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**RESEARCH ARTICLE**

## Religious Visitors of Shahjalal Mazar, Sylhet, Bangladesh: Knowledge, Attitude and Practice of General People

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**ABSTRACT**

Visiting Mazar is Permissible in Islamic Shariah. According to many Scholars, Travelling with the intention of visiting the grave is also permissible. But traveling in order to pray to them is not permissible. There are two important Mazars in Sylhet, Bangladesh: Shahjalal (R.) Mazar and Shahporan (R.) Mazar. Both these Mazars are very popular nationwide and beyond. Attraction to the Mazar sites and their rituals have a strong religious basis, but they are not exclusive. Inclusive character of Mazar Visitors attracts people from all regions of Bangladesh, where most of the people are culturally devoted Muslims. This cross-sectional descriptive study was conducted among 384 people at Shajalal Mazar of Sylhet city, Bangladesh, from November 2021 to February 2022 to assess the knowledge, attitude, and practice of Mazar visitors. The purposive sampling technique was followed in this study. We have experienced many challenges with this research as there is no systematic research available in a similar field. As such, this research is unique in nature in this field.

**KEYWORDS**

Islamic Knowledge, Muslim Attitude, Shariah Practice, Mazar of Shahjalal

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**1. Introduction**

Mazar is an Arabic word in the singular number, and the plural number is Mazarth. (Rahman, 2014). Mazar is a place of inspection, which is now used only in Bengali. The word is synonymous with the Persian word "Dargah." Mazar usually refers to the shrine of the religious scholar. Many people opined that the Mazar should not be called the grave because they think that disrespect is shown to the Oli-Aulias in this way. The word "grave" means the place of burial, i.e., the place where the dead person is buried. On the other hand, the word "Mazar" has two different meanings: i) to visit a grave and ii) a place of pilgrimage. Therefore, the burial place of any Muslim can be called a grave, as well the grave of any Muslim can also be called a Mazar in the literal sense. Because it is lawful to visit the graves of all Muslims, and there is no provision in Shari'ah that the burial places of Bujurg, Nekkar, and Oli cannot be called graves. (Banglanews24.com) Nowhere in the Qur'an-Hadith is the word "Mazar" used for the graves of Oli-Aoulias. The graves of the greatest human prophets are also called graves in the Hadith. Even the grave of the Prophet Muhammed (peace and blessings of Allah be upon him) is mentioned in the Hadith as "grave." in a Hadith narrated in Sahih Bukhari, the Prophet (peace and blessings of Allah be upon him) said: "The curse of Allah is on the Jews and the Christians, because they have made the graves of their Prophets a place of prostration." (Ismail, 1422H) In this Hadith, the burial places of the prophets are called "the grave." In another Hadith, the Prophet (peace and blessings of Allah be upon him) said about himself: "Do not make my grave a place of celebration." (Abu Dawood, 2005). So, it is understood that it is not wrong to call the burial place of any honorable person a grave. Therefore, the burial place of Oli-Aoulias can also be called the grave. Through this research, we will be able to find out the visitors' knowledge and attitude regarding the Shahjalal Mazar in Sylhet city, Bangladesh, as well as the practices among those visitors. The objective of this research is to assess the perception, reasons, and activities of visitors to Mazar. We will also try to evaluate the perception and practices of visitors in light of Sharia with respect to the time and cost dedicated to this purpose.

## 2. Literature Review

Ali (2011) found anti-sharia activities among the visitors of several Mazars in Bangladesh (Ali, 2011). Moreover, Mr. Azad proved that placing a Dargah or Mazar around a grave and lighting a lamp in it is Bidat. These activities are most heinous (Azad, 2010). In this connection, Jalalabadi tried to prove that traveling for the purpose of visiting pilgrimage is not right for the people because many of them get involved in anti-Sharia activities (Jalalabadi, 2007). In addition to that, Jahangir said that swearing anything in the name of a living or dead saint or in his Mazar and slaughtering animals, making or offering a vow for the purpose of pleasing someone other than Allah is Shirk (Jahangir, 2006). He also proved that the method of visiting the Mazar of the Muslims of our country is not similar to the Sunnah of the Prophet (peace be upon him) and his Companions (Jahangir 2007). In a description, Ali mentioned that Fatehakhani is arranged at the Mazars, and for this purpose, various cattle are slaughtered. But, these activities were not available in the era of Salaf Salehin; rather, it was discovered later (Ali, 2016). In an Article of Monthly Kawsar, it was described that one could visit the graveyard of his/her own city only. On the other hand, one can visit the grave in other cities also if he/she went there for any other purpose. (alkawsar.com). However, 'Kufr' and 'Shirk' are the greatest superstitions in human society. People fall prey to this superstition only when they abandon the lessons of Islam and follow the imaginary doctrines (alkawsar.com).

