

Religious Festivals of Muslims in Bangladesh: An Overview

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ABSTRACT

Bangladesh is the fifth largest Muslim population in the world. It's a moderate country where Muslims live peacefully. Most Muslims in Bangladesh identify with the Sunni Sect. Islam plays a significant role in the personal and political lives of the vast majority of the Bangladeshi population. It's an amazing combination of beautiful cultures and religions. Here everyone enjoys cultural events together. So, people of different communities live here in peace and harmony. They are always on good terms. They never interfere in the activities of the people of other communities. People of different communities have their own ways of living. They have different celebration peacefully without being hindered by any other religious communities. There are many holidays and festivals celebrated annually in Bangladeshi Muslims. Islamic Festivals like Ashura, Shab e Bara't, Laylatul Qadar, Akheri Chahar Samba, Fateha-e-Yazdaham, Eid-e-Miladunnabi, Eid-ul-Fitr, Eid-ul- Adha are the main themes of my article. Eid-ul-Fitr and Eid ul Adha are the major festivals in our Muslim community. Islamic festivals are observed in befitting manners and with due solemnity. As Bangladeshi, we all need to know about Muslim Religious events and festivals in Bangladesh. So In this Article trying to be presented Religious Festivals of Muslims in Bangladesh for the purpose of Muslim Festivals foster religious harmony and unity among the people of Bangladesh.

KEYWORDS

Festival,
Religious,
Muslim,
Bangladesh,
Celebration.

1. Introduction

Bangladesh is a country of colourful celebrations. Festivals have always played a significant role in the life of the citizens of this country. Although festivals are common to all societies and cultures. People derived from them a great amount of joy, entertainment and color for life. A Festival is a public or private event that is organised for the purpose of celebrating, commemorating or promoting a specific culture, artistic, religious or social activity. Festival are usually of limited duration, ranging from a few days to several weeks, and are often held on a regular, annual or biannual basis. The

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people celebrate their faith, life, liberty, nature, elation, and achievements round the year through a wide variety of festivals. There are many festivals celebrated annually in Bangladesh. While Bangladesh is an Islamic nation, there are also several secular festivals. Hindu and Islamic rituals are celebrated in villages and neighborhoods and are dependent on important family or local traditions. Celebrations take place at many local shrines and temples. Several important festivals are celebrated by Bangladeshi Muslims during the year, dependent on Islamic Calendar. Eid ul Fitr and Eid ul Adha are the biggest festivals of our Bangladesh. Specially Ramadan, the 9th month of the calendar, is characterised by daytime fasting for Twenty nine or Thirty days and is followed by the festival of Eid ul Fitr. So After one month of fasting, Eid ul Fitr brings happiness to all the Muslim people in Bangladesh. During the second main Muslim festival, Eid ul adha an animal is sacrificed in remembrance of the actions of Abraham and the meat is shared with friends, family and the less fortunate. In which people to visit family and friends and children to receive new clothes, presents and sweets. Similarly, the religious festivals of Ashura, Shab-e-Bara'at, Laylatul Qadar, Eid-e-Miladunnabi Akheri Chahar Samba, Fateha-e-Yazdaham are celebrated in a different atmosphere.

Methodology

The study is basically qualitative in nature and based on historical approach. The paper is mostly dependent on Primary Source. Most of the data have been collected from the Primary data like al-Quran, al-Hadith, at-Tafsir, Sarhul Hadith, Islamic law etc. Information has been taken from various research Books and articles as secondary sources. And The data has been analyzed in a qualitative and descriptive manner.

Literature Review

For the pragmatism purpose, we have many books and articles. From them the most relevant ones that we found are (i) *Festivals of Bangladesh* by Anisuzzaman (ii) *Muslim Festivals in Bangladesh* by Abu Jafar (iii) How people celebrate the Eid-ul-Fitr in Bangladesh (iv) *Festivals* by Muntassir Mamoon (v) *Festivals in Bangladesh: A Vibrant Cultural Celebration*.

The main objective of the research is to highlight the Islamic perspective on religious festivals of Muslims in Bangladesh as well as the differences slightly from the above.

2. Definition of Festival

Festival is an event, a social phenomenon, encountered in virtually all human cultures. Etymologically the term *festival* derives ultimately from the Latin

festum. But originally Latin had two terms for festive events: *festum*, for ‘public joy, merriment, revelry’, and *feria* meaning ‘abstinence from work in honor of the gods’. Both terms were used in the plural, *festas* and *feriae*, which indicates that at that time festivals already lasted many days and included many events. In classical Latin, the two terms tended to become synonyms, as the two types of events tended to merge. (*The Oxford Latin Dictionary*, 1982; *Lexicon Totius Latinitatis*, 1940; *Glossarium Mediae et Infimae Latinitatis*, 1884).

Other secondary meaning of these two basic terms indicate in different languages forms of festive behavior or segments of festivals, such as feast and *festine* for an abundant formal meal, the Spanish *fiesta* for public combat of knights to show their ability and valor, the Latin *fésta* for sacred offerings, the Rumanian *fésta* for ‘prank’ or the Italian *fésta* and the French *fete* for ‘birthday celebration’ or simply ‘warm welcome.’ (*Vocabolario degli Accademici della Crusca*, 1886; *Dictionnaire de l’Academie Francaise*, 1932; *Diccionario de la Lengua Espanola*, 1970); Jose Pedro Machado, *Diccionario Etimologico da Lingua Portuguesa*, 1977).

Festival, In Arabic synonym is مهرجان (mahrajan, mihrajan pl. at festival, festivity, celebration) ((*Dictionary of Modern Written Arabic* 1976). Dr. Muhammad Rawwas Qulaji & Dr. Hamid Sadiq Qunaibi said that, Festival ... المهرجان: بكسر فسكون لفظ معرب، عيد الخريف عند الفرس

‘Mihrajan (festival) : The first letter ‘Meem’ is pronounced, than second letter ‘Haa’ is zajm added. it’s an Arabic word, the autumn festival of the Persians.’ (Rawwas Qul’aji & Qunaibi, *Mu’jam Lughat al-Fuqaha*, 1988).

According to Dr. Ibrahim Anis & others,

المهرجان: احتفال الاعتدال الخريفي وهي كلمة فارسية مركبة من كلمتين الأولى مهر ومن معانيها الشمس والثانية جان ومن معانيها الحياة أو الروح.

‘Mihrajan (festival): Celebration/festival of autumn. It is a Persian word, that composed of two words : Firstly: Dower (Mahr), one of its meanings is the ‘Sun’, and the second: Jan, one of its meaning is life or spirit.’ (Dr. Ibrahim Anis, *Al-Mu’jam al-Wasit*).

So festival is expression of joy, means of profit, joyous occasion, joyous event etc. it means that, ‘A Joyful of Honorific Celebration.’ (Banglapedia, Vol. 1 2003)

3. Definition of Religious Festival

Religious Festival have played most important role in the Muslims life of the Bangladesh. Festivals are celebrations of important events in every human society which bring together people from all walks of life. With the change of social and economic structures, the natures of festivals also change. But some festivals are so deeply rooted in the social organism that they continue to entertain from generation to generation. Some of the festivals bear the mark of the community and nationality, some have the stamp of religion, and again some bear the impression of politics. The festivals, which got started in the primitive society centering on the prayer for food, have now been filled with various colors and varieties.

A '*Religious festival*' is a ceremony or occasion celebrated based on religious values, including religion, spirituality, ritual respect, prayers and religious observances. These festivals are displayed as a kind and religious socio-cultural part of the religious community. Through religious festivals, members of society engage with their religion and ideals, and follow religious institutions and ritual ceremonies.

The main foundation of festivals is ritual and most of the ancient rituals were collective activities. Many of the rituals were related to agriculture and were determined by lunar months. The ancient rituals were magical processes to tame supernatural power; in the subsequent cultures, this characteristic feature was retained. The spontaneous agro-based ancient festivals lost their spontaneity with the passing of time and became more formal.

Although most of the festivals were related to religions, these did not evolve on account of religions they originated spontaneously in the society. Later on, they assumed more formal character. As for example, not very long ago, singing and music was a part of the Eid festival of the Muslims of Bengal, which was an expression of spontaneity. But now it is not there. Now a day these festivals are more formal than before, but new social dimensions have been added to them; they have become occasions of mutual exchange of pleasantries among friends and relatives.

