

Rulings of Mummification in Islamic Law

Ahmad Bin Muhammad Husni
Department of Syariah, Faculty of Islamic Studies,
Institute of West Asian Studies (IKRAB), 43600 UKM Bangi, Selangor, Malaysia

Abstract: The right to life is sacred in the eyes of the Shariah. Allah (swt) created man, dignified him and preferred him on my creatures with reason, knowledge, expression, nice and noble shape when he was in the womb and in all stages until he was created by Allah, the best of creators. The Shariah has forbidden unjust attack on someone even a dead body it is not allowed to tamper with it. The problem lies in some questions about mummification and differences of opinions and fatwa related to that in terms of medical perspective or for other purposes. Thus, this study aims to highlight ruling of mummification in the Shariah which aims at protection of life and to highlight the views of contemporary jurists regarding the issue and also the opinions of medical doctors. The study followed the induction and historical approach to study the opinions of jurists and scholars to detect the ruling with the changes through time. The study concluded that mummification of human corpse is prohibited because it is a violation of Allah's way of burial even if it is for the sake of study or research and mummification of animals and birds is prohibited as well if it is for the purpose of adornment and boasting because it is a waste of money.

Key words: Mummification, human, protection of life, the purpose of Shariah (Maqasid Shariah), scholars

DEFINITION OF MUMMIFICATION

The meaning of mummification is to preserve corpses through chemicals to protect human's corpse and it looks, as if he is alive and to display it in a public place before the burial ceremony, either for medical or adornment reasons. It is also the practices of some religions that delay burial for some days or when the corpse is to be transferred to another place.

Mummification in Arabic is a word derived from (hanut) and hanut is any chemical that helps in the preservation of corpse from decay, thus mummification is when a corpse is mummified in order not to decompose (Kamal, 1998).

The word mummification in English is derived from mummy which is likely have been derived from the Persian word Mummia which means Qar. Lately, it is being used for corpses stuffed in Egypt on the belief that Qar has always been used for its mummification.

The word mummification must be distinguished with the word embalming. The word embalming is derived from Latin phrase balsamum which means to be preserved in balsm. The ancient Egyptians believed that the soul which left the body at death will once again come back and it was very important to keep it as much as possible in the form of body as if it was alive and this was the basic purpose of mummification (Lucas and Harris, 1991).

Egyptian belief and the idea of keeping the body: The ancient Egyptians were the first to believe in the immortality of soul and believed that the soul does not die and believed that a human is from different stages beginning with birth, old age and then aging and death and birth again.

The ancient Egyptians drew this doctrine from the nature surrounding them: Like the sun when it rises, they believed that it was the time for its birth and so they built their homes to the East and when it sets it was its death and so they built their tombs to the West and thus it refers to the underworld.

River Nile which was flooding and they see their agricultural products and then subsides and then in the following year it floods again and they believed that the dead person when the Nile expresses, it skips the difficulties that it will face after death.

When the seed is planted, it grows and harvested and in the following year the seed is planted, grows and harvested again.

Means and assurance of resurrection and immortality: Spirit and her highness (Alba) and it is the soul of the deceased and they drew it in the form of a bird but with the face of the dead person and they believed that this spirit is derived from God and there is no difference between the souls of the pharaohs and the lives of Gods, as their lives were not only created for their bodies

but they were in other bodies before and they will also befall other bodies after, they are eternal (Jabbar and Ritter, 1996).

Spouse or second body and they called it Elka and they painted it as two raised arms to top which is in the form of the person, either a child or a man or a woman and is created with the body born with it and lives in the grave with it after death and it can accompany the body to the court of osiris and to the paradise and it becomes god where offerings are served to it and the body is mummified. The ancient Egyptians used to have a lot of statues in the graves because they believed that if the mummified body is finished it will befall the statues and if the statues finished it will finish with it Elka. Elka interferes from the placebo and when the family of the deceased and the priests recite prayers, Elka entered in the body of the deceased and fed on foods and offerings presented. The ancient Egyptians did not believe in the day of resurrection but who ever died that was his day of resurrection.

