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THE POWER of the People

PHOTO: SAZZAD IBNE SAYED

#FYI

Social media changed how we eat outside

Almost nothing in this world is as universally loved as tasty food. It cuts across cultures, countries, and social classes, bringing people together in ways few things can. However, this raises an important question: Is it necessary to make one's wallet suffer to keep the stomach happy?

Going out to eat has always been a part of our culture here in this country, whether it be a formal dinner with your family or a casual meet-up with your friends. Recently, both the frequency of going out and the perspective surrounding it appear to have changed.

Dining out is no longer only about satisfying hunger; it has increasingly become about the experience surrounding the meal, which often comes with a hefty price tag.

Farhan Hoque, 25, is a self-proclaimed food enthusiast. He says, "A few years ago, eating out meant going to the place with the best food, nowadays the food has become secondary."

His observation reflects the sentiments of many, who also seem to think that the food alone no longer defines a restaurant's overall success and appeal. Farhan further emphasises how there has been a shift in the food culture.

"Restaurant owners now know what will boost their popularity, and that is an Instagram-friendly aesthetic, which causes them to focus on the restaurant design more than the menu," Farhan added, while

citing his frustration.

This generation is largely fuelled and influenced by social media, which causes aesthetically appealing places to attract more customers than flavour-focused ones.

With this recent shift, it may be unfair to blame the restaurant owners as well.

Earlier, what filled their pockets was tasty and filling food. Now that it moved towards a more aesthetic standard, which of course comes with a higher price that the customers have to bear.

"At one point, I got tired of spending money at expensive places and not even being full, and so I started to look for alternatives," said Afif Rahim, a frequent diner.

Amidst this changing landscape, there also seem to be some exceptions and saviours — places that still do not chase after the trends but rather keep their fundamentals in check.

Across the city, a handful of restaurants, street food vendors and family-run kitchens have managed to preserve this balance.

"These are hidden gems that have been around for many years. They focus on fresh ingredients and a simple menu, which helps them to offer items at a reasonable price while maintaining their superior taste," claimed Afif.

These days, dining out is often framed as an experience to be displayed. Such places serve as a reminder that a restaurant business should have food at its core.

According to Sauda Rahman, an avid food lover, the real issue has to do with attention rather than pricing. "It is not that tasty food has become expensive, but the overall attention of society has shifted away from the places that do the basic things right. The restaurants that focus heavily on interior aesthetics rather than food are usually the ones that rake in the highest profits, and so many others are inspired by this idea."

Food culture continues to evolve with

time, and there remains a demand for places that prioritise flavour rather than flair. Usually, some of the most memorable meals are those that offer a great taste at a good price and prove that a higher price tag does not always guarantee superior taste. As dining becomes more performative, the places that quietly get the food right remind us what truly lasts.

By Mehdi Islam Mahi
Photo: Collected





ACTIVE SYMDEO+ শরীরের দুর্গন্ধ সৃষ্টিকারী জীবাণু ধ্বংস করে আপনাকে দেয় সতেজ অনুভূতি



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#LIFEHACKS

Election day etiquette every Bangladeshi voter should know



With elections approaching once again, Bangladesh is entering a moment many citizens have been waiting for. Naturally, the atmosphere is full of discussion and anticipation. But beyond political debates, there is something simpler and equally important: knowing how to behave on election day.

Showing up prepared, not panicked

One of the most common complaints heard every election season is about long queues. When speaking to people who have voted before, a pattern becomes clear: many of these frustrations are avoidable.

elderly voters to be assisted properly, and avoiding arguments are small acts that reflect a mature voting culture.

Keeping the voting centre calm and neutral

Election centres are not campaign grounds. Many voters stress the

people refuse to follow basic directions or repeatedly argue.

Leaving with patience, not drama

Once your vote is cast, the best thing to do is to leave peacefully. Hanging around the premises, crowding entrances, or trying to observe others only adds pressure and slows down the process for those still waiting.

Another common habit is approaching others to ask who they will vote for. Or worse, who they have already voted for.

While it may seem like harmless curiosity, these conversations can quickly become uncomfortable. In a politically charged environment, even a two-minute exchange can escalate into an argument, misunderstanding, or confrontation that disrupts the calm of the voting centre.

