

Circumcision Of Male Children - An Anthropological Study In The City Of Hilla

By

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Abstract

The subject of the study has summarized the culture of male circumcision that has existed in Iraqi society and the local community for thousands of years, it is one of the important healthy religious-cultural customs that are practiced in Iraqi society and the local community in particular, it is one of the duties that must be adhered to by the Babylon families when the birth of their males, from the first day of the birth of the male child until he reaches the age of five or six years of age, he is advised and even forced to perform circumcision of his penis, the field of anthropological study in the city of Hilla deals with identifying the content of cultural circumcision, and the ancient method of circumcision, the modern methods that occurred in the circumcision process, in addition to the rituals at the beginning of the ceremony that takes place during the circumcision period, as one of the important cultural customs in the city of Hilla.

Keywords: male circumcision, health culture - religious culture

Introduction

The subject of circumcision is one of the important cultural issues that are a point of contention between cultures, religions, and researchers; in some cultures, circumcision is necessary for both sexes, as in Africa and Egypt, for example, but not limited to, in other cultures, it is considered necessary for males only and forbidden for females, as in the cultures of Asia, the Jewish and Islamic religions, in other cultures, it is forbidden for both sexes, as is the case with Christianity, in Europe and the West in particular, each of these cultures has its reasons and justifications in prohibiting and halal, sometimes they are justifications within the cultural health system of a particular culture, and others perceive them as an assault on human rights and depriving him of parts of his body, and no one has the right to deprive them of it. The topic of the study, it deals with the culture of circumcision in the local society. The study tries to reveal its cultural health justifications, the rituals that are practiced during the circumcision rite and, the cultural symbolism that this rite gives, the changes and developments that went through the process of circumcision in the city of Hilla through the descriptive field study of the study community.

Topic of the Study

The topic of study deals with one of the cultural customs associated with the health system of the Iraqi society in the city of Hilla, which is male circumcision, as it is one of the cultural customs that must be applied from a purely religious standpoint. It is practiced by Muslims in all parts of Iraq. It is an important part of the culture of the Iraqi society in general,

the local society in particular, and the topic lies in the study of this cultural religious custom in the light of the changes that have occurred in the practice of male circumcision. It is as a practice that has its origins and medical methods, as a minor surgery in the past, which is often performed by a person called (Al-Mutaharji), sometimes it is performed by a doctor specializing in general surgery, in addition to the nature of the tools used in the past, such as scalpels, scissors, sterilization tools, and bandages. Also, to being a ritual purification for a child or boy before puberty, this ritual is a festive ritual that has its origins and customs known in the local community. Nowadays, this cultural custom has differed in terms of being a surgical operation, as the tools have changed and become easier and more convenient by cauterizing the part to be removed, without blood or bandages, the period during which the wound heals was reduced, in addition to the changes that took place in it as it was a festive ritual, and this is what the researcher is trying to study in this cultural issue in the city of Hilla through the field study.

Significance of the Study

The importance of the topic of male circumcision lies in the fact that it deals with one of the ancient cultural customs as old as man, related to the health aspects of human societies, it deals with its methods and means and the reasons for its practice in human societies, including the study community, the ceremonial rituals that took place during it, the changes that occurred in this cultural practise, and all this takes place through a field study of male circumcision in the city of Hilla.

Aims of the study

The current study aims at, through the field of anthropological study, the following:

- 1 Understand the concept of male circumcision and its importance in the health aspects of males.
- 2 Getting to know the ceremonial rituals in society during male circumcision.
- 3 Identifying the health changes of the female circumcision and the reasons for these changes.
- 4 Getting to know the ritualistic culture that occurred in the ceremonial rituals in the local community and the reasons for these changes.

Problem of the Study

The current study is trying to answer the following questions:

- 1 What are the reasons and justifications for doing male circumcision in Babylon society?
- 2 What are the tools used in the circumcision process, and what changes have been made to them?
- 3 What were the ritual practices that were practiced? And what are the changes that occurred to it?

Terms and Definitions of the Study

Male circumcision: Male circumcision is also known as the rounded letter on the bottom of the glans, it is the result of the rulings on his absence in the vulva (Al-Manawi, 1938: p. 455). There is who defines it as the smaller slaughter of the male genital organ, which is the

appearance of blood. Therefore, a man is not considered pure in Islamic circles unless the circumcision is performed. It is also called "purification" in the sense of purification (Taha, 2009: p. 171). And the circumcision in medicine is the removal of excess tissue from the surface, so if there is no excess above the surface, then there is no problem (Hindi, p. 11).

