

THE COVENANT AND PLEDGE IN THE THOUGHT OF IMAM ALI

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ABSTRACT

Covenant and pledge are comprehensive terms that encompass a great many ethical and social concepts, and are involved in all aspects of public and private life, on the intellectual and historical level, politically, doctrinally and socially. Hence, studying covenant and pledge is like studying the data of human thought in its entirety, as we cannot imagine the integration of the intellectual dimension of any person on a personal level or among or within any society without a clear vision of covenant and pledge crystallizing for him, especially since it is one of the most important starting points from which the human mind starts to understand other aspects of life.

INTRODUCTION: Studying the concept of covenant and pledge in the thought of the Ahl al-Bayt, specifically Imam Ali (the Commander of the Faithful) is one of the most important topics to research in Islamic history is the concept of covenant and pledge, for several reasons. First, the Imams of the Ahl al-Bayt, foremost among them the Commander of the Faithful, are the actual leaders of the nation on the intellectual and social levels. Therefore, the concepts they present for any term are necessarily binding on everyone. Second, the concept of covenant and pledge is closely linked to all aspects of human life. Based on the foregoing, we have chosen the research entitled: (Covenant and Pledge in the Thought of Imam Ali ibn Abi Talib). The necessity of the research required that it be divided into three sections: the first to study the covenant and pledge in the formative authority, the second to shed light on the political aspect of the covenant and pledge, and the third we devoted to the educational and social dimension of Imam Ali (Ali). In the conclusion, we recorded the most important results we reached in light of the available sources.

Introduction:

Imam Ali ibn Abi Talib ibn Abd al-Muttalib ibn Hashim ibn Abd Manaf ibn Qusai ibn Kilab, and the first of the Muslims (9) And the first Imams of the believers and rulers of the Muslims after the Prophet (9) and his brother, his cousin, and the husband of his daughter Fatima al-Zahra (B) His minister and successor, his nickname was Abu al-Hasan. He was born in Mecca, in the Sacred House, on the 13th of Rajab, 30 years after the Year of the Elephant. No one was born before or after him in the Sacred House. His mother was Fatima bint Asad ibn Hashim ibn Abd Manaf, who was like a mother to the Prophet (9) And among the first women believers and emigrantsⁱⁱ.

Imam Ali grew up (Ali) in the shadow of the Prophet Muhammad (9) He drew from his knowledge, wisdom, and noble character, and he explained (Ali) He said: "Ask me before you lose me. By Him in whose hand is my soul, you will not ask me about anything between you and the Hour, nor about a group that guides a hundred and misguides a hundred, except that I will inform you of its caller, its leader, and its driver..."ⁱⁱⁱ.

Imam Ali took (Ali) He is responsible for completing the mission of the Great Prophet (9) In guiding and directing society towards ideals, especially since this Islamic society has in turn borne the responsibility of spreading truth and justice among all of humanity, it is natural that at the forefront of its responsibilities is its commitment to the teachings of its true religion, of which fulfilling covenants and agreements is one of its most important and prominent pillars. It is appropriate to point out here that the covenant in Islam has two main titles: the first is the covenant that God Almighty took from people that they should not follow Satan because he is a clear enemy to them, and we have explained this previously, and the other covenant that was taken from people to obey and follow the family of the Prophet and Imam Ali (B) This is what we referred to in Ghadir Khumm. Since the responsibility of leading the nation, guiding and instructing the Muslims fell upon the shoulders of Imam Ali ibn Abi Talib (A) As the second educator after the Prophet Muhammad (9) He is the true knower of the world of monotheism, faith, concepts, and rulings concerning this world and the hereafter, based on the words of the noble Prophet Muhammad (peace be upon him) (9) (O Ali, no one knows God except you and I, and no one knows me except God and you, and no one knows you except God and I)^{iv} Therefore, he set off (Ali) Rolling up his sleeves with all the moral and material energy he possesses to fulfill his role and defend the ideals of Islam and its supreme values, foremost among them the concepts of covenant and pledge, this is on the one hand, and on the other hand, he (Ali) As an imam whose obedience is obligatory, he is bound by God's (the Almighty) covenant taken from the people. Therefore, upholding this covenant is a top priority in the role the imam undertakes. Hence, he consistently urged people to fulfill their covenant and pledge, saying (Ali) In this regard: (Loyalty is the twin of truthfulness, and I know of no paradise more protective than it)^v And he was keen (Ali) To make loyalty subservient to truthfulness, and truthfulness the axis around which his words revolved. (Ali) This is because that quality derived its influence from the deep social context in which it arose from the very beginning of Arab life, both in its pre-Islamic and Islamic periods. Therefore, truthfulness became a supreme value, firmly established in society, and cannot be swept away by the passage of time or altered by the natural changes of things within the historical movement. However, it is noticeable in the words of the Imam (Ali) It is the strong desire to push people towards fulfilling the covenant. This blessed speech revolves around fulfillment and how to adhere to it by reminding people of the high social value of truthfulness, and balancing these two values so that truthfulness is indicative of fulfillment. However, this does not mean that the covenant in the thought of the Ahl al-Bayt (B) And in the thought of Imam Ali (A) Specifically, it is limited to the issue of fulfilling promises and covenants without clarifying their intellectual dimensions. These two concepts have become intertwined with the general Islamic intellectual structure, as evidenced by the efforts made by Imam Ali (Ali) To place the covenant in its intellectual context, both from a formative and a legislative perspective.

