

THE RIGHT PATH TO FEMALE CIRCUMCISION IN ISLĀM

Mas'ūd Ismā'il Girigisu

Federal Ministry of Education Headquarters,
Department of Educational Planning, Research and Development,
Abuja

girigisum36@gmail.com

+234803 614 2721

Abstract

The issue of female circumcision has attracted polemics in the contemporary period. While it is a practice that has existed from time immemorial in many cultures and traditions, it has become a matter of medical concern in the recent times. It is now being discussed as Female Genital Mutilation and its being challenged at various levels. This study, therefore, aims at establishing the position of the female circumcision in Islam with respect to the right of women under human rights and with a view to ascertaining the position of Islam on it. The method adopted by the study includes the review of relevant literature and oral interviews with some scholars and experts in the medical field. Findings show that female circumcision is not compulsory in Islam unlike that of the male which is emphatically stated by the Islamic law. The study concludes that since female circumcision is not a compulsory tradition in Islam, it will be out of place to enforce circumcision on female children.

Keywords: Female, Circumcision, Sunnah, Right, Genitals

Introduction

Circumcision is one of the characteristics of sound human nature. Female Genital Cutting (FGC) predates Islām and Christianity and it a cross-cultural and cross-religious ritual. It is an ancient traditional or cultural practice performed on the external sexual organs of women in many parts of the world.¹ It is said that some Egyptian mummies display characteristics of Female Genital Cutting. Historians claim that, in the fifth century BC, the Phoenicians, the Hittites and the Ethiopians practised circumcision. It is also reported that circumcision rites were practised by early Romans, Arabs, Asia and African as a mark of royalty or high social class and the procedure became entrenched in the culture of the people. During the 13th and 14th

centuries, it was documented as being performed on female slaves, as it was expected to improve their chastity and prevent them from becoming pregnant, thereby increasing their economic value as workers. In the 19th century, it was practised in the Western world due to migration of populations to treat perceived ailments including epilepsy, mental disorders, masturbation and hysteria. In other words, the practice of Female Genital Cutting has been followed by many different peoples and societies across the ages and continents.²

The terminology used for this procedure has gone through various changes. When the practice first came to international attention, it was generally referred to as “female circumcision.” However, the term “female circumcision” has been criticised for drawing a parallel with male circumcision and creating confusion between the two distinct practices. Adding to the confusion is the fact that health experts encouraged male circumcision to reduce HIV transmission; while female circumcision on the other hand, can increase the risk of HIV transmission. It is also sometimes argued that the term obscures the serious physical and psychological effects of genital cutting on women. United Nation Population Fund (UNFPA) does not encourage the use of the term “female circumcision” because the health implications of male and female circumcisions are very different. The term “female genital mutilation” is used by a wide range of women's health and human rights organizations. It establishes a clear distinction from male circumcision. Use of the word “mutilation” also emphasises the gravity of the act and reinforces that the practice is a violation of women's and girls’ basic human rights. In the late 1990s the term “female genital cutting” was introduced, partly in response to dissatisfaction with the term “female genital mutilation.” UNFPA embraces a human rights perspective on the issue, and the term “female genital mutilation” more accurately describes the practice from a human right’s viewpoint.³

The World Health Organization (WHO) estimates that up to 200 million children and women have been affected by this practice. Three million girls and women may be at risk of the practice each year. Nigeria, with its large population size has the greatest burden of affected children and women globally. It is estimated that up to 25% of women with female circumcision worldwide are in Nigeria, and that up to 41% of adult Nigerian females have undergone this practice.⁴

The World Health Organization (WHO) and the United Nations (UN) define Female Genital Cutting as "any partial or total removal of the external female genital or any other injury of the female genital organs for non-medical reasons." It includes cutting, piercing, removing, shaving, trimming or sewing closed all or part of girls or women external genitals.⁵ Almighty Allāh created mankind in the best form, wanted to keep the nature in which they were created and forbade them to make any changes in His creation. Such a change would be an atrocity inspired by the devil with the exception of male circumcision.⁶ Allāh said:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

So, set thou thy face steadily and truly to the Faith: Adhere to the nature made by Allāh in which He has made humankind; there is no altering of Allāh's creation; that is the right religion.⁷

Prophet Muhammad said: "Allāh curses female who alter His creation."⁸

Allāh in His infinite wisdom allowed humankind to remove what is known in medicine as *adnexa cutis*; whenever they get too long, in order to maintain personal health and hygiene. The Prophet said:

الفطرة خمس: الختان، الإستحداد، وقص الشارب، وتقليم الأظفار، ونتف الإبط

Five things are part of human nature; circumcision, hairdressing, cutting the moustache, clipping the nails, plucking the armpit.⁹

There are different of opinions on female circumcision. Some regard female circumcision to be as compulsory as male circumcision, such as the Shafi'i and the Hanbali schools of jurisprudence. The Hanafi and the Maliki sects regard it has *Sunnah*. Some scholars have it as commendable, while others regard it as merely permissible, some even stated its impermissibility.¹⁰ This study intends to discuss the arguments of Islamic scholars with a view to explicating the position of Islam on female circumcision.