Healthy culture: It is a set of procedures and attitudes related to health problems to help individuals practice behaviors, take appropriate decisions and correct wrong habits and principles about health problems and problems prevailing in society (Al-Madi, 2018: p. 81-82). It is a set of motivational tasks and instructions directly related to teaching correct health practices, or, it is the process of changing the pattern of misconceptions of health into correct health behaviors through alignment with different educational methods to improve the health reality of individuals (Mohammed, 2007: p. 190).

Robert defined it as the process of guiding society to protect itself from diseases and the problems of the surrounding environment (Ramadan, 2020, p. 108). The ISCO defined it as a set of activities and experiences that contribute to the individual's acquisition of capabilities of scientific knowledge, good habits and orthodox trends that are in line with what has been achieved by modern science (Al-Sharif, 2016: p. 46).

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Religious culture: it is the set of changes that occur in a person's thought and beliefs to create a special type of work and behavior based on religious foundations, in other words, they are the changes and developments that take place in individuals and their beliefs, through which morals are formed, customs, morals, behavior, individual and social relations take a legal and religious character under them, through it, religion emerges as an active and dominant element in a person's life in its various dimensions and horizons (Mamdouh, 2004: p. 212).

History of Circumcision through Historical Times

A number of anthropologists and sociologists have been interested in studying the ritual of circumcision and analysing its implications for various human groups, whether those living in pre-modern social organizations, or those who live in modernity, scientists who have studied human groups found that the custom of circumcision has been known to many human groups since the dawn of history when they found clay tablets dating back to the Babylonian and Sumerian civilizations. They also found a plaque in the tomb of (Tutankhamun) describing the circumcision of the pharaohs, indicating that they applied anaesthetic ointment to the glans before proceeding with the procedure and that they were performing the circumcision for health purposes (Pasha, 2007: p. 15).

Herodotus tells us that circumcision was practiced in Egypt from ancient times, these statements were confirmed by the discovery of mummies and even some drawings on the inner walls of the mausoleums. The study saw that there is no basis for the validity of the hypothesis that the Jews in Egypt adopted the custom of circumcision other than through the religion established by Moses (peace be upon him). Let us not forget that in Egypt, circumcision was a common practice among all segments of society (Freud, 1986: p. 36). As the custom of circumcision among the Egyptians was a factor of body hygiene, the Egyptian religion preceded others such as Judaism in considering circumcision as a religious and spiritual ritual (Al-Majidi, 1998: p. 234).

In fact, circumcision is a very ancient custom, which was common among the nations of the ancient world, and it is a kind of blood ritual that is included in the common human offerings in the ancient Near East, or as part of the rituals of reaching adulthood, which is explained by Dr. Jawad Ali's saying that "circumcision was originally a form of blood worship, which man used to present to his masters, and that it is the most important part of the worship in the ancient religions."

The Greek historian "Herodotus" adds that the custom of circumcision originated among the peoples of the Nile Valley, then it spread through contact between civilizations where the ancient Egyptians knew circumcision as one of the necessities of those who take the position of priesthood and enter the holy temple, because circumcision is a health necessity that is added to all other health necessities, which require hygiene in all parts of the body. On the other hand, some argue that the Egyptians knew circumcision through the Amorites, and the Jews transmitted it from them until the Greek ruler (Antiochios) banned it in 165 AD. A war broke out between them and the Jews, so that circumcision returned again and passed through the ages to Christianity and Islam ([Farmazi, 2021, p. 217](#)).

Egypt is not the only African culture that practices circumcision. Historical evidence confirms that the Syrian culture in the twenty-eighth century BC practiced circumcision. The Ethiopians (Abyssinia) knew circumcision as the people of Australia, and some African tribes knew it. As for the Egyptians, there is plenty of evidence that they knew circumcision before the Jews knew it, the antiquities and inscriptions indicate that, and some of these inscriptions date back to the era of Imtahteb in the fifth century BC ([Ashour, 1981: p. 14-15](#)), the Greek historian Herodotus proved that he asked the Phoenicians and the Syrians about the custom of circumcision, and they said: They took it from the Egyptians, that the Egyptians practice circumcision in order to maintain cleanliness, for cleanliness is more important to them than beauty, it is also mentioned that there is another tradition related to body purity, which is circumcision, only they were performing circumcision in the ancient Egyptian priestly milieu for the purpose of cleanliness, considering circumcision as one of the main sources related to the cleanliness of the body, he also says that cleanliness in the Egyptian culture was an obligatory matter for the priesthood, and indicates that they used to practice circumcision as a symbol of cleanliness, shave the hair of their bodies, and bathe twice daily with cold water ([Ashour, 1981: p. 41](#)). James Fraser says: "There are some tribes in Africa whose customs are similar to those of the Semites.