The heart and they called it Aib which is in the form of heart scarab and this goes after death to the court of Osiris where it carries in the second cuff the good and bad and the first cuff feather of deity (Maat) and if the deceased's heart is good his heart would be returned to him with Osiris and became a god but if the heart is bad it goes to hell where he eats infernal beast.

Body and they called it Gat and they preserved it by mummification. Shade and they called it (Shuut) and enters and comes out with Elka from and to the grave. Name and they called it Ran and they drew it on the deceased's grave so that the spirit would know it, the eldest son of the deceased honours his father's name through good deeds. Annurayanah and they called it (A'Kh) and it is a strength given to someone who does good and charitable works (Yahya, 1994).

MUMMIFICATION THROUGH THE AGES

The pre-dynastic period: Ancient Egyptians consistently kept the bodies of their dead through natural methods only and did not resort to industrial methods. To this, they buried corpse in the sandy ground in the desert so to be wrapped in several folds of linen or different animal skin or some twigs taken from Nakhil. The severe heat in the sands was capable of draining the internal organs and helped to save the body from decay and this appears in the corpses discovered for the period between 5000-8000 AC and this has been the natural way to preserve bodies without change to the beginning of the

dynastic era where they routinely decorated bodies and rolled them with several folds of woven linen, as is constant throughout the first dynasty.

Archaic period: During the second dynasty, they stepped forward when they put the body in a wooden box after wrapping it completely with strips of wide range of woven linen amounting to twenty folds by separately encapsulating each leg of cloth so that it permeates every fold a large amount of salt (to absorb water).

Old kingdom (2600-2900 AC): The researchers find that the Egyptians have made (during the third dynasty) significant progress in the art of mummification and that is when they encapsulate the body in several folds of linen cloth, so as to be the first pre-roll soaked in molten resin and then press firmly on the body so that it takes the same shape and leave it to be made up of this layer of solid fish around and that is after unloading the internal organs and stuffed linen in the molten resin. Rinsing the special aromatic except the back where it is painted with another aromatic paint while internal organs are placed in four private funerary vessels filled with a solution of salt, inside the skull, they used to fill it with various types of medicines and aromatic herbs.

And they used to fully soak the body in the salt before emptying the bowels of the body for a period of 40-70 days in many cases. And during that period, various types of coloring dyes started to emerge.

The era of the middle kingdom: The Egyptian used to inject the body with molten material through the anus. It is the way that some of the mummies carried tattoo after death.

While the face was covered with a solid layer of adhesive skin completely and the hair was painted in green colour, as well as the mustache and chin and all face.

And all the body was enveloped with many layers from linen cloth in blended linen and resin on the big balls so the strips inside the body were stuffed linen foreign coated resin red while the internal strips are black in colour and has crystals of salt, as well and the face covered with a thick layer of resin (Murray, 2010).

It is worth mentioning that the process of unloading the skull at that time was not used yet and mouth, nose and eyes were filled with a mixture of linen and resin and baptized, as well they also put entrails in funerals filled with resin molten but fingers and toes were wrapped completely in order not to be separated from the body during soaking in salt and they used to use henna lotion in dyeing the skin and during the era of the occupation of

Hyksos in Egypt (158-1788 BC). Some Asian funeral habits overlapped in the ancient Egypt where it slightly affected the way of mummification where hands and legs were jacketed each separately (but its content is not on the body sides and they had leave the whole in abdominal cavity after emptying linen (and emptying the cavity is done through slit in the abdomen) and they did not empty the skull head and they multiplied the use of aromatic spices in painting all parts of the body.

In the era of modern empire: Mummification has greatly developed and researchers find in the 18th dynasty. The method of unloading skull head has spread, as a key part of mummification process as was mentioned by Herodotus and they then stuffed it with strips of linen in the molten resin through the nose or through the hole in the back of the neck, so that high part of it would be removed meticulously and this shows that the ancient Egyptians were very advanced in surgery and their usage of large quantities of resin increased in order to maintain the whole body of the deceased when it dries.

The way of the whole body immersion spread in private bathrooms header filled with salt for the period of 40 days so that the body is in (vertical) position and during the period the leather skin is separated from the body carrying the hair with it.

And the culture of packing fingers with metal or foil of linen segments spread and this is done with the fear that it would be separated and fall and secondly losing them finally. The scalp was always present due to the fermentation of the whole body in salt and keeps the entire head out of the bathroom saline.