Circumcision

According to Aḥmad and Imad-al Deen,¹¹ a war is raging over the issue of circumcision; one side engaged in a crusade against all forms of circumcision, including male circumcision as a form of child abuse, the other side ascribed it to religious belief and cultural traditions involving horrific

forms of Female Genital Mutilation (FGM). Al - Jawziyyah maintained that *Al - Khitān* is used for male circumcision while *Al Khifād* referred to female circumcision.¹² Al – Sabbagh defined circumcision linguistically and in Islamic law. The Arabic word for circumcision is derived from *Khatana*, which means cut or sever, and the word *Khitān* is used for both procedure of circumcision and for the part of the body which is circumcised,¹³ as indicated in the authentic ḥadīth narrated by Aishah: who directly quote the Prophet saying:

إذا التقى الختانان وجب الغسل

If the two ‘circumcision’ organs meet, the ceremonial bath becomes obligatory.¹⁴

The Arabic word *Khitān* used in the ḥadīth and translated as ‘the circumcised part’ actually implies the male and female reproductive organs. This does not stand as evidence that female circumcision is obligatory because it is an Arabic usage of the dual form of the one of the two words. For example, “the two fathers” referring to father and mother, the two Marwah , referring to the two hills of *Safa* and *Marwah*.

In Islamic law, male circumcision is the removal of the skin flap which covers the Balanus. By this removal, the body is relieved of a pocket where dirt, germs and fungi accumulate and a focus of impurity and offensive smell. Several medical studies have concluded that the occurrence of inflammation of the male genitals is higher among men, who have not been circumcised, and that infection with sexually transmitted diseases such as syphilis, gonorrhoea and particularly AIDS is much more common among them. This is in addition to the well-known fact that the increase of male genital cancer is reduced by circumcision, and the rate of occurrence of cervical cancer among married women is less in the case of wives of circumcised men.¹⁵

No Qur’ānic verse gives clear instructions on circumcision. However, some scholars maintained that it is obligatory for male, while other says it is *sunnah* for female. They supported their arguments with the following Qur’ānic verses and *Aḥadīth* of Prophet Muhammad. The Qur’ān says:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled.¹⁶

The Prophet said:

اختتن إبراهيم عليه السلام، وهو ابن ثمانين سنة بالقدوم
ثم أوحينا إليك أن اتبع ملة إبراهيم حنيفا وما كان من المشركين

Prophet Ibrahim circumcised himself at the age of eighty, using hatchet. Allāh said: Then We revealed to you, (O Muhammad), to follow the religion of Abraham the upright one, and he was not of the polytheists (Q16:123).¹⁷

Ibn Abbas maintained that the commandments by which Allāh tested Abraham and which, the latter fulfilled were qualities of normal sound human nature, one of which was circumcision as mentioned above. Apparently, this command was observed by Abraham's followers including the Arabs before Islam who had retained some remnants of his religion, the most obvious of which was pilgrimage as cited by Bukhāri. Those who follow the religion of Abraham, circumcision is obligatory for them, but only for males as there is nothing concerning women in regards to circumcision. Al Sabbagh believed that Female Genital Mutilation has no place in Islam.¹⁸ Ibn Hajar said that the prepuce retains impurity, which renders prayer invalid, the same as in the case of a person holding an impure object. A report was said about the Prophet that:

A woman used to perform circumcision in Madinah. The Prophet said to her: 'Do not cut severely as that is better for a woman and more desirable for a husband.'¹⁹

The above ḥadīth, according to Abu Daud (the compiler of the ḥadīth himself) is classified as a weak ḥadīth. Therefore, it is interesting to note that male circumcision is clearly a Muslim tradition