## 3. Methodology

A cross-sectional descriptive type of study was carried out in Shahjalal Mazar of Sylhet City, Bangladesh. All general people at the study site were willing to participate in the study. The period of this study was from November 2021 to February 2022. The sample size was 384. A semi-structured questionnaire was prepared at the beginning of the study considering the study objectives and variables, and it was pretested before finalization. Data were collected by conducting on the spot face to face interviews, directly observing the activities of the visiting people, and taking information from the local people. The collected data was checked, rechecked, and verified by the investigator at the end of every working day. To ensure reliability and validity of data, randomly selected 5% data was recollected and compared with the previous data within 72 hours. Data were analyzed by Statistical Package for the Social Science (SPSS). Frequency and percentage were computed for categorical data and mean and standard deviation for quantitative data. To ensure the validity of the research instrument (Questionnaire), a pilot test was done in similar settings before finalizing the questionnaire. The researcher also verified the questionnaire by taking expert opinions regarding its validity. Confidentiality was also maintained, and participants had the complete freedom to withdraw themselves from the study at any stage without any consequences.

## 4. Results and Discussion

Table-1: Knowledge of Respondents regarding visiting Mazar

Knowledge	No. of Respondents	Percentage (%) of respondents
<b>Visiting Mazar in the View of Sharia</b>		
Visiting the Mazar is Sunnat	112	29.2
Visiting the Mazar is Mustahab	51	13.3
Visiting the Mazar is obligatory	52	13.5
Visiting the Mazar is not permissible	37	9.6
Not known	132	34.4
Total	384	100
<b>Do's and Don'ts during visiting Mazar</b>		
Dua	131	34.1
Reciting of the Holy Quran	65	16.9
Greeting the demised person	120	31.3
Not known	68	17.7
<b>Acceptance of Singing Song at Mazar</b>		
Yes	50	13.0
No	266	69.3
No comments	68	17.7
<b>View of Islam regarding taking Gaza</b>		
Forbidden	237	61.7
Halal	26	6.8
Not known	121	31.5
<b>Dress Code for visiting Mazar</b>		
Yes	73	19.0
No	311	81.0
<b>Visiting the Mazar wearing white/red Dress</b>		

Should	45	11.7
Shouldn't	113	29.4
Excluded	94	24.5
No Comments	132	34.4
Total	384	100
<b>View of Islam regarding Manoth/ Donations at the Mazar</b>		
Sunnah	70	18.2
Valid	40	10.4
Forbidden	105	27.3
Discouraged	61	15.9
Not known	108	28.1
Total	384	100
<b>Place Selection for Manoth</b>		
Mazar	156	40.6
Mosque-Madrasah	82	21.4
Orphan-Miskin	88	22.9
Not known	58	15.1
Total	384	100
<b>Provision of Manoth in the Mazar in the light of Shariah</b>		
Permissible	134	34.9
Not allowed	67	17.4
Forbidden	77	20.1
Not known	106	27.6
Total	384	100
<b>Traveling for the purpose of visiting Grave</b>		
Permissible	172	44.8
Not allowed	43	11.2
Forbidden	46	12.0
Sunnah	33	8.6
Makruh	5	1.3
Not known	85	22.1
Total	384	100
<b>The Ability of Hazrat Shahjalal to help the Visitors</b>		
Yes	166	43.2
No	150	39.1
No comments	68	17.7
Total	384	100
<b>Regarding the Use of donated Money at Mazar</b>		
In the development of the Mazar	150	39.1
Servants' salary allowance	43	11.2
Distribution among the authorities of the Mazar	119	31.0
Deposit in government treasury	15	3.9
No comments	57	14.8
Total	384	100
<b>Knowledge about Hazrat Shahjalal Yamani</b>		
He was a preacher of religion	195	50.8
He was a saint of God	125	32.6
He was endowed with a miraculous power	30	7.8
He could fulfill the desires of the human mind	25	6.5
I don't know anything	9	2.3