These African tribes used to circumcise the child, usually before the Christmas party. The age of the child at the time of his circumcision differed according to the customs of each tribe.

In some tribes, the circumcision of the child was at the age of ten, in others, it is between three and six years old" ([Ashour, 1981: p. 44](#)).

The circumcision ritual has a social character in the first place, and a cultural recipe in the second place, because male circumcision is one of the conditions for social acceptance and another cultural feature, since circumcision has a background in the religions of ancient Egypt, Judaism, Christianity and Islam, some researchers believe that male circumcision is an ancient custom and a religious ritual that some tribes resorted to in the past to distinguish themselves from other tribes. It is similar to stripping the cheeks, shaving the hair, and pulling out a tooth, others saw it as a magical protection from harm, and others saw it as an old prescription for

sexually transmitted diseases, Jews and Muslims considered it the embodiment of a divine command and a form of ransom and closeness, and it is also a symbol of virility and masculinity to the extent that some Muslims may be negligent in adhering to the obligations such as prayer and fasting, but they cling to circumcision, because it is from perfect manhood (Al-Abyadh, 2018: p. 118). Of course, some anthropologists tried to study the phenomenon of circumcision from a cultural point of view, and some suggested that it was adopted as a surgical solution to avoid what is expressed as "the bashm," that is, the narrowing of the foreskin, to ensure male fertility. Some interpreted it as a religious ritual to announce affiliation to the group or to welcome the newborn to the religion of his family, some of them interpreted circumcision and the celebrations that follow as a form of rites of passage, especially in the cultures that practice circumcision between the age of seven days and before puberty or before marriage, others hold that circumcision was mostly used as a religious ritual or as a measure of masculinity and as a form of punishment in wartime (ibid).

The monotheistic and positivist religions' viewpoints on the subject of circumcision

The historical sources related to the practice of circumcision that the father of mankind, Prophet Adam (peace be upon him) is the first Prophet sent, who was the first to practice circumcision, as it came in the Gospel of Barnabas that the reason for circumcision was "the Prophet of Adam" (peace be upon him) when he disobeyed his Lord, he vowed to cut off a limb from himself if God repented of him. When his repentance was accepted, and he wanted to fulfill his vow, he was confused about what to do? So Gabriel (peace be upon him) pointed him to this place and cut it off; perhaps his sons left this year until God commanded the Prophet Ibrahim (peace be upon him) to revive it (Al-Najjar, 1936: p. 125). Then our master Ibrahim (peace be upon him) circumcised himself and his son Ismail (peace be upon him) when he was thirteen years old. After that, when our master Ishaq (peace be upon him) was given birth, he circumcised him when he was eight days old, and our master Moses (peace be upon him) also called his people to circumcise their males (Fayza, 2012: p. 241).

In line with that, the Jews paid attention to male circumcision, and the Talmud considered that whoever was not circumcised was considered an evil pagan. Where it came in the Book of Deuteronomy: "Circumcise for the Lord and remove the foreskins of your hearts, O men of Judah and residents of Jerusalem." Some say that circumcision according to the Jews is the sign that God gave to the offspring of Abraham (peace be upon him) as evidence of the entitlement of guardianship over humans. This custom has been practised since then regularly, and those who did not perform this ritual among them were excluded and marginalised (Nasr, 2008: p. 19).

It came in the Book of Genesis: "And God said to Abraham: And you, I will keep my covenant, you and your descendants, without the span of their generations, this is the covenant that you shall keep between you and me and your descendants after you: Every male of you shall be circumcised, then you shall be circumcised in the flesh of your foreskin, and that will be a sign of the covenant between you and me, and at the age of eight days every male of you shall be circumcised from generation to generation, whether he is born in the house, or bought with scandal from every stranger who is not of your offspring, the one who is born in your house and bought with your silver is circumcised, so my covenant in your bodies will be an eternal covenant, and any of the males who are not circumcised in the flesh of their foreskin separate that soul from its kin because it has broken my covenant" (Al-Dhib, 2009: p. 41).