First topic - Covenant and pledge in the formative authority: The Formative Authority: Before we delve into the nature of the covenant and pledge in the formative authority, we must briefly understand the essence of this term. As is known, formative authority means the ability to bring about change in the universe and to have dominion over it by the permission of God Almighty. No one believes that matters are outside of His will, for all matters are His, may His glory be exalted. However, He, the Exalted, honors some of His servants by entrusting matters to them so that they may act by His power, not outside of it and not far from His will. Rather, it is an honor that He entrusts to some of His chosen servants.^{vi} There are many examples of this delegation, including the matter of the throne of Bilqis, which the jinn were unable to carry out Solomon's order. (B) By bringing her throne, one of the jinn tried to show off his strength and that he was able to bring it as quickly as possible, as God Almighty (vii) This demon tried to demonstrate his power in order to gain favor with Solomon. (Ali) He thought that Solomon (Ali) He did not possess the power, so Solomon indicated (Ali) to one of his guardians who had knowledge of the Book, to challenge the demonic forces and shatter the jinn's arrogance with the divine power granted to him, and to bring him the throne of Bilqis, so he obeyed his commands, which is what came in the words of God Almighty (viii) And also the power of the Prophet Jesus Christ (Ali) He has the power to resurrect the dead by the permission of God Almighty, as He, the Almighty, said in His Holy Book (ix), This is a clear example of the authority that God (the Almighty) grants to those He has chosen from among His servants, and there is no doubt that the Ahl al-Bayt (B) They are those who possess knowledge of the Book, as stated by the Almighty (x), Imam al-Sadiq indicated (Ali) The one who has knowledge of the Book, as he said: "He meant us, and Ali is the first of us, the best of us, and the most virtuous of us after the Prophet, may God bless him and his family and grant them peace."^{xi} In another hadith, he said: (He is Ali ibn Abi Talib, peace be upon him)^{xii}, Among the important examples of the Imam's ontological authority is that a man from his Shia followers in Kufa had family and wealth in Syria, so the Imam said to him (Ali) Do you want your family and wealth to come to you? He said: Yes. Ali said: (A) Bring them here, and if they are in the man's presence, he will not lose anything from his family or his wealth. (c)^{xiii}.

In the context of Imam Ali's explanation (Ali) due to the nature of the covenants in the formative authority of the Prophet Muhammad (9) And to his noble family (B) He says: "God did not send any prophet from Adam onwards without taking a covenant from him concerning Muhammad, that if he were sent while he was alive, he would believe in him and support him."^{xiv}, As is well known, the Imamate is one of the fundamentals of religion, such that it must be known as God (the Almighty) and the Prophet (peace be upon him). (9)^{xv}.

And Imam Ali said (Ali) To the people that the creative authority which God Almighty entrusted to them surpasses that which was with Solomon's successor (Ali) Among several examples, including a statement he made in the Great Mosque of Kufa in which he said: "Which is more honorable in the sight of God: your Prophet or Solomon?" (B) They said: Rather, it is our Prophet. (9) Be generous, O Commander of the Faithful," he said. "The successor of your Prophet is more generous than the successor of Solomon. Indeed, the successor of Solomon was only (Ali) From the Greatest Name of God, there is one letter, so the Almighty, whose name is

exalted, caused the earth to sink between him and the throne of Bilqis, so he took it in less than the blink of an eye. And with us, the Greatest Name of God has seventy-two letters, and one letter is with God Almighty, which He has kept to Himself without His creation...^(xvii) When those present heard this, they asked him why he needed men to fight Muawiyah when he had the power to destroy him. He answered them (AHe was capable of destroying Muawiyah if God Almighty permitted it, but His power, may His glory be exalted, willed that Muawiyah be a trial for the people, by which He would test them.^(xviii)

As he pointed out (AThe covenant regarding his imamate came only by divine decree, brought down by Gabriel.A(Upon the greatest Prophet)9And He said to him: "O Muhammad, your Lord sends you greetings and says: This is a book that I entrusted to you, and I stipulated conditions for you, and I bore witness to it for you, and I made My angels bear witness to it for you, and I am sufficient as a witness, O Muhammad."^(xix)So the Prophet took (9The covenant document and its delivery to Imam Ali.A)^(xx)