During the 29 rateen: The chemicals used for mummification after taking out the body out of a bath of nitrite salt is a linen strips of linen cloth saturated with resin and sawdust mixed with resin and sand mixture with molten resin and the abdominal cavity composed of Shaybah plant.

Some mummies were found completely covered with a thick layer of resin (Yahya, 1994). With the exception of head which contained small items in place of eyes.

In the 21 dynasty: There has been a rapid evolution in the art of mummification which led to effort for mummification in order to maintain the outward appearance and the body through covering it with a mixture of glue.

They also put industrial eyes, the eye cavity made of glass or burned pottery or colored gemstones. The entrails esoteric were preserved in the funerary pottery and wrapped together and placed in the abdominal cavity and filled the remaining vacuum with wood.

But in the period of 22 dynasty and the later period, mummification was less during that period and it reflects the era of the modern state, as the era of ancient Egyptian renaissance and has resulted.

A MAJOR DEVELOPMENT IN THE ART OF MUMMIFICATION

- Surgical lobotomy in the body, such as opening the back of the neck and removing the cervical bone
- Performing surgery on a wide scale to empty the contents of the skull
- Conducting various scientific experiments on materials used in the body in filling the body
- Creation of a hole in the back of the skull exorcism to chase evil spirit
- Frequent use of nitrite salt and other types of salt
- Use of gum for painting the body
- Great attention to external milestone for mummies (Yahya, 1994)

As for the place of mummification: This place was divided into 3 sections:

- First: It was permissible for everyone to enter and it contains a steady industrial tools
- Second: It was only teachers who perform autopsy were allowed to enter
- Third: It was the place where mummies used to be placed and submitted later to their owners

It seems that the place of mummification was temporary in the form of tent set up for the deceased to be mummified. And after the mummification, the tent is removed and it was done in the west near to the burial site and it was called lord tent. But, the Egyptian word which was used for the mummification place was Wa'abt which means pure or another word which means (house of deity God).

TYPES OF MUMMIFICATION

Mummification is divided into two types:

- Human
- Animal

Human is divided into kings and individuals. There are 3 types of mummification for individuals:

- Expensive type
- Average type
- Cheap type

As for animal: The ancient Egyptian mummified sacred animals, such as Petah in the form of calf and God Amun in the form of a ram and God Hathor in the form of a cow.

MUMMIFICATION PROCESS

Mummification tools: It includes surgical instruments used by the ancient Egyptians in general medicine purposes including anatomical process for mummification (Bassiouni, 2005).

- Chisel: They used to drill born Cribriform with norse
- Rod: In the shape of hook to chop down the membranes of the brain (peat)
- Scalpel: Used to make the lateral hole of the wall of the abdomen to extract entrails
- Almaqsulabroolmilqatulmoos: Used to cut the lateral veil to extract the lungs and the separation of the stomach and intestines, liver, spleen and bladder from each other and knitting needle used to sew abdominal incision
- Brush: To clean the abdomen after extraction of the viscera and which is also used for the treatment of entrails, as well for the treatment of the surface of the molten resin body
- Entrails Containers (Alkanubiyyah)

They are of pottery vessels used to save the bowels of the deceased when removed from his body during mummification, it consists of the lungs, livers, intestines and spleen kept in a saline solution in a box. The oldest example of this is the fund's alabaster box divided into 4 parts for the queen (hetepheres) and the remnants of the bowels preserved in the brine were found.

In the modern state, entrails were placed in pots with lids on the human heads and then put in coffins, the most important example of that is the small coffins of King Tuj Anj Amun made of gold. At the end of the modern state and the beginning of 21 Dynasty, the pots with lids took first 4 h. And each pot has been associated with a special part of the body parts and it takes 4 deities as follows:

- Amsty (human head) of the liver
- Hapi (monkey head) of the lungs
- Dawa-death-AF (jackal head) of the intestines
- Ugliness-snow-AF (sagr head) of the intestines

As for the naming of the viscera utensils as canopic tare that is due to the Canopus which is a city of current Abu Qir after the Greeks. And its local god takes the form of Auxerre in body solid vase, topped by a head of

Auxerre. As this statue looks like entrails utensils, especially after covering it with a dress like human's head and that is why these pots were named canopic tare.