Christians differed in whether circumcision is compulsory or optional? Some say it is compulsory, and these are the Christians of Jewish origin who converted to Christianity. Some Christians of Jewish descent who converted to Christianity hold that circumcision is obligatory, while others hold that circumcision is not obligatory based on the decision of the Jerusalem Council, which determined that circumcision in Christianity is not obligatory (Ashour, 1981: p. 50).

Circumcision in the Islamic religion, as the Arabs view circumcision as desirable cleanliness, so they used to wear the Hanifa because they were the ones who followed the religion of Abraham (peace be upon him), and they called the Hanifa, it is said to them that the great religion and the meaning of the pure Hanafis, because they circumcise and shun evil and unite God. Al-Qurtubi mentioned in his book "Jami' al-Ahkam al-Qur'an" "that Abraham (peace be upon him) was the first to be circumcised. It was reported that the Prophet (may God bless him and his family and grant them peace) said: Abraham was the first to be circumcised, and the first to see gray hair, the first to cut his mustache, and the first to swear, and in another place, Ibn al-Qayyim says in his book "Tuhfat al-Mawdood fi Ahkam al-Mawlid" "that the Prophet (may God bless him and his family and grant them peace) was born circumcised, in addition to adding its chain of transmission, it contradicts an authentic hadith in which the Prophet (peace and blessings of God be upon him and his family) considered circumcision to be part of the instinct, where he (may 'God's prayers and peace be upon him and his family) said: Five are from the natural instinct: circumcision, blackening, plucking the armpits, clipping the nails, and cutting the mustache) (Al-Albani, 2008: p. 3250). Some jurists see that the skin of the glans is taken in the circumcision of a man, to limit himself to taking most of them is permissible and desirable for the lowered maidservant not to thin, and the glans: the head of the intelligent, some of them argued that it is obligatory for a man to cut the skin on the glans until all of it is exposed and for a woman to cut the skin that is like a 'rooster's crest at the top of the vulva between the labia (Nasr, 2008: p. 26). For Muslims, circumcision is one of the pillars of the religion, a belief and behavior that is linked to a text and a collective experience of religiosity, in addition to being a cultural phenomenon linked to the social, economic and social environment performed by the group within a ceremonial framework and on certain bodies with a symbolic load, where Al-Jahiz said in Al-Hayyal: This circumcision in the Arabs in Sana and men from the time of Abraham and Hajar (peace be upon them) to this day, no boy was ever born circumcised or in the form of circumcised, Al-Qurtubi said: The scholars are unanimously agreed that Ibrahim (peace be upon him) was the first to be circumcised, they differed regarding the ruling on circumcision, some of them said it is obligatory, some of them said that it is desirable, and that is why circumcision was considered a test of endurance, ransom, and a rite of passage through which the servant joins the religion of Abraham (peace be upon him)" (Al-Abyadh, 2018: p. 128).

This study does not fail into note that circumcision in Arab and Islamic societies is a religious and social duty of the father or guardian, as it involves the establishment and revival of Islamic rites, it is a social occasion that allows the meeting of the family, relatives and neighbors, establishing the causes of intimacy and affection among Muslims, although circumcision dispenses with a part that God created in the human body, however, this dispensation has a religious and religious benefit, as it raises in man the will to sacrifice in recognition of the human 'being's servitude to his Lord, in whom he created these organs, and circumcision are two dates, the first is on the seventh day, following the order of the Noble Messenger (may God bless him and his family and grant them peace), on the authority of Imam Ali bin Abi Talib (peace be upon him), he said: The Messenger of God (may 'God's prayers

and peace be upon him and his family) said: Circumcise your children on the seventh day, It is the purest and fastest vegetable for meat""." It is from the Sunnahs of the Prophet (peace and blessings be upon him) that two sheep were slaughtered for a boy on the day of their circumcision, and one sheep was slaughtered for a girl. The second date of circumcision, it takes place in the seventh year of the 'child's life (Abu Al-Azm, 1998: p. 2-3).

