

The Perspective of Peering at the Daily Life of Things around us

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Received: 09-03-2025

Revised: 10-04-2025

Accepted: 21-04-2025

Published: 21-04-2025

ABSTRACT

The influence of relation with God on humanity has been studied across different platforms of social sciences from the early twentieth century. Different research trends take place over the older ones, and literature on media influence reshaped itself and was reshaped by scholars and professionals. Similarly, in the field of Art, in which an unreciprocated relation develops between art and the human beings depicted. The art presents the inner self of the creator. Therefore, present study was aimed at investigating the relationship between humans and God. Researcher selected gender base diversity from the whole population. In order to gather data researcher used the tool of structured interview and found that the downtrodden people have strong bond with the God as compare to those who are blessed. The study also found that transgender and prostitutes also have a deep bond with their creator in spite of being rejected and dejected from the society and the community. To sum-up, it is stated that being isolated and aloofness lead to build a strong bond with God and the religion is the path which leads to develop a strong bond between creator and the creation.

Keywords: Aisle, reaping, clasp, peering, relationship.

INTRODUCTION

Consolidation is affiliation and reinforcing, where the intrinsic worth and regard shockingly are seen. A thorough universe advances and supports a sensation of having a spot; it values and practices respect for the gifts, convictions, establishments, and ways to deal with living of its people (Ahmed 2010).

In the development of present day people was a perplexing cycle, including significant changes in degrees of variety through time. The fossils and stone apparatuses that record the spatial dispersion of our species in the past structure the foundation of our transformative history, and one that permits us to investigate the various cycles — social and natural — that acted to shape the development of various populaces despite significant environmental change (Neil, 1991).

Inquiries concerning the starting points of present day human variety, the variety saw among living individuals and their exceptional precursors, are essentially as old as the discipline of Humanities. Early transformative models looked for replies in the provincial distinctions in Pleistocene hominin morphology to represent contemporary contrasts among human gatherings. These multi-regional models experienced an over-accentuation on contrasts, setting free or somewhat autonomous profound developmental directions of human populaces in various regions of the planet. In any case, morphological and hereditary examination

since the last part of the 1980s laid out that all people are more firmly connected with one another than to any Late Quaternary hominin bunch (Auer, 1999).

The variety of the species was framed by the amount of populace level cycles, miniature developmental in scale and connected with nearby biological circumstances that caused a scope of monetary, social and social changes. The last option frequently had a topographical aspect as either the extension or compression of gatherings, which set out new directions and open doors. Whether some of these cycles had natural outcomes to the gatherings included stays one of the unavoidable issues behind grasping the occasions that prompted the progress of the species, as well as of a gatherings comparative with others (Bal, 2013).

What do humans want to know about God? Perhaps the best initial question is, "Who are you?"

To such an inquiry, God answered, "I'm WHO I'm" (Mass migration 3:14). God announces himself to us in creation (Hymn 19:1). He has collaborated with the human family since he made us. Once in a while he talks through thunder, trembling or fire, and at times he talks softly (Departure 20:18; 1 Rulers 19:11-12).

In the scriptural record, God uncovers data about himself and enlivened reports of how individuals answered him. God likewise uncovers himself through Jesus Christ and the Essence of God.

However, we need to know more than what god's identity is, isn't that right? We need to know why he made us. We need to understand what he maintains that us should do. We need to know what he means for us. We need to understand what he has coming up for us. We need to know not just about him — we need to know him. What is our relationship with God now? What would it be a good idea for it to be? Also, what will our relationship be from now on?

God made us in his picture (Beginning 1:26-27). The Holy book uncovers an undeniably more significant future than we can now envision. Jews 2:6-11 lets us know that we are made "a little lower than the heavenly messengers." At this point God has delegated us with "brilliance and honor" and put everything subject to our authority. His future purpose for mankind is to leave "nothing that isn't dependent upon them. However at present we don't see everything subject to them."

