

Implications of *Īd-al-Fitr* and *Adha* on the Spiritual and Moral Lives of Muslims in Abeokuta, Ogun State, Nigeria

ABDULGANIY KAYODE AHMAD

Federal College of Education, Abeokuta, Ogun State, Nigeria

Abstract. This study explored the implications of *Īd-al-Fitr* and *Adha* (Islamic Festivals) on the spiritual and moral lives of Muslims in Abeokuta, Ogun state, Nigeria. The study raised and answered 3 questions. The descriptive research design of a survey type was adopted while the population comprised all adolescents and adult Muslims in all the 4 traditional districts of Abeokuta (Ake, Oke-Ona, Agura and Owu). A total sample of 400 respondents was selected using stratified and convenient sampling techniques. A validated self-designed questionnaire was used to collect data for the study. The descriptive statistics of frequency counts, percentages, and bar charts were used for data analysis. Results revealed that Muslims in Abeokuta were ambivalent with regards to the celebration of Islamic festivals according to *Shari'ah* dictates on the ethics of festivals. It was also revealed that Islamic festivals have impacted on the religious and moral lives of Muslims in Abeokuta. This study, therefore, concluded that to some extent, the actions of Muslims in the area unstudied during Islamic festivals are not totally in tandem with Islamic dictates. Based on these findings, the study recommended among others that Islamic festive periods should be times of sober reflection about the teachings of Islam and Sunnah (traditions) of the Holy Prophet Muhammad (SAW) therefore; Imams should include *Adaab* (etiquettes) of *Īd* in their Friday sermons periodically.

Keywords: Implications, spiritual, moral, *Īd-al-Fitr*, *Īd-al-Adha*.

1. Introduction

Religion, a system of beliefs and practice, is one of the several aspects of human life. It has to do with

those areas of life in which supernatural forces are believed to operate and where guidance is provided for man to live and interact meaningfully in any given society. Most religions have rituals to perform, formulas to recite and tales to narrate. They also often have objects to manipulate, truth to affirm, charismatic leaders to follow, places to frequent or avoid (Akanni, 2007). In most religions, there are also certain days held holy and given special attention to create opportunity for people to meaningfully interact and these include the days of festivals which are commonly celebrated on recurring cycles in a calendar year or lunar year (Wang, 2009).

Festival is an occasion for feasting and celebration, especially a day or time of religious significance that recurs at regular intervals. Festival as a social phenomenon permits encounters with authentic expressions of culture. It helps to build social capital and showcase the strengths of a community at play and to demonstrate its capacity to cope with external stresses and disturbances as a result of social, political, and environmental changes (Wang, 2009). There are numerous types of festivals in the world; while many have religious origins, others are linked with culture, music, season, or tradition (Zukina, 1995).

Religion and festival go hand in hand, hence, Islam, as a religion and total way of life is not excluded from this perspective of religion. Islam has many institutions and mechanisms that are used for promoting social, religious and moral life of the society which include, *Zakat* (alms giving), *Sadaqah* (charity), *Waqf* (endowment) and *Īd* (festival) (Akanni, 2007). *Īd* is Arabic word which means “a day which return often” and it is a wholesome

celebration of a remarkable achievement in the service of Allah (Chaudhry, 1988; Akani, 2007).

There are many festivals in Islam and these include: *Jummu'ah* (Friday prayer), *Hijrah* (1st of Muharram; the Islamic New year), *Ashurah* (10 Muharram; the festival commemorating the martyrdom of Imam *Husayn*; the grandson of the Holy Prophet Muhammad (SAW), *Laylatul-Qadr* (the night of power found in the last 10 days of Ramadan) as well as *Mawlidan-Nabiyy* (the birthday of the Prophet Muhammad (SAW) celebrated on 12th *Rabil-Awwal* of the Islamic calendar (Satt, 2016; Mohamed, 2020). However, the major festivals that are unanimously agreed on and celebrated by all Muslims across the globe are *'Id-al-Fitr* and *'Id-al-Adha* (AbdulGhaffar, 2000; Mohamed, 2020).