Hook for ritual of open mouth: It is the most important funeral ritual when it was done for the mummy of the deceased before putting it directly into the grave to restore the vital forces to all the deceased's organs so that he can keep getting spirit, it was believed that it will grant a person who lives in the other life full capacity to use his mouth to drink and eat and instruct people, the priest psalmist (SM) carries out the ritual.

Sarcophagus: The Sarcophagus was one of the things necessary for burial in ancient Egypt, it is the protector of the deceased's body from the desert sands. Sarcophagus differed based on the ages and the Sarcophagus spread in form of human with the beginning of the modern state and supplied with a mask depicting facial features and decorated with passages from the book of the dead and there is rectangle Sarcophagus.

Mummification materials

Nitrite: It is a mixture of sodium from carbonate and it was used in the form of a solution or dry salt to drain the water in the body. It was found in 3 places:

- Nitrite
- Lake
- Cape Province in Aswan

Lime: It was thought it was used to remove the skin and the proof to that is the existence of a mummy lacking skin and it likely that the lime dropped on the corpse while putting it in the grave or removing it out from the grave and it is possible that this lime is the result of the nitrite.

Salt: It was used to preserve the fish, it is likely that it was used for mummification where it was used for drying the corpse where it was found attached to the corpse.

Beeswax: It was used to cover the ears, eyes, nose, mouth and abdomen nick and the evidence to that was the existence of a layer on the mummy of the 11th Dynasty and after analysis it turned out to be beeswax.

Bitumen: Extracted from the dead sea and used in Egypt to preserve corpse, it seems it was used to mummify mummies other than human, such as bird.

Alcaccia and band: They were spices used for entrails place, it was placed in rolls inside the body, these materials were mentioned in Harris leisurely.

Cedar oil: There is a difference of opinion of Duwaidrous and Hurdot on how it was used where one of them said it was used to inject the corpse and the other said that it was used to paint the body.

Henna: It was used to give the paint a nice smell and also to dye foot and nails, hands, hair and the proof to this is that we find many of the mummies with red dye.

Love juniper: This plant does not grow in Egypt and it was placed in the cemetery and on the mummy and it appears that it has two purposes, i.e., either to preserve the corpse or rituals and alert and if it was for the preservation of the corpse it would not be put in the grave if it was used for religious rituals.

Alashen: It was filled in the abdomen in place of the entrails.

Onion: Found between the mummies' coil and Sarcophagus, as well as putting hay on the eye, it appears that they believed that the onion helps in resurrection and immortality again.

Palm vein: This is used for washing the body and entrails during the mummification process.

Pitches: It is a colorless leaf and flammable, it was used before mummification process as incense but in some of the mummification process it was used as paint and as an adhesive and also padding entrails place.

Linen: It is used in the form of the resin saturation filling entrails place and is used in the form of rolls to dry water in the body.

Sawdust: It has a good smell, it is likely that it is from juniper and it was used to fill the entrails place (Lucas and Harris, 1991).

Steps of mummification: Mummification process evolved in different eras until it reached to its maximum degree in the era of the modern state. The mummies of kings Thutmose I/Amenhotep II, Set I and Ramses II and Queen Njamat are the finest examples of the extent of mastering of the ancient Egyptians to the mummification process and its success in retaining the body.

Putting the body on the autopsy panel: Upon arrival of the body to the mummification lab, it was called house of cleansing (Broabt) or beautiful house (Bernfr) all clothes were removed from it and then placed on a

wooden board for a surgical procedure to extract the brain and viscera, one of these paintings were found in Deir el-Bahari temple.

Brain extract: Since, brain is amongst the organs that rot quickly, the ancient Egyptian used to firstly extract it through cribriform bone with nose and that is by sinuous rod of copper or bronze in the shape of spoon.

Extracting the entrails: Extraction of the entrails was due to two reasons. The first reason was technical because food leftover in the corpse and also some fatty tissue between them are subject to rot quickly except for the heart and kidneys and the second reason is religious as stated in one of papyri from the 3rd century AD where it was stated (I did not kill anyone and did not betray trust and did not commit any deadly sin but if I have committed a sin in eating or drinking which is forbidden, it was not my fault but it was the fault of these viscera) (Bassiouni, 2005).