God has arranged a limitlessly sublime and cheerful future for us. Yet, something disrupts the general flow. We wind up in a condition of transgression, feeling cut off from God. Be that as it may, the break has been recuperated. Jesus tasted demise for us with the goal that he could bring "numerous youngsters to brilliance" (Jews 2:9-10).

God has given us new birth into a living expectation through the restoration of Jesus Christ from the dead, and into a legacy that can never die, ruin or blur - saved in paradise for you, who through confidence are safeguarded by God's power until the approaching of the salvation that is fit to be uncovered in the last time.

The Heavenly Quran manages this issue on numerous events; however the whole idea of life visualized by it is encapsulated in the accompanying section:

"Verily Allah hath purchased of the adherents their lives and their properties at the cost that theirs will be the Heaven; so they battle in the method of All-powerful Allah and kill and are killed. It (for example the commitment of Heaven) is a pledge, which is restricting on Him in the Tawrah and Injeel and the Sacred Quran. Also, who is more devoted unto his pledge than All-powerful God: Cheer then in your deal that ye have made, for that is the preeminent victory" (9:3).

In the above section the idea of relationship which appears among man and God due to Iman (the demonstration of resting confidence in Allah) has been known as a 'deal'. This implies that Iman in All-

powerful Allah is definitely not a simple mystical idea; it is in the idea of an agreement by what man deals his life and effects with All-powerful Allah in return of Heaven in the Existence In the future (Bell, 2018).

The truth is that each and all that in this world has a place with All-powerful Allah. He is the genuine proprietor of all. In that capacity, man's life and wealth, which are important for this world, additionally has a place with Him, since He made them and He has doled out them to each person for his utilization. Taking a gander at the issue from this point, the topic of any deal or buy doesn't emerge by any means. All-powerful God is the genuine proprietor, there is no doubt of His buying what is as of now His. Man isn't their genuine proprietor; he has no title. However, there is one thing that has been given on man, and which presently has a place completely with him, and that is his freedom of thought, the opportunity of decision of following or not following the way of All-powerful Allah (Benecchi, 2015).

Presently All-powerful God requests that man ought to readily and deliberately (and not under coercion or impulse) recognize those things as His. These truly have a place with Him and he ought to involve them as a trust from All-powerful God and not as something his own, to be utilized however he sees fit (Centeno, 2016).

Consequently a man who willfully denies the opportunity even to reject All-powerful God's matchless quality and on second thought recognizes His sway successfully 'sells his 'independence' (which also is a gift from All-powerful God and not something that man has obtained of his own) to All-powerful God, and receives consequently All-powerful God's commitment of everlasting rapture that is Heaven (Chung, 2017).

A man who makes such a deal is a Mumin (devotee) and Iman (conviction) is the Islamic name for this agreement; while the person who decides not to go into this agreement, or in the wake of making such an agreement embraces a conduct in repudiation thereof, is a Kafir and the endeavor to keep away from or revoke this agreement is in fact known as Kufr (Cohen, 2009).

It is an acknowledged guideline of Islamic regulation that Iman comprises in adherence to a specific arrangement of teachings and whosoever rests confidence in those conventions turns into a Mumin. A Muslim who has genuine confidence in All-powerful Allah, makes each part of his life docile to the desire of All-powerful Allah. The desire of All-powerful God, which it is compulsory upon man to follow, is the one that All-powerful God has Himself uncovered for man's direction. In this way, in the event that an individual or society tells the truth and resolute in its agreement with All-powerful Allah, it should conscientiously form as long as it can remember as per the Heavenly Quran and the Sunnah of the Sacred Prophet (Ernst, 2017).

Heaven is consequently, not the award for the simple calling of the deal, it is the prize for the reliable execution of the agreement. To examine the interaction between humans and god. To scrutinize motivations and dimensions for the portrayed of transgender and prostitutes.

- Is there any relationship between humans and god?
- What are the motivations and dimensions for the portrayed of transgender and prostitutes?