Many of the religious festivals that are prevalent in Bangladesh are of ancient folk origin. Later on, religions have turned them formal. In this respect, special mention should be made of Eid and Muharram of the Muslims. From time to time 'folk culture' has influenced these festivals, as a result of which the original religious practices have changed. Thus the religious practices and pattern of life of the Muslims of Bangladesh and those of the Middle East and Indonesia are not the same. (*Banglapedia*, 2003)

Religious festivals are a time of spiritual renewal and communal celebration that have been observed for centuries. These festivals serve as a reminder of the beliefs and values that unite people of different faiths around the world. From colorful processions to elaborate rituals, each festival is unique and special in its own way.

So Religious festivals are significant events celebrated within various faith traditions, often marked by communal gatherings, rituals, and cultural activities that express devotion and reinforce community identity. These festivals often coincide with specific religious calendars, and they serve as a means for communities to come together in celebration of their beliefs, commemorate historical events, or seek blessings from deities. They are essential for the functioning of religious institutions and can influence social structures, politics, and daily life.

4. Religious Festivals of Muslims in Bangladesh

Almost everyone in Bangladesh has come across the saying ‘Bengalis have thirteen festivals in twelve months (a year).’ Bangladesh is an amazing combination of beautiful cultures and religions, here everyone enjoys cultural events together. And when it comes to practicing religion, everyone practices their religion beautifully. The religious festivals of Bangladesh are mainly celebrated with much grandeur. The religious festivals of the Muslims of Bangladesh are various rituals, ceremonies or celebrations on the occasion of the message of the religion of Islam. These festivals symbolize the ideals, religious behavior and cultural characteristics of Muslim society. In this Article we have covered some popular religious events and festivals among many festival events Bangladeshi’s Muslim. Look down to know in detail about religious events and festivals in Bangladeshi Muslim People.

4.1 Ashura

Ashura, Muslim holy day observed on the 10th of Muḥarram, the first month of the Muslim calendar or Hijri year. The importance and virtues of this month have been described in Quran and Sunnah. The day of Ashura also has a different honor and dignity. The day is very popular and important for Muslims.

The term *Ashura* (عاشوراء) is derived from the Arabic word for the number ten. The word Muḥarram itself derives from the Arabic root *ḥ-r-m*, one of whose meanings is ‘forbidden’ (*ḥarām*). Traditionally, Muḥarram was one of the four sacred months when fighting was not allowed.

This day is one of the most auspicious and significant days of the year. The day is historic and eventful. As the word Ashura was ‘*Ashanura*’ that

means the person who preserves the dignity of this great day will attain the light life. Then the sentence is simplified to 'Ashara' or 'Ashura' by dropping the letter 'Nun' from 'Ashanura'. According to someone, on this day Allah (SWT) bestowed ten special honors on his ten Prophets; Rescued some from disaster. So that's why this day's named was Ashura.

Fasting on Ashura was the norm in early Islamic society, and the Prophet Muhammad himself fasted on this day. Later in his life, however, Muhammad received a revelation that caused him to make adjustments in the Islamic calendar. With these, Ramadan, the ninth month, became the month of fasting, and the obligation to fast on 'Ashura' was dropped. (*Lisan al-arab*, Vol. 4, 1414 AH; *Encyclopaedia of Islam*, 1971)

Mahmud Ibn Ahmad Badruddin Al-Ayni (R) (d. 855 AH/1361 AD) said that,

عَاشُورَاءُ: فَاشْتَقَّاقَهُ مِنَ الْعَشْرِ الَّذِي هُوَ اسْمٌ لِلْعَدَدِ الْمَعِينِ

'The word Ashura is derived from 10th, which is a noun for a certain number.' (*Umdat al-Qari Sharhu Sahih al-Bukhari*, wd).

According to the book of Al-Kamusul Fiqhi,

عاشوراء: اليوم العاشر من شهر الحرم عند جماهير العلماء. و هو اسم إسلامي لا يعرف في الجاهلية

'Ashura: According to most scholars it is the tenth day of the month of Muharram. It is an Islamic name that was not known in the Jahiliyyah period.' (*Al-Kamus al-Fiqhi* wd).

T.P Hughes said that,

ASHURA (عَاشُورَاءُ) 'the tenth' A voluntary fast day, observed on the tenth of the month of Muharram it is related that Muhammad observed it, and said it was a day respected by Jews and Christians (*Dictionary of Islam*, 1999).

It is the only day of Muharram observed by the Sunni Muslims, being the day on which it is said God created Adam and Eve, heaven and hell, the tablet of decrees, the pen, life, and death. It is kept by the Sunnis as a fast. [MUHARRAM]

Historical Chronicle of the Day of Ashura

The struggle against falsehood and injustice has been going on since the beginning of the world. Defeat of injustice is certain for justice and truth. Allah (SWT) says that, **جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا**, 'And say: 'Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish.' (Al-Quran, 17 : 81)

1. The Repentance of Adam, 2. Prophet Musa (AS) escape from the Pharaoh, 3. Prophet Noah's Ark, 4. Prophet Yunus Released from the Belly of the Whale, 5. Prophet Yusuf Reunited with His Father Yaqub, 6. It was on Ashura that Prophet Ibrahim (AS) and Prophet Isa (AS) were born. 8. Prophet Ayub Healed from His Illness, 9. Idris (AS) was granted the opportunity to stay in Paradise on this day, 10. On the day of Ashura.

Besides, on the day of Ashura, Allah (SWT) created the sky, earth, moon, sun, paradise, hell, mountains, rivers, streams, seas and oceans. The first rain fell from the sky. The Qiyamah (the day of judgement) day will be held on this day.

This day reminds us of many historical and heartbreaking events. Among them, the incident that took place in the desert of Karbala is the most tragic and terrifying. It is here that Hazrat Hussain (RA), the son-in-law of the beloved Prophet Muhammad (PBUH) and many members of the Prophet's family were tragically martyred. This is a very shameful chapter in history. Because Hasan and Hussain (RA) were the most beloved children of the Prophet.

The Battle of Karbala

The most significant event that occurred in the month of Muharram was the Battle of Karbala, which took place in Iraq in Muharram 61 AH. A small army consisting of the family and companions of Imam Hussein (R), the grandson of the Prophet (PBUH), fought against a much larger army sent by Yazid ibn Muawiyah, the Umayyad Caliph at that time. The battle took place because Imam Hussein (R) refused to pledge allegiance to Yazid ibn Muawiyah, who was tyrannical and had taken it upon himself to assume the Muslim leadership after the death of his father.

On the 10th of Muharram, the Day of Ashura, the enemy camp brutally martyred Imam Hussein (R). This is a very significant day in Islamic history as Imam Hussein (R) and 72 other martyrs, mainly consisting of the male members of the family of the Prophet (PBUH), all nobly sacrificed their lives as a stand against oppression and to preserve Islam. Imam Hussein (R) was extremely close to and precious to the Holy Prophet (PBUH). As a child, he would climb on the Prophet's back freely during prayer, and the Prophet loved him dearly. The enemy brutally decapitated him during the Battle of Karbala, one of the most tragic events in Islamic history. Imam Hussein's significant position in Islam is highlighted in the following Hadith:

حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ

‘Al-Husain is from me, and I am from Al-Husain. Allah loves Whoever loved Al-Husain.’ (*Jamiut-Tirmidhi*, Hadith No. 3775).

Significance of the day of Ashura

Fasting on the Day of Ashura is a well-established practice in Islam. On this day fasting holds significance due to the traditions of Prophet Muhammad (PBUH) and the earlier prophets.

I never saw the Messenger of Allah (peace and blessings of Allah be upon him) so keen to fast any day and give it priority over any other than this day, the day of ‘Ashura’, and this month, meaning Ramadhan.

Prophet Muhammad (PBUH) observed fasting on the Day of Ashura even before the revelation of Ramadan fasting. When he migrated to Medina, he found that the Jews fasted on this day to commemorate the saving of Prophet Musa and the Israelites from Pharaoh. Prophet Muhammad (PBUH) stated that Muslims have a greater right to honor Musa and thus endorsed the practice of fasting on Ashura. He said, ‘I am closer to Moses than they’ and encouraged Muslims to fast on this day as an act of gratitude to Allah.