The entrails were extracted from the incision done to the left side of the abdomen and Diodore Sicilian described the rituals that were taking place in this process and said someone who was nicknamed writer was appointed to identify the place of the notch in the left side of the abdomen and then take the so called Nubian cutter stone and cut the abdominal wall then he runs and those present chase him and stone him and curse him as if they were responding to him that work on the head because anyone who hurts or injures any dead body deserves curse.

Through this incision, all the contents of the vacuum ventral were removed which are stomach, liver, spleen, large intestine, small intestine but for kidneys, sometimes they were leaved in their place in the stomach and sometimes they were removed with the rest of the contents of the abdominal vacuum, then incision is made in the diaphragm and it is from there the contents of the rib vacuum are removed with the exception of heart and great vessels connected to it as the heart has particular importance to them, it was considered center of feeling and humanitarian foundations, especially compassion and love.

And is responsible for the existence of a person and it also has ideological importance that requires living it in the body because they believed that the heart was weighed in the process of calculation, if it is heavy the owner has committed a lot of sins and he deserves punishment and if it weighed equally with a mark of justice in the balance, the owner is good who did not commit many sins and therefore is entitled to enter the abode of delight with Osiris, the Lord of the other

world and that is why they put many times scarab next to the heart (with a text on it) touching the heart scarab.

Sterilization of interstitial body and entrails: The abdominal and thoracic of the body sterilized by washing them with palm wine, as was the entrails emptied of food waste and washed thoroughly with water and then sterilized by washing it again with palm wine, the palm wine usually contains 14% of alcohol, it is mentioned that alcohol is still the most important sterilized materials used for medical purpose now.

Entrails mummification: The entrails were mummified after been sterilized by putting part of it in nitrite salt on a small bed slash to draw all the water out and dry thoroughly, then treated with oils and aromatic resin molten and fold in four independent rolls each one placed in a small coffin sometimes which may be from gold like the coffin bowels of Tut ankh Amun or silver like the coffin bowels of Chacnq then these coffins or rolls were placed between Tualbet of four canopic called Palawan, each of their lids carried the name of one of the four sons of horus, the heads of these vessels were formed in the shape of the head of a human until the end of 18th Dynasty. But after this dynasty, they were formed according to the actual forms of horus 4 sons which are Aamesti in the form of the shade of a human head and consist of liver and Habi in the shape of the head of a monkey contains lungs. And Damotf in the form of the head of a jackal and contains stomach and Qubh Sunoof in the form of hawk head and contains the intestine and finally these vessels were placed in entrails box sometimes toppled, for example Anuebs the god of jabanah and mummification.

Filling body vacuum with temporary materials: The abdominal and thoracic vacuums were filled with temporary filling materials of 3 types of rolls: Rolls of nitrite to absorb body water from inside and rolls of linen cloth to absorb the extracted water and rolls of linen cloth with aromatic substances to give the body a pleasant smell during the main mummification process.

Absorbing and drying the body water: This is the main process in mummification and was dependent practically by extracting tissues of the body by placing the body into a pile of dry nitrite salt on the mummification bed which is a slant of stone at the end of a small hole leading to the basin which collects the fluid that is extracted from the body and it seems that this process takes 40 days and from this it seems that the main mummification process is drying the body on bed of mummification that used to

take 40 days while the remaining 30 days of 70 days required for the mummification process were exploited as stated in many texts of ancient Egyptian to hold the rest of the mummification and reading rituals and prayers for them as stated in the book (mummification rituals).

Extraction of temporary filling materials from the body: It is likely that after the 40 days of the mummification process the body was removed from the nitrite and extracted from its vacuum materials. Temporary fillings as it has wetted with the extracted water from inside of the body and if left it would have led to the rotting of the body tissue and were placed in a private container in a hole or small private room next to the cemetery and many samples were found among the most important documents that helped to uncover the details of the mummification process.

