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Efni: Umsögn um frumvarp til laga um breytingu á almennum hegningarlögum (bann við umskurði drengja), 148. löggjafarþing, 114. mál.

Ágæta Alþingi / Dear Members of the Parliament,

I am a proud Muslim. Thank you very much for considering banning the brutal assault called circumcision of boys. I wrote 5 pages of research which proves that true Islam is very against routine male infant/child circumcision. I am attaching the research to this email. Hopefully it can help you to accomplish your goal and criminalize that attack on children. Because the world is now like a small village, once you outlaw that barbaric practice, once you "get the ball rolling," other countries will follow you, and the umbrella of protection will expand to cover boys in the whole world.

Best regards,  
Hatem Saied

## Guide to discussing banning of male circumcision with Islamic communities

This guide is directed to:

1. Muslims who believe in Islam and search for the truth of what Islam says about male circumcision.
2. Governments throughout the world in order to support them to enact strict laws to prevent this harm to children's bodies, regardless of the religion, culture, or preference of the parents; and in order to help these authorities in dealing with the Islamic groups present within its borders who would oppose the enactment of these strict laws.
3. Foreign activists and non Muslims to bring up these topics to Muslims when dialoging or debating with them regarding the banning of male circumcision.

Muslims, liberate your minds from the bondage of conformity. Think with an open mind so that you can accept these new ideas and facts regarding the topic of male circumcision. It is rare to ever hear a single voice rise in defending these poor victims.

Be cautious when evaluating religious opinions. Remember that the basis of any religion is God's natural creation. And it is not a part of natural creation to cut organs rich with nerves and blood vessels. And it is certain that **there are valuable lifelong functions for the part of the anatomy which is cut off in circumcision. If you don't know it, then ask about it. And learn it. And learn also about all the various harms and accidents that result from male circumcision. If you haven't heard about it, then research it, and hear the stories of victims to increase your knowledge of the topic.** This part of the body appears naturally in all boys; thus it is not a birth defect, but rather was meant to exist. God does not make mistakes in His creation. That same part of the body is present in animals as well, to serve and benefit them. Humans and animals continue with this organ all their lives. Remember that God perfected everything. And this body part is part of God's perfect creation in humans also, not only in animals.

The real Islamic religion completely denounces circumcision and indeed any wound or cut or alteration to humans or animals.

We [God referring to Himself in the plural] wrote in it [The Torah] that a soul for a soul and an eye for an eye and a nose for a nose and an ear for an ear and a tooth for a tooth and punishment for wounds. Yet for those who forgive, it is considered absolved for them. And those who do not rule by what God dictated are oppressors. Chapter: The Table, verse 45.

And God says, forbidding alteration of humans and animals, and promising those who defy to perpetual hellfire:

They call upon none but a rebellious devil whom God has cursed. And he has said, "I will surely take from among Your servants a definite portion. And I will mislead them and I will incite them and I will command them so they cut the ears of cattle, and I will command them so they will change the creation

of God.” And whoever takes the devil as an ally instead of God has certainly sustained a clear loss. The devil makes promises to them and incites them. But the devil promises nothing but conceit. The habitation of those is Hell, and they find from it no change. Chapter: The Women, verse 117-121.

The animal and human body, in the teaching of these verses, is like the machine that the manufacturing company advises us not to remove any parts from. The devil, however, advises us to modify and abuse it. Circumcision is nothing but changing the creation because it is the irreversible removal of a functional organ. Some people liken circumcision to cutting nails or cutting hair, but this is a false analogy because those are keratinized extensions of the body, containing neither nerves nor blood vessels, and which can regrow.

And God said in perfecting everything:

And you see the mountains, thinking them still, but they are passing as the passing of clouds. It is the work of God, who perfected everything. He is expert with what you do. Chapter: The Ants, verse 88

And he said in describing the completion of human creation, and its beautiful perfection:

We have certainly created humans in the best sculpture. Then we returned him to the lowest of the low. Except for those who believed and did righteous deeds, so they receive uninterrupted recompense. Chapter: The Fig, verses 4-6.