In a Hadith narrated by Imam Muslim, the Prophet (PUBH) said:

أَفْضَلُ الصَّيَامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمِ

‘The best of fasts after the month of Ramadan is in the Month of Allah, which you call Muharram’ (*Sahih Muslim*, vol. 2, Hadith No. 1163/202).

In a Hadith narrated by Imam Muslim, our beloved Prophet (PUBH) made Doa to Allah to forgive the sins, committed in the previous year, for all the people who fast on the day of Ashura.

صِيَامُ يَوْمِ عَاشُورَاءَ، إِنِّي أَخْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

‘Fasting on the Day of Ashura, I hope will expiate the sins of the previous year.’ (*Sahih Muslim*, Hadith No. 1162/196).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا، يَعْنِي عَاشُورَاءَ، فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى، وَأَغْرَقَ آلَ فِرْعَوْنَ، فَصَامَ مُوسَى شُكْرًا لِلَّهِ. فَقَالَ "أَنَا أَوْلَى بِمُوسَى مِنْهُمْ". فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

‘Narrated Ibn ‘Abbas: When the Prophet (PBUH) came to Medina, he found (the Jews) fasting on the day of ‘Ashura’ (i.e. 10th of Muharram). They used to say: ‘This is a great day on

which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah.’ The Prophet (ﷺ) said, ‘I am closer to Moses than they.’ So, he observed the fast (on that day) and ordered the Muslims to fast on it. (*Sahih al-Bukhari*, Hadith No. 2504; *Jamiut-Tirmidhi*, Hadith No. 703; *Sunanu Abi Dawud*, Hadith No. 2434).

However, there is no obligation. In fact, you may also fast on both the 10th and 11th Muharram. Feel free to perform what is most convenient and feasible for you.

It is an atonement for the sins of the previous year. That is, through this the sins of the previous year are forgiven. On the authority of Abu Hurairah (RA), the Messenger of Allah (PBUH) said:

أَفْضَلُ الصَّيَّامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ، بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ

‘The best fast after Ramadan is the fast of Muharram (i.e. the fast of Ashura) and the best prayer after the obligatory prayer is the Nafl prayer at night (i.e. the Tahajjud prayer).’ (*Mishkat al-Masabih*, Hadith No. 2039).

It is an atonement for the sins of the previous year. That is, through this the sins of the previous year are forgiven. On the authority of Abu Qatadah (RA), the Messenger of Allah (PBUH) said

وَصِيَامُ يَوْمِ عَاشُورَاءَ أَخْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

‘I hope that the fast of Ashura or the 10th of Muharram will be considered by Allah as an expiation for the sins of the slave of the past year (Little sins).’ (*Sahih Muslim*, Hadith No. (1162) 196; *Mishkatul Masabih*, Hadith No. 2044).

Fasting this Ashura or Muharram is the most important fast after fasting Ramadan. Ashura is also a historical revolution against a dictator. Ashura teaches us the spirit of uncompromising protest against the establishment of dictatorship, even at the cost of life, to stand against injustice and tyranny and to persevere in the hard ground of establishing religion through sacrifice for every Muslim. This is the true teaching of the Day of Ashura.

Fasting, an act of profound devotion known only to Allah, serves as a pathway to ultimate victory. It signifies our aspiration to be among Allah’s chosen servants, to secure a place in His eternal Paradise, and to dwell in His presence for eternity. By observing this fast with sincerity and devotion, we align ourselves with the noble tradition of Prophet Muhammad (ﷺ) and affirm our commitment to righteousness and divine obedience. May our fasting on

Ashura strengthen our faith, purify our hearts, and bring us closer to the boundless mercy and blessings of Allah.

4.2 Mid Sha'ban (Shab-e-Bara'at)

Shab-e-Bara'at or Mid Sha'ban is an important religious event in Islam. On this occasion, the Muslim community focuses more on prayer, repentance, dua and good deeds. The night of 15th of Sha'ban i.e. Shaba Bara'at is very blessed. A person who prays on this night will get immense reward.

Significance of Mid Sha'ban or Shab-e-Bara'at

The 15th night of Sha'ban commonly called Shab-e-Bara'at, is a night for attaining deliverance from the punishment of Hell because in this night, Allah Almighty showers His special mercy and grace upon the faithful. It is a night of forgiveness, pardoning, and amelioration as He عَزَّوَجَلَّ forgives those who seek forgiveness, grants sustenance to those who seek it, and alleviates the difficulties of people. Hence, Sayyiduna Ali Al-Murtada رَضِيَ اللَّهُ عَنْهُ relates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ elaborated on the merits of this night saying:

إِذَا كَانَتْ لَيْلَةُ التَّصَفِّ مِنْ شَعْبَانَ، فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا

‘When the 15th night of Sha'ban arrives, stand in worship and then fast during the day.’ (Sunanu ibn Majah, Hadith No. 1388).

anyone who is afflicted by a calamity, for I will grant relief; is there anyone like this, is there anyone like this!’ until the time of Fajr enters.’ (Sunanu Ibn-e-Majah, vol. 2, p. 160, Hadith No.1388).

This night, Shab-e-Bara'at, brims with goodness as Allah Almighty casts open the doors of blessings and accepts all supplications. The names of those who will die, the allocations of sustenance, and the names of those who will perform Hajj in that year are all recorded. It is related that the ledgers of people's deeds are changed this night. So, instead of wasting such precious moments in sins or worldly affairs, it would be wise to spend the night in worship, imploring our Lord for forgiveness because the hearts of those who worship Allah عَزَّوَجَلَّ on this night will remain alive and rejuvenated on that Day when hearts will be filled with terror. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us of this: ‘Whosoever spent the nights of both Eids (i.e. Eid-ul-Fitr and Eid-ul-Adha) and the 15th night of Sha'ban-awake in worship, their heart will not die on that Day when people's hearts will die.’ (Kanz-ul-Ummal, Hadith No. 24102)

According to some scholars, the primary decision on matters related to Taqdeer is made in Shabbat Bara'at. Then his details are recorded in Shaba Kadar.

Zamakhshari (R) describes the activities of this night in 'Tafsir al-Kashshaaf', the Prophet (SAW) said,

مَنْ صَلَّى فِي هَذِهِ اللَّيْلَةِ مِائَةَ رَكْعَةٍ أَرْسَلَ اللَّهُ إِلَيْهِ مِائَةَ مَلَكٍ : ثَلَاثُونَ يُبَشِّرُونَهُ بِالْجَنَّةِ، وَثَلَاثُونَ يُؤْمِنُونَهُ مِنَ عَذَابِ النَّارِ، وَثَلَاثُونَ يَدْفَعُونَ عَنْهُ عَقَابَ الدُّنْيَا، وَعَشْرَةٌ يَدْفَعُونَ عَنْهُ مَكَايِدَ الشَّيْطَانِ.

‘Whoever prays 100 rakat’s this night, Allah will send 100 angels to him. 30 people will give him the good news of Paradise. 30 people will inform him of safety from the punishment of hell. 30 people will save him from the dangers of the world and 10 will save him from the deception of devil.’ (*Tafseer Kashshaf*, w d)

It is described in another Hadith. Prophet (SAW) said,

إِنَّ اللَّهَ يَرْحَمُ أُمَّتِي فِي هَذِهِ اللَّيْلَةِ بِعَدَدِ شَعْرِ أَغْنَامِ بَنِي كَلْبٍ.

‘On this night, Allah (SWT) will forgive my ummah in proportion to the number of hairs of the goats of the Banu Kalb tribe, that is, he will forgive numerous Ummahs.’ (*Tafseer Kashshaf*, *Sunanu Ibn Majah*, Hadith No. 1389).

However, Allah (SWT) will not forgive some people on this night. The Prophet (PBUH) said about them:

إِنَّ اللَّهَ تَعَالَى يَغْفِرُ لْجَمِيعِ الْمُسْلِمِينَ فِي تِلْكَ اللَّيْلَةِ إِلَّا لِكَاهِنٍ، أَوْ سَاحِرٍ، أَوْ مُشَاحِنٍ، أَوْ مُدْمِنٍ خَمْرٍ، أَوْ عَاقٍ لِلْوَالِدَيْنِ، أَوْ مُصِرٍّ عَلَى الزَّوْنِ.