Filling the body vacuum with permanent filling materials: After removing the temporary filling materials, it seems the body vacuum were washed with palm wine and then filled with dry filling materials which include rolls of cloth which consists of nitrite salt inside and sawdust and rolls of linen cloth saturated with resin and one or more onions sometimes and also the skull vacuum was filled with linen dipped in molten resin, the abdominal hole was tightened to some of them and then placed on the hole plaque or bees wax in the shape of the eye of horus, and this plaque was placed in its place on the hole resin fusible to plug the abdominal incision and sometimes the slit was surrounded by a linen thread.

Painting the body with aromatic substances: Each body was painted with rice oil and other aromatic paints. And so every surface with myrrh and cinnamon powder to give it a pleasant aroma.

Filling the body openings: The nostrils and ears were plugged with chunks of linen cloth placed with each other in impregnated resin but for eyes, a piece of this cloth is placed in order to look but in their levels of normal life as much as possible.

Treatment of the surface of the body with molten resin: Every surface of the body was treated with molten resin with petition brush in order to fill the pores of the body so that the body tissue would not be exposed to the impact of moisture again and thus, the bacteria will not be able to rot the tissue and the molten resin also strengthens the body's skin and makes it more cohesive.

Putting ornaments and amulets and rolling the body with roles: The Egyptians were keen to decorate the body with

much of ornaments, pieces of ornaments of different rings, earrings, bracelets, waistcoats and different amulets were found on the mummy of Tut Anj Amon 143, as they sometimes put belt of beads in the middle of a pendant in the shape of hawk of red agate that is located above the mummification incision as an amulet to protect the incision and to prevent it and then the whole body was rolled with linen that are affixed to each other with resin or with aromatic resin.

After the end of each of these processes and rituals, a private process is performed on the mummy which is the process of mouth opening where the greatest priest touches the mouth of the mummy with drawbar (Jabbar and Ritter, 1996).

Ruling on mummification in Islamic law: The mummification known now with chemicals or by removing human organs such as intestines and skull and filling it with what prevents it to rot. Mummification is the preservation of corpse through chemical materials to prevent the physical body where it looks as if it was alive when placing it in a public place before burial ceremony. Additionally, it meets the requirements of some religions, such as Christianity which delays burial for number of days or where the body is to be taken to another place and the mummification prevents the body to rot.

What is the ruling on this matter under the Shariah? The Islamic texts indicate the prohibition of mummification of dead bodies from human being for both Muslims and non-Muslims because of the abuse, it has on human body and it is well established under the Shariah that a dead body must be buried after washing, clothing and prayers and this is fardu kifayah on the deceased's family and the special people to him and it is the right of the deceased on the Muslim community and at the same time is a form of respecting the deceased.

The scholars mentioned that even when a non-Muslim dies in between Muslims, he or she must be buried if there is no one from his family or his community to bury him to protect his humanity and in order not to be eaten by wild animals or birds and the origin of this is what was reported by Imam Ahmad and Abu Dawood and Bayhaqi which says:

The Prophet peace and blessings of Allah upon him ordered Ali to wash his father Abu Talib when he died and to bury him.

Bayhaqi reported which says:

The Prophet peace and blessings of Allah upon him ordered Ali to wash his father Abu Talib and to bury him when he died and what was reported from the Prophet

peace and blessings of Allah upon him ordered his companions to gather the corpses of their enemies those killed in Badr and to be put in a deserted well dried of water.

But, to refuse burial of the dead at all or kept uncovered and keeping it mummified in public is considered from the Islamic perspective as a means of disrespecting human being and this contradicts what Allah (swt) says:

We have honoured the sons of Adam provided them with transport on land and sea given them for sustenance things good and pure and conferred on them special favours above a great part of our creation (Isra: 70).

And this meaning is strengthened by what was reported by Abdullah Ibn Abbas nicknamed as the interpreter of the Holy Qur'an that he read this verse in Surah Abasa: (And then he let him die and buried him) (Abasa: 21) and said: The meaning is Allah respects human by burying him in the grave.

Again Allah (swt) has directed Cain who killed his brother Abel to dig in the ground and bury him and that is when he sent grappa looking at the ground to show him how to bury his brother, Allah (swt) says: The (selfish) soul of the other led him to the murder of his brother: He murdered him and became (himself) one of the lost ones. Then, Allah sent a raven who scratched the ground to show him how to hide the shame of his brother. Woe is me! said he Was I not even able to be as this raven and to hide the shame of my brother? Then he became full of regrets) (Maidah: 30-31) and with this it is clear that it is absolutely forbidden to mummify a human whatever his religion or belief or philosophy is (Journal of Islamic awareness, No. 523, 2010).

