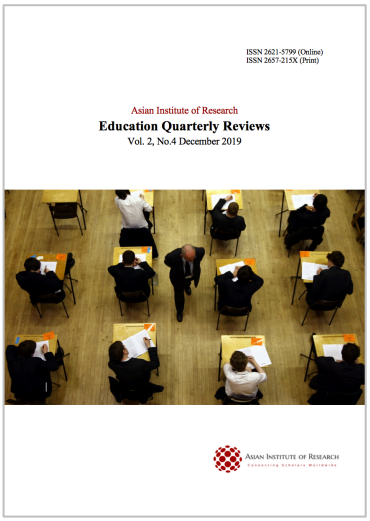

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Man From Bidel's Perspective

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Abstract
Human being and its originality have been in philosophers, mystics and scholars thought in periods of history; anthropology is the main point in human studies. Bedil Dehlawi is one of the famous mystics and thinker, has pointed precious words about human in his poetry which is considerable and analytical. As most of illustration about this phenomenon relates to the definition human provides for himself, and this issue sometimes helps thinkers and poets to describe the position of human in highest level which the other phenomenon and creatures can't reach, this specialty is because of the intellect and wisdom that human have, by this human can get the ability of solve the problems of his way, and achieve the highest point. The discoveries and invents of the extraordinary persons in contemporary world are the proof of this claim, Bedil has introduced human being as improvable, responsible and controllable over wishes, according to him human has the best attribution and different from other creatures, with such specialty human can omit the difficulty of his way and reach to the position that the other creatures cannot receive it. In this article, there is used the descriptive and analytical methods and library type research with reference to the sources.

Keywords: Human Being, Spirit of Human, Self-Knowledge, Self-Alienation and Contemporary Human

Introduction

Human is one of the exception object and his understanding is the improvement and complement factor of this world, the ability and capacity exist in this object has made the main difference with other objects and creatures, the other creatures are lack of these characteristics; therefore, in all ideological schools, from east to west, human and his position are the related discussion among all the scholars such as Plato, Aristotle, Zoroaster, Buda, Confucian and Islam scholars, as Ibni Khaldon, Ibni Sina, Imam Ghuzali, Farabi, Ibn Arabi and other scholars have researched and provided various definition about human.

In Dari-Persian literature, the scholars have discussed more about human, humanity, nature of human and human task through valuable and precious words, nowadays such ideas have important and significant position for new generation. In this writing we are discussing about understanding of human in Bedil Dehlawi's points of view, because Bedil has philosophical ideas about understanding of human and position of humanity and accepting of responsibilities. Each of the mentioned components encourages the readers to the secrets of existence and positive role and encourage human to self-understanding and self-flourish.

Bedil likens human as a wide occen that the planet was not capable of dream, and it looks like foam on the beach in front of a man. This poet and philosopher claim that the outside world is not comparable with the endless glory of human and says:

Poem…….
Bedil deeply talking about human breathing and link it t the eternity, Bedil as human talks carefully and considers human from various aspects, when talks about human and human position, he pays more attention about those who can't see their self on that level, and should not feel despise, irresponsible and choose inhuman way, unlike Bedil claims human naturally has this position and efforts its magnifying and flourishing to reach the position that is the last target of human life.

If you don't have a clean mirror in your hand
The string of ignorance is not either in your hand
Anything you have, that is your talent
There is nothing in your hand but your hand

Bedil is one of the greatest poet with great thought, he does not allow human to accept ignorance and to collapse, rather he consider talent and rationality as the greatest virtues of man and his thoughts supreme. Bedil's poems can guide the new generation from wandering path to the clear way, and does not allow human being to trap in the mud of ignorance in the sludge, and keep away from the mystery of existence and his ascending course, rather it strengthens the inner abilities of human being and makes fertile pure energy in the body to meet all the requirements of his time.

The importance of research

As a human being has a high position, this article is more important to the readers in current time, because Bedil guide readers to the good moral and emphasizes and observing the characteristics of good human and says it's not impossible and unnecessary. So, being a better human is the inalienable right of each human. Bedil make the readers to believe that human dignity belongs to the beginning, almighty Allah has created human very pure, indeed Bedil presents the humanity to contemporary generation and he considers human as the one with full of love power and prevents human from selfishness, rebellion, unbind and deepened in velleity and illustrates better plot for self-respect and honorable life, which are more useful for readers.