‘Almighty Allah forgives all Muslims on that night, except for a soothsayer, a magician, a quarrelsome person, an alcoholic, a disobedient parent, or someone who is disobedient to his parents Insisting on adultery.’

Recitation of the Qur'an is the best form of worship. More and more Quran can be recited. By reciting one letter of the Qur'an, ten good deeds can be gained. It is better to recite a dua on this night. And that is,

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَعَفُ عَنِّيْ

‘That is, O Allah! You are forgiving, love forgiveness. Therefore, forgive me.’ (*Jami-ut-Tirmidhi*, Hadith No. 3513).

These immense virtues and merits of Shab-e-Bara'at should encourage us all to reap its benefits by spending it in the worship and remembrance of Allah Almighty.

4.3 Eid al-Fitr

Eid-ul-Fitr is one of the two major religious festivals of Muslims. It is a major religious festival in the Islamic religion. The word Eid literally means happiness, joy, festival, season etc. If the word Eid is derived from the root 'Audun', it means to return, to depart, to return again and again. It is called Eid because this day comes around every year.' Similarly, a day of gathering of people or a day of remembrance, which returns again and again, is also called Eid. Louis Ma'luf says,

كُلُّ يَوْمٍ فِيهِ جَمْعٌ وَ تَذْكَارٌ لَدَى فَضْلٍ وَ قَدِينَةٌ حَمَاءٌ.

'A day on which people gather or commemorate an honored person or an important event remembered is called Eid.' (Al-Mundiz, *fil Lugah wal Alam*, 1973)

The use of the word Eid is found in Al-Quranul Kareem. Allah says:

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لَأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ.

'Isa ibn Maryam said, O our Allah! Send down for us cages full of food from the sky. It will be an Eid festival for us, i.e. our first and all those after us, and a sign from you.' (Al-Quran, 5 :114)

Eid comes back every year with glitz, merriment and ever new costumes. For these reasons, the day of Eid is also called a day of joy and happiness, a day of dressing up and dressing up in new clothes. Allah says:

قَالَ مُوسَى لَكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ صُحَى

'Moses said, Your promised day is the day of adornment and the people will be gathered in the morning.' (Al-Quran, 20 : 59)

Eid al-Fitr, also called the 'Festival of Breaking the Fast', is a religious holiday celebrated by Muslims worldwide that marks the end of the month-long dawn to sunset fasting of Ramadan. This religious Eid is the first and only day in the month of Shawwal during which Muslims are not permitted to fast. The date for the start of any lunar Hijri month varies based on when the new moon is sighted by local religious authorities, so the day of celebration varies by location.

The festival was first started by Prophet Muhammad (PBUH) in 624 CE to celebrate the victory in the battle of Badr. Since then, Eid al Fitr has

become one of the most significant days in Islam. Stories about the origin of Eid al Fitr suggests that the festivities spread during the migration of Prohpet Muhammad (PBUH) to Medina to Mecca. The Prophet (PBUH) arrived in Medina and found that the people living in Medina under the Persian influence celebrated the two festivals of 'Nowroz' and 'Mihirjan' with great joy and enthusiasm. 'Nowroz' festival was celebrated on autumn full moon and 'Mihirjan' festival was celebrated on spring full moon. In this festival they used to celebrate various arrangements, rituals and joy. In the pre-Islamic period, there was a custom of celebrating the New Year and other festivals in Arabia in imitation of others. The Prophet (PBUH) forbade Muslims to celebrate these two festivals. It must be pointed out that as an Islamic festival, observance of Eid-al Fitr is confined to Muslims only. But since Islam is a religion of peace and friendship and Eid means joy, Eid in effect brings joy and good wish to the whole mankind. Anas (R), a well-known companion of the prophet, narrated that,

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ مَا هَذَانِ
الْيَوْمَانِ قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ.

‘After the great Prophet (Sm) arrived at Madina, he observed that the people of the town celebrates two special days with fanfare. He then asked, what were these days Foodgrain The local people replied that they had been celebrating these two days since the Jaheli era. Then Rasulullah (Sm) said, ‘Allah gave you two other good days instead of these two. These are the days of Eid-al Adha and Eid-ul Fitr’ (*Sunanu Abi Dawud*, Hadith No. 1134).

Fasting of Ramadan is obligatory in the second Hijri. Two days before the end of Ramadan, Sadaqatul Fitr and Eid al-Fitr prayers are introduced. Allah said that:

قَدْ أَفْلَحَ مَنْ تَزَكَّى. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى.

‘He indeed shall be successful who purifies himself, And magnifies the name of his Allah and prayers.’ (Al-Quran, 87: 14-15)

Umar Ibn Abdul Aziz (RA) and Abul Alia (RA) interpreted the verse, ‘Successful is the person who gives 'Sadakat al-Fitr' and performs the Eid prayer.’ This is how Eid-al-Fitr begins.

Traditionally, Eid al-Fitr begins at sunset on the night of the first sighting of the crescent moon. If the moon is not observed immediately after the 29th day of the previous lunar month (either because clouds block its view or because the western sky is still too bright when the moon sets), depending on

the country. It is forbidden to fast on the day of Eid, and a specific prayer is nominated for this day. As an obligatory act of charity, money is paid to the poor and the needy (Arabic: Zakat al-Fitr) before performing the ‘Eid prayer’.



Devotees arrive at the National Eidgah for Eid-ul-Fitr

In this day People firstly performed Eid prayer. They can join Main Eid Jamat at Baitul Mukarram Mosque at Paltan. Also, People can take salah at Jatiyo Eidgah. than Pay zakat al-Fitr and do charity rich people from other poor and helpless people. And all day People enjoy feasts, eating delicious food , exchange gifts and greetings.

So Eid-ul Fitr is celebrated all over Bangladesh with great eclat. On this day everyone tries to dress well and prepare improved foods according to their ability. Relatives and neighbours also share the joys of this festival.

4.4 Eid al-Adha

The second major religious Muslims is Eid al-Adha. ‘Id-al Adha’ or ‘Eid al-Azha’ also known as *Eid al-Kurban* or *Eid al-Nahr* is one of the two main Muslim religious festivals. In Bangladesh it is popularly known as *Kurbanir Eid* or *Bakra Eid*.

Eid-al-Adha or Eid al-Azha means festival and sacrifice respectively. The word Eid al-Adha (عِيدُ الْأَضْحَى) is Arabic. While introducing Eid al-Adha, Jalal al-din As-Suyuti (RA) said,

هُوَ مَا يُتَقَرَّبُ بِهِ إِلَى اللَّهِ مِنْ نَعَمٍ وَغَيْرِهَا.

‘By which one can attain nearness to Allah (SWT), whether it is through an animal or through something else.’ (*Tafsiru Jalalayan*, w d).

In the terminology of Shari'ah, the Eid al-Adha is called, **ما يذبح يوم النحر على وجه القرية** ‘The animal that is slaughtered on the day of Eid al-Adha for the purpose of gaining Allah's pleasure and nearness.’ (*Tanazimul Ashtat Sharhul Mishkat*, 1985).

Following this event that symbolises highest loyalty and submission to Allah Muslims at Mina and all parts of the world sacrifice animals on the day of Eid-ul Azha as a symbol of sacrifice for Him. Animal sacrifice in the name of Allah is a major feature of Eid-ul Azha. From the sacrifice and through the distribution of sacrificial meat to the poor and distressed, one gets a spiritual satisfaction and pleasure, which obtains a socially festive character.

Eid-ul Azha is observed on the 10th of Jhu-l-Hijjah and on this day, The unique sacrifice of Hazrat Ibrahim Khalilullah (A) and Hazrat Ismail Jabiullah (A) and their firm loyalty to Allah's instructions had a tremendous impact on the world literature.

During the Hajj, Muslims remember and commemorate the trials and triumphs of the Prophet Abraham. The Quran describes Abraham as follows:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ. شَاكِرًا لِأَنْعَمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ.

‘Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah: He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous’. (Al-Quran, 16 : 120-121).

One of Abraham's main trials was to face the command of Allah to kill his only son. Upon hearing this command, he prepared to submit to Allah's will. When he was all prepared to do it, Allah revealed to him that his ‘sacrifice’ had already been fulfilled. He had shown that his love for his Allah superseded all others, that he would lay down his own life or the lives of those dear to him in order to submit to Allah.