But, it is permissible to mummify human with chemicals but not by removing some organs of the body such as intestine, skull and filling it with what prevents it to rot when absolutely necessary, as necessity justifies commission of the forbidden and necessity is estimated by its extent, thus mummification is permitted if the purpose is noble such as preventing the rotting of the body until prayer is performed and buried and to prevent the change of its smell. For example, if a Malaysian Muslim dies in America and his family wants him to be buried in Malaysia and taking the body from America to Malaysia takes a few days, in this case it is permissible based on necessity to mummify the body before it reaches Malaysia to be washed and buried in Malaysia in Muslim cemetery.

Imam Ahmad reported from Kabir Ibn Abdullah May Allah be pleased with Him said: The Prophet peace be upon Him “when you put perfume on the dead body, do it three times”. According to Abu Ya’ala: “When you put perfume on the dead do it in odd numbers”. This means putting perfume on the dead body and preventing it from decay.

But to mummify the dead body by removing something from it such as intestine that is not permissible in any way, as this is changing the shape of the dead body without any necessity to that. The messenger of Allah peace and blessings of Allah upon him said: Breaking the bones of a dead person is like breaking it when he is alive reported by Ahmad and Abu Dawood and there is no doubt that removing intestine is nothing less than breaking bones. Allah is the highest and knows better.

RESULTS

The origin is the prohibition of mummification of the dead body of a human being because it is a violation of the Allah’s way of burial and exposing the dead to insult from another angle and that causes grief to his family and loved ones on the other hand. But, there is an exception to this rule and that is where there is a great necessity to mummify the dead body but with chemicals alone and this is in order to bury it somewhere that takes a few days to reach to and that is if there is no alternative to mummification and in this case it is only to be done by chemicals and not by removing intestine or brain, etc. and Allah knows best.

Ruling on mummification of animals and birds under the Shariah: The ruling on mummification of animal differs where the aim is to preserve it or sell it or trade in it or display it for decorations, etc., according to the type of the animal itself and according to the intended purpose of the mummification and the explanation of this is as follows:

First: If the animal has monetary value considered by the Shariah and it is permissible to sell and buy it for the purpose of acquisition or using it while it is alive, such as fish and bird species, rabbits, deer, cats, hawks and tigers and so on it is permitted to mummify it and sell it based on the Hanafis and Shafi’is and other jurists and this is because as long as it is permitted to buy and acquire it while it is alive, it is also permissible to mummify it and that is by removing the whole water through tanning and others then to buy and sell and acquire it while it is mummified as the origin is permissibility, it is well

established by the scholars that anything permitted to be acquired can also be used for other things, as acquisition is the cause to use something and the origin of all these is the generality of what Allah (swt) says: Allah has permitted trade (Baqarah: 275) and the meaning is that what is permitted to be acquired is also permitted to be sold and used in a permissible manner.

Moreover to consider mummification of these animals which are allowed to be used under the Shariah as permissible is following the general say in the Shariah to the legality of permissible ornament as Allah (swt) says: say, who hath forbidden the beautiful (gifts) of Allah which He hath produced for His servants (Araf: 32) and it is comprehended in the Allah’s saying: And ye have a sense of pride and beauty in them as ye drive them home in the evening and as ye lead them forth to pasture in the morning (Nahl: 6), as it is also permissible for someone to acquire these animals for the purpose of looking at them and keeping them when they are alive, it is also permissible to do that while they are dead, provided that there is no violation of the Shariah in that such as displaying them in open places at home and halls and so on with a view to giving them the meaning of honour and veneration and reverence or to spent a lot of money on them which reaches to the point of extravagance which is forbidden, etc.