Female Circumcision

There is a controversy among scholars on female circumcision; If the male needs circumcision for cleanliness and hygienic, why not the female? Although there is no reference to circumcision at all in the Noble Qur'ān and the Prophet did not instruct his wives and daughters on circumcision. However, there are prophetic traditions relating to it. One of the *aḥādīth* often quoted is that of Ummu Attiyyah Al-Ansariyyah who performed female circumcision. Prophet Muhammad said to her:

عن ام عطبة الأنصارية ان امرأة كانت تختتن بالمدينة، فقال لها النبي صلى الله عليه وسلم إذا خففت فأشمي ولا تنهكي، فإن ذلك احظى للمرأة واحب للبعل

Restrict yourself to a sniff and do not overstrain, as that is better for a woman and more satisfactory to the husband.²⁰

From this hadith, the scholars deduce the permissibility of the circumcision of females, as the Prophet did not clearly forbid it. They also deduce, however, the impermissibility of going to extremes in doing so, based upon his prohibition of “cutting into it.”

Another hadith says:

الختان سنة للرجال مكرمة للنساء

Circumcision is a *Sunnah* for a male and a sign of respect for a female.²¹

From this narration, the scholars of Islam understand the encouragement of the Prophet to circumcise both men and women to be a commendable act in the religion, based on known principles of Islamic Jurisprudence.

Types of Female Circumcision

The World Health Organization (WHO) has identified four types of Female Genital Mutilation (FGM) as follows:

- i. This is the mildest form of FGC, which includes removing or splitting the prepuce (foreskin or ‘hood’) which covers the clitoris of females, thus exposing the glans. This may be coupled with partial or total excision of the clitoris. This is known as clitoridotomy. According to the United Nations Population Fund, this form is comparable to male circumcision. This is sometimes also called “*Sunnah* circumcision” due to the fact that it is this type which is performed commonly by those Muslims who believe it to be legislated in Islam
- ii. **Excision:** Partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora. The amount of tissue that is removed varies widely from community to community.

- iii. **Infibulations (Pharaonic Circumcision):** This is the cutting off most of the labia majora and the complete removal of the labia minora and the clitoris, a small opening is left for urine and blood.
- iv. All other harmful procedures to the female genitalia for non-medical purposes, for example pricking, piercing, incising, scraping or cauterization.

Female Genitals

Daud²² explained the anatomy of external female sexual organs so that readers will understand better what exactly goes on. The female sexual organs consist of the following:

- i. The labia majora, which are two elongated folds of skin extending from the pubis to the perineum into which they merge. They are composed of adipose and osseous tissues, a network of sensitive nerves, the secretion glands. The labia majora received a great amount of blood.
- ii. The labia minora, which are two folds of tender skin located between the labia majora receive a considerable amount of blood. In the rear, they meet with the hymen and in the front; they meet together and enfold the clitoris. Between the labia minora, the urine and vagina apertures are located.
- iii. The clitoris is an organ subject to erection, exactly like the penis. It is extremely sensitive and has a very extensive neural network. It is composed of cancellous tissues and receives a very good amount of blood. It is located at the point where labia minora meet in the front. The clitoris is not created in vain; it forms a very important natural function, for it gets erected the same way as the male organ. When this happens, blood flows into the labia majora and the glands begin to excrete a liquid to facilitate sexual intercourse and allow the woman to enjoy it.

Daud added that all these sexual organs function to achieve a purpose which is more sublime than many believe, and this is done through equal participation in a highly important biological function.²³

Consequences of Female Circumcision

There are multiple positive and negative effects of female circumcision. The positive effects are as follows:

- i. It raises the status of female woman in her community; both because of the added purity that circumcision brings and the bravery that initiates are called upon to show.
- ii. It confers maturity and inculcates positive character traits, including the ability to endure pain and a submissive nature.
- iii. The circumcision ritual is an enjoyable one, in which the girl is the centre of attention and she receives presents and moral instruction from her elders.
- iv. There is little or no risk of premarital relationships, which end in heartbreak or the stigma and social difficulties of illegitimate birth.
- v. The girl will never have her conscience troubled by lustful thoughts or sensations or temptations such as masturbation.
- vi. Female circumcision serves as relief from irritation, scratching, irritability, frequency, urgency and frigidity.

Sheikh Muhammad Saalih al-Munajjid, one of the most prominent Salafi clerics in the world and the founder of Islam Questions and Answer (QA), is an Imam in Saudi Arabia and a respected scholar. He said that circumcision is prescribed for both males and females. The correct view is that circumcision is obligatory for males and that it is one of the symbols of Islam, and preferred (*mustahabb*) but not obligatory for female.