The meat from the sacrifice of Eid al-Adha is mostly given away to others. One-third is eaten by immediate family and relatives, one-third is given away to friends, and one-third is donated to the poor. The act symbolizes our willingness to give up things that are of benefit to us or close

to our hearts, in order to follow Allah's commands. It also symbolizes our willingness to give up some of our own bounties, in order to strengthen ties of friendship and help those who are in need. We recognize that all blessings come from Allah, and we should open our hearts and share with others.

It is very important to understand that the sacrifice itself, as practiced by Muslims, has nothing to do with atoning for our sins or using the blood to wash ourselves from sin. This is a misunderstanding by those of previous generations:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ

‘It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him’ (Al-Quran, 22 : 37)



Eid-ul-Azhar congregation at Baitul Mukarram National Mosque

festival of Like all other Muslims of the world, as a Muslims of Bangladesh celebrate Eid-al Azha in an appropriate manner of religious fervour and enthusiasm. New clothes and accessories are bought on the occasion. People, dressed in new clothes, visit houses of neighbours and relatives to exchange greetings and partake of the special foods prepared on the occasion. Sometimes, people of other religions also take part in the celebrations as invited guests. A few days are declared government holidays on the occasion. Many go to their country homes and celebrate the Eid together with relatives. The Eid congregational prayer is held in large mosques and open fields. Radio and television broadcast special programmes and newspapers publish special features highlighting the significance of the occasion.

4.5 Eid-e-Miladunn Nabi



Eid Milad-un-Nabi (PBUH) celebrations in Bangladesh

As one of the most significant events in the history of Muslims worldwide, Miladun Nabi, also known as Mawlid al-Nabi, marks the birth of the Prophet Muhammad (PBUH). Which is celebrated on the 12 Rabi Al Awwal, the third month of the Islamic calendar symbolizes the deep love and reverence Muslims have for the Prophet (PBUH), the final messenger of Allah.

The Arabic equivalent of Eid-e-Miladunnabi (مَوْلِدُ النَّبِيِّ) is Mawlidun Nabiyy. Arabic مولد النبي Mawlidun Nabiyy is sometimes simply spelled Mawlid (مولد), Mevlid, Mevrit, Mulud and numerous other pronunciations. The term *Mawlid* is derived from the Arabic root word *walad*, meaning ‘to give birth’ or ‘descendant’. Although it is a generic term for any day of birth, *Mawlid* usually refers to the observance of the birthday of Muhammad. Along with being referred to as the celebration of the birth of Muhammad, the term Mawlid refers to the ‘Text especially composed for and recited at Muhammad’s nativity celebration’ or ‘a text recited or sung on that day’. It is also known as *Eid-e-Miladunn Nabi* (Arabic عيد ميلاد النبي, romanized *īd milad an-nabī*, lit. ‘feast of the birth of the prophet’). Sometimes the word is read as Milad (ميلاد). The word milad means auspicious, birthday and birth period. Therefore Miladunnabi means the description of the auspicious arrival of the beloved Prophet Muhammad (PBUH). Allah said that,

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ خَرِصٌ عَلَىكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

‘Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.’ (Al-Quran, 9 : 128)

In the mentioned verse, the discussion of the birth or auspiciousness of the Prophet (PBUH) by **لَقَدْ جَاءَكُمْ رَسُولٌ** مِنْ أَنْسَبِكُمْ and the example of his character by **حَرِيصٌ عَلَيْكُمْ رَعُوفٌ رَحِيمٌ** described. In this verse the real picture of Miladun Nabi is presented. As Allah (SWT) said,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

‘We sent thee not, but as a Mercy for all creatures.’ (Al-Quran, 21 : 107)

Thus Al-Qur’an Surah 29: 28; Surah 45: 46; Surah Tawba, 9:33; Surah An-Nisa, 4 : 174, 170; Surah Al-Fath, 48: 8-9; Surah, 10: 58. Allah Almighty has mentioned about the good arrival in the world of the Prophet in the verses.

There are only restricted festivities on Eid-e-Miladunnabi because the same day also marks the anniversary of the death of the Prophet.

During the 11th century, the Fatimid dynasty in Egypt was the first to commemorate Miladun Nabi. A key annual celebration for many Muslim communities, this tradition spread throughout the Muslim world, from North Africa to South Asia.

There were initially religious gatherings that included recitation of the Quran, offering prayers, and recalling the life and virtues of the Prophet (PBUH). Over time, the celebration evolved to include processions, decorations, charity, and celebrations.

There may be differences in practice between different Muslim sects and cultures, but the purpose of Miladun Nabi remains universal. to commemorate the birth of Prophet Muhammad (PBUH) and to remember his invaluable contribution to *human beings*.

Miladun Nabi Celebration Light of Quran

There is a definite difference in opinion within the Islamic community as to the celebration of Miladun Nabi. Many Muslims believe that such celebrations are an innovation (Bid’ah) that never occurred during the Prophet’s lifetime or that of his companions, while others believe that they are a means of honoring him and his role in spreading Islam. There are several ways in which Muslims are encouraged to commemorate and honor Miladun Nabi.

1. Obeying the Prophet

The Quran frequently emphasizes the importance of following and obeying the Prophet Muhammad (PBUH):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

‘Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.’ Al-Quran, 33 : 21)

2. Sending blessings upon the Prophet

Muslims are encouraged to send peace and blessings upon the Prophet:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

‘Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.’ (Al-Quran, 33 : 56)

3. Remembrance and Gratitude

The Quran also teaches the importance of remembrance and gratitude for Allah’s guidance, which the Prophet Muhammad was instrumental in delivering:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

‘And remember! your Lord caused to be declared (publicly): ‘If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.’ (Al-Quran, 14 : 7)

4. Mercy to the Menkind

The Quran refers to the Prophet Muhammad as a mercy to all of creation:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

‘We have not sent thee but as a universal (Messenger) to men, giving them glad tidings.’ (Al-Quran, 34 : 28)

These verses emphasize the significant role of the Prophet in guiding humanity and the importance of showing love, respect, and obedience to him. While there specific mention of Miladun Nabi, these Quranic teachings are often cited by those who celebrate the event as a way of showing love for the Prophet.

Miladun Nabi Celebration Light of Hadith

The celebration of Miladun Nabi properly began centuries after the Prophet’s time and was not observed by the Prophet, his companions, or the early generations of Muslims. There are some Hadiths that those who celebrate Mawlid use to justify the practice, seeing it as a way of showing love and reverence for the Prophet Muhammad (PBUH).

1. Fasting on Mondays

One of the traditions often referenced is the Prophet Muhammad's practice of fasting on Mondays. This is seen by some as an indirect acknowledgment of the significance of his birth. The Prophet Muhammad (PBUH) was asked about fasting on Mondays, and he responded:

ذَلِكَ يَوْمٌ وَلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ أَوْ أُنْزِلَ عَلَيَّ فِيهِ.

‘That is the day on which I was born, and the day on which I received Revelation.’ (*Sahih Muslim*, Hadith No. 1162/197).

This Hadith is sometimes cited by those who celebrate Miladun Nabi to support the idea that recognizing the Prophet's birthday is important, as even the Prophet himself marked the significance of the day of his birth.

2. Showing Love for the Prophet

The Hadith emphasizes the importance of loving the Prophet Muhammad as part of faith. The Prophet Muhammad (PBUH) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

‘None of you will have faith until he loves me more than his father, his children, and all of mankind.’ (*Sahih Bukhari*, Hadith No.15).

Those who celebrate Miladun Nabi often use this hadith to emphasize that honoring the Prophet's birth is an expression of love for him, which is central to the Islamic faith.

3. Rejoicing in Allah's Mercy

The prophet Muhammad (PBUH) was sent as a mercy to all of creation, as the Quran mentions. In the Hadith, Muslims are encouraged to express happiness for Allah's blessings. Abu Umamah reported: A man asked the Messenger of Allah, peace and blessings be upon him,

مَا الْإِيمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَتُكَ، وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ. قَالَ: يَا رَسُولَ اللَّهِ، فَمَا الْإِسْلَامُ؟ قَالَ: إِذَا حَالَكَ فِي نَفْسِكَ شَيْءٌ فَدَعَهُ.