However, the covenant that God Almighty took from the people was not a product of the issue of the guardianship of Imam Ali (Alit is but a natural extension of the covenant of prophethood, whose role was a covenant of acknowledgment of the Lordship of God Almighty, as in His Almighty saying ^(xxi),The intention was to remind people of what they had pledged to God through their inherent nature, namely, to believe in Him and bear witness to His Lordship, and that was when your Lord took (the angels), meaning when your Lord, may His power be glorified, took (the angels He brought them forth from the loins of their fathers as sperm, and placed them in a secure place within the wombs of their mothers. Then He made the sperm into a clot, then a lump of flesh, then bones, then He clothed the bones with flesh. Then He fashioned each of them into a sound and strong creation, in the best of forms, hearing, seeing, speaking, intelligent, thinking, managing, knowing, acting, perfect, possessing senses, feelings, and organs that astound the wise, and possessing great gifts and enlightened insights that distinguish between right and wrong, good and bad, and differentiate between truth and falsehood. Through these, they perceive God's blessings in His dominion and the signs of His creation, may He be glorified and exalted, in the creation of the heavens and the earth, the alternation of night and day, and His upright systems operating in His heavens and earth according to His wise principles. Thus, they must have conclusive proof of His Lordship, preventing any denial. (His Oneness)^(xxii).

Section Two - Covenant and Pact Politically: As for the covenant in its political dimension, it is inseparable from the Imamate, and the Imam established its rules and concepts in more than one place, including when he indicated (AThe connection between the correct policy for the affairs of Muslims and the stability of the public order and the provision of justice is stated by him: "The ruler must adhere to justice in the outward appearance of his actions in order to establish the affairs of his authority, and in the innermost part of his conscience in order to establish the affairs of his religion. If the policy is corrupted, the ruler will be gone. The entire policy revolves around justice and fairness. No authority can be established for the people of faith and disbelief except through them. The just imam is like the heart among the limbs; they are sound with its soundness and corrupted with its corruption."^(xxiii)

The Imam's statement clearly indicates the connection between the Imamate and the concept of good governance, especially since the Imam is tasked with the care and management of the affairs of Muslims and their politics according to Islamic principles, based on the covenant included in his pledge of allegiance on the day of Ghadir, known as (the covenant known, witnessed, and witnessed)^(xxiv)Its importance stems from the fact that it is an event that cannot be overlooked, as it is one of the issues upon which many compelling arguments have been built, and the Day of Ghadir has had a wide historical and hadithic resonance:

Historically, no historian can ignore it, because it formed a pivotal point in the history of Islam, when the features of its continuation after the great Prophet were defined.9And in terms of hadith, no hadith scholar or narrator can find a single flaw in its strong, continuous, and widely transmitted chain of transmission. Even theologians, when they establish proofs in any matter of theology, and the path leads them to the Imamate, must refer to and cite the event of Ghadir as a conclusive argument.^(xxv)And how could it not be, being the most important and prominent event and the greatest holiday for Muslims, based on the saying of the Prophet (9) : **(The day of Ghadir Khumm is the best of my nation's holidays. It is the day on which God Almighty commanded me to appoint my brother Ali Ibn Abi Talib, peace be upon him, as a guide for my nation, so that they may be guided by him after me. It is the day on which God perfected the religion, completed His favor upon my nation, and was pleased with Islam as their religion.**^(xxvi)

Based on this, the authority of Imam Ali was established (AAnd the covenant of obedience to him is incumbent upon every individual of the nation, and between (AThe greatness and importance of the covenant made on the day of Ghadir, and how it intertwined with all the details of the Islamic religion, when he directed (Aln a speech he said: "This is a day of great importance, on which relief has come, ranks have been raised, and proofs have been made clear. It is the day of clarification and disclosure from the explicit position, the day of the perfection of religion, the day of the promised covenant, the day of the witness and the witnessed, the day of revealing the contracts from hypocrisy and denial, the day of explaining the realities of faith, the day of Satan's defeat, and the day of proof..."^(xxvii)In his blessed sermon, he pointed to how the nation dealt with this divine covenant and how the majority of Muslims rejected it, even hating it and later breaking it, even though it was a revelation from God Almighty, conveyed to the people by the master of the prophets, Muhammad (9And here lies the danger, he says (A(This is the Day of Judgment which you used to deny. This is the Day of the High Assembly which you turned away from. This is the Day of Guidance and the Day of Tribulation for the servants, and the Day of Evidence for the Pioneers. This is the Day of Revealing the Secrets of the Hearts and the Hidden Matters. This is the Day of Texts for the People of the Special Ones.)^(xxviii) From the context of the noble sermon, it becomes clear to us that the Imam made the issue of the covenant the key to all righteousness, and its violation the gateway to all evil, especially since after he explained the importance of the covenant of Ghadir and those who stood against it, hated it, and then violated it, he moved to a preaching phase interspersed with sermons in which he urged people not to follow the misguided ones who dedicated themselves to misleading people and diverting them from the straight path, and he said (A(So be mindful of God and fear Him, listen to Him and obey Him, beware of deceit, do not deceive Him, examine your consciences and do not evade Him, draw near to God by affirming His oneness and obeying those who command you to obey Him. Do not cling to the bonds of disbelief, and do not let error lead you astray from the path of guidance by following those who have gone astray and led others astray...)^(xxix)

