

## The approach of moderation in Islam

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### Abstract

Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon the Most Merciful of the Messengers, our master Muhammad the faithful Prophet, and upon his family and companions, and after.

After having entrusted to God and sought to clarify the matter, that Islam is a religion of tolerance and compassion, came to humanity to be fair and remove from the misguided, chose the religion of values, which came by the Messenger of God Muhammad, where he says: (religion is pleased, But defeated him, they paid and approached). And the Quran urges us, where the Almighty says in his dear book: (religion is with God Islam). How much is this debt of many virtues, and great virtues, and great effects, and great secrets, urging the right minds and instinct to adhere to it and be literate, and guided by light, and the more sound mind, the yoke of insight intensified his attachment to this religion, And beautiful virtues. Islam is a religion that has reached the supreme end in its highness, the source of its strength of faith, truth, justice, sincerity, plains, ease, tolerance and sound mental thinking. For this I have resolved in my soul, if I am not lucky, to write in the method of moderation in Islam, and highlight the spirit, principles, objectives, and pillars, as this approach reflects the reality of Islam, and validity for all time and place. I say with all sincerity, after this long study, and the fair budget, if I were to choose the religion I believe in a firm belief in a firm belief in the heart. What I have chosen other than Islam is religion, for it is the religion of common sense, Religion of truth and peace, religion of solidarity and social solidarity, the religion of freedom and brotherhood and equality, the religion of compassion and mercy and humanity, the religion of forgiveness and pardon when ability, the religion of charity and altruism, the religion of God one Sunday, who says in his book: He also says: "Whoever wishes to convert to Islam is not a religion. He also says: "Today I have completed your religion and I have completed my grace and I have given you Islam as our religion." Today, my promise is fulfilled, and I have fulfilled my desire and faith, and I was in my heart of determination and sincerity, I offer you this humble research. In my research, I took into account scientific and practical accuracy, and was invoked

in the mental ways of thinking, based on reason and logic to find the truth, and to reach the pure truth. Our Lord has entrusted you, and here is our repentance, and here is destiny.

**Keywords:** Islam, moderation, Quran, Prophet Mohammed

## **El Enfoque De La Moderación En El Islam**

### **Resumen**

Alabado sea Alá, el Señor de los Mundos, y las oraciones y la paz sean con el Más Misericordioso de los Mensajeros, nuestro maestro Muhammad el fiel Profeta, y con su familia y compañeros, y después.

Después de haber confiado a Dios y haber tratado de aclarar el asunto, que el Islam es una religión de tolerancia y compasión, llegó a la humanidad para ser justo y alejarse de los equivocados, eligió la religión de los valores, que vino por el Mensajero de Dios Muhammad, donde él dice: (la religión está contenta, pero lo derrotaron, pagaron y se acercaron). Y el Corán nos insta, donde el Todopoderoso dice en su querido libro: (la religión está con Dios Islam). ¿Cuánto es esta deuda de muchas virtudes, grandes virtudes, grandes efectos y grandes secretos, instando a las mentes e instintos correctos a adherirse a ella y a leer y escribir, y guiados por la luz y la mente más sana, el yugo de la comprensión? intensificó su apego a esta religión, y bellas virtudes. El Islam es una religión que ha alcanzado el fin supremo en su alteza, la fuente de su fuerza de fe, verdad, justicia, sinceridad, llanura, facilidad, tolerancia y buen pensamiento mental. Para esto, he resuelto en mi alma, si no tengo suerte, escribir sobre el método de moderación en el Islam y resaltar el espíritu, los principios, los objetivos y los pilares, ya que este enfoque refleja la realidad del Islam y la validez para todos. tiempo y lugar. Digo con toda sinceridad, después de este largo estudio, y el presupuesto justo, si tuviera que elegir la religión, creo en una creencia firme en una creencia firme en el corazón. Lo que he elegido aparte del Islam es la religión, porque es la religión del sentido común, la religión de la verdad y la paz, la religión de la solidaridad y la solidaridad social,

la religión de la libertad, la fraternidad y la igualdad, la religión de la compasión, la misericordia y la humanidad, la religión del perdón y el perdón cuando la habilidad, la religión de la caridad y el altruismo, la religión de Dios un domingo, quien dice en su libro: También dice: “Quien quiera convertirse al Islam no es una religión. También dice:” Hoy he completado tu religión y he completado mi gracia y te he dado el Islam como nuestra religión. “Hoy, mi promesa se ha cumplido, y he cumplido mi deseo y mi fe, y estaba en mi corazón de determinación y sinceridad, Le ofrezco esta humilde investigación. En mi investigación, tomé en cuenta la precisión científica y práctica, y fui invocado en las formas mentales de pensar, basadas en la razón y la lógica para encontrar la verdad y alcanzar la verdad pura. Nuestro Señor ha te confió, y ella e es nuestro arrepentimiento, y aquí está el destino.

