

Religious Harmony and State Security: Bangladesh Perspective

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ABSTRACT

Having a well-embodied sustainable state which has impenetrable security is considered the emblem of advanced civilization. Apart from all the indisputable elements of a sustainable state, security plays the role of the founding stone. This study aims to pursue the contribution of historical religious harmony in Bangladesh, practiced by the mass people, in strengthening the state security. Data was collected through particular scientific research methodologies of the descriptive method to analyze the possible answers of arising queries, historical method to explore historical background of the subject and the comparative method to detect the perfect stakeholders for establishing religious harmony in Bangladesh to strengthen the state security. The study explored that Bangladesh, since its creation, has assumed different characteristics from any other countries all over the world & religious harmony played a pivotal role in creating Bangladesh as an independent and sustainable state on the global map. It identified that despite not being the ruling party, religious parties have been contributing more to securing religious harmony than the conventional parties. The study tracked out a plethora of confidential conspiracies driven by different wings to annihilate the historical heritage to prove Bangladesh as a fragile state. This research concluded that utilizing the heritage of religious harmony will pave the eternal way to keep this state as an unassailable secured country.

Keywords: Religious harmony, Security, Bangladesh, Political parties, Sustainable State.

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humans are social creatures, social nexus plays an influential role in their lives. Social bonds depend on social peace and harmony. No other path is observed regarding this case more effective than religious guidance. Social peace has been regarded as the most desired issue in the present world of globalization. Tranquility in society is considered the foundation for building a sustainable world, as it comprises addressing the root causes of conflict and violence, which is the barrier to sustainability (United Nations, n.d.). In this era of competition in exercising power, Bangladesh has also taken an important place

INTRODUCTION

Human being is the most respected and unparalleled creation in the world. As

in the round table discussion of influential giant in South Asia. Bangladesh is playing a pivotal role in the Indo-Pacific geopolitical strategy of the United States, China, India, Pakistan, Japan, and Australia for its geographical position in Asia, as it shares land borders with India and Myanmar, is considered the natural linker between South Asia and Southeast Asia, and has sea power of open access to the Bay of Bengal, according to the "Sea Power" theory of Alfred Thayer. He said, "Those who controlled the sea would control the world (Samara, 2023). The security and sovereignty issue of this country, that is indicative of communal harmony, is also being criticized by the socially conscious circles though the country was a shining example of harmony. This study examines religious tolerance in relation to national security, identifies threats to Bangladesh's social heritage, and analyzes key influencers of social stability.

RESEARCH PROBLEM

Bangladesh, one of the most important countries in South Asia, has been going through many ups and downs since its independence due to political instability, fragile election system, immorality in key political leaders etc (Alam, 2021). Being connector between south Asia & Southeast Asia, having control on the Bay of Bengal, large population, economic potential, Bangladesh holds cabalistic importance both in south Asia as well as world map (BTJ Desk Report, 2023). In recent times, all stakeholders are expressing deep concern about the security of the country that has touched the hearts of every citizen. Communal riot is often being the subject of newspapers and TV talk shows. A plethora of questions are rising in peoples mind. Was the religious harmony part of this nation's social culture? Is there really a possibility of

communal riots? Is the tradition of religious harmony in this country being lost? Who is responsible for this? Can religious harmony play a key role in protecting the country's security like in the past? I will leave no stone unturned to look for the proper solution of these abovementioned questions through the present research named 'Religious Harmony & State Security: Bangladesh Perspective'.

LITERATURE REVIEW

Hundreds of scientific researches and books have been written on the religious harmony, for instance; 'Communal Harmony: An Islamic Perspective by Md. Wahidujjaman', 'Building Social Harmony: An Inter-faith Youth Dialogue by Bangladesh Institute of Peace and Security Studies', 'Islamophobia and A proper understanding of Islam, A study of Bangladesh by Azmery Sultana', 'Religion, Politics and Security: The Case of Bangladesh by Amena A. Mohsin', 'The Study of Islam and the Bengal Frontier 1204-1760 by Richard M. Care', '200 years of Bengali history: the era of independent sultans by Sukhmay Mukhopaddhay', 'Armed Resistance Movement in Bangladesh by Syed Anwar Hossain and Muntasir Mamun', 'Bengali Nationalist Movement and Liberation War' Dr. Mahfuzur Rahman', 'Communal Riots in East Pakistan by Bonik, Sojib Kumar and khaleda chowdhury'. Most of the authors emphasized the harmony; inter faith dialogue or partial discussion about social phenomenon of Bangladesh. Someone unexpectedly blamed Islam for militancy. Someone didn't acknowledge the unanimous relationship of Islam with the beauty of religious harmony. Dawood Omolumen Egbefo in his article 'Religion: A Tool for Strengthening National Security & Promoting Harmony in Nigeria' and Jaclyn L. Neo in his article 'Dimensions of Religious Harmony as Constitutional Practice: Beyond State Control'

