and in a more public and collective manner. The conclusion to this chapter argues that reformists probably need to step back from the World Health Organization's zero-tolerance approach, which results in head-on confrontations with devout believers, and should rather work along the grain of reformist Islam. While this chapter considers Muslim communities in Malaysia, southern Thailand, and the southern Philippines, the principal focus is on Indonesia because it contains the great majority of Southeast Asian Muslims, some 200 million in all. Indeed, this sprawling island country boasts the largest number of Muslims of any nation in the modern world.

The island of Java is of special importance to the story, partly because about two-thirds of all Southeast Asian Muslims live on this fertile volcanic island, and partly because many of them practice syncretic forms of Islam. Preexisting animism (paganism), Hinduism, and Buddhism have heavily influenced syncretic Islam, known to foreign scholars as Javanism and to locals by a variety of names, including *kejawen*. Syncretism, which may have more practitioners than orthodox Islam across Southeast Asia, is strongest in east and central Java, where the Javanese language is predominant. Beginning in the 1750s, this region was divided between the two most powerful precolonial Islamic states of Southeast Asia, based in Yogyakarta and Surakarta. These two states were retained by the Dutch to the end of the colonial era and have often been represented as bulwarks of syncretism, although they were also centers of reformist Islam. Syncretist Muslims also existed elsewhere, notably in Lombok and South Sulawesi in Indonesia, and among the Cham of Vietnam and Cambodia.

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Sonnet (1814 82)
Female Circumcision in Africa

In particular, the FEPACI urged film directors to (1) inspire historical and cultural solidarity within the black world; (2) present the human, social, and cultural realities of Africa; and (3) work for independence and cultural authority in African film. This conference was almost entirely responsible for the political orientation of much African film and for the creation of a uniquely African film form called *THIRD CINEMA*. The goals expressed at the conference have shaped almost all later sub-Saharan African cinema. They were the top priorities for FEPACI filmmakers between the years of 1975 and 1982.

FEPACI AFTER 1982

After the 1975 Congress, the FEPACI did not meet again until 1982, and many critics believe this gap weakened the organization's effectiveness. Before the decision to convene in 1982, some directors even considered dismantling the FEPACI and creating a new organization. But although some suggested that the organization had outlived its usefulness and that a new one should be created, veteran filmmakers such as Sembène argued for preserving and strengthening the FEPACI. As a result, the 1982 FEPACI Congress in NIAMEY, NIGER, tackled a number of long-unresolved issues. It adopted the "Niamey Manifesto," which affirmed the filmmakers' dedication to the creation of African production and distribution facilities. A group of young filmmakers calling themselves *Le Collectif l'Oeil Vert* promised to take immediate action to solve economic problems, proposing a cooperative strategy through which African nations would share scarce resources. Finally, the Manifesto proposed a new tax reform plan that would provide revenue to film associations and enable film organizations such as the *Consortium Interafricain de Distribution Cinématographique (CIDC)* to be self-supporting. But although the FEPACI did achieve some of the goals established in 1982, it had little power to make reforms that required the cooperation of governments, film directors, and film associations. The Manifesto has had only limited success in improving the practical problems faced by African filmmakers.

On the other hand, the FEPACI has done much to shape the political consciousness and educational standards of the African film industry. Since 1982, in fact, this has been the FEPACI's primary focus. The organization's influence is evident in the quality and content of films released in Africa since 1975, many of which are presented at the biannual *Festival Panafricain du Cinéma et de la Télévision de Ouagadougou (FESPACO)* in Burkina Faso.

See also *CINEMA, AFRICAN*.

ELIZABETH HEATH

The term female circumcision is commonly used to refer to surgical operations performed in over thirty African, Middle Eastern, and southeast Asian countries, by immigrants from those countries living elsewhere, and by physicians in Europe and the United States between roughly 1850 and 1950. As this geographic and historical range suggests, these operations take place in a wide range of cultural and historical contexts and can have very different meanings and effects. All involve the surgical modification of female genitals in some way, though this may range from relatively minor marking for symbolic purposes to the most radical operation, infibulation. Female circumcision varies widely even within Africa, where it is practiced across a band of the continent that includes parts of MAURITANIA, SENEGAL, GAMBIA, GUINEA-BISSAU, SIERRA LEONE, LIBERIA, MALI, BURKINA FASO, CÔTE D'IVOIRE, GHANA, TOGO, BENIN, NIGER, NIGERIA, CHAD, CAMEROON, CENTRAL AFRICAN REPUBLIC, DEMOCRATIC REPUBLIC OF THE CONGO (formerly ZAIRE), SUDAN, EGYPT, ERITREA, ETHIOPIA, DJIBOUTI, SOMALIA, KENYA, TANZANIA, and UGANDA. The percentage of women circumcised in each country varies considerably (e.g., from 5 to 10 percent in Uganda and 25 to 30 percent in Ghana to 80 percent in the Sudan), as does the kind of surgery practiced, its cultural and personal significance, and its history. Female circumcision is not practiced at all by some communities within this broad area, but it is commonplace in others. Christians, Muslims, and followers of traditional religions all might practice forms of female circumcision. Communities have adopted, abandoned, and modified the practices over time, reflecting ongoing political and religious changes as well as interaction among cultures on the African continent. Female circumcision generally refers to at least three distinct clinical procedures. Clitoridectomy removes all or part of the clitoris and the hood, or prepuce, which covers it. This is sometimes called sunna circumcision, though sunna circumcision might also refer to preputial cutting alone. The name sunna relates the practice to Islamic traditions, though most Muslim scholars and theologians deny Koranic justification for female circumcision. The second type, excision, includes clitoridectomy but also removes some or all of the labia minora; all or part of the labia majora might also be cut. The amount of tissue removed in these two kinds of circumcision varies within these general definitions. The most extreme form of circumcision, infibulation, goes beyond excision. After removing the labia, the sides of the vulva are joined so that scar tissue forms over the vaginal opening, leaving a small gap for urination and menstruation. Infibulation is also called pharaonic