Research purpos

People have been searching prosperity for long times and busy for its finding, researchers look prosperity from differents points of views and linked it to the living world, the main purposes of this article is how man can achieve prosperity from Bedil's points of view, because Bedil forcuses to the highest prosperity and also thinks for the best one, which has link to the character, virtue, and humanity and can be important requirement of todays and future generations.

Research question

How does Bidel look at humans?

Research hypothesis

It has thought, Bedil had considered human being through two aspects and classifying human to material and spiritual dimensions.

Materials and method

The study and discussion of this article is descriptive and analytical and the type library type research. In this research the best poems of Bedil have chosen and analyzed to bring moral and motivation to reform the minds of youths, so different aspects of human being get the same dignity and presents to readers. Therefore, in literature review of this article, the books and articles published before with the same subject are used, and their effects are clearly visible in this writing.

Literature Review

Bidel Dehlavi is a unique person whose, literary, mystical and philosophical position is well known in the world, and researches and studies about Bidel's cognition in Afganistan are briefly mentioned: Divan Bidel was published in Peshawar by Mohiuddin Joqand in (1936). Another work entitled The Manifestation of God to Horizon and Breath was published by Salahuddin Seljuqi in (1345) in Kabul and also in other works, such as: The Situation and Works of Miza Abdul Qadir Bidel by Abdul Ghani Print (1351) Kabul; Bidel and the Four Elements, Asadullah Habib Writing ; Talmihan Industry by Abdul Hakim Khaksar, 30 Articles on Bidel Publishing (1365) Kabul by Mohammad Sarwar Pakfar; Bidel Thoughts by Faiz Kabli; Bidel Asir by Abdul Hamid Asir; Bidel Dehlavi's Rubaiyat by Akbar Behdarwand; and Things from the Heart about Bidel by Jawid Farhad; Armaghand Qadrdan by Abdul Shukoor Qadrdan and Key in manuscript by Kazem Kazemi.

Review of the latest researches

Less researches have been done about human being from Bedil’s perspective, beside that here pointed out to the latest ones: Bidel poet of times by Asadullah Habib, Feature of a Complete human from writing documents of Abdullah Nasri human in Dari literature, collection of orientation and investigation ideas of Herat Association, mystics ideas of Bedil by Abdul Shukoor Qadrdan, Articles and speeches of Ustad Sami Rafi, Purveyors of Bedil by Mohammad Hassan Fitrat, ,Compare of Complete Human From Bedil and Hafiz work of Abdul Ghafor Arzoo, and some other researches glance about cognition and literary position of Bedil from various aspects.

Man from Bidel's perspective

1. Self-knowledge and self-awareness

Self-knowledge and self-consciousness have been recognized as one of the most important components of the universe. To all humanities, human cognition is more complex than the other wonders of the world, and these questions, who am I, where I come from, where I will go, are the first and basic questions of the human being universe.

Abo Ulmani Bedil considers the central problem of man to be the alienation of man, and he considers human perfection in human consciousness.

It is perfect to be aware of yourself
whether in the desert or in the solitude or in the well

(ghani, 1972 : 5)

In fact, if viewed deeply, human beings will never neglect their responsibilities under any circumstances and under any pressures, and will do nothing to disrupt the world and the Hereafter. The best and most credible source of human self-knowledge is the thinking and meditation of man himself, as Bidel puts it:

Bedil find the secrets of Almighty
Find the code of acquaintanceship
Unaware of right because of creature talking
Once prefer solitude and find Allah

(kazimi, 2007 :123)

Or that Bidel recognizes nothing outside of himself in this poem

Outside of you, if all is he, Bidel!
Don't look him, don't know him, don't read him, don't search him

(Kazimi, 2008 : 187)

And also the result of all the problems and obstacles come to human being is human himself

What to do about your deviance bla
That each particle has placed around bed in your home

(kazimi, 2007 : 54)

For Bidel, possessions and status in the world do not bring one to spiritual salvation, If the rulers are not adhere to the call of conscience, the law and the virtue, thirst and eagerness of power will destroy them. Therefore, human has to free himself from the material world and then start reforming the others; the act of portraying beauty is portrayed beautifully in the great environment.

You are in vain of good and bad
if you think yourself you become precious

(qandi aqha, 2004 : 89)

In Bidel's view, man is one of the most complex and mysterious phenomena whose understanding is impossible but the self-conscious, otherwise cannot reach the spiritual knowledge of others without his knowledge.