has explained the merits of religious harmony in securing state security like Nigeria & Singapore as case studies. Director of State Administration for Religious Affairs of P. R. China, Wang Zuo'an in his article 'Religious Harmony: A Fresh Concept in the Age of Globalization' narrated that 'harmony without uniformity' can drive the state to a certain security. Apart from that no article or book has been found written on this topic directly. The present research is going to explore the new era of Religious Harmony & State Security: Bangladesh Perspective'.

RESEARCH METHOD

This research followed the descriptive method in collecting information accurately and objectively and creating a questionnaire to extract answers to all the questions arising about the topic so that the results and recommendations can be interpreted and clarified. The historical method has been applied in collecting historical information regarding the topic from 1971 AD to the present time and revealing the historical background of the subject as well as clarifying the approaches and methods used in interpreting the matters related to the topic. The comparative method has also been used in comparing the contributions of the conventional political parties with the Islamic political parties in establishing religious harmony in Bangladesh to strengthen the security of the country. The author collected data using descriptive & historical method from both primary and secondary sources such as interviews, books, various modern magazines, published articles, and different websites, national and international newspapers. Then, the author analyzed collected data using comparative method to identify the merits and demerits of conventional and ideological politics in

assuring the state security through religious harmony.

RESULT AND DISCUSSION

EXPLAINING THE TITLE

Religious Harmony

Among the distinct religions in the world, four are considered the largest religion such as Christianity (31%), Islam (24%), Hinduism (15%), and Buddhism (7%). Today, some 85 percent of people around the globe identify with a religion. (Wasserman, 2024). Each religion has individual characteristics. Differences in religious views could result in internal conflict in a religion. So the best way to explain the religious harmony is the idea of 'harmony without uniformity' (Wang, 2010). Religious harmony can be understood as friendly coexistence among different religions. Religious harmony denotes assuring such an environment where people of different religions can coexist with full respect and mutual understanding avoiding any kind of challenges to the spirit of unity among diverse communities. Religious harmony can be achieved through harmony without uniformity, dialogue, respect, cooperation, tolerance and coexistence, coordination, guard against religious extremism and shouldering social responsibilities together.

1. Bangladesh

Bangladesh, officially the People's Republic of Bangladesh, is a country in South Asia. It is the eighth-most populous country in the world and among the most densely populated with a population of more than 170 million in an area of 148,460 square kilometers (57,320 sq mi). Bangladesh shares land borders with India to the north, west, and

east, and Myanmar to the southeast. To the south, it has a coastline along the Bay of Bengal. Dhaka, the capital and largest city, is the nation's political, financial, and cultural centre. Chittagong is the second-largest city and the busiest port. The official language is Bengali and English. Apart from that the very renowned language is Arabic. It has the world's largest sea beach in Cox's Bazaar (Sahabuddin et al., 2021).

2. State Security

It's an elaborately describable terminology. It can be enunciated very concisely that a secured state means a sustainable state that internally and externally secured (Potrzeszcz, 2018) from all kind of brutality, militancy, persecution, riot and terrorism, risk of division, aggression and spoliation from any level.

RELIGIOUS HARMONY IN SECURING THE SECURITY OF BANGLADESH

1. Inevitability of religion

The word 'دين' is translated into 'religion' in English though it's not the perfect translation of the Arabic word دين that means the life style of human being (An Nahwi, 2010). Religion is dire need for all nations, in ancient or modern time, over the world that is iterated in the Q'uranic verses. For this holly purpose Allah sent innumerable Prophets over the ages. Allah says: 'And there never was a nation but a Warner had passed among them' (Al-Quran, 35:24). An article naming 'Scientists resort to religion to treat mental illness' had been published in the newspaper 'Al-Jumhuriya' on 29.11.1962 (As-Sabiq, 2000). So inevitability of religion in the life of human being is beyond description.