The negative effects of female circumcision are mentioned. These are immediate and long-term complications. There are complications of physical, mental and social health, related to sexual intercourse, pregnancy and childbirth as well as psychological and behavioural issues. Daud listed them as follow:

- i. Female circumcision is a distortion of the female organ that has a terrible psychological effect on women, causing depression, nervous tension and anxiety.
- ii. It weakens the sexual desire, and being so, when the girls get married, it spoils marital for her and becomes a major obstacle in the way of her sexual satisfaction.
- iii. It causes infection and introduces germs into a woman's pelvis when it is performed by ignorant practitioners and at locations with poor sanitary conditions and with non-sterilized instruments. A girl exposed to such conditions usually gets sick and is exposed to inflammations,

and her fallopian tubes becomes blocked which may cause bleeding after operation.

- iv. It may result in sterility, if it does not and the woman concerned gets pregnant, delivery will be difficult, and will have to be surgical.
- v. It causes adverse effects on the urinary system, causing urinary fistula (VVF), there is also a risk of HIV transmission.
- vi. It causes scar tissue and keloid formation around the vagina and external genitalia since all these risks are involved in female circumcision, it cannot be legitimate under Islamic law.²⁴

The Humble Opinions on Female Circumcision

- i. The Noble Qur'ān did not give any instruction on female circumcision. The two authentic books of tradition also did not relate any such traditions. Only one among the six authentic traditions, *Sunan Abi Daud* mentioned tradition quoted by *Ummu Attiyyah Al-Ansariyyah* who performed female circumcision. Abu Daud said that the ḥadīth is substandard, unsound and seriously doubtful. The Eminent Scholar, *Sabiq* says in *Fiqh al-Sunnah: The Aḥādīth* recommending female circumcision are poor in authenticity, none of them is found to be authentic.²⁵ Furthermore, *Ibn Hajar* also described this ḥadīth as poor in authenticity, and quotes Imam Al Baihaqi's point of view that it is poor, with a broken chain of transmission. Ibn Hajar quoted Ibn Muntheer in his *al-Talkhis* concerning female circumcision that there is no authentic report to refer to, nor a *sunnah* to be followed.²⁶
- ii. Even if, for the sake of argument, we regard it as authentic, the instruction it gives is not an order to subject girls to circumcision. It is rather an explanation of how to perform it if it is to be performed.
- iii. Prophet said:

إذا التقى الختانان وجب الغسل

If the two 'circumcision' organs meet, the ceremonial bath becomes obligatory.²⁷

The point here is 'the two circumcision organs' used by the Prophet which is an explicit reference to the male and female circumcision organs which is taken by some people as evidence that clitoridotomy is legitimate. The Arabic word used for "the two circumcision organs"

is in dual case and it follows habit of calling two objects or two persons after the more familiar or after either of them. There are many examples of this in idiomatic Arabic usage, such as “the two moons” referring to the sun and moon; “the two ‘isha” referring to “maghrib and isha” “the two zuhr’ referring to zuhr and ‘asr; “the two fathers” referring to father and mother; “the two Marwah” referring to the two hills in *Makkah* of *safa* and *marwah*.²⁸ We have the example from the Noble Qur’ān also:

وما يستوى البحران هذا عذب فرات سائغ شراب وهذا ملح أجاج

Nor are the two seas alike, the one being potable and pleasant to drink, and the other salty and briny.²⁹

The first of these “two seas” is a river and the second, an actual sea.

- iv. As far as the books of traditions are concerned, superiority can be assigned to *Mu’atta Imam Malik* which enjoys the distinction of being an earlier book of traditions. Its writer was a resident of *Madinah* and when he was collecting the various accounts, many companions of the Prophet were alive and present. Yet *Mu’atta Imam Malik* does not record any tradition whatsoever that mentions female circumcision.
- v. There is no tradition in existence that reports that the Prophet instructed or commanded women to go and get circumcised. There is no consensus on the ruling of Islamic law with regards to it, and no analogy that is relevant and admissible.
- vi. The Prophet had extensive details when teaching the Islamic law to the Muslims including how to wash after answering the call of nature, menstruation, post coition bathing, Islam and sex and wet dream. The Compassionate Prophet would explain such issues with extreme wisdom. Furthermore, the wives of the Prophet would elaborate affectionately upon issues they were able to assist with. Is it not strange then that something as important as female circumcision, if it were indeed a source of respect for the woman should not have been left out completely? Neither the mothers of believers nor anyone else mentioned a single word about this issue. It would be wrong to claim that it is not mentioned because it is too embarrassing or demands concealment when it was such an important commandment for half of the members of an Islamic society.