'Id-al-Fitr is an Islamic festival that is celebrated by all Muslims on the first day of Shawwal (that is, the 10th month of the Islamic calendar) which follows the month of Ramadan in order to signify the end of Ramadan fast (Satt, 2017). This festival was first celebrated by Prophet Muhammad (SAW) in the second year of his migration from *Makkah* to *Madinah* (Abdurrahman, 2005). Although, references to *'Id-al-Fitr* are not found in the Glorious Qur'an, however, there are several authentic traditions (*Ahaadith*) of Prophet Muhammad (SAW) which shed light on its importance, form, content and activities related to it. Prophet Muhammad (SAW) was reported to have emphasised that *'Id-al-Fitr* and *'Id-al-Adha* are the two main Islamic festivals" (AbdulGhaffar, 2000).

'Id-al-Adha (great festival) is the Islamic festival celebrated by Muslims world-wide in commemoration of the willingness of Prophet Ibrahim (AS) to sacrifice his son (Ismail) as an act of obedience to Allah before Allah intervened to provide him with a ram to sacrifice instead (Salau, Anazia & Awodipe, 2019; Satt, 2017; Chowdhury & Mostari, 2015). It marks the end of *Hajj* (holy pilgrimage to Makkah); therefore, it takes place on the 10th day of *Dhul-Hijjah* (the last month of Islamic calendar) (Ibrahim, Budisatria, Widayanti & Artama, 2019). *'Id-al-Adha* requires the slaughtering of sacrificial animals which must be healthy (that is, must not be cut, castrated, have docked tails or a broken horn, be lame or damaged) (Luginbuh, 2014).

For Muslims, the period of *'Id* is not merely for eating and celebrating but also include increased exhibition of pious acts like praising, remembering and thanking Allah for His infinite blessings upon them and engaging in moral acts such as looking out for the needy and the poor to feed and visiting the sick. In fact it is period of sober reflection,

worshipping Allah and more be obedient to His directives and injunctions (Chaudhry, 1988).

However, it has been observed that the opportunities provided by *'Id* (Islamic festivals) for Muslims to be more religious and morally upright seem to have been bastardised by all categories of people, especially, in Abeokuta. For instance, the youths block major roads to collect money from motorists before they are allowed to pass. Also, rams purchased for slaughtering during *'Id-al-Adha* are sometimes persuaded to fight one another while some Muslim youths also organise carnivals where all sorts of atrocities, such as, drinking of alcohol, smoking of marijuana and some other hard drugs, fornication, and adultery are committed. Some Muslims are fond of entertaining their friends with alcoholic drinks in the calling *'faaji*' (social enjoyment) in the name of festivity. All of these acts during Islamic festivals seem to have made people to wrongly associate Islamic festivals with immorality, insecurity, crime, among others.

It is against this background that this study appraised spiritual and moral implications of *'Id-al-Fitr* and *'Id-al-Adha* on the lives of Muslims in Abeokuta with a view to identifying its impacts on their lives and proffer pragmatic solutions to likely identify challenges.

The study was conducted in Abeokuta Ogun State, Nigeria. Abeokuta is the capital and administrative headquarters of Ogun State situated in the South-Western part of Nigeria with coordinates between latitude 7° 09'N and 7° 39'N and longitude 30 20'E and 3054'E. It was founded in 1830 and as of 2006 census, had a population of about 451,607 inhabitants. It consisted of two major Local Government Areas; Abeokuta South and Abeokuta North, and some parts of Obafemi Owode Local Government and Odeda Local Government respectively. It is located on the east of the Ogun River and houses the famous Olumo Rock. Traditionally, Abeokuta is divided into four (4) major districts which are: Ake, Oke-Ona, Gbagura and Owu (Ajisafe, 1972; Owoyemi, 2004).