2. Relationship between state and religion

Existence of a country is implausible without people who are considered one of the founding elements for a state. Therefore, denial of keen relationship between state and

religion refers immaturity of knowledge and wisdom. A state can be stable & resilient by its peace loving people. On the other hand, people become flourished, peace loving and humbled through practicing religious indications. In the secular society, religion is separated from the life style and state policy (Al Khaoli, 1986). On the contrary, Islam doesn't permit differentiating the state from religion that undoubtedly sustainable formula for its success in keeping religious people safe from any kind of unethical activities.

3. Security for a sustainable state

Security at personal, social, political, economical and environmental perspective is required for securing sustainability of the state (Ozaltin, 2024). Indiscipline in family issues, unstable social and political circumstances, and fragile economic policy pushes the state towards inevitable danger. Sustainable prevention of threats to the internal and external security assures a sustainable state.

4. Religious harmony for state security

Religion always guides its followers towards the right path. Humiliating followers of other religion causes brutality, militancy, persecution, riot, terrorism and spoliation that is absolutely conflicted with the teaching of religion. Islam doesn't allow minimum wickedness with followers or the Lord of other religion. Allah says, 'And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus we have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do' (Al-Quran, 6:108).

5. Heritage of Religious Harmony in BD

About 3,500 years ago, in the western part of Bengal, the first steps towards the first organized human society and culture took place (Dasgupta, 1964). The history of the

formation of religious and cultural life over thousands of years was indeed the history of pluralism, where Buddhism, Vaishnavism, and Islam were being practiced peacefully (Roy, 1995). Historians have therefore always observed tolerance and liberality in religious culture in the Bengal. Professor Salahuddin Ahmed exactly said that spiritual humanity has always been more prioritized in the Bengali mind than the traditional religious dogma (Ahmed, 2014). Richard Eaton presents numerous documents showing how the Muslim rulers in Bengal extended generous patronage to various religious communities in state positions and in the implementation of land expansion policies (Care, 1994).

In the 8th century, the rule of the Pala dynasty began in the northern and western parts of Bengal and they ruled for four hundred years. Just as the Pala emperors adopted the principle of religious harmony and coexistence as state policy, many believe that the Buddhist Chandra rulers in South East Bengal also conducted their governance on almost the same principle (Gupta, 1967). In the mid-14th century, Shamsuddin Ilyas Shah consolidated almost the entire territory of Bengal and formally introduced the name 'Bangalah'. During the 200-year independent Muslim period that began under Ilyas Shah, the rulers strengthened the tradition of harmony and tolerance that had existed for thousands of years (Mukhopaddhay, 1988).

It will not be an exaggeration to say that until the arrival of the Europeans in Bengal, almost all the ruling groups of Bengal had to rule the state by accepting the reality of plurality (Hossain & Mamun, 1986). The incident that sparked the communal riots in the then East Pakistan (Bangladesh) in 1964 originated in Jammu and Kashmir of India (Rahman, n.d.). Observation of the incident shows that it was created for political gain (Bonik & Chowdhury, n.d.). The Pakistani

government, in order to divert the anti-Ayub movement in East Pakistan, initiated Hindu-Muslim, Bengali-Bihari riots on 7 January 1964 in Dhaka, Adamji and surrounding areas using professional terrorists. Although the riot was due to the political gain of the West Pakistan leaders, a mass uprising against the riot was created in Bangladesh, the then East Pakistan (Dasgupta, 1995). Even the language movement of 1952, the education movement of 1962, the mass uprising of 1969, the election of 1970 had the support and participation of almost all people of different religions (Hossain and Mamun, 1986).

After the independence of Bangladesh in 1971, people witnessed a lot of incidents such as the attack on the Ramu Buddhist monastery in 2012, Santhia in 2013, the incident at Nasirnagar in 2016, Gangachara in 2017, Gobindaganj in Rangpur, Nanuar Dighi in Comilla. Observation of abovementioned incidents unravels the following facts behind the scene:

- a. In almost all the incidents, the design of the attacks is exactly the same.
- b. Most of the time, the attackers come from outside and the local Muslim neighbors have been seen as either protectors or shelter providers.
- c. Everywhere, the situation was created step by step, everything was done before the eyes of administration. Behind the Santhia incident, there was a conflict between two leaders of the ruling party Awami League (Wasif, 2017). The attack on the Buddhist monastery in Ramu in 2012 and the incident in Nasirnagar in 2016 showed that the leaders of the influential political parties of the then ruling party Bangladesh Awami League were responsible for the instigation and collusion in these attacks (Parvez, 2024).

