

A Comparative Study of the Theological Views of the Two Schools of Qom and Baghdad Regarding the Funeral and Burial of the Infallible Imam

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Abstract

The funeral and burial of the late Infallible Imam (as) by the living Infallible Imam (as) is one of the topics that has been considered in Shiite theological and jurisprudential thought. This article uses a descriptive-analytical method to comparatively study the beliefs of the two schools of Qom and Baghdad in this regard. Examining the approach and perspective of the two schools of Qom and Baghdad, it becomes clear that the school of Qom, by adhering to the narrations, recognizes the burial of the dead infallible by the next infallible as a definite, unchangeable and transcendental rule; on the other hand, the theologians of the Baghdad school, unlike the traditionist jurists of the Qom school, place not only the narrations on the burial of the infallibles in the field of a single narration; rather, they do not accept the certainty and immutability of this issue as an indisputable theological and jurisprudential rule. The Baghdad school, while accepting the priority of burial of the infallible by the next infallible, has not elevated it to a degree of certainty so that if there are obstacles and restrictions for the living Imam in the burial of the deceased Imam, he still commits himself to this rule. The school of theologians and scholars does not believe in the burial of Imam Hussein, Imam Kāḍim and Imam Riḍā (as) by the next infallible. It is also understood from historical reports that Imam Riḍā (as)'s uncle, Muhammad ibn Ja'far al-Sādiq (as) was in charge of his burial.

Keywords: Qom School, Baghdad School, Burial of the Infallible, Imam Riḍā (as), Ibn Bābuvayh (Sheikh Saduq), Sharif Morteza.

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