1.1 Purpose of the Study

The aim of this study was to appraise the implications of *'Id-al-Fitr* and *'Id-al-Adha* festivals on the Muslims in Abeokuta. The specific objectives included:

- to investigate the extent which Muslims in Abeokuta celebrate Islamic festivals

according to the dictates of *shari'ah* (Islamic law)

- to examine the spiritual implications of Islamic festivals on the lives of Muslims in Abeokuta.
- to appraise the moral effects of Islamic festivals on the lives of Muslims in Abeokuta.

1.2 Research Questions

The study provided answers to the following questions:

- To what extent do Muslims in Abeokuta celebrate Islamic festivals according to the dictates of *Shari'ah* (Islamic law)?
- What are the religious impacts of Islamic festivals on the lives Muslims in Abeokuta?
- What are the moral impacts of Islamic festivals on the lives of Muslims in Abeokuta?

2. Methodology

Research Design: The descriptive research design of a survey type was adopted for this study.

Population: The population of this study consisted of the entire Muslims from the four (4) districts of Abeokuta, Ogun state, Nigeria (Ake, Oke-Ona, Agura and Owu).

Sample and Sampling Techniques: A total of 400 respondents were selected for this study using stratified and convenient sampling techniques. Stratified sampling technique was used to group the

respondents based on their respective districts. Convenient sampling technique was further used to select 100 respondents from each of the districts.

Research Instrument: A self-designed questionnaire was used to collect data for this study. The questionnaire was divided into two (2) parts; the first part dealt with demographic data of the respondents, such as occupation, age, gender, marital status, and educational background. The second part contained relevant items on the subject matter of investigation. Responses were obtained on a four-point Likert scale of Strongly Agreed (SA), Agreed (A), Disagreed (D), and Strongly Disagreed (SD).

Validity and Reliability of the Research Instruments: Content and construct validity of the research instrument was ascertained by four Islamic scholars. The questionnaire was found to be reliable at 0.79 alpha-Cronbach's significance level.

Method of Data Collection: The research instruments were administered to the respondents with the help of 3 trained research assistants. The administration was carried out at the Muslim praying grounds during *'Id-al-Fitri* and *'Id-al-Adha* prayers of 1440 AH (2019) with the permission of the Imams and the Missionaries. Out of the 400 copies of questionnaire administered, only 387 were returned and found valid for analysis indicating 96.8% return rate.

Method of Data Analysis: Data collected were coded and analysed with the aid of Statistical Packages for Social Sciences (SPSS v.20) using the descriptive statistics of frequency counts, simple percentage, and bar charts.

3. Results and Discussions

Table 1: Showing Demographic Data of Respondents

Demography of Respondents		Frequency (N)	Percentage (%)
Age (Years)	Below 20 years	47	12.1
	20-29 years	81	21.0
	30-39 years	108	27.6
	40-49 years	90	23.3
	50 years and above	62	16.0
Gender	Male	220	56.8
	Female	167	43.2
Marital Status	Single	78	20.2
	Married	242	62.5
	Divorced	32	8.3
	Widow(er)	35	9.0
Occupation	Artisan	57	14.7
	Civil Servant	101	26.1
	Transporters	51	13.2
	Traders	131	33.9
	Muslim clerics	47	12.1
Type of Education	Western Education alone	202	52.2
	Islamic Education alone	84	21.7
	Western and Islamic Education	101	26.1

Table 1 summarized the demographic data of the respondents. Results revealed that 47 (12.1%) of the respondents were below 20 years; 81 (21.0%) were between 20-29 years; 108 (27.6%) were in the age bracket 30-39 years; 90 (23.3%) were between ages 40-49 years while the remaining 62 (16.0%) were 50 years and above. Results also revealed that 220 (56.8%) of the respondents were male while the remaining 167 (43.2%) were female. Results also revealed that 78 (20.2%) of the respondents were single; 242 (62.5%) were married, 32 (8.3%) were divorced, while the remaining 35 (9.0%) were widow(er).