**Palabras clave:** Islam, moderación, Corán, profeta Mahoma

### Introduction

Human need for religion: God created man and his preference for other creatures, and ridiculed him what is in the heavens and what is in the earth, God said: (God, who brought you out of the stomachs of your mothers do not know anything and make you hearing and sight and hearts you may thank), Almighty said: (We have honored the children of Israel and carried them The land and the sea, and we gave them good things and preferred them to many of us who created preference. And with these qualities which he has allowed to understand himself and those around him, and receives from his Lord deserved to be the successor of God in his land (Ahmed,1985). Religion goal: The purpose of religion is only to recommend oneself, to purify the heart, to manifest the spirit of obedience and obedience, to sense the greatness of God, and to affirm goodness and righteousness in the earth on a strong and solid basis of linking man to his Creator who teaches His secret and forgiveness.

The truth of man is clear and clear: It was worthy of those who deviated from the ways, so imagine the religion this corrupt perception, and the ugliness of the people, has been coupled in times

dominated by desires and desires, and frozen minds in many people. It is accompanied by a terrible dryness that does not allow science and thought, does not allow lenience or mercy, and does not allow enjoyment or simplification. It was a perception of the meaning of religion as a way to claim some people that religion with these supplies, and his teachings that do not fit the world, and does not go by its side, but not fit to approach them or take a basis Therefore, it must be disbanded and isolated from the environment of the human community, and that the group should dispose of its freedom in its world: nudity as it pleases, as it pleases, and legislates for itself what it wants without being bound by religion(Al Fawzan,1983).

The demands of faith and the trials and hardships of life: Believers are required to rule my mind at all times and places to keep their beliefs of doubts and similarities, and to recommend their souls of desires and desires, and call for sincere efforts in calling for good, and enjoining good and forbidding evil, and maintaining the limits of God among them. And believers with this - the people of others - are subject to the year of God in his creation of many of the universal tribulations of death after life, illness after health, poverty after riches, and humiliation after pride for themselves and their clan and their citizens(Abu al-Hasan,1969).

The most important characteristic of religion is that it is a huge, serious, effective doctrine that fills the vacuum of life and soul. It is one of the necessities of adult humanity. It does not give rise to a mental idea or a situation organization.

Research literature

### 1. Human spirit and its virtues

Islam is the religion of nature and nature, the religion of reason and logic, a religion that is suitable for every age and time, every country and place, and everything has wisdom. And the prayer is obligatory because Allaah says (interpretation of the meaning): And zakaah is required because Allaah says (interpretation of the meaning): “Take from their wealth charity that purifies them and rewards them for them.” He called the pilgrimage: (to witness the benefits of them and mention the name of God in the days of information on what they have provided animal cattle). And he wrote to them to fast so that

they may reach piety, and the purity of the body and spirit, because Allaah says (interpretation of the meaning): “O you who believe! And the wisdom of the punishment appears in the verse: (and you in the punishment life), the administration of justice among the people, and prevent aggression against each other (Abu Abdullah,2000). He did not stop at calling for the spread of education, but called for continuing to seek knowledge and learning. The right education leads to a good mind, enlightenment in thought, understanding the facts of things, taking the best of business and habits, and being fully ethical, and the learner returns to deep thinking, and leads to innovation and invention.