The influence of relation with God on humanity has been studied across different platforms of social sciences from the early twentieth century. Every discipline, including media research, builds its own literature on that (Farooq, 2010). Different research trends take place over the older ones, and literature on media influence reshaped itself and was reshaped by scholars and professionals. Similarly in the field of Art, in which an unreciprocated relation develops between art and the human beings depicted. The art presents the inner self of the creator and present interaction with the favorite personality (Frederick, 2012).

Here the interesting thing is that art is common among us as we all create art within our range with our favorite tools, for instance, some people create art with spices and their masterpiece includes food presented

artistically, whereas some create art with clothes and design outfits, some were expert in singing, some have dancing expertise (Giles, 2002). Wherever, we look we find someone who creates art but people mostly are not aware of this term. The relationship with God and the association that the human builds with God leads to certain behavioral changes. These changes must be of different types; sometimes, they need to be explored by asking people about them or sometimes these changes might be visible and too obvious to be noticed as a collective behavior (Giles, 2020).

This peering also leads to certain points where the humans not only develops an association with God but also shows certain behavioral changes, sometimes on an individual level and sometimes on a social level, and this interaction is the same as real-life interaction with people. This study focuses primarily on human relationship between God and humans. Art present in any form has a significant impact on its audience not only in terms of its content but also in the characters playing a role in it (Glasow, 2005).

The humans have inborn instinct due to which, humans was to develop deep bound with Allah and believing in the presence of God. At the point when it is said that human instinct is arranged toward the information on Divine, which humans are intend to say that each individual's tendency and demeanor is comprised to such an extent that it is naturally arranged to procure relation with information (Horton, 1957).

All in all, similarly as all living animals are driven by desires of yearning and thirst, or hankering for affection, in like manner all people are by impulse leaned to look for the information on God. Due to the presence of inborn instincts need not bother with any clarification; similarly no thinking is expected to demonstrate one's tendency to know God (Hsieh, 2005).

All type of birds, with no earlier learning, knows by sense about how to make a home with strews and how to take care of its young and how to deal with them and love them, in like manner man additionally, with next to no obtaining of earlier information, is drawn in towards the transcendent and all-knowing Being via his heart and soul.

According to Rumi, a person is the heart of universe; therefore his/her prestige utmost priority. According to him, people are not only secular creatures but also spiritual beings who retain unique positions within colonial system (Perse, 1989). Inconsistent to some dominant philosophers, Rumi impressions people as not microcosms, as small cosmoi, but as macrocosm, great cosmoi, and explains his impression in his chef-d'oeuvre,

“Masnavi,” as follows:

“O man, you seem to be a microcosm but in reality actually a macrocosm.”

When we drenched in personal and proficient development, we are frequently coached to “look inside” for answers as well as for questions. There is a phrase used esoteric for personal and proficient development as an instructor and a facilitator. For human what does it actually means to look inside, to go through you, what we really are, what we want in ourselves (Rubin, 1985).

To look inside means to excavate beliefs, to look inside means to unearth your beliefs, your notions and your perceptions about something, to look insides means you will discover and concede how you want to be regaled, how you want others to see you, and how you want to treat others. To look inside means you will go on a voyage to discover the rift between what you say you crave and what you get. To look inside means you will also voyage to learn more about the chasm between who you say you want to be and who you articulate yourself to be (Rubin, 1987). To look inside means to concede to yourself that we all have the capacity to deviate, and the only effective way to deviate your feelings about something. To look inside means to concede to yourself that we all have the extent to rectify, and the only beneficial way to rectify is to look inside.

In that method of presence, he had insight of God, not through any gained judicious information in light of ideas and contentions, yet on direct insight. God addressed man, made him bear declaration to His Heavenly nature and Solidarity, made His contract with man, and ruled out guises and reasons (Rubin, 2000).