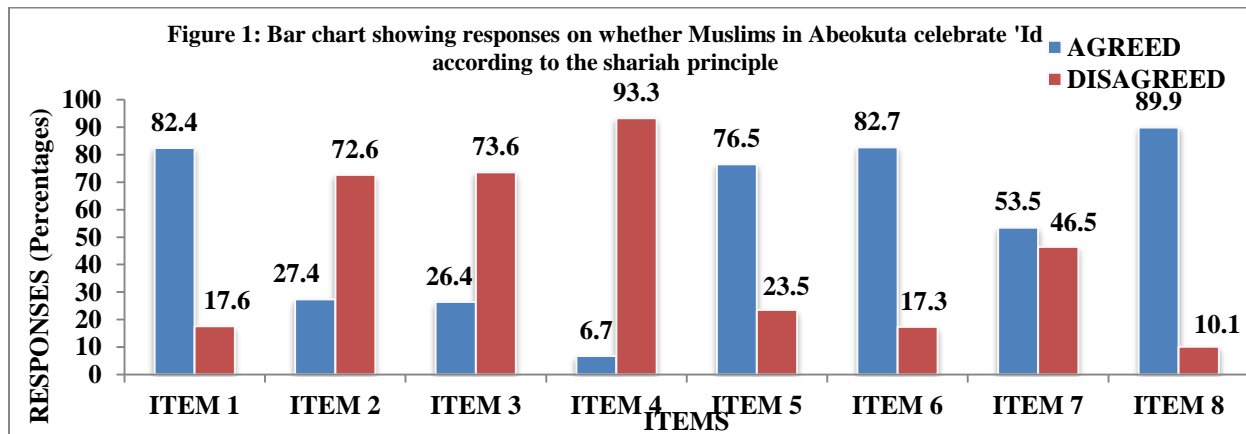
Results further indicated that 101 (14.7%) of the respondents were artisans, 101 (26.1%) were civil servants, 51 (13.2%) were transporters, 131 (33.9%) were traders while the remaining 47 (12.1%) were Muslim clerics. The table finally revealed that 202 (52.2%) of the respondents had western education alone, 84 (21.7%) had Islamic studies alone while the remaining 101 (22.0%) had both western and Islamic education alone.

Research Questions

Research Question One: To what extent do Muslims in Abeokuta celebrate Islamic festivals according to the dictates of 'shariah (Islamic law)?

Table 2: Celebrating Islamic festivals according to the dictates of *shariah* (Islamic law) by Muslims in Abeokuta, Ogun state

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
1	I go to 'Id praying ground with my new best dress during Islamic festivals	243	62.8	76	19.6	43	11.1	25	6.5	387	100.0
2	I go to 'Id praying ground early during Islamic festivals	65	16.8	41	10.6	140	36.2	141	36.4	387	100.0
3	I chant <i>Takbir</i> (glorify Allah) en-route praying ground during Islamic festivals	39	10.1	63	16.3	211	54.5	74	19.1	387	100.0
4	I use separate route to and from praying grounds during Islamic festivals	11	2.8	15	3.9	186	48.1	175	45.2	387	100.0
5	I use prescribed food items/sacrificial animals during Islamic festivals	142	36.7	154	39.8	84	21.7	7	1.8	387	100.0
6	I pay my <i>Zakatul-fitr</i> with favourable food items before going to 'Id-al-Fitr prayers	224	57.9	96	24.8	52	13.4	15	3.9	387	100.0
7	I do not eat before going to 'Id -al-Adhaa prayer	129	33.3	78	20.2	141	36.4	39	10.1	387	100.0
8	I do eat before going to 'Id-al-Fitr prayer	261	67.4	87	22.5	28	7.3	11	2.8	387	100



Results from table 2 and figure 1 indicate both positive and negative responses. On the positive side, majority of the respondents 319 (82.4%) agreed that they do go to 'Id praying ground with their new dress during Islamic festivals; also, 296 (76.5%) accepted that they use prescribed food items/sacrificial animals during Islamic festivals. Furthermore, 320 (82.7%) of the respondents agreed that they pay their *Zakatul-Fitr* with the people's favourite food items before the 'Id prayer; 207 (53.5%) also agreed that they do not eat before going to 'Id -al-Adhaa praying ground; while 348 (89.9%) concurred that they do eat before 'Id-al-Fitr prayer.