From the above table, it can be summarized that a maximum of 132 respondents, i.e., 34.4% people do not know the actual view of Shariah regarding visiting the Mazar. However, 112 of the respondents, i.e., 29.2% people know that visiting the Mazar is

Sunnath, and 52 persons among the respondents, i.e., 13.5% of them, know that visiting the Mazar is obligatory in Shariah; another 51 participants, i.e., 13.3% people know that visiting the Mazar is Mustahab and the remaining 37 persons, i.e., 9.6% people know that visiting the Mazar is not permissible in Shariah. On the other hand, it was also found that 131 respondents, i.e., 34.1%, people know that the Dos, while visiting the Mazar, are praying for the demised person. Subsequently, 120 of the participants, i.e., 31.3% people said that giving Salam to the lying people in the graveyard is essential while visiting the Mazar, and 65 of them, i.e., 16.9% people said that reciting the Holy Quran besides the graveyard is the most important task during visiting Mazar. However, among the respondents, 68 persons, i.e., 17.7% of the participants, do not know about the Dos and Don'ts during visiting Mazar. In this respect, 266 persons among the respondents, i.e., 69.3% people opined that singing a song is not allowable at the Mazar. On the contrary, 50 respondents, i.e., 13.0% people give their opinion supporting singing the song at the Mazar. But, 68 people among the respondents, i.e., 17.7% of them, did not express their opinion regarding this matter. In addition to that, 237 of the respondents, i.e., 61.7% people are found to give their opinion that taking Gaza is totally forbidden in Islam. On the other hand, among the respondents, 26 people, i.e., 6.8%, give their opinion in favor of taking Gaza, and 121 of them, i.e., 31.5%, don't know about taking Gaza. It was also found that 73 respondents, i.e., 19.0% people wanted to maintain the dress code during visiting Mazar, and 311 of them, i.e., 81.0% people were not willing to maintain the dress code for visiting Mazar.

Again, 70 of the respondents, i.e., 18.2%, people found that they know the Manoth at the Mazar is Sunnath. Additionally, 40 of the respondents, i.e., 10.4% people opined that Manoth at the Mazar is allowed in Islam. However, 105 of the respondents, i.e., 27.3% people know that Manoth at the Mazar is forbidden, 61 of the respondents, i.e., 15.9% people said that Manoth at the Mazar is discouraged, and 108 of the respondents, i.e., 28% people do not have any knowledge about Manath at the Mazar. In addition, it was also found that 156 of the respondents, i.e., 40.6% people said that the place of Manoth is Mazar. Another 88 respondents, i.e., 22.9% people said the place of Manoth is Orphan-Miskin, and 82 of them, i.e., 15.1% people do not know anything about the place of Manoth. On the other hand, 134 of the respondents, i.e., 34.9% people said that they know that Manoth at the Mazar is permissible in the Shariah. But, 67 of the respondents, i.e., 17.4% people opined that the Manoth at the Mazar is not allowed in Shariah. The other 77 respondents, i.e., 20.1% people, know that the Monoth at Mazar is forbidden, and 106 respondents, i.e., 27.6% people, do not have any knowledge of Shariah about Manoth at the Mazar.

Thereafter, 172 of the respondents, i.e., 44.8% people were found to express their opinion in favor of traveling to visit the Mazar. On the contrary, 43 of the respondents, i.e., 11.2% people were found to express their opinion against travelling for only visiting the Mazar. Additionally, 46 respondents, i.e., 12.0% people said that travelling for only visiting Mazar is forbidden in Shariah. But, other 33 respondents, i.e., 8.6% people, said that travelling to visit the Mazar is sunnah, and 5 respondents, i.e., 1.3% people, said that travelling to visit Mazar is makruh. However, 85 respondents, i.e., 22.1% people do not have any knowledge of Shariah regarding travelling to visit Mazar.