- d. The Jatiya Samajtantrik Dal (JSD) believes that there are national-political-social-cultural and international-regional cross-border reasons behind the attacks on minorities including the Hindu community at Nanuar Dighi in Comilla (Akhter, 2024).
- e. Almost every attack is based on rumors of insulting Islam.
- f. Most attacks were around national elections - with specific political objectives (Bhorer kagoj, 2022).
- g. Kajal Debnath, a member of the presidium of the Bangladesh Hindu-Buddhist-Christian Unity Parishad, said, I am speaking with responsibility, all the stories are arranged under the cover of communal attacks. Awami League activists are involved in communal attacks and looting. There are 22MPs from minority side who do nothing for their area. When he went to them, they said, "Our hands and feet are tied." Then where is the representation of minorities in Parliament? Those who are in power remain silent on the issue of minority oppression even the Prime Minister (Jagonews24, 2022).

Incident of August 5, 2024

Analysis of attacks on Hindu homes and temples in BD reported by various media outlets and individuals on social media in India after August 5 is as given bellow:

A study by Deutsche Welle (English edition, August 7, 2024), Bangla Outlook (English and Bengali editions, August 8, 2024), BBC (Bangla edition, August 11, 2024) and Al-Jazeera (English, August 8, 2024) shows that:

1. The information reported is false and fake.

2. The information reported is intended to provide political benefits to the Awami League.

3. Old incidents were being reported as new and irrelevant videos and pictures from other countries or other incidents were being used to spread fake and fabricated news.

Steven Wilkinson (2004) has noted that political leaders in India tend to incite Hindu-Muslim religious riots to gain political advantage before elections. In studies conducted in Nigeria and Indonesia, Yana Kraus (2018) and Ward Berenshott (2020) found that political leaders easily used young people to create ethnic and religious divisive 'terror and riots' (Parvez, 2024).

Religious harmony under conventional political party headed government

In Bangladesh, several conventional political parties that are not established on religious principles operate under man-made rules and regulations. They are not bound to follow indications of any religion even though some of their rules are similar to the religious perspective. The chance of practicing humanitarian rules in these parties is less than that of religion-oriented parties. In consequence, for not being conducted by spiritual laws, the conventional political party-headed government in Bangladesh does not care about any humanitarian rules like religious harmony, etc., because their main objective is to occupy power at any cost, as we knew from the history (Jahan, 2021). For instance, the Bangladesh Awami League often talks about protecting the people of other faiths, but their activities have been seen as hypocrisy because of their tortures and atrocities against minorities over the ages (Jamaat-e-Islami, 2018). Apart from these unexpected incidents, Bangladesh is renowned as the country of communal harmony over the ages for the efforts of patriotic people irrespective of caste, creed, and religion.

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Practice of Religious harmony from religion oriented political party

There are a plethora of Islamic political or non-political parties in Bangladesh that have been conducted according to the indications assigned by the Holy Quran and Sunnah over the decades. These organizations have been designed to preach the eternal message of Islam and evangelize peace among the masses. Followers are bound to abide by the rules and regulations of Islam. As a result, when a few incidents of violation occurred by any individual followers, they met the legal action from the respective organizations without any delay (Ahsan, 2024). Islamic organizations have always supported the followers of other religions. They didn't create any kind of obstacles in their religious and social work but assured unanimous security. Especially Bangladesh Jamaat-e-Islami, the largest Islamic organization in the country, has been offering them full support and assistance. Many Hindus are organizationally affiliated with BJI. During

the fall of fascist Hasina on 5th August 2024, all Islamic organizations ensured the security of other religions by guarding the places of worship and religious events (Jugantor Report, 2024).

**CONSPIRACIES
ESTABLISHING
HARMONY IN BD**

**AGAINST
RELIGIOUS**

Social challenges

Although Bangladesh has been known as a sparkling example of communal harmony since its beginning (Roy, 1983), the beneficiary elites have been depriving and exploiting minorities in various ways under the shelter of the so-called political parties. In front of people, they shed crocodile tears for the betterment of minorities, but behind the scenes, they hurt and humiliate them. For instance, under the patronization of a local Jubo League commanding activist, Jakir Hossen and his brother Abdus Salam have forcibly evacuated 14 Hindu families from Uttor Gabbaria village in Poncja Koralia union under Taltoli Upazila in Borguna district from 2013 to 2014 gradually (Jamaat-e-Islami, 2018). Through such kinds of malpractices, immoral political leaders are obliterating the religious harmony of the Bengali Muslim Society.