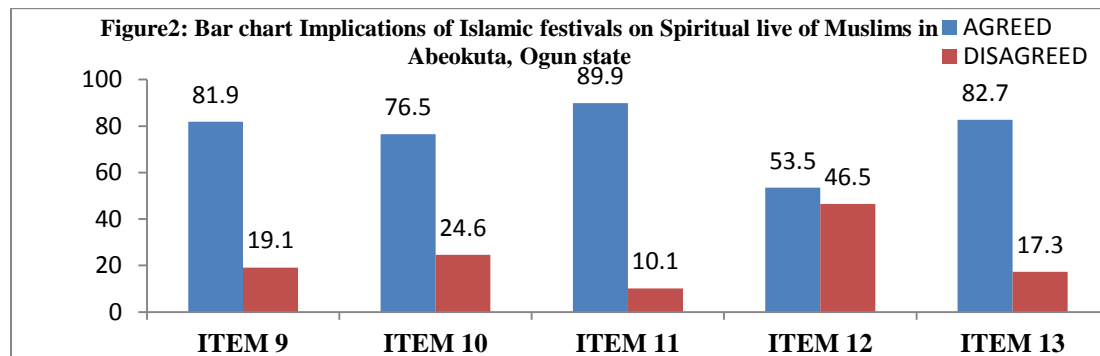
A total of 281 (72.6%) of the respondents submitted that they do not go to 'Id praying ground early during Islamic festivals; 285 (73.6%) disagreed that they do chant *Takbir* (Allahu Akbar: Allah is Great) en-route praying ground

during Islamic festivals prayers; while 361 (93.3%) also denied using separate routes to and from the praying grounds during Islamic festivals.

Research Question Two: What are the implications of Islamic festivals on the spiritual life of Muslims in Abeokuta, Ogun State?

Table 3: Implications of Islamic festivals on Spiritual live of Muslims in Abeokuta, Ogun State

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
9	Muslims exhibit the fear of Allah during Islamic Festivals	153	39.5	164	42.4	31	8.0	39	10.1	387	100.0
10	During Islamic festivals, prayers and supplications are organised by Muslim communities, organisations and individuals	142	36.7	154	39.8	84	21.7	7	1.8	387	100.0
11	During Islamic festivals, Muslims communities sponsor religious programmes more on the electronic media (Radio and Television)	260	67.2	88	22.7	27	7.1	12	3.0	387	100.0
12	During Islamic festivals, Muslims communities sponsor Quranic competitions	129	33.3	78	20.2	14	3.6	39	10.1	387	100.0
13	Muslims remember the directive and injunctions of Allah and move closer to Him during Islamic festivals.	224	57.9	96	24.8	52	13.4	15	3.9	387	100.0