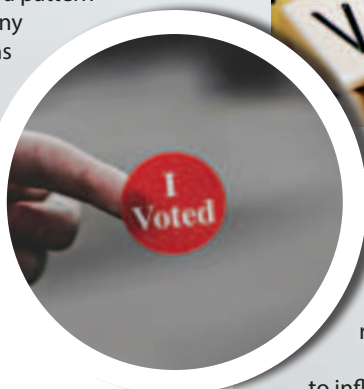
A culture of respect

The nation is at an important crossroads. A fair election is not just the responsibility of institutions; it is also shaped by ordinary voters and their behaviours.

If we want a country where democracy feels real, we must treat election day with the respect it deserves. Voting day is about creating an environment where every citizen, regardless of age or background, can cast their vote safely, calmly, and with dignity.

In the end, the future of Bangladesh is not decided only by ballots but by the culture we build around them.

By Nusrath Jahan
Photo: Collected



importance of leaving political slogans, party discussions, and heated debates outside. The atmosphere inside should remain neutral and respectful.

This also means not trying to influence others in line and not turning the space into a social gathering.

Following instructions and trusting the process

Voting involves officials, security personnel, and volunteers working under pressure. Experienced voters often advise one simple thing: cooperate!

Listen carefully, follow instructions about where to go, and avoid creating confusion. Many delays happen not because the system is slow, but because

Several voters mention that people often arrive late, especially closer to the afternoon, and then get irritated when the line is longer. Election day is not the time to rush in at the last moment. Arriving early, with a calm mindset, makes the experience easier not just for you, but for everyone around you.

Respecting the queue

Previous voters recall tense moments caused by unnecessary crowding. Voting centres work best when everyone understands that waiting for their turn is part of the democratic process. No vote is more urgent than another.

Standing in line quietly, allowing



#TRAVEL

DISCOVER THE HIDDEN GEMS of Cox's Bazar beyond the beaches



For most of us, whenever the name Cox's Bazar is mentioned, the picture of the city comes into our minds pre-packaged. The longest stretch of sand during the golden hour of the day, with crowded sunsets and hotel balconies angled towards the sea.

You already painted the picture in your head while reading the description, thinking, "I have been there and done that." It is a place we visit with a checklist already written. The longest beach in the world. Fresh seafood. A few drone shots. A memory card full of the same horizon.

The road did not announce its arrival. There were no ticket counters, no souvenir stalls, no performative sense of welcome. Just green.

The walk up was short, but the reward felt disproportionate. From the top, the view opened into rolling green hills, small and uneven, stretching quietly into the distance. The air felt different, as if the city had loosened its grip in a way that made it easy to breathe deeply and feel the fresh air in your lungs after a long time. It was the first time during the trip that Cox's

A short distance away, the landscape shifted again. Wind turbines rose against the sky, slow and deliberate. Cox's Bazar's wind farm, with a capacity of around 60 megawatts, stands as a quiet contradiction to the idea that development here must always be extractive or exploitative. The turbines did not dominate the view as much as I expected. They existed alongside it. Turning steadily, harnessing something that was already there.

In a country still struggling to diversify its energy sources, this felt significant. Not



I went there to see what exists when you step slightly away from that horizon.

The decision was not driven by a sense of rebellion against popular tourism. It came from fatigue. I have written and read enough about Cox's Bazar to know how quickly a place can be flattened into an idea. The beach dominates the conversation so completely that every other nuance the city has gets sidelined. And yet, like most places in Bangladesh, Cox's Bazar is layered. You just have to be willing to look sideways instead of straight ahead.

The first hint of that came from a name I kept seeing on obscure travel forums and half-buried reels. Hajipara Forest Reservation Area. Fifteen minutes from the city, close enough to feel almost suspicious, yet rarely mentioned.

Bazar did not feel like a destination. It felt like a place where people truly live.

That feeling deepened in Rakhine Para, in the Chauflandi area. The Rakhine community has existed here for generations, often mentioned in passing. Walking through the park, it became clear how cultural coexistence works not through grand declarations, but through daily rhythm. Homes are arranged in a way that Rakhine culture dictates.