In conclusion, Islamic education wants a person who believes in God as the purest and most powerful state of human existence. He believes that God’s piety is the purest of His cases, considering that this faith is the means of controlling the claws of nature and that God’s power is the means of controlling the tendencies of the soul and its tendencies and instincts. Islam is the religion of faith and faith, the religion of loyalty and altruism, the religion of mercy and compassion, the religion of morality and perfection, the religion of nobility and self-denial, a religion in which the Muslim thinks in the public interest and works for the group. The Prophet Mohammed encouraged education by work and speech, has struck us the best example in the promotion of science and the dissemination of education. And you know that the science in the eyes of the Prophet Mohammed the strength of the world and religion, where he said: (Whoever wants this world science, and those who want the Hereafter science, and those who want them together science). Imam Ali says: (teach your children, they are creatures for a time other than your time)( Mohiuddin,1983).

I find that the spirit of Islam is the spirit of equality, the spirit of justice. It treats everyone as one, sees them all in one way, and gives them their rights. Equality is one of the most important Islamic rituals, a religion that calls for people to respect one another, and to adopt their transactions on equality. The difference between them is not in calculation, proportion, money, and wealth, but in moral, scientific and practical perfection. We find equality between men

and women. Islam honored women from the first day. And he did not differentiate between them except in accordance with the nature

| <i>Newspaper</i> | <i>Numbers of articles before 9/11</i> | <i>Numbers of articles after 9/11</i> | <i>Increase percentage</i> |
|------------------|----------------------------------------|---------------------------------------|----------------------------|
| Guardian         | 817                                    | 2,043                                 | 250%                       |
| Independent      | 681                                    | 1,556                                 | 228%                       |
| Times            | 535                                    | 1,486                                 | 278%                       |
| Daily Mail       | 202                                    | 650                                   | 322%                       |
| Daily Express    | 139                                    | 305                                   | 219%                       |

2. Call for tolerance

The ceremony of the Holy Quran at the invitation of Muslims to call for tolerance, did not prevent Muslims from righteousness other than Muslims as long as they are in peace with the Muslims and good connection, the Almighty said: (God does not forbid those who did not fight in religion and did not come out of your homes to justify them ).

Islam is a religion that calls for tolerance, pardon and forgiveness when it is capable, and whoever tolerates in his right, pardons and exposes the abuser to him is the noble man of creation, great soul, tolerant of religion. Look at the verse: (pay the best that we are doing what they do). And ordered Islam gently in the invitation to him, and ordered to discuss the violators of the beautiful. The Almighty says: (I pray to the path of your Lord wisdom and good exhortation and argued with them which is better).

Islam forbids bad things to happen in the same way, so the abuser is punished as if he hurt you. But the supreme example in Islam is to improve those who insult you, to control your feelings, to forgive those who wronged you, and to revive your life with a better greeting. Then he said after that: (It is pardoned and repaired and rewarded God that he does not love the oppressors), (and for patience and forgiveness that is for the determination of things) ( Al-Hofi,1979).

Islam permits reciprocity, but it encourages pardon, forgiveness, and self-restraint. This is nobility, morality, human greatness and tolerance in treatment. And God indicated to the Prophet that he is entrusted to announce the invitation and preach it, and it is not expensive to carry people by force. Allaah says (interpretation of the meaning): “Remember, you are a masculine.

From this sermon we see justice, equality, tolerance and good treat-

ment of enemies in Islam. The Prophet urged tolerance and his love for Muslims by saying and doing. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever commits a wrongdoing or commits a sin or consumes it over his capacity or takes something from him without a good soul, I will hold him on the Day of Judgment.”

Allaah says (interpretation of the meaning): “Do not find people who believe in Allah and the Last Day. They will be obedient to Allah and His Messenger, even if they are their fathers, their sons, their brothers, or their clan.”

People in their human situations took the first step in the formation of groups, and took them from the systems of life and behavior, hoping for their desires and passions to conceive their sexual happiness, while achieving their limited narrow happiness (Abdul Razzaq, 1986).

And the nervousness - nationality or regional - born of special tendencies, which know no other than sex or territory, and are not in most cases to the heart, nor to the public good, and dissolves the conscience of the world, and shrinks the human spirit, and forget the general uterus that leads to public cooperation, And requires the sharp attention to public interests, and then make the human beings or groups predatory animals, devour the strength of the weak, and eat large small. There is no doubt that the wisdom of the wise, the compassionate, the merciful, refuses to create man and settle him and rationalize him with reason and will, and to reward him for many of his creation, and make fun of him all that is in him, and makes him a successor in his land. His mercy shows his existence, his virtue and generosity, And balance, and then with all this leaves him on this situation, which attracts him desires and sin, and eat each other (AfifTabbara, 1979).