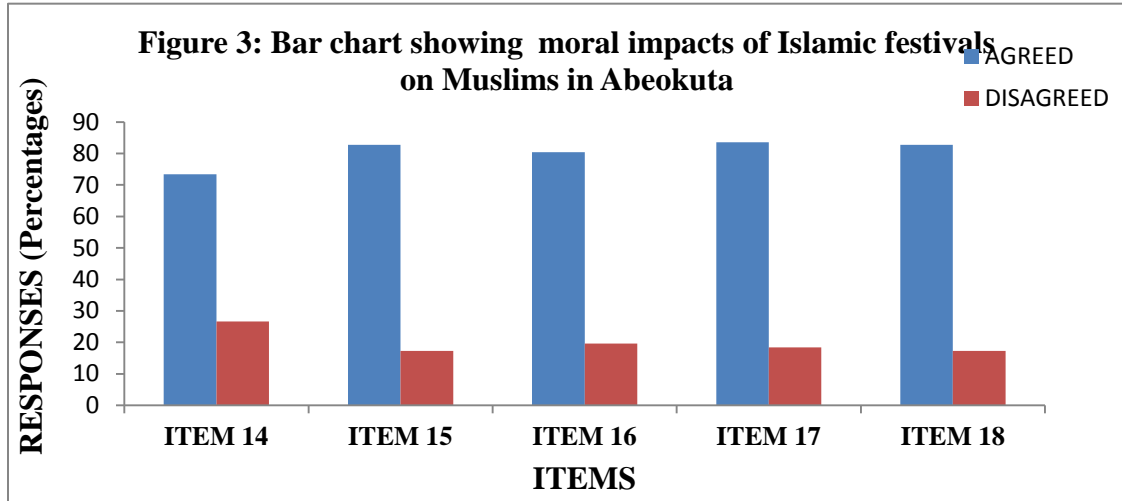


Results from table 3 and figure 2 show the religious impacts of Islamic Festivals on people of Abeokuta. The table revealed that majority of the respondents 317 (81.9%) opined that Muslims exhibit the fear of Allah during Islamic Festivals, 296 (76.5) asserted that during Islamic festivals, prayers and supplications are organised by Muslim communities, organisations and individuals, 348 (89.9) submitted that during Islamic festivals, Muslims communities sponsor religious programmes more on the electronic media (Radio and Television), 207 (53.5) opined that during Islamic festivals, Muslims communities sponsor Qur’anic competitions, while the remaining 320 (82.7) held that Muslims remember the directive and injunctions of Allah and move closer to Him during Islamic festivals.

Research Question three: What are the implications of Islamic festivals on the moral lives of Muslims in Abeokuta, Ogun State?

Table 4: Implications of Islamic festivals on the moral lives of Muslims in Abeokuta, Ogun State

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
14	There is increase in the rate of acts of immorality and anti-social behaviour during Islamic festivals	166	42.9	118	30.5	68	17.6	35	9.0	387	100.0
15	Some Muslims celebrate Islamic festivals by consuming alcoholic drinks	108	27.9	212	54.8	45	11.6	22	5.7	387	100.0
16	Rams are persuaded to fight one another during Islamic festivals	243	62.8	68	17.6	43	11.1	33	8.5	387	100.0
17	The poor people get relieved during Islamic festivals	140	36.2	171	44.2	49	12.7	27	6.9	387	100.0
18	Muslims give charity during Islamic festivals	224	57.9	96	24.8	52	13.4	15	3.9	387	100.0



Results from table 4 and figure 3 show that 284 (73.4%) of the respondents agreed that there is increase in the rate of acts of immorality and anti-social behaviour during Islamic festivals; also, 320 (82.7%) supported that some Muslims celebrate Islamic festivals by consuming alcoholic drinks. Furthermore, 311 (80.4%) of the respondents agreed that rams are persuaded to fight one another during Islamic festivals; 311 (80.4%) of the respondents opined that poor people get relieved during Islamic festivals; finally, 320 (82.7%) of the respondents agreed that Muslims give charity during Islamic festivals while 67 (17.3%) disagreed with this.

4. Discussion of Findings

Findings from this study indicated that some activities of Muslims in Abeokuta during Islamic festivals are in line with Islamic injunction and directives while some are in contrary. On the one hand, majority of the respondents go to *‘Id* praying ground wearing their new dresses as commanded and directed by Allah is the Qur’an thus: “O children of Adam! Take your adornments (by wearing your clean clothes) while praying...” (Qur’an, 7:31). This finding is in line with the findings of Gozde (2019) that during *‘Id*, Muslims in Turkey attend prayer services while putting on their best clothes often purchased newly just for the occasion. This is also in-line with the submission of Al-Musnad (2002) that the Prophet (SAW) usually commands his followers to wear the best of clothes which they can afford and apply the best scent when going for the *‘Id* prayer.

Findings also revealed that Muslims in Abeokuta paid *Zakat-al-Fitr* with favourite stable local food items before the *‘Id-al-Fitr* prayer. These items include *gari* (food made from cassava), rice, beans,

and even cash/money in replacement of the food items. This finding is similar to the findings of Abubakar (2013) that many Muslims in Nigeria fulfil their *zakat-al-fitr* by distributing food items such as grains, millet and rice, and beans and sugar to the needy Muslims in their neighbourhood before going for *‘Id* prayer. The same author further submits that many wealthy Muslims also distribute their *zakāt* in cash during this period.