You are fire place for how long depressed
Long living with several deaths
You can capture by any part
Your sight, your interest and your eye
You're mystery of puzzle for puzzle
If you want to open your eye, open it

(rafi, 2010 : 46)

The mystical men's behavior cannot be out of their own, they are always travel in their own way, and by dealing with itself and its deep thinking it can overcome difficulties, impossibilities, or hopeless; and He has mentioned that:

Don't let others accused to you
That you are travel and traveler
Make the forget needs of this and that
Fly for yourself and do work of hundred worlds
If you are plotted with except haram
If you are Ka'bah you are dishonor home

(aqbal, 2000 : 34)

And in the following poem he states that whenever one knows a spark of philosophy of human creation, he has seen in his own eyes the enlightenment and the meaning of the secret of both worlds.

If you knew a little about yourself
You have seen the light of both worlds

(bahadarond, 1997 :123)

Whoever has to go his own way and become his own lamp, human are his own loser and friend, so human first find him and then consciously open way to himself in universe.

2. Man and his interaction in society

Bidel recognizes the human being as a social being, and considers the foundation of society and a healthy community to be based on the principle of loving and being constructive. Bidel has disgraced the life without love, and considered love to be the greatest of all means of living in society, the family, between human beings, and even between man and Almighty Allah.

Love enough fills our body and life with loyalty
Yousof will call if you smile our cloths

(kawosh, 2002 : 21)

In expressing love and social relations, Bedil consider speech as the fundamental cognition of human in social relations. From Bedil's viewpoint cognition of society concerns to human speech, and nothing remain in the world but the speech.

Ignorance became knowledge by speech light
Knowledge is ignorance without speech express

(aini, 2005 : 88)

Bidel continues to say in the great environment that speech is greedy and evil, and speech reveals wisdom and ignorance, that if the world is mortal, speech is alive. Sustainability of life belongs to speech, the reasons that the prophets presented to their nations by speech It is said that humans are mortal as well, they are all gone, but their thoughts and speeches remain (soroush, 2000 : 359).

According to Bedil speech worth concern to the inner thinking and perspective and teach us that critic and writer of secret meaning and solver of the problems have to be solitude with his inner thought and goes deepen in his thinking to express precious and useful utterances and explained in his sonnets:

Any critic that caches our sense
When found words find solitude first

(habib, 1988 :49)

Bidel believes that if human beings have mastered precise speech skills, the interactions not to be with violent, but human societies to be heard through dialog and communication, to solve problems in the best way that a good human do. Bedil Dehlawi has beautifully pointed out in his sonnets:

Open lips like clamshell to get precious in your palm
Want ear that no mouth can work as

(kawoush, 2002 : 58)

One of the most important aspects of human interaction with society is friendliness, love for fellow and respect of human by human, and the basis of human rights today is universally debated. Every individual enjoys dignity, and the mystical scholars differentiate the true relationship from conventional altruisms and interactions, which are a wave of profit, dissemination, and a sense of self-interest, and this altruism is based on the notion of altruism. Considers True and spiritual love as a principle, and this connection is not only true knowledge, but it is the bond and unity of the two worlds.

As Bidel Mystic, like other mystics, portrayed this issue beautifully in his poems that in the universe there are the words and teachings from which one can learn and think and connect sense and serve as a tools for true knowledge; Because these two attitudes are merged together into the external world of the human and the inner world and the heart's consciousness. The two worlds become united and make a non-broken relationship.

There's a lot to be said, but no one is aware
If tow hearts get together become two worlds

(kawosh, 2016 : 259)

Co-talk has a profound effect on humans As long as fire has an effect on iron, true friend would only be available to human when the friendship between them rooted such a deep that their friendship and love were to be sacrificed, and Bedil would regard this bond as permanent and that the waves had a root in ocean. And this ocean never gives up on this friendship.

My friends, who have a great deal to do
Weaves are also embracing and separating

(hosini, 2008 : 360)

Bidel Dehlavi elsewhere considers human beings to be rosary beads. These human beings are apparently separate and connected to one another spiritually, and he regards the relationships between human a divine honor thread:

In creation there is the same divine honor
Because everybody's doing something in the world of separation

(mojadidi, 2006 : 47)

The poet considers the most important issue in the sustainability of friendship with God and the virtues of morality, in which he considers the most important condition for freeing the heart from obscenities and sins and express in poem as:

Who in this association is confident of brave love?
We are all timid the mirror is with bala

(arzo, 2009 : 361)

In friendship Bidel commands one to be cautious of ugly people because they are the ones who, in Bidel's terms, put soil in each other's bags.