vii. The Prophet said:

الختان سنة للرجال مكرومة للنساء

Circumcision is a *Sunnah* for a man and a source of respect for a woman.³⁰

Based on the above ḥadīth, male and female do not have similar ruling. It rather makes it explicit that female circumcision is not a *Sunnah*. The word *sunnah* is used in the sense of “habit” and not in the sense it has in religion. Had the Prophet intended an equal ruling for men and women, he would have said: “Circumcision is a *sunnah* for men and women” or he might have said, “Circumcision is a *sunnah*” and stopped at that. That would have made the ruling general.³¹ Furthermore, when circumcision is termed as a *Sunnah*, it refers to the *Sunnah* of Prophet Ibrahim. It was this *Sunnah* that the custom of circumcision was prevalent in Arabia. However, the *Sunnah* of Ibrahim instructs male circumcision solely. The instruction was not applicable to his wives and daughters.

viii. It is a well-known fact that the location where female circumcision is performed is one of the highly sensitive spots in arousing sexual desire. The way it is touched determines whether or not a woman gets the satisfaction in intercourse which her husband is expected to give her. This satisfaction in turn determines whether she feels emotional fulfillment and the two feelings of physical and emotional satisfaction increase or decrease in proportion to each other. Any surgical meddling with part of the body certainly reduces both feelings. It is a flagrant assault on the woman’s legitimate right to enjoy intimacy with her husband and to have psychological peace, which results from enjoying that right of hers. Allāh knows best the things and the creatures He has created. All organs of human body are made to carry out their functions in the fullest and best possible manner. Allāh’s Messenger forbade any meddling with Allāh’s creation, and authentic ḥadīth quotes him as cursing females who undertake such meddling:

It is narrated that ‘Abdullahi bn Mas’ud said: The Messenger of Allāh said: May Allāh curse the women who do tattoos and those who pluck their

eyebrows and those who file teeth for the purpose of beautification and alter the creation of Allāh.³²

- ix. It is undeniable that women's rights are human rights and it is among the objectives of Islamic law. Based on this assertion, rights accorded to women are inalienable. Islamic law protects women's rights to sexual enjoyment as demonstrated by the fact that a woman has the right to divorce on the grounds that her husband does not provide sexual satisfaction. The intent of Islamic law is to promote a benefit (*Maslahah*) and prevent evil (*Mafsadah*). Preservation of the person - life and bodily soundness of the person- is a legal necessity. Anything that compromises this legal necessity by bringing harm to the person is unlawful.³³ The Prophet said:

لا ضرر ولا ضرار

Do not cause harm or return harm.³⁴

- x. Islam encourages Muslims to ask if they do not know. The researcher had oral interviews with two Female Muslim doctors and a professor of Islamic Studies on female circumcision. Dr. (Mrs.) Oluseyi Oniyangi, a consultant pediatrician at National Hospital, Abuja. Commenting on female circumcision, She said , it is harmful Dr. (Mrs.) Rabi Sulaiman of Bwari General Hospital also rejected female circumcision. While Professor Omotosho of University of Ilorin was contacted, he also disapproved female circumcision.³⁵

Conclusion

Female circumcision is not prescribed in the Noble Qur'ān and the Hadīth that endorsed it is unauthentic and unreliable and cannot serve as basis for religious ruling. It was a custom which was not made unlawful by the Prophet and was certainly not encouraged by him. It is neither an obligatory nor a *Sunnah*, nor is it a sign of respect. It is rather a tradition rooted in local culture. Islam enjoins Muslims to take good care of women and not to deprive them of their satisfaction

Recommendations

Based on the discussion and submissions made so far, the following observations and recommendations are made:

- i. Chastity and modesty in men and women are the means of protection against the unpleasant consequences of close contact between two

sexes. Good upbringing, which instills virtuous conduct, is the real shield that keeps such contact from leading to consequences not female circumcision.

- ii. There are laws that have been enacted both internationally and locally, to stop the practice of female circumcision. In 1948, the universal declaration of human rights was passed by the United Nations General Assembly. The Ouagadougou Declaration of the Regional Workshop on the Fight against Female Genital Mutilation in 1999, and most recently in 2016, the WHO resolution on the girl child. Nigeria also passed a law on Female Genital Mutilation. It was in 2015 that the former President Goodluck Jonathan signed the law banning female circumcision in Nigeria after it was passed by the Senate.
- iii. Education and community involvement, in addition to legislation, are the recommended keys to stop the practice of female circumcision. It is recommended that networks of religious leaders, parliamentarians, non-governmental organizations, youth and human rights activists should be created to support the campaign to stop female circumcision. Civil society organizations should also be strengthened to implement community-led education and dialogue sessions on human rights and health. Religious and community leaders are very vital in this regard.
- iv. We should accept wisdom and worry not about what container it has come out from, even if it comes out from the mouth of a sinner or an unbeliever.