The condition of outright compliance and accommodation before God is named by the Quran as 'Islam' and one focused on it is known as a 'Muslim'. Ibrahim ('a) is accounted for to have said:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ

Our Ruler, make us accommodating to You, and of our seed a country accommodating to You (2:128)

Ya'qub ('a) is cited as tending to his children:

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

.... God has decided for you the religion; see that you pass on not save in [a state of] give up [to Him]. (2:132)

Indeed, even the most unappeasable Pharaoh, as he is immersed by waves in the ocean, says:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَذْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ
أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

.... I accept that there is no god except for He in whom the Offspring of Israel accept; I'm of those that give up [to Him]. (10:90)

There are many occurrences like these in the Quran, and wherever it implies a similar condition of outright accommodation, worship, and humble-ness before God All-powerful. The religion of Islam (lit. Accommodation) has its name since it represents outright accommodation and renunciation towards God's order and will-something which has been a characteristic of the multitude of prophets of God from the first to the last.

This call for accommodation to Heavenly will has underlain every prophetic mission, despite the fact that it has accepted its most eloquent and articulated structure in the religion brought by Prophet Muhammad (S).

It might likewise imply that the individual, ordinarily, has an earlier information on God. Presently, the inquiry emerges whether, notwithstanding the above-mentioned inclinations, the information on God is, likewise, a characteristic trait? Our response to this question is in the confirmed; on the grounds that the presence of each and every sort of propensity suggests a familiarity with the object of fascination of some sort.

The subject of cause and effect, or the concept of causality, is one of the most significant issues that has generated significant debate in all philosophical traditions (Young, 2016). We can see that the work of scientists and their activities are directed at either uncovering causes or consequences or figuring out how they correlate, which is believed to be the basis of all of man's intellectual and practical efforts.

There was no such thing as everything which beforehand and are by and by existent are called quirks. It is self-evident that no idiosyncrasy can be without an explanation. This infers that the presence of every single quirk is totally dependent upon that of another, and, subsequently, it is contingent. By and by the request arises whether the justification for a quirk or any contingent being can moreover be a contingent being dependent upon various animals, then again if it should be self-existent, free, or, what is called, a Fundamental, Self-existing Being (Rubin, 2000).

While replying to the statement it could be said that the two cases are conceivable; that the reason might be either dependent or vital. Presently, if this reason is itself a fundamental being, then our case of essential reason is demonstrated. In any case, on the off chance that it is contingent, we are confronted with two other options:

1. Possibly it is the impact of one more contingent reason, which thus is itself the impact of another reason, etc till boundlessness (a straight or endless series);
2. Or on the other hand the chain of circumstances and logical results isn't direct however round; that is the reason toward the starting finish of the chain of causation is itself the last impact toward the finish of the chain.

Subsequently, for the situation it is acknowledge the subsequent other option, that is to say, in the event that is consider important for being the cause of being dependent, there are just two conceivable speculations:

- a) an endless series
- b) an endless loop.

Each and every person wants to have a secure relationship with someone which is based on true love, compassion and sacrifice. The great thing about having a relationship with God is that God does not place any qualifiers on one's abilities to spend time with him. Rather He invites the human beings to do it imperfectly, at first. But with the passage of time one get better about praying (Khan, 2020).

The most significant piece of the human connection trust in God is that God made the world and He made us in His image to be like Him. Nevertheless, we intruded in this manner someone expected to pay for our bad behaviors, since God is all-powerful. As such, God sent His prophets who were perfect and unadulterated, to fail horrendously on a cross for us. If acknowledge that this is legitimate, people can be saved and be perfect and they can have never-ending life. That in itself is the most significant perspective and is basically the relationship of people with god.

The fundamental aspect of human relation with God is that God has assigned special responsibilities and it is expected from humans that they perform these duties faithfully. But humans fail to perform their duties and follow their desires therefore, they neglect the basic three things required for strong relation including a belief system, rituals to worship God and moral system required for the smooth running of social relationships.

Mostly people think that prostitutes are psychotic, neurotic, and extraverted, as well as more socially nonconformist, personally disturbed and alienated. All this is true for us but we are humans as well, we have feelings and we were rejected by the society many time. No one accepts us as normal human being; they hate us and our profession. But I want that people know about our relation with God. We have strong faith in God and we follow the guideline and rituals of religion which were expected to be fulfilled in any strong bond.