Political conspiracies

Among the traditional political parties in Bangladesh, the major parties are Bangladesh Awami League, Bangladesh Nationalist Party and Jatiya Party. Since these parties have no ideological base, only established on individual ideals, their greed for power always prevails over humanitarianism. The Bangladesh Awami League is the most pioneering in this issue. Minority issues come into view as their trump card to monopolize power. They attack minorities and blame Islamic groups during every election or when it is the appropriate time for them to name Islamic political organizations as terrorists and militants (Jugantor Report, 2024), religious places should be guarded). The sample of violence against minorities from 2009 to 2015 is given below:

Type of incidents	2009	2010	2011	2012	2013	2014	2015

Killed	34	26	39	22	18	45	24
Injured	502	244	107	69	11	78	234
House vandalism/land grabbing	5	20	21	81	441	371	209
Temple vandalism	28	23	25	46	125	32	21
Statue	30	3	32	12	322	193	180
Rape	25	84	61	59	42	55	27

Table 1 (sample of violence against minorities)

Awami League has always shown hypocrisy with minorities. In many cases, their leaders and activists have been caught red-handed while torturing minorities (Karim, n.d.).

Conspiracy of foreign states

India surrounds Bangladesh from three sides. India helped Bangladesh during independence in 1971, but after independence, it has always emerged as selfish rather than friendship. They have never shown neighborly behavior but always deprived Bangladesh of bilateral interests. For their own interests, they have also taken shelter under apolitical means regarding the minority issue which is still going on. Although they did not admit it, after the fall of the fascist Hasina, they continued their efforts to create a heated situation in the country with the issue of minorities. Indian mainstream news agencies broadcasted fake news of persecuting minorities after the fall of the fascist regime (Mahmud & Sarker, 2024).

6. Contribution of religious harmony in state security: Bangladesh perspective

Green environment for coexistence

a. Personal Endeavour

According to the preliminary report of Population and Housing Census-2022, population percentage in Bangladesh (Bangladesh Bureau of Statistics, 2022) by religion is in the bellow:

Population by Religion (%)		
Muslim	91.04	90.39
Hindu	7.95	8.54
Buddhist	0.61	0.62
Christian	0.30	0.31
Others	0.12	0.14

Table 2 (population percentage in Bangladesh)

As followers of Islam, Muslims personally ascertain security for the followers of different faiths through practicing mutual understanding & respect for each other, as Allah SWT says, ‘Say, O Prophet, O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we have submitted to Allah alone’ (Al-Quran, 3:64). As Muslims are the majority, they have taken responsibility for the security of the minorities of different religions. Statistically, most of the persecution of minorities is part of apolitical activities.

b. Ensuring practice of humanity

Religious harmony kindles the light of humanity in the human heart. As a result, social service became his vow. This is the teaching that the Muslims and followers of different religions have been practicing in this country for ages. Allah says, ‘As for those who had settled in the city and embraced the faith before the arrival of the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever of the gains is given to the emigrants. They give the emigrants preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are truly successful’ (Al-Quran, 59:9).

c. Ascertaining practice of equal right

Although Muslims are the majority in the country, they have not created division among the people for following the statement of the Holy Prophet. The Messenger of Allah, peace and blessings be upon him, said during the days after the pilgrimage, “O people, your

Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness. Have I not delivered the message?" They said, "The Messenger of Allah has delivered the message" (Imam Ahmad ibn Hanbal, 1421 AH). As a result, everyone is enjoying equal rights. Although there is a tendency to create dismemberment among the people, the number of people practicing equal rights is still high in this country.

d. Providing equal security for religious festivals

It is the cultural tradition of Bangladesh that people of all religions enjoy equal security in celebrating their respective religious festivals. People of all religions have been living together in the same society for thousands of years, showing the utmost generosity. The government ensures the same facilities for all religion followers (Bepari, 2024).

Social dignity

No religion teaches to disrespect people of other religions. The practice of these noble virtues plays a leading role in establishing social homage that makes society livable. In this country, religious harmony is still the main underlying factor behind the sense of social esteem. The Prophet, may God bless him and grant him peace, said, If you see a funeral, stand up. It was mentioned in some narrations: They said, O Messenger of God, it is the funeral of a Jew. He said, is it not a soul? (Al-Bukhari, 1423 AH).