It was also found that 166 respondents, i.e., 43.2% people think that they can be benefited from Hazrat Shahjalal, but 150 of them, i.e., 39.1% people think that none can be benefited from Hazrat Shajalal. However, 68 of the respondents, i.e., 17.7% people did not make any comment on this matter. Another 150 respondents, i.e., 39.1% people said that the money donated at Mazar is spent on its development. On the other hand, 119 respondents, i.e., 31.0% people said that the Mazar Authority generally distributes the donated money among themselves. But 43 respondents, i.e., 11.2% people, think that the money donated at the Mazar is spent on the salary and allowances of the servants, and the other 15 respondents, i.e., 3.9% people think that the money donated at the Mazar is deposited in the government treasury. However, 57 respondents, i.e., 14.8% people did not make any comment on this.

Finally, 195 respondents, i.e., 50.8% people, said that Hazrat Shajalal was a preacher of Islam, and another 125 respondents, i.e., 32.6% people said that Hazrat Shahjalal was a saint of Allah. The other 30 respondents, i.e., 7.8% people said that Hazrat Shahjalal was endowed with miraculous power, and 25 respondents, i.e., 6.5% people said that He could fulfill the desires of the human mind. However, 9 respondents, i.e., 2.3% people said that they do not know anything about this matter.

4.1 Attitude

Table-2 Perception of respondents based on Attitude regarding visiting Mazar

Perceptions	No. of Respondents	Percentage (%) of Respondents
<b>How to be inspired for visiting Mazar</b>		
By friends	52	13.5
By relatives	118	30.7
By Alem-Ulama	87	22.7
Self-Motivated	88	22.9
Others	39	10.2
Total	384	100
<b>Purpose of visiting Mazar</b>		
To visit graves	100	26.0
To fulfill vows	90	23.4
Normal visit	108	28.1
To mitigate the desires of the mind	56	14.6
To win in elections	12	3.1
Others	18	4.7
Total	384	100
<b>Benefits of coming to Mazar</b>		
Relief from danger	92	24.0
Healing	60	15.6
Fulfilling the expectations of the mind	74	19.3
Others	158	41.1
Total	384	100
<b>Prescribe the wearing of any special Clothes for visiting the Mazar</b>		
Yes	72	18.8
No	201	52.3
Not known	111	28.9
Total	384	100

<b>Wearing white/red dress while visiting the Mazar</b>		
Should	45	11.7
Shouldn't	113	29.4
Forbidden	94	24.5
No Comments	132	34.4
Total	384	100
<b>Visiting the grave</b>		
Permissible	172	44.8
Not allowed	43	11.2
Forbidden	46	12.0
Circumcision	33	8.6
Contaminant	5	1.3
Not known	85	22.1
Total	384	100
<b>Benefits can be given by Hazrat Shahjalal</b>		
Yes	166	43.2
No	150	39.1
No comments	68	17.7
Total	384	100
<b>Benefited from coming to the Mazar</b>		
Yes	184	47.9
No	189	49.2
No comments	11	2.9

Total	384	100
<b>To observe Urus at the Mazar</b>		
Should	149	38.8
Should not	147	38.3
No comments	88	22.9
Total	384	100
<b>Seeing golden Magur at the Mazar</b>		
Removed dangers	71	18.5
Fulfilled the desires of the mind	114	29.7
Cured diseases	38	9.9
Nothing happened	161	41.9
Total	384	100
<b>Impression about Shajala'sMajar's Environment</b>		
Good	208	54.2
Bad	109	28.4
The best	46	12.0
No comments	21	5.5
Total	384	100
<b>People can be benefited by the Oli lying in the Grave</b>		
May be	189	49.2
Can't be	66	17.2
Not known	129	33.6
Total	384	100

Analyzing the above-tabled data, it was found that 118 respondents, i.e., 30.7% people said that they were inspired to visit the Mazar by their relatives, 88 respondents, i.e., 22.9% people said that they were self-motivated to visit the Mazar, 87 respondents, i.e., 22.7% people said that they were inspired by Alem-Ulama for visiting the Mazar, 39 respondents, i.e., 10.2% people said that they were inspired to visit the Mazar for others reasons, e.g., to fulfill the Manoth. Again, it was also found that 108 respondents, i.e., 28.1% people came to Mazar with a view of the general inspection, 100 respondents, i.e., 26.0% people came to Mazar to visit the grave, 90 respondents, i.e., 23.4% people come to Mazar to fulfill of their Manoth, 56 respondents, i.e., 14.6% people come to Mazar with the willingness to meet the desires of their mind, 12 respondents, i.e., 3.1% people come to Mazar with a wish to win an election and 18 respondents, i.e., 4.7% people come to Mazar for other different purposes.