These are the sayings of some historians and writers in the Islamic conquest, a biography that has no parallel in the religious and social history of a nation of the earth, attesting to the fact that the Qur'an has an influence on human groups which no previous book has, thus giving clear proof that it is a divine revelation.

3. Extremism and moderation

Islam is a central approach in everything, in perception and belief, worship and discipline, ethics and behavior, and treatment and legislation. This approach is what God called (straight path), which is distinct from the ways of the owners of religions and other philosophies of (angry) and the misguided who are not devoid of their curricula of exaggeration or negligence. And (mediator) one of the general characteristics of Islam, which is one of the basic features that God distinguished his nation from others, for saying: (and also made you a middle nation to be martyrs to the people)( Abdul Rahman,1985).

It is the nation of justice and moderation, which is witnessed in this world and the Hereafter on every deviation to the right or north of the middle line straight. The Islamic texts call for moderation and warn against the extremism that is expressed in the language of sharia with a number of words, such as “exaggeration”, “hypocrisy” and “emphasis”. Indeed, those who look at these texts clearly show that Islam is most averse to this excess, and warns him of the most warning (Muhammad al-Ghazali,2001).

Hence, Islam does not introduce the monasticism that imposes on man the isolation of life and its means, and works on its development and promotion. Rather, he considers the whole land as a great sanctuary for the believer. For this reason, the Prophet Mohammed resisted any tendency towards excessive religiousness, and denied to the adult of his companions in worship and austerity exaggeration graduating from the level of moderation which came to Islam, and balanced between spiritual and material, and approved by virtue between religion and the world and the The life and the right of the Lord in worship, and the requirements of faith in him, so in this way the belief that he has a guidance sent by the kidnappers of his slaves, inform them and calls them, drawing the means of satisfaction that guarantees them good and happiness, and warns them means of anger that predicted them in evil and misery They will come to me from Huda, who will follow my guidance? There will be no fear for them, nor will they grieve (Saber Taima,1981).

These two verses show the group believing in the truth of Islam’s approach to the enjoyment of goodness and resistance to the ex-



cesses found in some religions. This warning was of extremism and exaggeration only because it has basic defects and problems that accompany it and its accomplices. For example, it is not tolerated by ordinary human nature, nor is it tolerated, even if some of them are impatient. It is short-lived, and the continuation of it is usually not available, because boredom and energy are limited, the patience of one day on hardness and insolence, quickly tired or grieving his stomach in walking ... I mean by his physical and psychological body, , Or takes a different route, unlike the way it was ... or moves from excess to abandonment, and from hardness to disobedience, and no power but God (Badr Ismail,1985).

It is proven that the opposite is true: the society that is overwhelmed by these rulers who loot its goods, trample its dignity, and attack it in the morning, and who do not do good except to fight this people. Moderation, because it did not come to any result, and these coups and revolutions that have been woven against the homeland and citizens. This is due to the weakness of insight into the reality of religion. Undoubtedly, one of the basic reasons for this exaggeration and weakness is the lack of insight into the reality of religion, the

**Number of students in the experimental group and control before and after exclusion**

| The group                          | Section | Number of students before exclusion | Number of excluded students | number of students after exclusion |
|------------------------------------|---------|-------------------------------------|-----------------------------|------------------------------------|
| 1 <sup>st</sup> experimental group | B       | 30                                  | 1                           | 30                                 |
| 1 <sup>st</sup> experimental group | A       | 31                                  | 1                           | 30                                 |
| Control group                      | D       | 32                                  | 2                           | 30                                 |
| The total                          |         | 94                                  | 4                           | 90                                 |

is disintegration and disobedience, but I mean half the flag, which the author believes that he entered the group of worlds, and he is ignorant a lot and many, Science from here and there, incoherent, and interrelated. In this sense, we must define the concept of religious extremism, and on what basis.

The statement of this extremism and the definition of what is meant by knowledge and insight, is the first step in the way of treatment, to destroy those who perished from the evidence and revive the living evidence, and the value of any statement or rule here unless it is based on the original Islamic concepts, Not to abstract opinions, and to say so or so of people, there is no argument in the words of anyone without Allah and His Messenger, the Almighty said: (If you fight in

something, and to God and His Messenger if you believe in God and the Last Day). In fact, defining the concepts of such common words (backwardness), immobility, extremism, etc. is very important, so as not to leave a gelatinous substance used by each team as it pleases, Here we find that if we left the definition of the concept of religious extremism to the views of people and their desires, we are separated by ways that are not infinite, because Allaah says (interpretation of the meaning).