If we examine Islamic political discourse, we will find that the covenant is one of the foundations upon which this discourse is built, especially according to the noble Alawite doctrine, which revealed a unique political mind through which Imam Ali (A) from managing affairs and safeguarding people's rights, and presented to future generations the most magnificent example of the covenant between the ruler and his subjects. Perhaps the Imam's covenant to Malik al-Ashtar is the best evidence and example of this, as it was the first detailed legal document addressing the duties and functions of the ruler and his relationship with the people. It also clarified the nature of the relationship or covenant between the ruler and the ruled. This covenant also defined the relationship between the authorities – legislative, legal, and executive – and set controls for their holders. This approach was not purely political, as the administrative aspect was also present in it, especially since the Imam (AMalik al-Ashtar was entrusted with several administrative tasks, including collecting taxes and providing financial returns for the state treasury, reclaiming lands and developing the country, which represents economic development, along with the political and military aspect represented by bearing the burdens of foreign policy in confronting and waging jihad against the external enemy if the need arose.^(xxx)This is what the Imam summarized (A)He said: "This is what Abdullah Ali, the Commander of the Faithful, ordered Malik bin Al-Harith Al-Ashtar in his covenant with him when he appointed him to Egypt to collect its taxes, fight its enemies, reform its people, and develop its lands."^(xxxi)

The Imam focused (Aln the covenant of the king, there is a matter of utmost importance, namely, public oversight of the ruler, meaning that the nation bears the responsibility of monitoring the ruler's performance and expressing its opinion on the decisions he issues concerning the public interest. This clearly indicates that the covenant formulated by the Imam is not limited to the nature of the relationship between the caliph and his officials, but rather gives the nation its active and influential role. This is evident in his statement:A(And people will look at your affairs in the same way you looked at the affairs of the rulers before you, and they will say about you what you said about them. And the righteous are known by what God causes to happen to them through the tongues of His servants...)^(xxxii)

The Covenant of the Prophet shows us that the nature of the relationship between the official and the general public extends beyond the political aspect, as it highlights the human and social aspect as one of the most important pillars upon which a cohesive Islamic society is based, and says (Aln this regard: (And fill your heart with mercy for the subjects, love for them, and kindness towards them. Do not be a ravenous beast to them, devouring them, for they are of two kinds: either a brother to you in religion or a peer to you in creation.)^(xxxiii)

The above is clear and unequivocal evidence that Imam Ali (AHe established the foundations of the covenant and pact during his caliphate, relying on the noble Quranic concepts.AHe believes that the Imamate or leadership of the nation is linked to covenants and agreements between the Imam and the general public. He has the right to their obedience, and they have the right to his care for their religion and the preservation of their dignity, while giving them a clear supervisory role over what the ruler does in their affairs in accordance with Islamic principles. Thus, the features of the state became clear in the Imam's thought.A) prominently through his covenant to Malik, which we referred to, where he established the concepts of the covenant between the ruler and the ruled. By looking at the structures of this noble covenant, we find the concept of the state in its most precise details and forms, as he imposed on his agent Malik al-Ashtar the provision of security,

the development of the country, and the reform of the people. This is a practical application and absolute fulfillment of the covenant between the Imam and the general Muslim public, even though many people, unfortunately, did not observe that covenant!