Respectively, it was also found that 92 respondents, i.e., 24. % people think that the benefit of coming to Mazar is getting relief from danger, 74 respondents, i.e., 19.3% people think that the benefit of coming to Mazar is the fulfillment of expectations, and 158 respondents, i.e., 41.1% people said that they get other benefits by coming to Mazar. And it was also found that 72 respondents, i.e., 18.8% people like to wear any prescribed clothes for visiting Mazar, 201 respondents, i.e., 52.3% people do not like to wear any prescribed clothes for visiting the Mazar, and 111 respondents, i.e., 28.9% do not know about any prescribed cloths for visiting Mazar. More so, it was also found that 189 respondents, i.e., 49.2% people said that they had got benefited by coming to Mazar, 184 respondents, i.e., 47.9% people said that they had not benefited by coming to Mazar, and 11 respondents, i.e., 2.9% people did not make any comment on this issue. Again, it was also found that 161 respondents, i.e., 41.9% people expressed that they had not got any result from seeing the gold Magur at Mazar, and 114 respondents, i.e., 29.7% people said that their hopes were fulfilled by seeing the gold Magur at Mazar, 71 respondents, i.e., 18.5% people said that their dangers were removed by seeing the gold Magur at Mazar and 38 respondents, i.e., 9.9% people said that they were cured from diseases by seeing the gold Magur at Mazar. In this respect, it was also found that 208 respondents, i.e., 54.2% people think that the environment of Shajalal Mazar is good, 109 respondents, i.e., 28.4% people think that the environment of Shajalal Major is bad, 46 respondents, i.e., 12.0% people think that the environment of Shajalal mazar is the best and 21 respondents, i.e., 5.5% people did not make any comment about the environment of the Shajalal Major.

Finally, it was found that 189 respondents, i.e., 49.2% people think that Oli lying in the grave is capable of helping the people, and 66 respondents, i.e., 17.2% people gave a negative opinion regarding the capability of Oli lying in the grave for helping the people, and 129 respondents, i.e., 33.6% people do not know anything about the capability of Oli lying in the grave for helping the people.

4.2 Practice

Table-3 Practice of respondents regarding visiting Mazar

Perceptions	No. of Respondents	Percentage (%) of respondents
<b>Usual activities after coming to the Mazar</b>		
Visiting grave	137	35.7
Performing Prayers	62	16.1
Fulfillment of vows and promise	37	9.6
Feeding pigeons/ fish	48	12.5
Stay at night	21	5.5
Others	79	20.6
Total	384	100
<b>Frequency of visiting the Mazar</b>		
First time	93	24.2
Second time	68	17.7
Third time	41	10.7
Fourth time or more	182	47.4
Total	384	100

<b>Mannat at the Mazar</b>		
Yes	187	48.7
No	175	45.6
No Comments	22	5.7
Total	384	100

<b>Things mannat at the Mazar</b>		
Sinni distribution	65	16.9
Cow / Goat/ Poultry / Eggs	27	7.0
Cash currency	13	3.4
Gold / Silver	44	11.5
Candles/incense sticks	9	2.3
Others	28	7.3
Total	186	48.4

<b>Night stay at the Mazar</b>		
Yes	159	41.4
No	150	39.06
No Comments	75	19.53
Total	384	100
<b>Drinking Fountain water of Shahjalal Mazar</b>		
Yes	140	36.46
No	160	41.67
No comment	84	21.88
Total	384	100
<b>Urus Observance at the Mazar</b>		
Yes	149	38.8
No	147	38.3
No comments	88	22.9
Total	384	100