‘‘What is faith?’’ The Prophet said, If you are happy with your good deeds and saddened by your bad deeds, you are a believer.’ The man said, ‘O Messenger of Allah, what is sin?’ The Prophet said, ‘If something waivers in your soul, you should leave it.’ (*Musnad Ahmad*, Hadith No. 22166).

Many consider the birth of the Prophet Muhammad to be one of the greatest blessings for humanity, and therefore they rejoice on this day, citing Hadiths

such as this one to emphasize the importance of expressing happiness for good events.

4. Remembering the Prophet's Life

The Prophet Muhammad (PBUH) encouraged Muslims to speak about the lives of previous prophets. This is often extended to remembering his own life. Based on this, many Muslims view the Miladun Nabi as an opportunity to remember and reflect on the life and teachings of the Prophet Muhammad through gatherings, sermons, and discussions.

5. The Debate on Bid'ah (Innovation)

Many Islamic scholars who oppose the celebration of Milad un Nabi argue that it is a Bid'ah (innovation) in the religion, as it was not practiced by the Prophet, his companions, or the early generations of Muslims (the Salaf). They reference the following Hadith. Aishah narrated that: The Messenger of Allah said:

مَنْ أَخَذَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

‘Whoever innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected.’ (*Sahih Muslim*, Hadith No. 1718/17).

The opposition to the celebration emphasizes that any new acts of worship that have not been performed or endorsed by the Prophet and his companions should not be held.

According to the Quran and Hadith, honoring the Prophet, showing love for him, and rejoicing in Allah's blessings are important aspects of celebrating it. Conversely, those who oppose it view it as an innovation that was not a part of the original Islamic practice.

Miladun Nabi is a profound expression of love and devotion to the Prophet Muhammad (PBUH) and a time for Muslims to reconnect with his teachings. Whether through prayers, acts of charity, or public celebrations, this day serves as a reminder of the mercy, compassion, and wisdom that the Prophet (PBUH) brought to the world. The celebration of Miladun Nabi invites Muslims to reflect on the Prophet's (PBUH) legacy and strive to live by the principles of justice, kindness, and humility that he embodied.

4.6 Laylatul Qadr

Laylatul Qadr is a special gift for Muslims and an infinite grace of Allah. This '*Laylatul Qadr*' bears the signature of Hazrat Muhammad (PBUH) and his ummah, who are so dear and personal to Allah. Because this night is

better than a thousand months. It is a night that in no way compares to the night of a thousand months in respect, dignity and greatness. In this night, so much goodness, mercy, blessing and forgiveness is showered by Allah (SWT) that it is more than the mercy and forgiveness showered in thirty thousand nights. The benefit, importance and significance of this night is immense. The Muslims of Bangladesh should spend this night through worship.

Islamic scholars differ regarding the meaning behind the name of '*Laylatul-Qadr*', as the word '*Qadr*' can hold a variety of meanings, and each has its own theological significance.

Some scholars defined '*Qadr*' in the context of this holy night as 'destiny/decreed' (qadar). To them, this meant that this was the night in which the destiny of each person was decided. It would be this night in which a person's sustenance, lifespan, and other critical matters would be sealed for the coming year.

In support of this, Abdullah ibn Abbas (may Allah be pleased with him) said: 'It is written in *Umm al-Kitab* (the Heavenly copy of the Quran) during *Laylatul-Qadr* what shall come to pass in the following year of good and evil, sustenance, and lifespan. Even the pilgrimage of the pilgrim (shall be decided); it will be said 'so-and-so will perform pilgrimage' (on this night).' (*Tafsir al-Baghawi*, Vol. 7, pP. 227-228).

Al-Hasan Al-Basri, Mujahid and Qatadah three renowned early Muslim scholars shared this view and were reported to have said that 'all the affairs of lifespan, deeds, creation, and provision are decreed on *Laylatul-Qadr* in the month of Ramadan and will come to pass in the coming year.' (Al-Bayhaqi, *Kitab Fada'il Al-Awqat*, p. 213).

Imam al-Nawawi concluded his discussion on *Laylatul-Qadr* by saying: 'It was named *Laylatul-Qadr*, meaning: the night of judgment and discernment (in the affairs of men). This meaning is what is true and popular.' (*Al-Majmoo' Sharh Al-Muhadhab*, vol. 6, p. 447).

Other scholars defined the meaning of '*Qadr*' as 'power', indicating the greatness of the honor and might of the night. (*Tafsir Al-Baghawi*, vol. 8, p. 48). Similar to this view is the interpretation of '*Qadr*' as 'power' in that the righteous deeds performed during this night are far more powerful than they would be on any other night.

Ibn Uthaymeen said: 'A person would attain the reward of the night, even if he has no knowledge of it. This is because the Prophet said: 'whoever stands (in prayer) during *Laylatul-Qadr*, with faith and hope, will be forgiven,' and the Prophet did not make knowledge of the night a

condition of their forgiveness. And had knowledge of the night become a necessary factor, the Prophet would have made this clear.’ (*Sharh Al-Mumta*, vol. 6, p. 494).

In this view, since knowledge of the night is not a prerequisite to prospering from the night, then it is not required for the worshipper to understand concepts of destiny or decree in order to achieve the rewards of worshipping on this night. All they need to do is perform acts of worship on that night.

Another meaning of ‘*Qadr*’ in the context of *Laylatul-Qadr*, involves the meaning of ‘restriction.’ This is understood to indicate that the earth becomes restricted as angels descend to the earth on the holy night, occupying the earth. This descent of the angels is referenced in the Qur’an, and since angels are typically associated with concepts such as light, guidance, and blessings, it is a symbol of how majestic *Laylatul-Qadr* is. (Al-Quran, 97: 4) Furthermore, since angels occupy the highest heavens, they are described in the Qur’an as ‘close to God’; yet on *Laylatul-Qadr* they are ‘seeking permission’ from God to descend to earth in recognition of the divine blessings that God places on earth during this night. (Al-Quran, 4 : 174) In one narration, the Prophet (PBUH) stated:

إِنَّمَا لَيْلَةُ سَابِعَةِ أَوْ تَاسِعَةِ وَعِشْرِينَ، إِنَّ الْمَلَائِكَةَ تِلْكَ اللَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ الْحَصَى

‘Truly the angels on this night are as numerous as the pebbles upon the earth.’ (*Musnad Ahmad*, Hadith No. 10734).

Laylatul-Qadr has also been described as a gift for the Prophet Muhammad’s community (*ummah*). In the *Muwatta* of Imam Malik, there is a *hadith* that states: ‘The Messenger of Allah, may Allah bless him and grant him peace, was shown the lifespans of the people (who had gone) before him, or what Allah willed of that, and it was as if the lives of the people of his community had become too short for them to be able to do as many good actions as others before them had been able to do with their long lives, so Allah gave him *Laylat al-Qadr*, which is better than a thousand months.’ (*Muwatta Malik*, 19 : 706).

In addition to the aforementioned significance related to Divine decree and providing the Prophet’s *ummah* with a unique opportunity for worship, there is also a special connection that *Laylatul-Qadr* has with the Qur’an. In Surah al-Qadr (97:1) and Surah al-Dukhan (44:3), it is mentioned that the Qur’an was revealed on this night. Ibn Abbas has explained this by mentioning on *Laylatul-Qadr* that the Qur’an was revealed in its entirety from the highest heaven to the lowest heaven, and placed in a special chamber called *Bayt al-‘Izzah* (the House of Honor). From there, it was

revealed gradually over the course of twenty three years to the Prophet Muhammad. (*Mustadrak al-Hakim*, Hadith No: 3781, *Sunan al-Nasa'i*, Hadith No: 11625, *Sunan al-Bayhaqi*, Hadith No: 8521) This was in order to emphasize the lofty status of the revelation and to announce to the inhabitants of the Heavens that this was the final revelation. (*Burhan fi Ulum al-Qur'an*). It is also mentioned by other scholars, such as Imam al-Sha'bi, that the revelation of the Qur'an to the Prophet Muhammad began in the month of Ramadan on *Laylatul-Qadr* when Jibreel first descended to visit the Prophet Muhammad. (*Mabahith fi 'Ulum al-Qur'an*).