God is advising in these verses that He gave everyone a wonderful body and He is helping the righteous believers to keep it that way (because they have the correct teaching from Him).

Let us now turn our attention to the stories and statements attributed to the prophet which encourage circumcision. First of all, we invite Muslims to be cautious in accepting these anecdotes because any anecdotes which come after the Quran are actually just guesses, and God warned us against following the teaching that is based on guesses.

And most people act on assumptions. Indeed, assumption is useless in the face of the truth. Certainly God knows what they do. Chapter: Jonah, verse 36.

Indeed, they act on assumption. And on what they desire. Chapter: The Star, verse 23.

These anecdotes appear in books other than the Quran. We do not need these books to complete for us the source of religion. The Quran never commanded us to accept these anecdotes. We do not need any further instruction beyond what is in the Quran because if any specific thing is not mentioned in the Quran, then we are not required to do it in a specific way. In that case, it is left for the individual to decide. The fastest growing denomination among Muslims is the one that follows the Quran alone. And the Quran, as mentioned before, prohibits circumcision completely and considers it an alteration of God’s creation and an attack on the nature that God has made.

These anecdotes (more than 11,000 in the Sunni denomination alone out of more than 700,000 said to have been available at the time of the beginning of the collection) do not belong as part of the religion

because otherwise the religion would be unclear, undefined, and vague due to the abundance of its books and the contradictions present in each of them. And the religion would also be full of doubts due to **the various factors affecting the accuracy of orally transmitted stories, specifically the factor of transmission, the factor of place, and the factor of time.**

The factor of transmission refers to the errors that come in when a story is transmitted orally in a long line of storytellers. If we take, for example, ten people, and tell the first one a story, to transmit it to the next, and so on. And then if we bring the last one to hear from him what he has received, we would find the story became another story. And that happens daily.

The factor of place refers to the errors that come in when a story is transmitted orally over a long distance from its original telling or occurrence. For example if we take an accident that happened in a certain place and we go to that place in order to investigate, we would find a difference in the story. If the story involves a ram, this ram would turn into a horse, and we will get far from the truth as we get far from the place and far from the eyewitnesses.

The factor of time refers to the errors that come in when a long period of time exists between different tellings of the story. Even an eyewitness teller himself would not be a reliable source some years after the incident he is reporting. So what do you think about the one who heard a story from someone else and then repeated it after many years? And so on from the second to the third, another twenty years, to the fourth, after twenty years, and so on, until the third century after the death of the prophet; the time where the most important books that contained the anecdotes which they claim to be reliable started to appear. That is a long period of time which allows for many accidental errors to come in.

**In addition, any person in the chain of storytellers might have deliberately changed the words of the stories (and invented new stories) to be in accordance with their desires, passions, thoughts, personal opinions, customs, etc.** It is noteworthy that the majority of the people who collected these anecdotes, especially in the second generation of storytellers, were the servants who reported the words of their masters (first generation means those who had actually seen the prophet) after they died. Once the masters were dead, they could not negate the stories. Why do we not hear these stories from the sons instead of the servants? Many important famous storytellers from the second generation onward were foreigners in a stratified society which preferred the Arabic race over the sons of the conquered countries. Therefore, the rationale of telling anecdotes was to climb up in society, not to serve God.

These anecdotes are collected in different books, each anecdote sorted according to its weakness, which means the degree of doubt that exists about its authenticity. Each degree of doubt on the scale is named by a certain expression. Be aware, it is just an expression and listen carefully to what is coming. Those anecdotes which are highly doubtful are given an expression called “weak” and those anecdotes which are less doubtful are given an expression called “**correct**”! So it still has doubt though it is called “correct.” This is a very unfortunate expression because 99.9% of the people look at the word “correct” and wrongly conclude that the prophet truly said it. The doubt has been cleverly covered up and readers have been misled. And the Quran says, commenting on misleading expressions, **“They are not but names; you have named them. You and your forefathers. God did not authorize those names. Such**

people act on assumption. And what the soul desires. While they already received from their Lord the guidance. Chapter: the Star, verse 23.