Hence, we find the amount of one's religion, and condemn the environment in which he lives, in terms of power and weakness, has the effect of judging others by extremism, compromise or disobedience (SayedQutb,1978).

On the other hand, a person who has been religiously observant and observant, or has lived in an environment that dared to incriminate God and deny his laws, adherence to the minimum level of religion is a form of fanaticism or extremism. The more distant the distance between him and religion, the more surprised, but denied, and many of those who alienated foreign ideas and traditions are those who adhere to ethics in food, drink, clothing, adornment and the like, extremely extremism and intolerance.

It is not fair to accuse a person of extremism in his religion just because he chose a view of the jurisprudential opinions, as long as he thinks it is the most correct and likely, and believes that it is legally binding, and what he said, although others see his opinion weighted or weak, and we have the right to force him on Give up his opinion, and ask him for behavior contrary to his belief (Zafarullah Khan.1980).

It is necessary to point out here a fundamental reason behind the excesses and deviations in the understanding of religion, both ancient and modern, and follow the similarities of the texts, and leave the arbitrators evidence, and this does not emerge from the firm in science, but is the case of those in their hearts a deviation, saying: (They follow what is similar to him For sedition and seeking interpretation). I mean by analogy: what was possible meaning, and uncontrolled connotation. I mean by the arbitrator: the clear meaning, the clear meaning.

Now that we take some light on what they called (religious extremism) and Pena reality and its signs, and uncovered important of its causes and motives and Mthirath, we left to ask: what treatment, and what methods, and is doing? The treatment must be multifaceted and varied, and it is inconceivable that a magic touch will treat extremism and restore extremism to moderation. The diseases that are related to the human psyche and mind are deeper and more complex than to be treated so easily. The treatment should be intellectually, psychologically, socially and politically. The logic of Islam, and in the light of Islam, because the apparent basis of religion. But what should society do if it wants to moderate extremism?

This community must recognize its belonging to Islam, and what this affiliation requires of commitment and behavior. This is why Islam is a doctrine based on thought, worshiping the hearts, ethics, self-righteousness, justice and justice, and a society that embodies life. And to be Muslim by the consent of God and His Messenger in all matters of life: social, economic, political or intellectual. This is what is required of the contract of faith. "No, and your Lord does not believe, until He rules you among the trees among them, and then they find no embarrassment in themselves."

In the atmosphere of freedom, ideas appear in the light. The scholars can discuss them. Extremism is the source of thought. Therefore, it should be treated with thought as well. We must not confront intellectual extremism with a similar intellectual extremism. We will confront fanaticism with intolerance and rejection by refusing to insist on their position. , So that they may fulfill the command of Allah, and if they stop their hands and declare obedience to the known, it is obligatory to stop them(Shaltout,1999).

#### 4. The devil's tricks

The waves of strife overwhelmed the world, which undermined - or almost undermined - every pillar of reform and good, and the grace of life, as a result of depriving the hearts of the close connection with its Creator and its merciful and merciful offspring. And his man, and his misfortunes and evil (Yusuf,1982).

This chapter reveals to you about the entrances of your enemy Satan. It is his duty to man to provide him with the resources that he

imagines to be useful to him, and then to issue the sources in which he is willing to give up, give him up and hand him over, and laugh at him and tell him to steal, commit adultery and murder. The Almighty said: “Like the devil, when he said to a man that he is disbelieving when he disbelievers, he said: I am innocent of you. I fear Allah, Lord of the worlds. He is afraid of the believers of his soldiers and his parents, so they do not strive for them, nor enjoin them with virtue, nor do they dissuade them from evil. This is one of the greatest acts of faith. Allaah has told us about this, and he said: “But the Shaytaan is afraid of his guardians, so do not fear them and be afraid if you are believers.”

He is always fascinated by the mind, so that he will not be satisfied with it. How fascinated by this magic of a human being, and how much between the heart and Islam and faith and feeling, and how much wrong and highlighted in the form of a desirable, and made the right and produced in the form of indecent? He was the one who charmed the minds until he threw their bosses into different passions and divergent opinions.