By far however, there is no day or night that has been emphasized more than the night known as *laylat al-qadr* (the Night of Decree). The Quran's 97th chapter is dedicated entirely to this night:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ. وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ. لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ.
تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ. سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ.

'We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the night of power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace! This until the rise of morn!' (Al-Quran, 97 : 1-5)

The companion Anas ibn Malik reported: 'Ramadan approached, so the Messenger of God said: 'This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.'

The precise night on which *Laylatul-Qadr* occurs has not been mentioned. The Prophet Muhammad (PBUH) said, *تَحَرُّوا لَيْلَةَ الْقَدْرِ فِي الْوِثْرِ، مَنْ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ* 'Search for *Laylatul-Qadr* in the odd nights of the last ten nights of Ramadan.' (*Sahih Bukhari*, Hadith No. 2017). There is a tremendous wisdom behind not knowing exactly when it occurs, which scholars have pointed out. As Ibn Qudamah al-Maqdisi writes:

Allah has concealed this night from the ummah so that they may strive in seeking it and performing worship throughout the month in the hopes of catching it. Similarly, He concealed the hour of special acceptance on Friday so that one would increase in their supplications throughout the day, and He concealed His Greatest Name (ism al-a'dham) amongst His Divine Names and His Pleasure with acts of obedience so that people would strive for them. And He concealed an individual's lifespan and the Hour [of the

Day of Judgment] so that humanity would continuously strive in good deeds, being heedful of them (Ibn Qudamah, *al-Mughni*, vol. 4, p. 453).

حَمِّهِ وَالْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ. فِيهَا يُفْرَقُ كُلُّ أَمْرٍ
حَكِيمٍ. أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ. رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

‘Hā, Meem. By the clear Book, verily, We revealed [the Qur’an] during a blessed night. Indeed, We have always forewarned humankind. On that night, every wise decree (amr hakeem) is specified, by Our command. Surely, We have always been sending [messengers] as a mercy from your Lord, indeed He is the All-Hearing, All-Knowing.’ (Al-Quran, 44 : 1-6).

This passage reiterates the significance of *Laylatul-Qadr* as the night during which the fates, destinies, and decrees are sent down for the forthcoming year. The famous Qur’anic commentator, Abu’l-Thana’ al-Alusi, notes in his *tafsir* that when God says, ‘On that night, every *hakeem* decree is specified,’ one of the meanings of *hakeem* is *mukham* (decisive) which entails that ‘this decree cannot be changed after it descends, in contrast to before that.’ (Abul-Thana Al-Alusi, *Ruh al-Ma’ani* (tafsir of verse, 44 : 4).

If a person reflects on all the things that could potentially happen to them in the coming year, they will experience immense hope and/or fear. Perhaps in the coming year they may experience God forbid the loss of a loved one, the onset of a debilitating illness, a bitter conflict, destruction of property, or worst of all the loss of their faith and connection to God.

Or perhaps in the coming year they may experience great joy and closeness with their family, the most successful achievement in their career, bliss in their marriage, a solution to old problems, new friendships and prosperity, or best of all growth in their relationship with the Divine. When a person reflects on this, he or she realizes that *Laylatul-Qadr* provides the perfect opportunity to pray for the realization of their best dreams, and the prevention of their worst nightmares. This is the night when that yearly decree is finalized. In a sense, this is that night when one’s fate is ‘downloaded’ from the heavens.

Just as a person awaiting the decree of a judge in the courtroom prays most intensely at the moment when that decree is about to be decided, likewise *Laylatul-Qadr* may signal that final opportunity to change one’s fate (*taqdeer*). After that, a person’s *taqdeer* in the record of the angels is only changed if it was written from before that it would be changed. The *hadith* scholar, Ibn Hajar al-Asqalani notes the difference between the contingent decree (*al-Qada al-Mu’allaq*) which Allah has given the angels

and the irrevocable decree (*al-Qada' al-Mubram*) which is with Allah. (Ibn Hajar Al-Asqalani, *Fath al-Bari li sharh sahih al-Bukhari*, 1986). The recording of one's fate which the angels possess can be subject to change, as the Qur'an states: **يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ** 'Allah erases and confirms what He wills.' (Al-Quran, 13: 39) and the Prophet Muhammad (PBUH) said, 'Nothing averts fate except supplication (*la yaruddu al-qadar illa al-du'a*).' (*Sunan Ibn Majah*, Vol. 1, p. 95). However, one's record with God in the Preserved Tablet (*al-Lawh al-Mahfudh*) is immutable. Thus, a person praying on Laylatul-Qadr may result in their records with the angels being altered, before those records seal one's fate for the coming year. Du'a on this night has the greatest power to change decree, hence the night is both the Night of Power and the Night of Decree.

There is also a special link between this night and seeking forgiveness from God. Aisha asked the Prophet, 'O Messenger of Allah! If I knew which night is Laylatul-Qadr, what should I say during it?' And he instructed her to say:

اللَّهُمَّ إِنَّكَ عَفُوءٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

'O Allah! You are Most Forgiving, and you love to forgive. So forgive me.' (*Jamiut-Tirmidhi*, Hadith No. 3513).

The Prophet (PBUH) instructed us to call out to Allah using the Divine name *al-Afuww* (The Most Forgiving) on this night, and this has a special connection with Qadar. The linguistic meaning of this Divine Name is explained by noting that the root of '*afuw* (forgiveness) linguistically connotes erasure (*al-mahuw*) and effacement (*al-tams*). (*Lisan al-Arab*, 1993) Thus, our prayers to Allah on this night are explicitly connected to a plea for Him to erase the consequences of our misdeeds. The Qur'an states that Allah's '*afuw* protects calamity from being decreed for us as a result of our sins:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

'Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness.' (Al-Quran, 42 : 30).

So the decrees on *Laylatul-Qadr* may be descending with calamities that are consequences of our sins, and on this night we have an exclusive opportunity to invoke the forgiveness of *al-Afuww* to erase those sins as well as the resultant decree, and remove them from our fates for the upcoming year.

Seeking its rewards

As *Laylatul-Qadr* is certainly the most blessed night of the year, a person who misses it has certainly missed a tremendous amount of good.² Many scholars mentioned that what's to be avoided beyond sin is wasting time on that precious night, unnecessary socializing with people, arguing, shopping, etc. One should keep in mind that the night technically starts at *Maghrib* (sunset), and be heedful of how time is spent from that point onwards. If a believing person is keen to obey his Lord and increase the good deeds in his record, he should strive to spend this night in worship and obedience. If this is facilitated for him, all of his previous sins will be forgiven.

Suratul-Alaq, which was revealed on this blessed night, begins with the command to read the Qur'an, and ends with the command to prostrate and draw close to your Lord. In that is a Divine prescription for how the night is to be spent. Ash-Shafi'i said that some of the pious predecessors preferred to spend this night in prayer, some in Quran, some in *dua*, and all are rewarded by Allah.³ This also shows the importance of intention in that even if you don't catch the night for some reason out of your control, you will still be fully rewarded for it. While it is best to perform full *i'tikaf* (i.e., seclude yourself in the masjid for the entirety of the 10 days), there are many important things one can do even if one is unable to engage in *i'tikaf*.

Merely praying *Isha* and *Fajr* in congregation on that night is enough to fill its scales. The Prophet (PBUH) said: 'Whoever attends *Isha* prayer in congregation, then he has the reward as if he had stood half of the night. And whoever prays *Isha* and *Fajr* in congregation, then he has the reward as if he had spend the entire night standing in prayer.' (*Jamiut-Tirmidhi*, Hadith No. 221. Similarly in *Sahih Muslim*, Hadith No. 656). Moreover, Imam Malik narrated that he had heard that Said ibn al-Musayyab used to

² The majority of scholars are of the opinion that *Laylatul-Qadr* may occur on any of the odd nights in the last ten nights of Ramadan, thus demonstrating the importance of practicing a consistent amount of worship for all of these nights. Ibn Taymiyyah made the interesting point that the "odd nights" could be counted from the beginning or the end of the month (e.g., the 28th night could be considered the third last night of a 30 day Ramadan and hence also odd), and therefore one should endeavor to strive in all ten nights. See. *Majmu al-Fatawa*, Vol. 25, p P. 284-285.

