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Abstract

All nations have some religious festivals and national occasions by which they celebrate whether the undivided and the communities do. They used to do so to gather people together and augment its integral unity. In these occasions the cultural life is activated, so they make these activities in these occasions to show the importance of these festivals.

In these occasions, people used to hear some religious orations which are mixed with something related to some religious and historical sciences, and other fields of knowledge which is important to guide people.

So these festivals are considered the best way to estimate some social behavior and spread what is called virtue among people which is characterized by telling people how to behave well and how to be good-humored. So it prevents people from committing some sins.

So we choose to write in this particular subject, that's to say, Festivals in Islam, A Semantic Study as a reaction to a question raised by a student when she says what do we mean by festivals or linguistically? I did not think to write about this subject but the idea comes into the existence by means of this question. It is right to say that by means of an inquiry knowledge comes.

So I go into the available references in the books of language and the explanation of the verses and the traditions in order to get some knowledge, so the investigation begins about some linguistic expressions and the religious meaning for these expressions in which the paper includes such as the holy Id AlFitr, the holy Id AlAdha and how people sacrifice and the days which follow and the importance of the Fridays.

After I gather some materials. So I go deep in the roots of the word itself linguistically and grammatically. So the emphasis happens on the word itself in both terminological and religious aspects of the word itself.

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I tackle the meaning of this word in the explanation of the Holy Quran and I used to refer to this expression by means of the tradition in both Bukhari and Muslim, who are the important pillars in explaining the tradition.

I did my best to achieve my aim, with the help of the Almighty God I achieved my aim as far as I can and I supplicate God to make it sinere for the same of Him. If I succeed in my gool, it is due to the help of the Almighty god, if not it is due to me and to my sinful soul Oh Our Qlerious Lord don't be angry with us if we forget or commit a mistake And our trust is due to God our Glorious Lord.

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﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

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: ﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ﴾

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: ﴿ إِنَّمَا يُوفِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ (:) .

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﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

نِعْمِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ (:) .

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: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾ (:)

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: ﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾ (:)

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: ﴿وَيَوْمَ لَا يَسْتَوِي لَّا تَأْتِيهِمْ كَذَلِكَ بَلَّوْهُم بِمَا كَانُوا يَفْسُقُونَ﴾

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: ﴿وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ

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سَبْتِهِمْ شُرَعًا﴾ (:) .

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﴿ قَالَ مَوْعِدُكُمْ يَوْمَ ﴾ :

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الرَّيْنَةِ وَأَنْ يُخْشِرَ النَّاسُ ضُحًى (:) .

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﴿ قَالَ عِيسَىٰ نُرْمِيهِم بِحِجَابِ اللَّهِ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا ﴾ :
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﴿ كُتِبَ :

خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَهُمْ مُّسْلِمُونَ بِاللَّهِ ﴾ (:) .

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