

Ceremonial Bath For Touching A Dead Body

527. If a person touches the dead body of a human being which has become cold and has not yet been bathed (i.e. brings any part of his own body in contact with it) he should take bath, whether he touches the dead body during sleep or when awake and whether he does so voluntarily or involuntarily. So much so that even if his nail or bone touches the nail or bone of the dead body he should take bath. Bath is not, however, obligatory if one touches the dead body of an animal.

528. If the entire body of the dead person has not become cold, bath does not become obligatory on account of touching that part of its body which has become cold.

529. If a person touches his hair with the body of a dead person, or touches his body with the hair of the dead person, or touches his hair with the hair of the dead person, and the hair are so long that it may not be said generally that he has touched the dead body, it does not become obligatory for the person concerned to take bath.

530. Bathing on account of touching the dead body of a child or even still-born child which has completed its 4 months becomes obligatory. Hence, if a still-born child who has completed his 4 months, and whose body has become cold, touches the outer part of its mother's body the mother should take bath for touching the dead body.

531. A child who is born after his mother is dead and her body has become cold and touches any outer part of his mother's dead body should take bath on attaining the age of puberty, for touching the dead body.

532. It is not obligatory to take bath for a person who touches a dead body after its 3 baths have been completed. However, if he touches any part of the dead body before the completion of 3 baths he should take bath for touching the dead body, even though the 3rd bath of that part of the dead body which he has touched may have been completed.

533. If an insane person or a minor child touches a dead body the insane person should take bath for touching a dead body when he has become sane, and similarly the minor child should take such a bath

when he attains the age of puberty.

534. If a part containing bone is separated from a living person, or from a dead body, which has not been bathed, and a person touches that separated part before it is bathed, he should take bath for touching the dead body. However, if the separated part does not contain a bone it is not obligatory to take bath for touching it.

535. It is not obligatory to take bath for touching a bone which has no flesh on it and has not been bathed, whether it has been separated from a dead body or a living person. The same rule applies to touching the teeth which have been separated from a dead body or a living person.

536. The method of taking bath for touching the dead body is the same as for taking bath for ceremonial uncleanness (Ghusl Janabat). However, if the person, who has bathed on account of touching a dead body, wishes to offer prayers, the recommended precaution is that he should also perform ablutions.

537. It is sufficient to take bath once even if one touches several corpses or touches the same corpse a number of times.

538. A person who has not taken bath after touching a dead body is not prohibited from staying in a masjid or from having sexual intercourse with his wife, or from reciting the verses of the holy Qur'an which entail obligatory prostration. However, he should take bath for offering prayers or for performing any other similar acts.

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