³ This is especially important to note for women who are on their period and unable to perform *Qiyam* since the rewards of the night are still fully available to them.

say, ‘Whoever is present at *Isha* on *Laylatul-Qadr* has taken his portion from it.’ (*Muwatta Malik*, Book 19, Hadith No. 707).

If one is able to do more than that, the next step involves performing extra voluntary prayers during the night. The Prophet Muhammad (PBUH) said,

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

‘Whoever stands in prayer during *Laylatul-Qadr* with faith and hope in the reward of Allah, all of his previous sins will be forgiven.’ (*Sahih Bukhari*, Hadith No. 1901).

Finally, as mentioned earlier, the supplication the Prophet (PBUH) advised his wife A’isha:

قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: قُولِي: اللَّهُمَّ إِنَّكَ غَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

‘O make on that blessed night is a prayer for an all-encompassing forgiveness that involves invoking Allah’s love for forgiveness.’ (*Jamiut-Tirmidhi*, Hadith No. 3513).

Here lies a benefit to the believer in discovering their own love to forgive as they invoke Allah’s love of forgiveness. The Prophet Muhammad (PBUH) stated to his companions:

إِنِّي خَرَجْتُ لِأُخْبِرْكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاخَى فُلَانٌ وَفُلَانٌ، فَرَفَعْتُ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، التَّمَسُّوْهَا فِي السَّبْعِ وَالْتِسْعِ وَالْخَمْسِ

‘I came to inform you of the (specific) night of *Laylatul Qadr* but found so-and-so arguing and (in the process of mediating) had the knowledge of the night lifted from me.’ (*Sahih Bukhari*, Hadith No. 49).

Since the Prophet’s knowledge of the specific night of *Laylatul-Qadr* was taken from him due to internal fighting between two individuals, this serves as a reminder that the grudges between mankind veils them from attaining the pardon and forgiveness of the night. For just as the Prophet was veiled from knowing the night due to the grudges between others, it is by offering forgiveness to others, and overlooking each other’s faults, that we discover the forgiveness of Allah during *Laylatul-Qadr*.

And in the equation of success found in the limited efforts of that one night, is the embedded infinite mercy found in the eternal pathway to

salvation. The same God who commands you to seek His pardon willingly offers it to you for an effort that can be performed even by the youngest and weakest amongst us. The same God who created you with limited years to do good, gives you days and nights that are equivalent to lifetimes of worship. And the same angel, Jibreel, that He sent to honor the Prophet (PBUH) that night is sent to the earth that same night annually to honor his nation.

4.7 Akheri Chahar Samba

The last Wednesday of Safar month is celebrated as Akheri Chahar Samba among the Muslim community of Bangladesh. Besides, this day is celebrated in Iran, Iraq, India and Pakistan. It is stated in various books of hadith that the last and greatest prophet, Hazrat Muhammad (PBUH) took a bath on this day feeling a little better. That's why on this day, Muslims of Bangladesh make special dua in the hope of getting rid of diseases. The day is spent in worship. The British government also declared a public holiday on this day.

Akheri Chahar Shomba is originally an Arabic and Persian phrase. The first word is 'Akheri'. This word is found in Arabic and Persian. Meaning 'end'. The second word is 'Chahar'. It is a Persian word. The third word is 'somba' meaning 'journey month'. This word is also Persian. Meaning 'Wednesday'. Hence 'Akheri Chahr Somba' means 'the last Wednesday of the month of Safar.' The day is known and celebrated as a happy day by the Muslim Ummah.

The basis of Akheri Chahar Shomba is that five days before his death, the heat and headache of the Prophet's body increased greatly. He fainted many times. Then, when water is poured over his head, he feels a little lighter, goes to the mosque, performs the Zuhr prayer and addresses the Muslims.'

No reliable religious basis is found for the Shamba celebration of Akheri Chahar. The Persian and Central Asian rulers of Delhi used to hold Durbar on the occasion of Akheri Chahar Shamba in King house. But in the light of Quran, Hadith, we think that there is no such rule to act on 'Akheri Chahar Somba' and this day.

Muslims usually offer special duas and prayers during the Somba celebration of Akheri Chahar. On the occasion of this day, it is customary to perform Salah, make dua to Allah and give charity. Some Muslim individuals help the poor on this day, such as distributing food or other aid. Although the Quran and Hadith do not mention the special importance of this day, many people observe it according to their religious feelings and

traditions. From a religious perspective, efforts are made to gain Allah's pleasure through worship and charity.

4.8 Hijri New Year

Hijri New Year also called the, Islamic New Year (Arabic رأس السنة الهجرية, Ra's as-Sanah al-Hijriyah), the day that marks the beginning of a new lunar Hijri year, and is the day on which the year count is incremented. The first day of the Islamic year is observed by most Muslims on the first day of the month of Muharram.

Our important worship of the Arabic New Year is dependent on this Hijri date. For example, all religious festivals including fasting, Eid, Hajj, Laylatul Qadr, Laylatul Barat have to be celebrated on the Hijri date or moon count. So in Islam this year is a special memorial for the entire Muslim nation.

Islam has taught the highest ideals, civilization and culture to the Muslim Ummah in all spheres. Islam has also given the best teaching on how to celebrate the Hijri New Year. The Islamic principle and Sunnah method of starting a new year or new month is Giving special importance to seeing the moon of the new month. It is the Sunnah of the Prophet (PBUH). And when the moon is seen, the dua to see the new moon will be recited. This Sunnah system has blessings, protection and rewards. And will be free from all superstitions and obscenities. The duya is-

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ

‘Allah! May you raise this moon for us with good fortune and faith, peace and Islam. (O Moon) Allah is my Lord and your Lord.’
(Jamiut-Tirmidhi, Hadith No. 3451).

The Hijri year is the Muslim year. Muslims should follow it. In this case, indifference is not desirable. Islamic jurists call keeping track of the lunar year an ‘obligatory kifaya’ for Muslims. That is, if some people keep the news, everyone's responsibility will be fulfilled. But if everyone is indifferent to this, everyone will be a sinner.

That is, hearing beautiful words and good words, it is permissible to hope for good in one's heart. For this reason, the Muslim Ummah can plan to study the Qur'an-Hadith as well as Sirat-Literature throughout the year in order to follow the example of the life of the Prophet (PBUH). May the Hijri New Year be a new self-affirmation to shape the lives of all of us.

4.9 Fateha-e-Yazdaham

Fateha-e-Yazdaham a religious festival of Muslims observed on the eleventh (yazdaham, Persian for eleventh) of the Islamic lunar month of Rabi-u-Sani, commemorating the death of Hazrat Abdul Qadir Jilani (R), the founder of the Qadiriya Sufi order.

Fateha-e-Yazdaham is celebrated with great enthusiasm in the Muslim community of Bangladesh, like pious Muslims all over the world. It was first popularized in this country by Hazrat Baba Adam (RA), who is buried in Sipahipara of Bikrampur (now Munshiganj). It is known that on the occasion of the 8th death anniversary of Barapir Hazrat Abdul Qader Jilani (R) on 11th Rabi-us Sani of 1174 AD.

Observances include reading the Holy Quran , holding Milad , discussing the life of Hazrat Abdul Qadir Jilani (R), asking for Allah's blessings through du'a-munajat or supplications (individual and collective), and distributing tabarruk (consecrated food), specially prepared for the occasion. Sessions of qawwali are held in certain areas of Old Dhaka on this occasion. It is an optional holiday in educational institutions.

5. Conclusion

Festivals bring a message of happiness, joy, and unity in human life. Through festivals we acquire our religious guidance. Festivals also facilitate cultural exchange. Festivals express the religious values of a society. For example, Eid-al-Fitr and Eid-al-Adha are two important festivals of Islam. Through these festivals, Muslims celebrate their religious beliefs and values. Besides, the Muslims of Bangladesh celebrate all the religious festivals with great religious virtues. Through festivals, one can express their feelings towards each other and create friendly relations with others. Self-identity is expressed through festivals. Festivals are the mirror of a nation. Festivals make the life of a nation more beautiful, rich, and meaningful. Festivals help to project a nation in front of others. Due to which different nations have the opportunity to highlight their cultural heritage. National consciousness can be awakened by celebrating festivals. Festivals remove all differences between people. There is no impurity in the festival, no sorrow. Festivals are a reflection of the creative mind of people.

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