Second: If the animal to be mummified is a type which is not permissible to be sold or acquired because of its uncleanness and its parts such as pork due to the impermissibility of using it or there is no need to use it such as rats, scorpions, lizards and snakes and other dirty animals, these types of animals are not permitted to be mummified and to sell buy and trade in them and this is because Allah (swt) says and prohibits them from what is bad (and impure) (Araf: 157) and the Prophet peace be upon him as reported by Bukhari and Muslim said Allah has forbidden the sale of alcohol, dead meat, pork and idols and also said when Allah forbids something he forbids its price as well. Ahmad reported it in his Musnad and Nisa’I in his Sunan and Ibn Hibban in his Sahih and it is originally in Sahih Muslim.

Third: If there is a necessity or a legitimate need for mummification of animal from the second class, such as scientific experiments for the benefits of human life or living or others, it is permissible to mummify these class for this purpose and the origin for this is that (necessity permits the commission of what is forbidden and need is descended to the status of necessity and it takes its legal ruling as prescribed by the scholars.

Fatwa of Shaykh Ibn Baaz: Another group of contemporary scholars, including Shaykh Abdul Aziz bin Baz May Allah have mercy on him said:

Mummification of animals and birds is not permissible as it is a waste of money and because it is a means of attachment to this mummified and to think that it blocks scourge to the house and the family inside as thought by some ignorant and because it is also a way to hang pictures of animate beings and the standing committee for scientific thinking has issued a fatwa under my leadership and my opinion as mentioned. May Allah grant us success (Baz, 2001).

The most correct: According to my opinion and Allah knows best mummification of animals and birds should be prohibited totally if the purpose is ornament and boasting as it is a waste of money and opening the door of false beliefs by thinking it brings benefit or block damage and to achieve the Maqasid of Shariah of protection of religion, i.e., to protect the aqidah of Muslim and to prevent wasting money in mummification that has no benefit on the Muslims, Muslim should always be keen in pleasing Allah by spending his wealth in obeying Allah and in righteousness, such as charity gifts, etc. and they are many in Islam. And Allah knows best.

But, when absolutely necessary, mummification of animals and bird is permissible whether the animals are permitted to be used in Shariah or not permitted and that is if there is a legitimate need which requires that such as scientific and medical experiment on the animal or the bird for the human benefit in his life in the areas of his health or others, in this case the mummification of animals and birds is allowed for this purpose and the origin is that necessity permits the commission of what is forbidden and that needs is descended to the status of necessity and it takes its legal ruling as established by the scholars and Allah know best.

CONCLUSION

Researchers have reached to various results at the end of the study, the most obvious ones are as follows: Mummification means preservation of human or animal and bird after death by adding certain substances to the body in order to protect it from decay and change and effect of humidity and this has been known in the ancient history through mummification of the Pharaohs to some of their leaders and famous ones.

Then, the scientists in later times attempted to develop tools and methods of mummification and they established institutes and colleges to teach this

science which has become a way of trading in stuffed animals and selling them to fans and wishers at exorbitant prices.

As it is clear that Islam forbids mummification of human corpses and it is compulsory to bury them to protect their human honour and dignity. The origin is the prohibition of mummification of human corpse as it contradicts Allah's way of burial and human is exposed to insult on the other hand and because it causes grief to his family and loved ones on the other hand. However, there is an exception where there is extreme necessity to mummify the corpse and to preserve it with chemicals only in order to bury it in another place where it takes few days to reach, if there is no alternative to mummification and in this case it should be done with chemicals only and not by removing intestines or brain and others. And Allah know best.

The most correct based on my opinion is the prohibition of mummification of animals and birds at all if the aim is for ornament and boasting because it is a waste of money and opening the door of false beliefs that it brings benefits and block damage and to achieve the Maqasid Shariah that encourages Muslim to protect his religion and property, i.e., to protect his aqidah and not to waste money in mummification which has no benefit for the Muslims, Muslims who are keen in pleasing Allah (swt) should spend his wealth in obeying Allah in righteousness, such as charity donations and gifts and other noble means and they are many in Islam. And Allah knows best.

But, when absolutely necessary, mummification of animals and bird is permissible whether the animals are permitted to be used in Shariah or not permitted and that is if there is a legitimate need which requires that such as scientific and medical experiment on the animal or the bird for the human benefit in his life in the areas of his health or others in this case the mummification of animals and birds is allowed for this purpose and the origin is that necessity permits the commission of what is forbidden and that needs is descended to the status of necessity and it takes its legal ruling as established by the scholars and Allah knows best.

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