

Infallibility and Fallibility of Imam Husayn

It should be clear that the incident of Karbala' is as explained above. Now you can see it from any point of view that you like. Only those people consider Imam Husayn (a.s.) as the martyr who consider him infallible and the rightful successor of the Holy Prophet (S). But those who do not consider him infallible and the rightful successor of the Holy Prophet (S) cannot believe that he was a martyr. In such a situation, they cannot believe that he was oppressed. Thus, to consider Imam Husayn (a.s.) as a martyr, it is must to believe in his infallibility and rightful successorship of the Prophet.

It is evident that when infallibility was not accepted as a condition of Caliphate, what doubt can there be that Yazeed was a rightful Caliph? In such a situation, what can Imam Husayn (a.s.) be considered, except a traitor of Caliphate? How can anyone support this traitor and how can his killing be martyrdom? We are very surprised on those who believe in the martyrdom of Imam Husayn (a.s.) but deny his infallibility. It is a sect that does not keep in view the final outcome. Their mourning the calamities of Imam Husayn (a.s.) is a meaningless act. Such people may weep at their own misfortune, but they have no right to weep on Imam Husayn (a.s.).

There are also some who consider the Holy Prophet (S), the twelve Imams and Lady Fatima (s.a.) to be infallible. And only Shias perfectly believe in the guardianship (Wilayat) of Ahlul Bayt (a.s.), though Ahlul Sunnat believe only in the Caliphate. These people consider the three Caliphs to be rightful, but act according to the practical laws of Ahlul Sunnat faith. This is a strange sect, which is neither completely Shia nor Sunni.

They do not understand that if the infallibility of the fourteen Infallibles is a fact, the Caliphate of the three Caliphs becomes meaningless. In such a situation, Ali (a.s.) being infallible, becomes the immediate successor of the Holy Prophet (S). Since even Ahlul Sunnat did not regard the three Caliphs as infallible, their superiority cannot be valid in comparison to Ali (a.s.). It is apparent that an infallible cannot be inferior. Thus, when on the basis of infallibility, Ali (a.s.) was superior to the three Caliphs, how can the three be regarded as rightful Caliphs?

It is surprising that one should believe that Ali (a.s.) was infallible and the three were not, but that in the matter of Caliphate one prefers the three Caliphs to Ali (a.s.)! Preferring a fallible person to an infallible

one is against reason. It seems to be a very irrational matter that the successor of an infallible person like the Messenger of Allah (S), should also be fallible. In this way, the superiority of Abu Bakr and Umar is completely disproved. Although none of Ahlul Sunnat oppose this belief of superiority.

Doubtlessly, the Sunni sect that accepts the infallibility of the fourteen infallibles is a very weak sect. Without any doubt, the acceptance of infallibility of the Imams entails invalidation of the three Caliphs. The belief of the infallibility propounded by Shias is incompatible with the belief of the Caliphate, as followed by Ahlul Sunnat.

The Sunni sect that confesses to the infallibility of the fourteen infallibles seems to be devoted to Ahlul Bayt (a.s.) but they hardly follow the beliefs or practical law of Ahlul Bayt (a.s.). They do not follow even a single practical law of Ahlul Bayt (a.s.), their followers or their scholars. It is indeed a strange thing, that this sect gives much importance to the guardianship (Wilayat) of Ahlul Bayt (a.s.) but they have no regard even for namesake, to the beliefs or worship acts of Ahlul Bayt (a.s.).

This sect usually follows the Hanafite School of law but some people of this sect follow the Shafei School. It is well known that this sect has got nothing to do with the roots and branches of faith of Ahlul Bayt (a.s.) even though they always chant their names and make noise on the atrocities inflicted upon them.

We should know that a Muslim can either be a Sunni or a Shia but he cannot follow a religion between the two. The principles of Ahlul Sunnat religion are distinct from those of Shia faith. Both are faithful to their principles. But this sect has a strange admixture of both. It believes in the infallibility of Fourteen Infallibles, but in the matter of Caliphate, believes like Ahlul Sunnat do. How can these opposite beliefs find a place in the mind of a single person? It is beyond the understanding of this writer.

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