And in line with what was mentioned in the sermons of Imam Ali (AHe calls upon the people of Basra to enter into a covenant between him and them based on religion and the application of Islamic law, guaranteeing them the path to Paradise and the pleasure of God Almighty. On the other hand, he promises them security and prosperity in return for their obedience and adherence to the covenant, as he says: A(If you obey me, I will, God willing, guide you to the path of Paradise...) ^(xxxiii). From this standpoint, the Imam wanted (A) To present rational evidence and argument to the people regarding the matter of his pledge of allegiance and the covenant made with him by the Prophet (9And it is true despite what his opponents claim, for when a man named Kulayb al-Jarmi came to him ^(xxxiv) He was a messenger from a group of people from Basra who wanted to inquire about the Imam's situation. AWith the people of the camel, the Imam asked him (AHe was to pledge allegiance to him, so the Messenger asked him to return to his people and consult with them, and the Imam replied to him (AHe said: "What if those behind you sent you as a scout to find rain for them, and you returned to them and told them about the pasture and water, but they went to the parched and barren lands? What would you do?" He said: "I would leave them and go to the pasture and water." **AThen he extended his hand. The man said: By God, I could not refuse when the proof was established against me, so I pledged allegiance to him, peace be upon him.**) ^(xxxv).

In discussing allegiance as a form of covenant and pact, allegiance in the thought of Imam Ali (Alit was not limited to managing the state's financial, political, and military affairs only, and the Imamate is not an honorary position or a gain to achieve political spoils, but rather it is a general pledge of allegiance that is deserved by the person who is distinguished by two things ^(xxxvi).

- 1- To be the strongest by the command of God Almighty, meaning to be the most capable in politics and the most knowledgeable about its positions and how to manage affairs.
- 2- The Imam must be the most knowledgeable about God's (the Almighty and Majestic) commands, and he must have a complete and extremely accurate understanding of the fundamentals and branches of religion in order to be able to address new developments in life in accordance with Islamic law.

These rules, of course, only apply to Imam Ali (AHe is the strongest, the most capable, and the most knowledgeable about God's commands, and he summarized them (Aln one of his sermons, he said: "O people, the people most deserving of this matter are those who are strongest in it and most knowledgeable about God's commands." ^(xxxvii), And how could he not be the most worthy and strongest in God's command, being the one entrusted with the divine covenant after the Prophet (9) ^(xxxviii), He is the divider of Paradise and Hell, and he is the greatest distinguisher between right and wrong. He described himself by saying (A... and the angels and the Spirit have confirmed for me the same as they confirmed for Muhammad) **9You have burdened me with a burden like that of Muhammad. 9It is the Lord's burden...** ^(xxxix) And also his saying (A... and I am the Imam for those after me and the one who conveys the message of those before me. No one precedes me except Muhammad, may God bless him and his family and grant them peace. He and I are on the same path. Indeed, he is the one called by his name. And I have been given six things: knowledge of deaths, calamities, testaments, and decisive speech... ^(xl).

In discussing the covenant in its political sense, allegiance is one of the most important forms of this covenant, and perhaps the most prominent example we encounter in this regard is the allegiance of Imam Ali (AThis is, of course, a covenant between him and the general Muslim population, and he indicated (A) this pledge and how some of them broke it and did not fulfill it, as he said: (So I was startled to find people rushing towards me like the mane of a hyena from every side until they trampled on Al-Hasan and Al-Husayn and tore my ribs) ^(xli) **Gathered together on a hill) The sheep, but when I took up the matter, she broke her promise.** ^(xlii) **One group deviated, another group became corrupt, and others acted justly.** ^(xliii) The text shows that it was the Muslims who insisted on pledging allegiance and rallied around the Imam. ASo that they may pledge allegiance to him willingly and without coercion. This is undoubtedly the highest form of covenants and agreements that may be made between the people and their government. However, that covenant was not destined to be fulfilled to a high degree, as some deliberately broke it and circumvented it, which brought calamities upon the nation, including wars. When we consider the political thought of Imam Ali (AWe recognize the danger of breaking covenants and agreements made between the ruler and his subjects, for this leads to the ruin of the state, the loss of people's rights, and the transformation of the caliphate from a religious office that guarantees people's rights and governs them according to Islamic law, into a secular monarchy that operates in parallel with religion without interfering with it. AWhen describing the types of rulers, he refers to those who hide behind religion and show a good image to people in order to gain power, saying: "He has lowered his stature, humbled his steps, shortened his garment, and adorned himself for the sake of trustworthiness, and he has taken God's covering as a pretext for sin." ^(xliii) He confirms (AThis type of ruler, and others who climb the pyramid of power with false promises and no intention of fulfilling them, cause great harm to the nation, to the point that he described the condition of the people whose situation has become impossible under the rule of these rulers as: (between a wandering, a fearful, oppressed person, a silent, muzzled person, a sincere supplicant, and a grieving, bereaved person. They have been rendered insignificant by piety and humiliated. They are in a sea of bitterness, their mouths are sealed, and their hearts are sore. They have been preached until they grew weary, oppressed until they were humiliated, and killed until they were few.) ^(xliv).