#### 5. Money in Islam

Islam considers money as the life force, and therefore the course of life in it. God created mankind, and ridiculed them in the heavens and the earth, and made their stability to life on this earth. Hence Islam considered money as a pillar of life and a means of achieving benefits for the individual and society. , And this is why the Quran called the word good in the verse: (wrote one of you if one of you came to death to leave the good commandment of parents and close relatives).

The Holy Quran denied that the abundance of money is evidence of God’s satisfaction, and proved that faith and good deeds are those which are close to God for saying: “They said: We are more money and children, and we are not suffering.” Say: “My Lord simplifies the livelihood for whomever He wills, but most people do not know. Your children, who will bring you closer to us, will be forgiven except those who believe and do righteous deeds(Al-Abrashi,1964).

Money is a test of people in their lives, it is a means to good and evil (and know your money and your children is a temptation and

God has a great reward). And God shows that the abundance of livelihood carries people to the tyranny and tyranny, Fu lives them according to his will, and he knows their situation: (If God extended the livelihood of his slaves to the land, but descends as much as he pleases his servants expert vision).

The Qur'an forbade man from the joy that leads him to bathe when the blessings and good deeds fall upon him, and urges him to replace it with thanksgiving of God, because the joy of this description harms the poor and the deprived, and leads to man's disdain for grace(Musa,1980).

The most willing are the people who are willing to slip into the abyss of evil, because the satisfaction of their stomachs and satisfaction of their pleasures and the filling of their pockets is the purpose for which they live.

The Holy Quran sees that luxury destroys the whole nation. It is necessary to fight the corrupt class of corrupters and to force them to stand on the legitimate borders, because the loss does not affect the privileged alone, but rather affects the group that allows the establishment of the class of those who are merciful. Allaah says (interpretation of the meaning): " So they destroyed it.

And the luxury in each nation causes poverty and deprivation of a large number of its children, the shortage felt by the nation in the food and the necessary needs is because of luxury and professionals.

### Conclusion

Now that the search has ended, we find that the purpose of the law of Islam is the happiness of human beings, and prepare them to get the maximum hope of religious and secular advancement, and rid them of the darkness of infidelity, tyranny and ignorance. He deals with matters of life with the wisdom of the expert God, and guides to the most effective ways to achieve good and reform, and calls for moral excellence.

Therefore, we can say that the call and its components are characterized as the essence of the call and the basis, and these assets that it is true and sound than before. We can say that the Islamic call derives its survival from two things: the first being from God the Lord of the Worlds, and the other its validity for every time and place after its

arrival at the hands of the Seal of the Prophets and Messengers, and because it is based on principles, ideals and etiquette, is in itself the highest aspiration of humanity. It is an invitation to the maintenance of man and the sanctification of his dignity and he believes in one God (Lord of the worlds). Invitation to the general human brotherhood without distinction as to sex, color or descent, an invitation to establish justice and to promote good and righteousness. A call to look at the universe and use it, and to acknowledge its existence, an invitation to peace in the light of a picture and dignified like. One of the most important issues is the issue of religious extremism and extremism and moderation, and discussed this particular issue, because the world is now overwhelmed by many evils, where selfishness prevailed, and the conflict intensified to live in an unsafe manner. There is no stability. That is crooked ways, and they take methods that are not legitimate. What we need today to satisfy our Lord to return to the provisions of his law in which our salvation so as not to fall prisoners of the status systems are far from our conscience in Islamic legislation and ethics and worship and transactions and rights and duties. What we need to keep in mind is that the journey of this life is the smallest part of human life. It is the most precious thing God has given to man to see whether he is a believer or a disbeliever. What we need today to feel safety for the coming day is the day of reckoning, there is no way but Islam. The Quran alleviates the evils of money, and the delinquency of luxury, and wealth is not a manifestation of God, money and sedition and obsolete goods, and the tyranny of tyranny of money and the prohibition of joy with money, all the reasons make the individual of us turns into an extremist, the self is bad.

The Prophet (peace be upon him) said: “Allah has given everyone who has his right, except that God has imposed decrees, To those who have no trust for him, no religion for those who have no covenant, and the disobedience of God’s demand, and the violation of my duty and his family.

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