

(.The Ideals of Imam Hassan al-Askari (A.S

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He was ideal in faith, morals, and psychology. He inherited all the perfections of his fathers who had been created for virtue and honor. We refer here to some of his perfections:

His Knowledge

Historians unanimously mentioned that Imam Abu Muhammad al-Askari (a.s.) was the most knowledgeable and the best of the people of his age, not only in religious affairs and laws, but in all fields of knowledge. Bakhtshou' the Christian physician said to his disciple Batriq about the imam, '...and he is the most knowledgeable of all those under the sky in our day.'[1]

If the Abbasid tyrants had given way to the imams of the Ahlul Bayt (a.s) and not subjected them to strict chase and confinement, they would have filled the world with their knowledge and sciences, and humanity would have received kinds of knowledge and intellectual development that it had never obtained throughout all ages and times.

The Abbasids perceived that if they did not prevent the people of knowledge and intellect from associating with the infallible imams, they (the imams) would spread powers of knowledge and culture and open new horizons not only in the fields of sciences but also in the political and social fields which would show to people the ignorance of the Abbasids, and their being distant from Islamic values. of course, this would shake their thrones, and therefore they tried their best to separate the nation from its real leaders.

His Patience

Imam al-Askari (a.s.) was from the most patient people. He always suppressed his anger and treated whoever wronged him with kindness and forgiveness.

The Abbasid government arrested and put him into prison while he was patient, saying nothing. He did not complain to anyone about what he suffered, but he entrusted his case to Allah the Almighty. This was from the signs of his patience.

His Strong Will

Imam Abu Muhammad (a.s.) was distinguished by his strong will. The Abbasid rulers tried to involve him into the government body and spared no effort to subject him to their desires, but they failed. The imam (a.s.) insisted on his independence and keeping away from them. The Abbasids considered him as the only representative of the opposition against their policies that

were based on subjugation and oppression.

He resisted all the seductions that the Abbasid government offered to bring him into its way. He preferred the obedience of Allah and the satisfaction of his conscience to everything else.

His Generosity

No one was more generous than him among all people of his time. He appointed agents in most of the Muslim countries, and entrusted them to receive the legal dues and spend them on the poor and the deprived, to reconcile between people, and in other ways of the general welfare.

From that which historians mentioned about his generosity was that Muhammad bin Ali bin Ibrahim bin Imam Musa bin Ja'far al-Kadhim (a.s.) said, "We were in utmost need. My father said, 'Let us go to this man (Imam Abu Muhammad). It is said he is generous.'

I said, 'Do you know him?'

He said, 'No, and I have never seen him at all.'

We went to him. On our way, my father said, 'How much we need! May he order to give us five hundred dirhams; two hundred for clothes, two hundred for flour, and one hundred for spending!'

I said to myself, 'Would that he order to give me three hundred dirhams; one hundred to buy a donkey, one hundred for spending, and one hundred for clothes so that I can go to the mountain!'

When we stopped at his (Imam Abu Muhammad's) door, his servant came out and said, 'Let Ali bin Ibrahim and his son Muhammad come in.'

When we came in and greeted him, he said to my father, 'O Ali, what made you not visit us all this time?'

My father said, 'I felt shy to meet you in this case.'

They (Ali and his son) stayed with the imam for some time and then came out. The servant of the imam came, gave Ali bin Ibrahim a pouch of money and said, 'These are five hundred dirhams; two hundred for clothes, two hundred for flour, and one hundred for spending.' He gave Muhammad a pouch of three hundred dirhams and said to him, 'Spend one hundred for buying a donkey, one hundred for clothes, and one hundred for spending, and do not go to the mountain but go to Sawra!' Muhammad went to Sawra and became one of the wealthy Alawids.[2]

Abu Hashim al-Ja'fari said, 'Once, I complained to Abu Muhammad the distress of imprisonment and the pains of ties. He wrote to me, 'You shall offer the Dhuhr (noon) Prayer in

your house today.' I was set free (from prison) at noon and I offered the prayer in my house as the imam said. I was in need and I wanted to ask him for help (but I did not) in the letter I had sent to him. When I arrived in my house, he sent one hundred dinars to me and wrote to me, 'If you need something, do not feel shy or refrain from asking. Ask and you shall get what you like, insha'Allah (God willing).'[3]

Historians mention many stories of his generosity that show his love and kindness to the poor and the deprived.

High Morals

Imam Abu Muhammad (a.s.) was nonesuch in his very high morals. He met friends and enemies with his noble character. He inherited this nature from his great grandfather the Prophet (s.a.w.w.) whose high morals included all people equally.

His high morals affected his enemies and opponents, and they turned to be his loyal lovers. Historians say that he was imprisoned during the reign of al-Mutawakkil who was the bitterest enemy to the Ahlul Bayt (a.s) and the progeny of Imam Ali (a.s.). The caliph ordered the imam to be punished very severely, but when he communicated with the imam and observed his high morality and piety, he was confounded. After that, he did not raise his eyes before the imam as a kind of respect and glorification. When the imam left him, he praised the imam with the best words.[4]

Infallibility

The Twelver Shi'a consider infallibility as an attribute of their imams. They mean by infallibility that it is impossible for an imam to make a mistake, whether intentionally or unintentionally.

Because of this, the opponents of the Shi'a waged violent attacks against them by claiming that there was no difference between the imams and the rest of people in committing sins and disobediences. However, this claim does not hold any The serious studies of the lives of the imams of the Ahlul Bayt (a.s) demonstrate that they were infallible, and none of them had ever erred or committed a mistake since birth until their last breath. Imam Ali (a.s.) said, 'By Allah, if I am given the seven districts with all that under their skies to disobey Allah to the extent of the husk of a grain of barley, that I deprive it of a mouth of a locust, I will never do it.' Is this not infallibility?!

The truth in its brightest pictures and aspects appeared in the lives of the imams of the Ahlul Bayt (a.s). Whoever reads their biographies can neither find a slip in their doings nor in their sayings, but he only finds true faith, piety, and high morality. And we do not mean by infallibility

except these meanings.

References

- [1] Bihar al-Anwar, vol.50 p.261.
- [2] Kashf al-Ghummah, vol.3 p.200.
- [3] Kashf al-Ghummah, vol.3, 202.
- [4] Kashf al-Ghummah, vol.3 p.204