It is appropriate to point out that the covenant, according to the linguistic and technical concept we have previously presented, was not always positive. There were covenants concluded in a manner contrary to the legitimate image of the covenant and pact, especially the pledge of allegiance that took place in the Saqifa of Bani Sa'ida, which contradicted all the texts that were transmitted from the Prophet (9In which he affirmed the authority of Imam Ali ibn Abi Talib (AAnd his leadership of the nation after him, which is abundant. ^(xlv) It is possible for us to consider what happened at Saqifa as a coup against the covenant that the Prophet (peace be upon him) had committed to. 9The nation obeys Imam Ali. AAnd the significant political and military events that resulted from this coup, and the efforts of the Imam (AHis effort and energy to remind the nation of the contents of the covenant of obedience to him, in several situations, including raising awareness among the people and preparing them to return to the path of truth and adhere to the will of the Greatest Prophet (9And the path he laid out for the caliphate and the leadership of the nation after him, so he took (AHe presents arguments and proofs, and recalls the noble sayings and hadiths that indicated the necessity of his leadership of the Muslims, mentioning the hadith of Ghadir and the hadith of Manzilah ^(xlvi) And how he redeemed the Prophet (9He himself, when he slept in his bed, decided to migrate to Medina, in addition to the noble Quranic verses that were revealed concerning him, which clearly indicated his general authority over all Muslims, until Abu Bakr was left speechless and unable to respond. ^(xlvii).

We cannot, when discussing the concept of covenant according to Imam Ali (AHowever, we must mention what was said by Lady Fatima al-Zahra (BIn her noble sermon that she delivered to the people following the death of her father in his mosque (9Which is considered one of the most compelling arguments for the Ahl al-Bayt (the Prophet's family) in the wilderness (9It is considered a comprehensive manifesto and an important charter for truth, justice, and freedom throughout history, and Al-Zahra included (BHer sermon contained the ideal wisdom, beginning with the wisdom of creation, passing through the wisdom of religious values, and ending with the wisdom of meeting God Almighty on the Day of Resurrection, in addition to explaining the philosophy of the message, the status of the Messenger, and the guardianship of the Ahl al-Bayt (the Prophet's family). 9And following their approach, which stems primarily from the Holy Quran and nothing else. Among the most prominent points included in the noble sermon is the issue of rebelling against the divine covenant regarding the Imam (AAnd how some were driven by a love of power and a lust for leadership, as I explained (A(She said: "...that is indeed the greatest calamity and the most terrible disaster, there is no calamity like it, nor any urgent disaster. The Book of God, may His praise be exalted, announced it in your courtyards and in your evenings and mornings, with shouts, cries, recitations, and chants. And before it, what happened to the prophets of God and His messengers is a decisive judgment and an inevitable decree ⁽ⁱ⁾ ⁽ⁱⁱ⁾. Third topic - Covenant and pledge from an educational and social perspective: Good morals and upbringing are essential qualities for a believer, and they are among the priorities of Islamic teachings. We must acquire them by adhering to the teachings of the religion and by holding fast to and emulating the morals of the Prophet (peace be upon him). 9And by the pure progeny (9As God Almighty said in His Holy Book regarding the noble Prophet Muhammad (9: ⁽ⁱⁱⁱ⁾ He said (9I was sent only to perfect good morals) ⁽ⁱⁱⁱ⁾, Imam Ali ibn Abi Talib described (AThe Prophet 9He said: "He is always kind, easy-going, and gentle. He is neither harsh nor rough, nor loud, nor obscene, nor faultfinding, nor a flatterer." ^(iv). The Commander of the Faithful places (AAt the forefront of his concerns is the matter of educating and morally preparing the nation, as the Prophet (peace be upon him) said about him: 9He is the first of you to believe in me, the most faithful of you to God's covenant, the most upright of you in God's commands, the most just of you in dealing with the people, the most equitable of you in dividing, and the greatest of you in God's sight. ^(v) He sees (A Fulfilling promises and covenants is one of the most prominent examples of Islamic ethics and education, as it strengthens bonds within the Muslim community. Therefore, the Imam (AHe emphasized the need to educate people on how to uphold mutual agreements within the community, and urged them to honor their commitments, saying (ALoyalty is the twin of truthfulness. ^(vi) And he was keen (A) to make loyalty subservient to truthfulness, and truthfulness became the axis around which the Imam's words revolved, because that quality derived its influence from the social depth in which it arose since the