More so, findings also revealed that Muslims in Abeokuta slaughtered recommended sacrificial animals during *‘Id-al-Adhaa*. Some of the animals killed are rams, goats, sheep, and cows. It was also found that these animals are free from defect and are killed according to Islamic injunction. This showed that Muslims in Abeokuta adhere to the Prophet Muhammad’s (SAW) admonition that a one-eyed animal, a lame animal and an animal with a broken leg or marrow should not be sacrificed (Al-Fawzan, 2009). This finding is similar to the findings of with the finding of Ibrahim, Budisatria, Widayanti and Artama (2019) that during *‘Id-al-Adhaa* celebration, Muslims in Indonesia kill only recommended sacrificial animals such as cattle, sheep, goat, buffalo, or camel that are healthy and meet the requirements of being sacrificed for Allah.

On the other hand, findings also indicated that majority of Muslims in Abeokuta did not follow some *‘Id* etiquettes. They usually eat before going to *‘Id-al-adha* praying ground, go late to *‘Id* praying ground, and do not adequately chant *Takbir* (Allahu Akbar) en-route praying ground until when they get to the praying ground. These actions of theirs are in contrast to the teachings of Islam with regards to the etiquettes of *‘Id*. Allah says:... And that you must magnify Allah (i.e. say *Takbir* [Allahu Akbar; Allah

is the most great] for having guided you so that you may be grateful to Him (Qur'an, 2:185).

It was also discovered from this study that majority of Muslims in Abeokuta did not follow separate routes to and fro the *'Id* praying ground and this does not go in-line with the *sunnah* of the Prophet (SAW) who used to return after offering the *'Id* prayer through a way different from that by which he went (Ibn Rushd, 2008). However, the reason for not following different routes to and fro *'Id* praying ground may be as a result of the traffic gridlock that are often experienced after the *'Id* prayers. As a result, most people look for the easiest routes to go back home which are sometimes the same routes they came through.

Results also revealed that people were more religious during Islamic festivals. Observing congregational prayers is common. Men and women, young and elderly do attend mosques, particularly, *'Id* praying ground and observe *salat* (prayer) as Allah commands that all the believers should be offering *salat* as a mean of *Ibadah* (worship) (Q2:43). Some well to do Muslims do sponsor Islamic program on mass media such as call to prayer and lectures. This is part of profitable businesses in the sight of Allah (Q61:10-13). Many Muslim families do organise special prayers when Muslims Alfas (clerics) are invited to supplicate for the whole family as a form of thanks giving and to seek Allah's protection, progress and for more blessings. This is in tandem with Islamic injunctions that we should supplicate to Allah for our needs and He is ready to answer our supplication (Q2: 186, 40:60).

Findings from this study on the moral implications of Islamic festivals indicated both positive and negative outcomes. Positively, the study revealed that many poor people get relieved during Islamic festivals as a result of the increase level of *sadaqah* (charity) giving by Muslims. This is in-line with the findings of Abubakar (2013) who found out that *'Id* celebration in Nigeria is associated with voluntary distribution of both edible and inedible materials among neighbourhood and extended family.

However, this study further showed that the celebration of Islamic festivals among the people of Abeokuta was highly characterised by increased anti-social behaviour and forbidden acts in Islam such as alcohol consumption and persuading of rams to fight. This finding corroborated the findings of Akanni (2007) that during *'Id* celebration in Nigeria, youths organise carnivals where lots of illicit behaviours and crimes such as blocking of main roads, consumption

of different kind of hard drugs, fighting, pick pocketing, stealing or vandalising of vehicles and sexual abuse are perpetrated.

5. Conclusion

From the fore-going, the way and manner Muslims in Abeokuta celebrate *'Id* with regard to the dictates of *Shari'ah* was examined. Religious and moral impacts of Islamic festivals on their lives were also appraised. Findings show that, to some extent, *Shari'ah* dictates on the ethics of festivals are followed by Abeokuta Muslims, despite some notable shortcomings. This study, therefore, concludes that Islamic festivals have not only impacted on the religious lives of Abeokuta people but also on their moral lives despite that they have not been able to adequately practise Islamic festivals as envisaged by Islam.