As far as the unique aspect of human relation with God is expected to found that when a human being develop a strong faith towards his creator and have faith that his or her prayers are being answered. The only God is present for them every time and He will never leave him along in any case.

The fundamental aspects of a human's relationship with God are to believe that he is the creator of everything and the Supreme Being. He controls everything and everyone. He has the best interests for us and that he will always guide us.

My utmost belief is that he will never leave me alone in this cruel world. He will always be there to guide me. When a human help any other human this please the God and He shows His blessings on the humans. It is the unique aspect of human relation with God.

Islam has a unique perspective on the issue of violence, which does not believe that all forms of violent acts are equal. The religion views some forms of violence as justified while others are forbidden. For example, it is permissible for Muslims to fight against their enemies in order to defend themselves or their loved ones. However, it is not permissible for Muslims to kill innocent people who do not pose any danger to them or their families.

One of the reasons behind grief/pain is weak relation with Allah and fragile believe on Him. well on this my take will be that people suffers somewhat due to their weak Iman the distance between them and Allah. Because a person with week Iman would panic and got worried in a difficult situation while a true believer known that worries bring you closer to Allah and there is reward for even the smallest distress a person have to face.

The study found that when you are hurt and rejected by the society and the people make fun of you. When no one is there to stand with you and you were left aloof to face the calamities of the world. When you get no financial support from your own family and society and no one is there to hear your grievances and no one is there to console you in the time of dejection and rejection. In such situation the only one who never left you alone is the only God therefore, we need God guidance in our life and help so that He can hear our miseries and pain. Therefore, people who were suffering from any type of physical or mental illness have a natural tilt towards the God. Such people develop an intimate love relationship with the God.

CONCLUSION

To conclude the present study, as far as the relationship between human and the god is concern is that God is the eternal and He is real living and He is the only one who can help humans and protect them whenever, they are in a trouble. When people show disgust against someone and leave him aloof but the God is the only who never left anyone aloof like humans. Therefore, humans have strong relation with God. Mostly people think that prostitutes as well as transgender are psychotic, neurotic, and extraverted, as well as more socially nonconformist, personally disturbed and alienated. All this is true for them but they are humans as well, have feelings but were rejected by the society many time. No one accepts them as normal human being, they hate them and their profession. But they want that people know about our relation with God. They have strong faith in God and follow the guideline and rituals of religion which were expected to be fulfilled in any strong bond.

As far as the unique aspect of human relation with God is expected; humans found that when a human being develop a strong faith towards his creator and have faith that his or her prayers are being answered. The only God is present for them every time and He will never leave him along in any case. When transgender were asked to share their view related to the unique aspects of your relation with god, they stated that although, God has created them unique physically due to which nobody even their own biological parents feel humiliation to accept them as a normal human being. At that point when they have to face the cruel world, the only One who help them and support them is Allah.

Petitioning God makes me a solid devotee to confidence; it is hence, it makes people areas of strength for a. It is likewise at some point attempt to move away from experience. Nonetheless, there is extremely pessimistic viewpoint about our calling and individuals believe that whore and transsexual are away from the strict standards and never observe any ceremonies yet that isn't true. They generally really like to follow their confidence and implore on a more regular basis. As a matter of fact, in the Blessed Book without a doubt, they ought to, but that doesn't really for each situation happen. Regardless, in the Heavenly Book it

said that when one individual perseveres, each and every other individual perseveres also. In our requests, they have a dangerous development support pack, where when there is an individual going through chemotherapy, each and every other individual envelops the individual being referred to and offers support. They in like manner have a reason resource for help individuals who are going through money related difficulties. In any case, as a gathering, they can help others whatever amount of they let us. On occasion people are anxious or humiliated to share their interests, and it is problematic to help them. Along these lines, they can't help them aside from assuming they're willing to be helped.

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