beginning of Arab life in its pre-Islamic and Islamic periods. Therefore, truthfulness became a supreme value among the established values in society, and time cannot sweep it away, or change it according to the natural variables of things within the historical movement. However, it is noticeable in the Imam's words (Al is the strong desire to push people towards fulfilling their promises. This discourse revolves around loyalty and how to adhere to it by reminding people of the high social value of truthfulness, and balancing these two values so that truthfulness is indicative of loyalty. The Imam (A Based on a number of blessed verses Among them is the Almighty's saying:^{161b}), Given the importance of covenants and agreements in building a sound society based on Islamic principles in a way that guarantees public rights, the Imam said (A) as a true translation of the Qur'anic meanings according to the principle established by the prophets, as explained (A In the context of clarifying human values and moral principles, good morals cannot be complete and mature without being closely linked to covenants and pledges. Indeed, the Imam (A He made the perfection of faith closely linked to keeping covenants, and in this regard he says: "He who has no faithfulness has no faith."^{161ciii}) He also said: "Honesty leads to truthfulness."^{161bii}. He warned (A He said: "I warn you against the hypocrites, for they are the misguided and the misleading, the deceitful and the misleading. They change their colors, they tempt with temptation, they target you with every means, and they lie in wait for you at every turn."^{161b}), He explained (A The soundness of morals depends on distancing oneself from hypocrisy and its practitioners, because hypocrisy and morality are parallel lines that never meet, as explained by the Imam (A He said: "It is the habit of hypocrites to undermine morals."^{161bii}), This is in accordance with the will of the Prophet Muhammad (ﷺ) (A He warned against hypocrites when he described them, saying: "The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust."^{161bii}).

The hypocrite who has no covenant or pledge is more dangerous to the nation than the disbeliever, because the disbeliever's enmity towards Islam and Muslims is clear and obvious, while the hypocrite is hidden, concealed, and infiltrated among Muslims under the guise of religion. Regarding this, Imam Ali (may God be pleased with him) said: A On the authority of the Messenger of God (ﷺ) His saying **I do not fear for my nation a believer or a polytheist. As for the believer, God will protect him because of his faith, and as for the polytheist, God will disgrace him because of his polytheism. But I fear for you every hypocrite who is knowledgeable and sweet-tongued, who says what you know and does what you disapprove of, and there is no concealment in him.**^{161biii}.

In the context of establishing the concept of the covenant from an educational perspective, we find that the Imam (A He entrusted people with a necessary matter, namely the necessity of maintaining and raising society according to the realities of each era, while emphasizing the importance of focusing on Islamic principles. He advised all Muslims to take care of their children and prepare them to be an active and interactive element with the realities of their era, saying: "Do not force your children to follow your customs, for they were created for a time other than yours."^{161biv}.

The educational role of the Imam was not limited to (A In terms of sayings, speeches, and precepts, we find a practical application of the higher moral values that were (A He recommends it, especially with regard to the principle of equality among people. When he resolved to make people equal in giving, this provoked the anger of many, including his brother Aqil ibn Abi Talib.^{161v}), He came to him and said to him: "So you make me and the black people of Medina equal?" meaning, how could he equate him with the black slaves of Medina? He said to him (A (And you have no advantage over them except through precedence or piety.)^{161vi}).

One day his sister, Umm Hani, entered upon him (^{161vii}) He gave her twenty dirhams. Umm Hani asked her non-Arab mistress, "How much did the Commander of the Faithful give you?" She replied, "Twenty dirhams." So she left, displeased. He said to her, "Go away." **May God have mercy on you, we did not find in the Book of God any superiority of Ishmael over Isaac.**^{161viii}.

As part of the Imam's efforts (A Educational and social aspects, specifically regarding the family aspect and the importance of preserving and strengthening family ties, as it represents one of the most important forms of covenants, especially since the relationship between spouses is a covenant of loyalty and living within the limits of Islamic law, in accordance with the Almighty's saying: (^{161ix}).

From here, it was (A Despite being the legitimate caliph of the Islamic state, he sometimes personally oversaw many social tasks, including reconciling spouses and preventing family breakdown. For example, there is a story that a woman came to him on a very hot day and complained about her husband's injustice and abuse. The Imam went with her (A Despite the intense heat of the day, he said to her husband: "O servant of God, fear God, for you have frightened her and taken her out." The man, who did not know the Imam, said: "A And what is that to you? By God, I will burn it with your words," said the Imam. A): I command you to do good and forbid you from doing evil, yet you meet me with evil and deny what is good? Then some people passed by on the road and greeted the Imam as the Commander of the Faithful, and the man was overcome with emotion and said: O Commander of the Faithful, forgive me for my transgression, for by God, I will be the ground that treads upon me. The Imam said (A To the woman: O servant of God, enter and do not force your husband to do such a thing or anything similar.^{161x}), This clearly demonstrates the extent of the Imam's interaction with various segments of society, his awareness of the most intricate issues, and his efforts to resolve them personally. A) and his emphasis on the necessity of family cohesion as the basic building block upon which a healthy and ideal society is based.