<b>Inspire friends, family, and relatives to visit the Mazar</b>		
Yes	163	42.4
No	83	21.6
I can do it; I can't do it again	65	16.9
No comments	73	19.0
Total	384	100
<b>Praying at the Mazar</b>		
Sitting in the mosque and cry	99	25.7
Touching the Mazar wall	78	20.3
Touching the Mazar gilaf	41	10.6
Standing beside the graveyard	151	39.3
Others	15	3.9
Total	384	100

The above-tabled information shows that 137 respondents, i.e., 35.7% people visit the grave after coming to the Mazar, 62 respondents, i.e., 16.1% people do prayer at the Mazar, 48 respondents, i.e., 12.5% people feed the pigeons/fish at the Mazar, 37 respondents, i.e., 9.5% people fulfill their Manoth at the Mazar, 21 respondents, i.e., 5.5% people stay at the Mazar at night and the other 79 respondents, i.e., 20.6% people do other work at the Mazar. Subsequently, 182 respondents, i.e., 47.4% people said that they had visited the Mazar four times or more, 93 respondents, i.e., 24.2% people said that it was their first time visit at the Mazar, 68 respondents, i.e., 17.7% people said that it is their second time visit and the remaining 41 respondents, i.e., 10.7% people said that they have come to the Mazar as their third time. In addition to that, 187 respondents, i.e., 48.7% people said that they do Manoth at the Mazar, 175 respondents, i.e., 45.6% people said that they don't do Manoth at the mazar, and the other 22 respondents, i.e., 5.7% people did not make any comment. On the other hand, 65 respondents, i.e., 16.9% of people distribute Sinni at the Mazar, 27 respondents, i.e., 7.0% people donate money at the Mazar, 44 respondents, i.e., 11.5% of people do Manoth gold/ silver at the Mazar, 9 respondents, i.e., 2.3 do Manoth candles/ incense sticks at the Mazar, and the other 28 respondents, i.e., 7.3 do other things of Manoth at the Mazar. However, 159 respondents, i.e., 41.4% people, stayed at the Mazar at night, 150 respondents, i.e., 39.06% people, did not stay at the Mazar at night, and the remaining 75 respondents, i.e., 19.53, did not make any comment regarding the night-stay at the Mazar. Moreover, 140 respondents, i.e., 36.46% people drink the fountain water of Shahjalal Mazar, 160 respondents, i.e., 41.67% people do not drink the fountain water of Shahjalal Mazar, and the last 84 respondents, i.e., 21.88% people did not make any comment about drinking the fountain water of Shahjala Mazar. Similarly, 149 respondents, i.e., 38.8% people said that they observed Urus at the Mazar, 147 respondents, i.e., 38.3% people said that they did not observe Urus at the Mazar, and the other 88 respondents, i.e., 22.9% people did not make any comment. Again, 163 respondents, i.e., 42.4% people said that they inspire their friends, family members, and relatives to visit the Mazar; 83 respondents, i.e., 21.6% people said that they don't inspire friends, family members, and other relatives to visit the Mazar, 65 respondents, i.e., 16.9% people said that they may or may not inspire their friends, family members and other relatives to visit the Mazar and 73 respondents, i.e., 19.0% people did not make any comment.

Finally, 151 respondents, i.e., 39.3% people did their prayer standing beside the graveyard, 99 respondents, i.e., 25.7% people did their prayer sitting in the mosque by crying, 78 respondents, i.e., 20.3% people did their prayer by touching the Mazar wall, 41 respondents, i.e., 10.6% people do their prayer touching the Mazar Gilaf and 15 respondents, i.e., 3.9% people do their prayer at the Mazar in other methods like reciting Guzal, Holy Quran, etc.