East to west and Arab to Ajman
We saw the dealing of universe creatures
Like watches glass all busy with trading
There are dusts they put in each other’s bag

(aqbal, 2000 : 234)

And so does the speech of ugly men at this stanza of poetry:

Stop hearing of bad speeches
One ugly face defame thousand mirrors

And also people who apparently claim to be friends and exclaim friendship, but in hardship and difficult days one knows all claims were untrue, and in current situation that we encounter with such people, Bedil points out beautifully that those friends who tell you I’m ready to scarify myself for you, be careful if you require them they don’t know you and even their self.

in good days when friends claim scarifying
If there is hardship they are alien from them self either

(kazimi, 2007 :123)

Bidel considers benevolence and compassion to be the most important moral among human beings; Abo ulmaani Bedil praised human and recognized the human being as the Truth God and universal being.

If the aim of your worship is not the owner
Go to the walls and destroy the houses (Ka'bah)
Claimers are that illiterate and ignorance
Open the eyes and worship Excellency human

(kazimi, 2007 : 345)

Abo Ulmaani Bedil paying attention to the philosophical unity own existence, and believe the spirit unity of humankind and considers love and kindness of creation as the love and kindness of own and also consider all humankind as the drops connected in a wave.

For drop wave there is no any other name
Mindless! What is twin? We are the same like you

(rafi, 2010 : 98)

Goodwill and Benevolence in society and friendship is one of the most important things among all good human in the society, and Bidel's great vision of goodwill to all human beings and loves them, and he wishes that the flames of hell would be forbidden for everyone!

Savior is the one who does not think of needs
Does not think accept and reject for creatures of God
If you don't think bad about someone else
Hell either does not think bad about you

(habib, 1988 : 85)

Bidel is such a kind and compassionate human being that he is kind to all humans and loves them all.

Except love what is religion and which is culture
Be follower of butterfly and burning your belief

(mugadidi, 2006 : 54)

Human the two-dimensional object

Bidel on one hand admits human beings to the principle that Almighty Allah says, "We have honored man" possess dignity and wisdom and explains the following definition:

Your head was heavier than the wing of favor
That you found your own need to the wing of homa

(ghani, 1972 : 48)

And elsewhere Bidel regards man as the perfection of the love and meaning of being and says:

What is a human? The perfection of the power of love
Meaning of universe and the face of love

(qandi aqha, 2004 : 26)

Bidel, on the other hand, considers human beings caught by material world, considering the velleity as a matter of concern that one should not lose sight of his or her position of authority and vain the honor.

In undetermined world you are beyond the circle
But in velleity you are less than the particle

With this music you are in the lowest position
From heart burner you are in the highest position
In your word you wish the mentioned universe
Why you don't accept your truth
Trickery once tell about the reality
You are happily slept on the dark veil

(habib, 1988 : 71)

Elsewhere, put human between good and bad and points out, that if one strives for spirituality it is the good, and is the peace and the creativity of one's self and the community, the result and reward of which is best place of the heaven, when human neglect and step to the negative way, the result confusion, remorse, and regret and consequently guide to the hell.

The prosperous person is in scandal of good and bad
Pure alms and pure peace are in stepping
It's pity if you follow the bribe song
Remorse hundred remorse if you put your head before step
I have a bloody gemstone its name is heart
Branches of hundred pressure garden, knot of hundred sorrow
When reached awareness adorned as paradise
When reached ignorance, stepped toward hell

(bahdarond, 1997 : 88)

According to the above discussion, man should be very responsible for his own life, consciously taking steps to bright this life and the life hereafter by his action, and to stay safe from the consequences of bad security.

Human essence

Abo Ulmaani Bedil highlights the essence of humanity in three attributes of wisdom, chastity and faith, and emphasizes that man must contain these three good traits, and recognize the needs of his life and create a good and prosperous life by improving the three mentioned criteria and caution that without any of these human exit from humanity circle and takes to animals character, therefore, human must attempt to possess the three required characteristics and their developments are the necessary task of a perfect human. (rafi, 2010 : 345)

The essence of wisdom

From Biedel's point of view, wisdom is one of human essence:

Adam is the heir of wisdom
Unawareness is not belong to non-animal generations
Wherever wisdom has appeared
its manifestation is nothing but human

(kawosh, 2002 : 206)

Bidel ngates unawareness from wisdom human and points out that a society can be backward because of unawareness and emphasize that human have to use his wisdom at any time:

Till your reason is not wisdom mind
When go to the wall there is no way

(aini, 2005 : 45)

Also regarded virtue and politeness of humanity as an important sign of human rationality and says:

Proof of wisdom is shame and politeness
That are not belong to cow and donkey

(kawosh, 2002 : 231)

Bedil Dehlawi believes that wisdom is the tool of understanding the secret of existence and decode of universe:

The importance if empty from wisdom
At the end its control is impossible for rulers
Series are connected with wisdom
Has desire and thirsty of wisdom

(mujadidi, 2006 : 449)

Contemporary Man in Bidel's View

This section discusses the needs of contemporary human beings that lie in the Western realm from Abo Ulmaani Bedil's points of view.

In the modern world, change has been considered an all-encompassing thing, the people of this day are in a different position than the people of the century BC, Attitudes and wills have changed today, and todays people are not satisfied with what they are, And always search of a better status; in the sense that today's man is not convinced with their situation, new and plenty of demands prevent the contemporary man from satisfaction, and there are various elements that raise the question of modernity. But perhaps there are important elements that modern man needs the human teachings of Abo Ulmaani Bedil. Among the important elements between Bidel's ideas and the components of modernity, and the world today are to be discussed here (kawosh, 2016 :180).

a. Human-centered in Bidel's thought

Attention to man as the center of existence is one of the most important goals of all the mystics, especially Mirza Abdul Qadir Bidel, and this human-centered discussion is the main message of the Renaissance in the modern world (ghani, 1972 : 134).

Bidel strongly condemns the forgetfulness and unawareness of human beings and cognize human being as substitute to the Almighty God and states in the following beautiful poem that when you go to the Ka'bah revolve, your primary attention should be to the owner of the house which is God, Not to The house of the Ka'bah instead of its owner, and this owner is in the heart of the human being.

If the aim of your worship is not the worship of owner
Go to the walls and destroy the houses (Ka'bah)
Claimers are that illiterate ignorance
Open the eyes and worship Excellency human

(kazimi, 2007 : 432)

According to Bedil, Human being is the flower of the basket of creation as the other mystics pointed out. Every human being who surrounds himself and dominates himself and everything can be conquered, and this discussion is illustrated in the following beautiful poem:

In four column of the house you are wander of appear
In seven oceans your circle is precious stone
From anything your wisdom found highness
From anywhere your knowledge is high
Earth and sky are the flowers of your attempt
If you surround yourself that's the highness wheel
The entire universe is under your command

Unaware! How you are aware of everything

(mujadidi, 2006 : 171)

According to eastern mystics especially Belil Dehlawi, human being contains two world, One is the world of the human body means the Exterior Universe, which is called the ascension Universe, and the soul that is the Great and the Absolute Universe that manifested in the human body, as illustrated in Bidel's poetry.

Name of Adam came to the tongue
In imagination came both worlds
Knowledge of man from soil to sky
Bound to divinity, sharewar and to Fetrak

(soroush, 2000 :167)

b. Bidel's view of the religion

Bidel Dehlavi, like other mystics, insists that one should not strive for rituals, and the fact which is common to all religions, in the fundamental sense, religion is a truth about different perceptions and human capacities and It lies in different forms, and in the expression of regret, beautifully call for getting together and invite human beings to unity and fasten them all in one thread:

If beliefs are in different colors
These songs are for your unity music
We are followers of his way
In our perception we are aware of him

(aqbal, 2000 : 402)

Elsewhere, Biedel considers the struggle between human beings for their attitudes and beliefs, and human love and devotion to God as the essence of religions, and rejecting the wishes are direct way to reach God and solved this in one stanza of his poem:

This world does not have the extent of on step
But if you lose yourself there are many ways

(arzo, 2009 : 42)

For Bidel and other mystics, the principle of truth is compared to deep ocean, and the differences and different attitudes of religions have been regarded as waves of that ocean, these waves are less and broken, and knows these differences are not capable of destroying the ocean, because Bidel has realized that human beings are as long as the end of this ocean. And in his sonnets Bidel has made it clear.