VARIABILITY: PAST, PRESENT, AND FUTURE

The climate of Africa varies cyclically over periods of decades, centuries, and millennia as well as from year to year. For many Africans annual variations both in the timing and duration of the rainy seasons are the most important, because they affect the availability of water for agriculture and livestock. The precise relationships between deforestation, desertification, and drought are debated, but it is clear that recent climate change in Africa reflects human as well as nonhuman causes. Indeed, meteorological records over the last 150 years indicate a cooling and drying trend that can only partially be explained by the impact of humans. Over the long term, Africa's climates have changed dramatically. Since the breakup of Gondwanaland the earth has formed ice caps and Africa has cooled and dried considerably. As recently as 6,000 years ago, the region that is now the Sahara abounded with life—and Nile crocodiles can still be found in oases that lie separated from the river by hundreds of kilometers of inhospitable climate.

See also BIOGEOGRAPHY OF AFRICA; DROUGHT AND DESERTIFICATION; GEOMORPHOLOGY, AFRICAN; NILE RIVER.

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ERIC BENNETT

Clitoridectomy

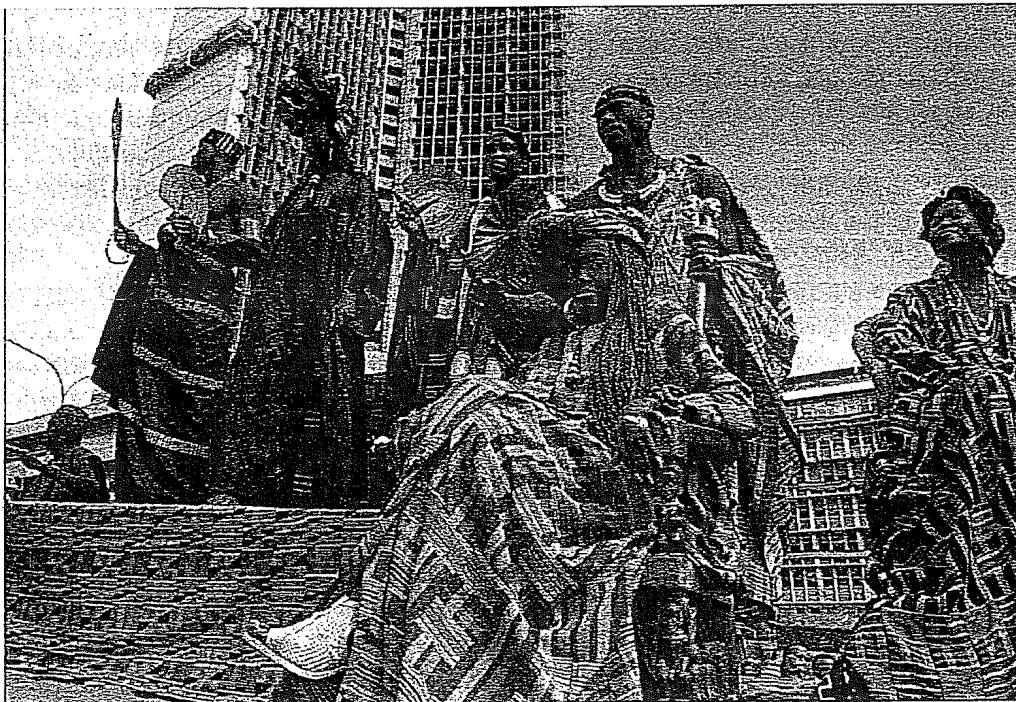
See FEMALE CIRCUMCISION IN AFRICA.

Samet (181482)

Clothing in Africa

As elsewhere, clothing in Africa has long served more than one purpose. In addition to satisfying human needs for covering and adornment, textiles and clothing provide media for artistic expression for weavers, dyers, tailors, and clothing designers. For centuries, textiles and garments have been produced both domestically—for household and village community members—and commercially, for bartering or sale. Although the earliest cloth was made primarily of local natural fibers, today's African textiles and clothing incorporate a wide variety of materials and styles.

The precise origin of cloth production in Africa is lost in time, but archaeological findings indicate some of the earliest sites. Drawings of looms can be seen in the tombs of ancient EGYPT, dating back to at least 2000 B.C.E. Archaeologists have found linen remnants in ancient Egypt, as well as fifth-century cotton cloth remnants in Meroe, in northern SUDAN. In West Africa, woven fiber pieces dating back to the ninth century C.E. have been found in NIGERIA, and woven cotton cloth dating to the eleventh century has been recovered in MALI. Evidence of loom use in MAURITANIA dates back to the eleventh century.



CLOTHING IN AFRICA. Models display handwoven Kente clothing from Ghana in a parade celebrating Nairobi's centennial in 1997. The parade included both modern and traditional African clothing. (Sayyid Azim/AP images)