Conclusion:

- 1- The covenant and the pact serve as nourishment for the mind through what the intellectual reading of its essence has provided us, as well as nourishment for the aspects of life in all its dimensions, social, political and others, as it has become clear that the intellectual system and the moral system remain incomplete in their foundations unless they are intertwined with the concept of the covenant and the pact.
- 2- The covenant and the pact are the foundation of human structures, whether in their raw dimensions or in the dimensions that religion has refined and polished their orientations. We cannot imagine the ideals of human thought without its integration with the concept of loyalty, trustworthiness, covenant and pact.
- 3- The covenant and pledge, which contribute to completing moral and educational understanding, had its beginnings crystallized before the dawn of Islam, but Islam was able to raise the status of the covenant to the highest position, and there is no greater proof of this than the saying of the Prophet (ﷺ) (I was sent only to perfect good morals) This indicates that good morals related to the educational aspect existed in ancient Arab thought, but Islam perfected them and matured their concept.
- 4- The policy of the Ahl al-Bayt (β Especially the noble Alawite policy, which is built on a solid foundation, with the covenant and pledge being one of its most important pillars, especially since Imam Ali (A The covenant was given exceptional attention, and most of his speeches and instructions to his workers, as well as his sermons to the general public, were included in it. Thus, the covenant and the pact formed the most prominent and important material in the noble Alawite logic.

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- (^{xiv} Ibn Abi al-Hadid, Sharh Nahj al-Balagha, Vol. 20, p. 267.
- (^{xv} Aqil ibn Abi Talib ibn Abd al-Muttalib, brother of Imam Ali ibn Abi Talib (AHe was a scholar who converted to Islam before the year 8 AH, migrated to Medina, and witnessed the Battle of Hunayn with the Prophet. 9) He witnessed the Battle of Mu'tah, was wounded there, and fought alongside Imam Ali. (A) The Battle of the Camel, the Battle of Siffin, and the Battle of Nahrawan. He died in the year 50 AH./670 AD. See: son Asakir, Abu al-Qasim Ali ibn al-Hasan (d. 571 AH/ 1176 AD), History of the city of Damascus, investigation Muhibb al-Din Abi Sa'id Umar ibn Gharama (Dar Al-Fikr, Beirut, 1415 AH/1995 AD) Vol. 41, pp. 4-6.
- (^{xvi} Al-Kulayni, Al-Kafi, vol. 8, p. 182; Al-Mufid, Al-Ikhtisas Research by Ali Akbar Ghaffari and Mahmoud Al-Zardami, (Islamic Publishing Foundation, Qom, n.d.) p. 151.
- (^{xvii} Her name was Fakhrah, and it was also said Fatimah, and it was also said Hind, and the first is the most famous of them. She was the daughter of Abu Talib ibn Abd al-Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy, and her mother was Fatimah bint Asad ibn Hashim ibn Abd Manaf ibn Qusayy, the cousin of the Prophet Muhammad (9), and the sister of Imam Ali (AShe married Hubayra ibn Abi Wahb al-Makhzumi and bore him Ja'da, Amr, Yusuf, and Hani'. She died in the year 50 AH. For more information, see: son Saad, 'Mohammed Ibn Manea Al-Zuhri (d. 230 AH/844 AD), The Great Book of Classes, Investigation by: Ali Muhammad Omar (Al-Khanji Library, Cairo, 1421 AH / 2001 AD) Vol. 10, p. 146; Ibn Hajar al-Asqalani, Ahmad ibn Ali (852 AH/1448 AD) Al-Isabah fi Tamyiz al-Sahabah, edited by: Adel Ahmad Abdul-Mawjud and others, (Dar al-Kutub al-Ilmiyah, Beirut, 1415 AH/1995 AD), Vol. 8, pp. 485-486.
- (^{xviii} Al-Saduq, Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi (381 AH/991 AD), Man La Yahduruhu al-Faqih, edited by: Ali Akbar Ghaffari, (Group of Teachers in the Seminary, Qom, n.d.) , Vol. 1, p. 321 ; Mirza Al-Nouri, Hussein Muhammad Taqi al-Tabarsi Mustadrak al-Wasa'il, edited by: Al al-Bayt Foundation (βFor the revival of heritage, 3rd edition, Al Bayan Foundation) β" For the Revival of Heritage, Beirut, 1411 AH/1991 AD), Vol. 11, p. 93; Al-Hamdani, Ahmad Al-Rahmani, Imam Ali ibn Abi Talib (A), p. 671.
- (^{xix} Surah Ar-Rum, verse 21.
- (^{xx}) Ibn Shahr Ashub, Manaqib Aal Abi Talib, Vol. 1, p. 374; Al-Majlisi, Bihar Al-Anwar, Vol. 41, p. 57; Mirza Al-Nuri, Mustadrak Al-Wasa'el wa Mustanbat Al-Masa'el, Vol. 12, p. 337.