The higher and lower waves do not effect of ocean
The truth does not change by infidelity and religion

(bahdarond, 1997 : 463)

Bidel considers the origins of conflicts of human in lack of awareness from essence of religion and culture and explain:

Unawareness song of the world is not sacred
I saw anywhere was Turk and Tajik discussion
We made love Bedil through our imagination fantasy
These fantasies were a sign of doubt

(bahdarond, 1997 : 345)

c. Bidel and Rationality:

The Rationalist debate has root in a long history and is one of the most important means of knowledge, and it is only humans who have benefited from it.
Rationality and wisdom become the pride of man. The dignity of man is manifested by the essence of wisdom. In Abo Ulmaani Bidel's view, nothing makes sense unless wisdom manifested in man and he considers wisdom and rationality to be of human nature, and how beautiful he says:

Adam is the heir of wisdom
Unawareness is not belong to non-animal generations
Wherever wisdom has appeared
its manifestation is nothing but human

(kazimi, 2007 : 206)

d. Bidel and human world

Some people think that slavery is the ultimate bliss of human beings and has no relation to this world, while it is not like this, the importance of the livelihood ensure the human hereafter.

Abo Ul maani Bidel, as a mystical Muslim sage, rejected the blindness of knowledge and understanding, led man to strive, to build the world, to have a positive worldview that is truly world-building and to attempt for better and honorable life. He knows world building as the necessities of existence in natural world.

In world deception found validation
People worn-out of virtue and piety
Careless about lust of greed and fancy
The flowers of spring appreciate existence

(Aini, 2005 : 54)

Unlike the strict religious persons, Bidel emphasizes the importance of livelihoods, informs human beings for trying and avoiding poverty and the painful consequences of poverty, and consider strive for finding food in all objects and says bread is the important need of human beings.

Anywhere there is lack of bread
There is no choice except death
Anyone who opened eye in this world
When opens the eye opens the mouth
Attempts of world, up and down
All are for finding of food nothing else
Ocean and mountains searching for food
Good and bad are guests of farmer

(mujadidi, 2006 : 231)

Bidel, unlike most mystics, considers material poverty to be an unhealthy and considers that the economy and the livelihoods of contemporary human are essential to life. In Bidel's view, it is important for human beings to have a good livelihood that not to sell his humanity, moral and virtue for money; therefore, for Bidel, business, crafts and art are not opposite of mystical interests; And this is how it is portrayed.

For human creative nature
Make him Interest to gold smiting
Sky is carpenter in this time less and more
Cut the power of crafts man in pleases
Your creator attention is there

Understand what relation is there
If wisdom think about nut and cover
Anything which is his crafts doing that
That's changes of crafts, not venality
Its spiritual trance not drunken

(arzo, 2009 : 239)

For Bidel, possession, life and good possibilities are good, but losing pride and vanity are the sign of humility and senseless human.

The universe is in his imagination
Anyone you see is perish of wealth and property

(Habib, 1988 : 75)

Bidel rejects laziness and unemployment, because those are not useful for society and he consider the development of the world to the endeavors of human and encourage for its building.

Nothing in this perfect object
Suspension meaning is clear here
Anything happened first and last are visible
Working remains but we are nonexistent

(habib, 1988 : 132-133)

And Bidel continues: What man can achieve is the result of attempts and endeavors.

Everyone find wages based on his attempts
Attempts are acceptable when the aim is good
The attempt tree is not fruitless there
That invalid magician is ineffective

It is clear from the above discussion that the world making is more considered today than ever before. In Bidel's view, unlike the majority of mystical scholars, paying attention to the world is an essential necessity of human life, and conscious people will gain a dignified future through the better world (aini, 2005 : 439).

Conclusion

It concludes from the above research that human life is different from other creatures, human beings carry the great responsibility that the other creatures do not have, and these unique attributes of human beings are Bidel's conclusion:

1. Self-knowledge considered the real station of the wised human being and perfection of human which is the recognition of universe creator based on knowledge and deep thought which lies on human essence.
2. Human is social object and the power of speech is all about the strengthening of one's social relationships and the factor of social development is kindness with the same creature.
3. Human is two-dimensional object, whenever grows up in the path of perfection he is the one of dignity and maturity and if left in the whim-wham he will be powerless and repulsive.
4. The essential essence of man is at the center of the three manifestations of virtue, wisdom and faith, and it is the responsibility of the responsible human to be wise, shameful, and faithful to God.
5. In Bidel's view, all of the mysteries of existence and success are tied together in human. When one understands the mystery and destiny of his own life, this will help to know Allah and responsible against the work of this world and the world hereafter and will conquer everything.
6. Livelihoods and finding Halal food is one of the necessities of human and should never give up on poverty; because attempts and endeavors are the greatest means of overcoming adversity

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