Circumcision from a Medical Point of View

The medical view of male circumcision differs from female circumcision, in males, the excess skin surrounding the head of the penis is cut off, this skin does not contain any sexual nerves, and cutting it does not affect the sexual feeling, on the contrary, removing it helps in sexual prolongation, because the head of the male with direct contact with clothing loses a lot of its sensitivity, as for female circumcision, the part that cuts is called the clitoris, it is a very sensitive genital organ and is not, as some imagine, stripped of skin, in the clitoris, the nerves of the 'female's sexual sense are concentrated, and if they are cut, this causes her to lose the sense of sexual intercourse or respond to it, it is a human right for her, and it is unfair and even criminal to deprive her of it, it is said that cutting the clitoris in the female is the process of cutting off the head of the male or the castration that the Mamluks used to conduct with their slaves for fear of the chastity of their women (Al-Fanjari, 1995: 15-16).

It is worth mentioning that recent studies have confirmed that circumcision of young children has many health benefits, the most important of which are (Al-Bar, 1994: 76-77 p.):

Prevention of Objective Infections in the Penis

Resulting from the presence of the foreskin, which is called narrowing of the foreskin, and leads to periods of urine, and inflammation of the glans penis, called (Balanitis), as for infections of the glans and foreskin together, it is called (Balano Psthitis), and all of these require circumcision to be treated. But if it becomes chronic, it exposes the affected child to many diseases in the future, and the most dangerous of which is penile cancer.

Urinary Tract Infections

Numerous studies have proven that uncircumcised children are exposed to a significant increase in urinary tract infections, in some studies, the rate was 39 times what it is in uncircumcised children.

Prevention of Penile Cancer

In the United States, the incidence of penile cancer among the circumcised is absent, whereas its rate among the uncircumcised is 2.2 per one hundred thousand.

Sexual Diseases

Researchers have proven that sexually transmitted diseases often cause serious diseases such as syphilis, candida fungus, gonorrhea, and others.

Protecting the wife from Cervical Cancer

Cervical cancer is linked to many factors, the most important of which are: The number of intimates with this woman, as the greater the fornication and the greater the number of intimates and contacts with her, the higher the chances of contracting this insidious disease, researchers have also noted that the wives of circumcised women are less likely to develop cervical cancer than uncircumcised women.

The Fields of Study

The human domain

The human field of anthropological field study included a group of surgeons, a group of bandages, mainly what are called al-Mutaharji, as interviews were conducted with these groups, which represent the main study community, to obtain information of interest to the subject of the study.

Spatial domain

As for the spatial domain, it is located in the city of Al-Hilla, the center of Babil Governorate.

Temporal domain

The temporal domain of the field research study extended from 13-4-2021 to 7-8-2021, as this period provided the opportunity to conduct anthropological interviews with the study community and obtain information and data important for study.

Methodology of Study

Ethnographic method

It is usually the study of individuals and groups in the field through direct coexistence over a specified period using observation or personal interview to identify patterns of cultural and social behavior, it also aims to discover the meanings behind the social act through the direct involvement of the researcher with the interactions that make up the social reality of the studied group (Ibrahim and Al-Shanwani, 1989: p. 125), among them are surgeons, bandages, and medical assistants, who perform circumcision on male children in the city of Hilla.

The Cognitive Approach

The approach to self-understanding in anthropological thought is known as the cognitive approach. This entry aims to understand the individual's perceptions of the world and how these perceptions are formed and organized. How can you use these perceptions? The cognitive approach assumes that all individuals who live within the same culture have the same cognitive system, which is formed by the action of the culture and works to organise the material and moral things of phenomena, events, behavior, and feelings (Al-Ghamry, 1986: p. 87). The cognitive approach, or the self-understanding approach, as it is called, works on finding appropriate methods of analysis to reach models without introducing any strange perceptions or sayings about them. Then the criterion of honesty in relation to the results reached by the researcher becomes derived from the cultural reality itself, and expresses the point of view of its adherents. This is what is known as EMIC (Giddens, 2012: p. 681). The researcher took the information that aims to achieve the desired facts and objectives from the field study, from all the individuals in the study community, and during the field study period by identifying the importance of circumcision for male children in the city of Hilla; the justifications for circumcision; its health, religious and cultural importance; and the most important rituals that are practised before, during, and after the circumcision process.