6. Recommendations

Based on the findings of the study, and the conclusion drawn therefrom, the following recommendations were made:

- Islamic festive periods should be times of sober reflection about the teachings of Islam and *Sunnah* (traditions) of the Holy Prophet Muhammad (SAW) therefore; Imams should include *Adaab* (etiquettes) of *'Id* in their Friday sermons periodically.
- Imams and Muslim organisations should organise regular awareness and advocacy programmes aimed at condemning the immoral acts associated with the two major Islamic festivals, so that their spiritual purposes would be attained. Handbills that contain the Islamic rules and regulations of *'Id* should be provided and distributed towards the festive periods and at *'Id* praying grounds.
- Government should put in place measures to regulate activities of youths engaging in carnivals during festivals. The role of community development association in this regard is also pertinent since these carnivals take place in different communities.

References

- Abdul-Ghaffar, M. (2009). *Ancient feast and modern festivals*. Ikeja: Deen Communication
- Abdur-Rahman, J. (2005). *Al-fiqh ala madhahibil-arbah, vol.1*. Cairo: Darul-Bayani.
- Abubakar, D. (2013). The giving and receiving of Zakāt: Anthropological analysis of

- relationship between the 'wealthy' and 'needy' citizens in Jos, Nigeria. *International Journal of Humanities and Social Sciences*, 3(9), 289-296.
- Ajisafe, A.K. (1977). *Iwe Itan Abeokuta*. Ibadan: Hardcore Society Sketch Press.
- Akanni, A.A. (2007). Taking advantage of Islamic festivals in South-Western Nigeria for political and commercial purposes: Matters arising. *Fountain Journal of Arabic and Islamic Studies (FOJAIS)*, 1.
- Al-Fawzan, S. (2009). *A summary of Islamic Jurisprudence, Vol. 3*. Cairo: Al-Maiman. 265-279.
- Chaudhry, R.A. (1988). *Muslim festivals and ceremonies*. United Kingdom: Islam International Publications Ltd.
- Chowdhury, T. S., & Mostari, S. (2015). Impact of Eid-ul-Azha on market return in Dhaka stock exchange. *Journal of Business and Management*, 17(2), 25–29.
- Ibrahim, A., Budisatria, I.G.S., Widayanti, R. & Artama, W.T. (2019). The impact of religious festival on roadside livestock traders in urban and peri-urban areas of Yogyakarta, Indonesia. *Veterinary World*, 12(9): 1408-1415.
- Luginbuhl, J. (2014). *Consider breeding your does to target ethnic holidays where goat meat is part of the traditional holiday feast*. College of Agriculture and Life Science: NC State University.
- Mohamed, M. (2020). *Islamic festivals*. Retrieved from <http://www.google.com/amp/s/www.cleopatraegypttours.com/travel-guide/egyptian-culture/muslim-festivals/amp/>
- Owoyemi, S.A. (2004). A critical study of the appointments and roles of title holders among the Muslims in Abeokutan. Thesis, university of Lagos, Lagos, Nigeria.
- Salau, S., Anazia, D. & Awodipe, T. (2019). Eid-el-Kabir: Insecurity, harsh economy resonate as Muslim faithful celebrate. *Vanguard News*. Retrieved from <http://m.guardian.com.ng/Saturday-magazine/eid-el-kabir-Insecurity-harsh-economy-resonate-as-muslim-faithful-celebrate/>
- Satt, H. (2016). Holidays' effect and optimism in analyst recommendations: Evidence from Europe. *Corporate Ownership and Control Journal*, 13(03)
- Wang, Y. (2009). The impacts of festivals and events on city image: A case study of Nigbo international fashion festival. (*Unpublished Master Dissertation*). Erasmus University, Rotterdam; Netherland.
- Zukin, S. (1995). *The culture of cities*. Cambridge, M.A.: Blackwell.