Scholars who have researched these anecdotes have said that if they left out the anecdotes of the deceptive storytellers, then there would be no anecdotes left. And they concur that all the anecdote storytellers are cheaters or have heard the stories from cheaters. Yet in spite of that, the anecdote scholars adopted the principle to accept all anecdotes unless cheating is evident, instead of rejecting all anecdotes unless proven free from cheating. Therefore, it is clear that honesty is absent in this anecdote branch of science.

One of the famous anecdotes is enough to make you forsake anecdotes altogether. It admits that the prophet forbade dictating his speech or writing about him in any way except for the Quran; and ordered whoever quoted him to erase what he wrote. Obviously, respecting that order for a long time is the reason why anecdote collectors didn't have manuscripts to take from and had to take from a chain of storytellers instead for every anecdote.

Anecdote scholars have said that any anecdote which contradicts the Quran or contradicts science or common sense or is otherwise impractical must be a fake anecdote and that we should not work with it, even if the chain of storytellers looks valid. In spite of these admonitions to disregard certain anecdotes, the scholars did not apply such rigorous tests to the anecdotes of Bokhary, the author of Book #1, which is the biggest and the most important book of anecdotes marked with expression "correct" for the Sunni denomination. When evaluating the stories of the most famous storytellers such as Bokhary, the scholars check only the chain of storytellers, but not the problems or issues or contradictions within the story itself. This is a grave mistake.

When we discuss these anecdotes, we still do not find them reliable on the issue of circumcision. Here is a quick overview of the four most important anecdotes related to circumcision.

1. The anecdote that says circumcision is a convention for men and an honor for women is transferred by Hagag bin Artaa. Qortoby and bin Hagr, who are ancient famous scholars, concluded that this man [Hagag bin Artaa] is not reliable.
2. There is an anecdote that says that circumcision is one of five conventions of the instinct. It has been said also in another version of that anecdote that the number of conventions is three. Then, in another version, it has been said that the number is four. Then in another version, it is said that the number of conventions is ten. None of these versions mentions circumcision. Then appeared the versions which say that the number of conventions is five. And the names of these five conventions keep changing between different sub versions. One time, circumcision appeared. Other times, it disappeared, replaced by "taking a bath." Not only that, but the book that mentioned circumcision (Moatea by Malek) was written by his disciple bin Katheer. But circumcision is not there in the same book written by another disciple El-Shybany. So how can we be sure in the face of all these contradictions that circumcision even appears in the story? Moreover, instinct is a thing done by a living being automatically without any teaching even if he/she/it is alone or removed from others. Since most men in the world are not circumcised,

then it is clear that circumcision cannot be a “convention of the instinct,” and that anecdote must therefore be false.

3. There is an anecdote that says that if two circumcisions touch each other, then a shower is mandatory. In other words, if a male’s place of circumcision touches a woman’s place of circumcision, as in sexual activity, then a shower is mandatory. This anecdote has another version that omits the reference to circumcision (if he sat between her arms and legs and exerted himself, then a shower is mandatory), while still transferring the same meaning regarding sexual activity. This word, which means “circumcision,” could also be pronounced, with a slight change in the vowels, to mean “spouses.” In other words, it could be a vocal transmission error. Another possible interpretation holds that the anecdote doesn’t tell you to circumcise, but just that if those parts of the anatomy which are traditionally circumcised (in male and female) touch one another, then the sexual activity penetrated to a level where a shower is mandatory. Maybe the command is only for circumcised people, and non-circumcised people would have to penetrate to a deeper level before a shower is mandatory. Even the original version does not promote circumcision but just orders people to shower in that circumstance.
4. There is an anecdote which says that Abraham was circumcised at age 80 with an axe. In order to examine this anecdote, let’s look at another story first. According to the Quran, when God commanded Abraham to slaughter his son, Abraham asked his son. He didn’t force him or tie him down or trick him. He allowed his son to make the decision for himself. And the son complied. Getting back to the story of Abraham’s circumcision, if you believe Abraham did decide to become circumcised, then Abraham made that decision himself as a mature adult (80 years). He didn’t force it on another person, just as he didn’t force his son’s sacrifice. So there is no reason to do it to another person, especially a youngster.

This document is made by Hatem Kamal Mohamed Saied.

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