The knowledge, attitude, and practice of the visitors of Shahjalal Mazar in Sylhet city, Bangladesh, have been assessed in this study. After assessment of the different components of visitors of Shahjalal Mazar, it was noticed that among the study participant, a maximum of 34.4% of people do not know the actual view of Shariah regarding visiting the Mazar, 29.2% of people know the Mazar visiting as Sunnath, 13.5% people know that visiting the Mazar is obligatory in Shariah, 13.3% people know that the Mazar visiting is Mustahab in Shariah and the remaining 9.6% people know that the Mazar visiting is not permissible in Shariah. However, the Shariah prescribes to visit the graves in order to learn the lesson regarding remembering the death and Hereafter, followed by sending Salam and prayer for well being of their departed souls. Traveling with the intention of visiting the grave of any person is not permissible. Prophet Muhammad (peace and blessings of Allaah be upon him) said:

"No one should travel for the purpose of visiting any mosque except three: al-Masjid al-Haram (in Makkah), Mosque of mine (in Madeenah), and al-Masjid al-Aqsa." (Muslim, N.D). But in this study, it is found that most people travel to visit the Mazar only,



which is not recommended in Sunnah. In this study, it is also found that the different groups of people or individuals do different activities while visiting the Mazar. Like - reciting Gujal, reciting the Holy Quran, singing songs, dancing, praying, crying, standing beside or touching the Mazar wall, feeding the fish and the pigeons, distributing Shirmi; paying money, animals, ornaments, or any other things; taking Gaza, burning candles and Incense burner. But they do not know the proper method of visiting the Mazar. Where the Shariah prescribes to recite- "Assalamu 'alaykum ahl al-diyar min al-muminin wa'l-Muslimin, wainna in sha Allah bikum lahqin, as alu Allaha lana walakum al-'afiyah" (Muslim. N.D) while visiting the grave.

On the other hand, it is also found that 40.6% of people fulfill their Manoth in the Mazar, 22.9% of people fulfill their Manoth to the Orphan-Miskin, and 15.1% of people do not know where the Manoth should be fulfilled. But, the Shariah does not permit to do the Manoth at the Mazar or in the name of any other entity except Allah. When a person makes a vow in obedience to Allah, the Exalted, then he should fulfill it. But if he makes it to disobey Him (Allah), he should not do so. In the Holy Quran, Allah Subhanahu waTayala said that "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allaah..." [Al-Quran 5:3]. In the above verse, the Shariah instructed that the sacrifice of slaughtering animals without mentioning the Name of Allah or devoted to any other than Allah or eating from those is prohibited.

Here it is mentionable that a large number of Mazar visitors think that Hazrat Shahjalal is a saint of Allah. But, actually, he was a preacher of Islam, and as a human being, he sacrificed many vital factors of his life for Islam. In this respect, without some exception, almost all the visitors of the Shahjalal Mazar participate in Urus. In this study, it was found that the peoples visit the Mazar with various types of intentions and objectives, like- getting relief from danger, fulfilling the expectations of the mind, getting cured from diseases, winning the election, defeating the enemy, getting married, obtaining baby, increasing profit in business, etc.

## 5. Conclusion

This research was conducted with the objective of assessing the perception, reasons, and activities of visitors to Mazar. In this study, it was also tried to evaluate the perception and practices of visitors in light of Sharia with respect to the time and cost dedicated to this purpose. In this study, it was found that the people visit the Mazars with various types of intentions and objectives, like - getting relief from danger, fulfilling the expectations of the mind, getting cured from diseases, winning the election, defeating the enemy, getting married, obtaining baby, increasing profit in business, etc. Moreover, most of the Mazar visitors do not have adequate knowledge of Shariah regarding visiting the Mazar. As such, their in-general attitude and practices regarding visiting the Mazar are not aligned with Shariah. As a result, people spent a lot on various ways in terms of visiting the Mazar. There is various research regarding practices among the visitors of several Mazars in Bangladesh. But, there is no systematic research available in a similar field. So, it is the first unique and systematic research in this area, which will help future researchers to study the Mazar visitors. We have experienced many challenges with this research while collecting data and information from the visitors because many of them did not like to share their opinion and attitude with others. In this perspective, we should make all the Muslim people have optimum knowledge of Shariah and buildup awareness among the mass people regarding visiting the Mazar. So, it is the duty of every Muslim to acquire Shariah knowledge and the Masnun method of visiting the Mazar, praying to Allah only for relief from danger and diseases and fulfilling the desire. As well as, every Muslim should refrain from making any Manoth at the Mazar, making travel for the purpose of visiting the Mazar only, and participating in various anti-Shariah activities.

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