The Field of Study

Circumcision for male children is one of the important cultural and religious customs in the city of Hilla, since the overwhelming antiquity and until the present time, this habit has been practiced continuously and without interruption. As every father and mother who gives

birth to male children must calculate their account from the first day of giving birth to the male until he reaches the age of five or six as a maximum, that they perform circumcision, as one of the cultural, religious, and health necessities. So is the custom, our culture compels us to perform circumcision, and the city of Hilla is part of the cultural district that follows this cultural custom of ancient Iraq, if we follow this cultural custom since the establishment of the Iraqi state or shortly before it, through information obtained from newsmen about the circumcision process, as the barber was the one who performed the circumcision of male children in the city of Hilla. In addition to his duties as a barber, dentist, dresser and surgeon, that is, he practices the work of a doctor. Besides to his duties as a barber, where the barber performs the surgical operation of male circumcision by using the sharp blade (razor) for shaving and cutting the excess part known to them from above the penis, dressing the wound, and wrapping it with gauze. During the operation, one or two assistants of the barber or the purifier hold the child so that he does not run away, move or be harmed during the operation, after the operation, the purveyor or the barber visits those he cleansed to change the dressing and sterilize the wound until it is completely healed, the healing process lasts for a maximum of ten days. As for the cultural practices and rituals that are practiced during the circumcision process, it is for the 'child's family to make preparations for a lunch or dinner party, which he prepares for by slaughtering sheep, cows, or chickens, according to the 'family's financial capabilities. Among these important rituals, a rooster is slaughtered for the circumcised child this ritual expresses vows that support and enhance the masculine life of the circumcised child. The family of the circumcised child holds a lunch or dinner feast, inviting relatives and neighbors and distributing sweets and nuts, the ritual also includes a singing party by renting one of the popular bands, and the pretenders present gifts to the family of the circumcised child, these gifts are often in the form of cash, the parents of the circumcised child, before and after the circumcision, celebrate it outside the home, with the participation of family, friends, and sometimes bands. They roam the streets of their residential neighborhoods with him, rejoicing in him and announcing his entry into the world of puberty and masculinity, where they wear a long robe called (dishdasha), During this cultural rite, it is important that the hat be white to signify purity. Until recently, at the end of the nineteenth century, this medical trait was moved from the barber to the dresser, and these rituals and traditions continue to be observed today. As this occupation (circumcision) has evolved from barber to dresser to specialist doctor, it is primarily restricted to specialised dressings and surgeons. Occasionally, the family circumcises the kid on the day of his birth, in the hospital, by a specialist physician. The instruments utilised in this procedure have likewise evolved. Instead of using sharp blades or razors that generate a wound that needs dressing and medication and takes days, modern machines have been developed, which are thermal cautery, without blood and wounds. The use of a greasy ointment or cream, where this modern method is less painful and faster healing than the old method, where this method began to spread in the mid-nineties of the last century, after I initially faced a great rejection by the jewelry street for many illogical reasons, including the fact that the lack of blood during the circumcision process is unhealthy, and that ironing is a harmful method, and with the passage of time the new method (heat ironing) has become the only method currently practiced for the circumcision process, people are becoming more health conscious, where they prefer to perform circumcision by specialized surgeons in this field instead of bandages and amateurs in popular areas, which in some cases caused infection problems or severe surgical problems, in spite of this, the circumcision process of exclusively male children is still practiced in the city of Hilla, although it is in the modern way, it is considered an important cultural, health and religious custom that must be implemented, an important cultural ritual is a gateway to the world of puberty and masculinity, not only in the community of the city of Hilla, but also in all human cultures that practice male circumcision.

The rustles

Through the field of anthropological study, it found the following:

- 1 Circumcision of male children is a cultural custom linked to religious and health aspects.
- 2 The culture of circumcision in the city of Hilla obligates all males, without exception, to perform circumcision.
- 3 Certain cultural rituals are practiced before and after the circumcision.
- 4 The circumcision process has undergone changes in terms of the tools and methods used during the surgery. This change contributed to reducing the pain and wounds resulting from the surgery, as well as the time required to heal the wound.
- 5 There is health awareness on the part of the people by going to specialized surgeons instead of bandages and amateurs to perform the circumcision procedure in the city of Hilla.
- 6 There is also an aspect of awareness that focuses on the health aspects more than the ceremonial and ritual aspects.

Recommendations

- 1 Restricting the circumcision process to the hands of specialist surgeons and their assistants only.
- 2 According to the medical information obtained from the field study, circumcision should be performed before puberty.

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