Social Unity in each aspect of social life

Social unity is a prerequisite for overall development, which the people of this country have been practicing for ages. Social development is the sign of unity. Religious harmony is playing a decisive role in consolidating social cohesion (Shahnewaj, 2007).

Social engagement

Religious Harmony creates a strong network (Huda, 2019) among the masses through the following ways:

- a. Practicing a friendly manner in operating any activity
- b. Cooperation and understanding
- c. Social Justice and Change

Social Welfare

Religious harmony inspires a group of people to work for social welfare. The social development observed at every level of society is a sign of religious harmony. Followers of all religions are taught to engage themselves in social service. The prophet, peace be upon him, said, "The religion is naseehah (sincerity)." We said, "To whom?" He, peace be upon him, said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk (Al-Nisapuri, 1412 AH)".

Practicing stable democracy

In the absence of religious harmony, any country might be at stake. On the contrary, religious harmony impels the practice of stable democracy that befriends strengthening the sovereignty of the state. Doing everything through the normal system is the inner beauty of religious harmony that impels the masses of the country to conduct all tasks following stable democracy.

Political endurance/ stability

Politics is the way to reform the state. Therefore, people of all religions in Bangladesh exercise the right to vote equally and elect the responsible of the state. Followers of all religions exercise equal rights, show tolerance, and also ensure political stability.

Mitigating militancy

Due to respect for religious sentiments, followers of all religions try to perform all work systematically.

Manifestations of militancy in Bangladesh are actually part of the political mechanism (Desh TV, 2024). The emergence of some extremists is also part of the conspiracy of the neighboring states (Staff Reporter, 2024).

Border security

The country is surrounded by neighboring states on three sides. So the challenge of external enemies is very strong (Jiku, 2024). Even in this situation, from 1971 till today, this nation has kept the country with the utmost love. This is the benefit of religious tolerance.

War against economic coercion

Complete success does not come without financial freedom. The people of the country are the key builders of economic success. Everyone, regardless of caste, creed, color, and religion, is working united, which is the result of religious harmony. Some culprits of the country started trying to accept slaves from foreign enemies to make the country economically fragile. But people, irrespective of group, religion, culture, or gender, of all religions expelled them on 5 August 2024 (Kabir, 2024).

Overwhelming patriotism

Religious tolerance forms the basis for building a secure society, which is the key to building a sustainable state. So the beauty of patriotism is not observed without religious tolerance. The people of this country have passed the highest test at the time of independence. As a result, the independence war of Bangladesh can be considered an example of patriotism that has succeeded by following the path of religious harmony.

Die heart effort for national security

Religious tolerance has also motivated the people of this country to sacrifice their lives for the security of the country. Thousands of people have sacrificed their lives by speaking out against foreign aggression. Abrar Fahad of BUET gave his life to make people aware of the security and

sovereignty of the country (BBC News, 2021). More than 1,500 people gave their lives to oust the last fascist, Hasina, and more than 30,000 suffered physical disabilities in the July-August 2024 movement only.

CONCLUSION

The most important results of this study can be listed as follows:

1. Religion, a complete code of life, always leads the nation to the right path. Rather, a religion-oriented state is more stable than the secular one.
2. Religious harmony and state security are intensely interrelated. The state can be secured from any kind of internal and external insecurity, like brutality, militancy, persecution, riot, and terrorism, risk of division, aggression, and spoliation, through religious harmony.
3. Before the arrival of the Europeans in Bengal, almost all the rulers of Bengal had ruled the state by accepting the reality of plurality. Since the independence in 1971, this country seemed secure at the hands of religion-oriented political and non-political organizations. Among a number of Islamic political parties, the biggest Islamic party working for the betterment of the country is BJI.
4. The internal and external enemies of the country have been machinating at social and political platforms even overseas, specifically in India, against establishing religious harmony in BD.
5. This study proved that religious harmony was part of this nation's social culture. Without the conspiracies from India and their allies in this country, there is no possibility of a communal riot. Actually, this country is sustaining for the sake of religious harmony yet now.

The overall study of this research is concluding that Bangladesh, with its golden history, will go on its own track of installing unparalleled bondage among the masses irrespective of creed, caste, and religion through practicing religious harmony.

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