Notes and References

1. M. L. Al-Sabbagh, *Islamic Ruling on Female Circumcision*, Alexandria-Egypt: 1996, 4.
2. United Nation Population Fund (UNFPA), 4.
3. UNFPA, 7.
4. UNFPA, 12.
5. The World Health Organization (WHO), 9
6. Aḥmad and Imad-al Deen, “Female Genital Mutilation and Female Circumcision: An Islamic Perspective,” www.http/islam, Web. 14 July, 2017, 5.
7. Qur’ān 30 verse 30. Y. A. Ali, *The Holy Qur’an: Text, Translation and Commentary*, Al- Madinah Al-Munawwarah: King Fahd Holy Qur’an Printing Complex, 1991
8. A. I. S. Al-Nasāī. *Sunan an-Nasai*. Vol.6, ḥadīth no. 5255, Beirut: Maktabat al-Risalah. 2001.
9. M. B. I. Bukhāri, *Sahih Al-Bukhāri*. Vol. 10, Ḥadīth no. 340, Beirut: Dar Al-Arabiyyah, n.d.
10. I. Q. Al Jawziyyah, *Tuhfatul Mawlud*, Cairo: Darul Bayan Al Arabiy, 2006, 118.
11. Aḥmad and Imad-al Deen, *Female Genital Mutilation...* 16.
12. Al-Jawziyyah, *Tuhfatul Mawlud...* 110
13. Al –Sabbagh, *Islamic Ruling on Female Circumcision...*
14. Muslim Vol. 1, ḥadīth no. 187
15. Al Sabbagh, *Islamic Ruling on Female Circumcision...* 12
16. Qur’ān 2 verse 124. Ali, *The Holy Qur’an: Text...*
17. Bukhāri, vol.6, ḥadīth no. 388
18. Al Sabbagh, *Islamic Ruling on Female Circumcision...* 13
19. S. I. A. Abu Da’ud, *Sunan Abi Da’ud*, Vol. 4, ḥadīth no. 5251. Daru Ar-Risalah Al- Alamiyyah. 2009
20. Abu Daud, vol 4, ḥadīth no. 5251
21. A. M. Hambali. *Musnad Al-imām Aḥmad bn Hambali* Ed. S. Al-‘arna’ut, ‘Ā. vol 5, ḥadīth no. 75
22. A. Daud, *Pharaonic Circumcision (Infibulation)*, Sudan, n.d, 26
23. Daud, *Pharaonic Circumcision...* 26.
24. Daud, *Pharaonic Circumcision...* 26.
25. S. Sabiq, *Figḥ al - Sunnah*, Beirut: Dar al-Kitab al Arabi, 1996, 33
26. A. S. A. Ibn-Hajar. *Talkhis Habir*. Beirut: Turath for solution, 2013, 25
27. Muslim Vol. 1, ḥadīth no. 187
28. A. Ḥassan, *Comprehensive Grammar*, Beirut: Darul Fikr, 1994, 118-119.
29. Qur’ān 35 verse 12. Ali *The Holy Qur’an...*

30. Aḥmad, vol. 6, ḥadīth no: 20994
31. A. Qurtubi, I. A. Al-Barr and Y. b. Muḥammad, *Reason and the People of Wisdom*, Beirut: n.d. 45
32. Bukhāri, Hadith no. 5538
33. M. T. Ibn-Ashur, *Treatise on Maqasidush-Sharī'ah*. USA: International Institute, 2008, 48
34. M. I. Y. Ibn-Majah. *Sunan Ibn Majah*. Vol. 2, hadith no. 23, Beirut: Daru al-Jail. 1998.
35. A. O. Omotosho (67) University of Ilorin, Ilorin, Nigeria. Phone call interview. 14th June, 2017.
36. O. Oniyangi (52), a Consultant Pediatrician, National Hospital, Abuja, personal interview on 16 June, 2017.
37. R. Sulaiman (49) a Pediatrician, Bwari General Hospital, Abuja. personal interview. 10 June, 2017.