Walking down the lanes of the Rakhine para, what felt most genuine was the complete lack of care of the residents there. Imperfect in every sense, it was this very essence that made the place so intriguing. There was no performance of identity here, no attempt to package tradition for outsiders. Just everyday life unfolding.

in a press release way, but in a practical one. Sustainable tourism is often spoken about in abstract terms. Seeing renewable energy integrated into the landscape made the idea tangible. From there, the scent of dried fish announced Shutki Palli long before it came into view. Under the harsh sun, rows upon rows of fish lay exposed, transforming slowly through salt, heat, and time at the Najirartek Shutki Polli. Two young boys offered to walk us through the process.



They spoke with a familiarity that only comes from repetition. Cutting, cleaning, drying. Hundreds of fish at different stages of becoming something else entirely.

It was not picturesque or fragrant in the conventional sense. It was raw, practical, and deeply human. For those who are wrinkling their nose while reading this, the “dried culture” has been passed down for centuries, born out of necessity for food preservation. It is an economy built on patience and labour with no visual aesthetics. Watching the process unfold, I was reminded how often we consume tradition without acknowledging the work that sustains it.

Through lunch, food became the entry point again, this time through Falonzee, in the heart of the city. A small place offering cuisine rooted in the ethnic communities of Cox’s Bazar. The flavours were unfamiliar yet comforting. Not because they tried to impress, but because they felt honest. This was not food adapted to fit metropolitan expectations. It existed on its own terms and was not afraid to let its patrons experience the culture through gastronomy.

The second day shifted the focus towards history in the Ramu region of the tourist city. Hiram Cox’s bungalow just stands quietly in the background, carrying a name that a lot of us use without even giving it a second thought. Cox’s Bazar, originally “Palongkee,” was named after Captain Hiram Cox, who had effectively been put in charge of dealing with the massive humanitarian fallout of Arakan refugees forced to flee from what is now Myanmar in the late 18th century.

Standing there, the name stopped feeling neutral. It became a reminder that this region has long been shaped by migration, displacement, and administrative intervention. The irony is impossible to ignore. A place now synonymous with leisure was once defined by refuge and resettlement. That history does not disappear simply because we no longer talk about it.

While returning to the main city,



I came across men repairing their sampans, the traditional boats used to venture deep into the sea. Watching them work was like witnessing knowledge passed through muscle memory. They spoke about distance, about staying out at sea for days, about trusting wood and instinct against waves that are rarely forgiving. After conversing with them for nearly an hour, I learned that the crescent shape of the boat helps to cut through the waves. And these boats are treated as a tool for survival, and the designs of Sampans have evolved through necessity.

Later that night, the fish markets near Kolatoli Beach came alive. Loud, chaotic, vibrant. Exotic catches lie out under harsh lights. Bargaining that felt almost theatrical. Yet, beneath the noise was an ecosystem at work. Fishermen, traders, buyers — all negotiating value in real time. It was messy, alive, and raw. You negotiate for the fish you like, and they will cook it for you. It is that simple.

At Mermaid Beach, the pace slowed further. A cooking lesson in barbecue crab might sound indulgent, but it



became one of the most grounding experiences of the trip. Learning directly from a chef, hands in marinade, fire responding to timing rather than instruction. As someone who enjoys cooking, it felt less like a lesson and more like recognition. That food, when stripped of presentation, returns us to something instinctive.

The sunset that followed was remarkable in the best possible way. A sky that looked like a canvas was being painted on with the golden hour in real time, along with a calm sea below.

On the final day, the Marine Drive unfolded under clear blue skies. Riding a scooty along the curve of the coast felt indulgent and free. The sea was impossibly blue. The kind of blue that you see on your screens makes you question, “Are oceans really that blue?” Somewhere along that ride, I signed up for surfing lessons.

Learning to balance on a surfboard is a humbling exercise. The sea does not care about confidence. It responds only to adjustment. Falling repeatedly, listening to instructions, understanding currents,

and learning about Bangladesh’s growing surfing and lifeguard culture shifted my perception again. This was not a novelty. It was discipline, training, and community.

By the time the trip was ending, it was not a single place that stayed with me, but a shift in how I was looking. The true colours of Cox’s Bazar begin to show when you arrive there without the instinct to take something from it. The moment I started paying attention to how things function — who shows up every day to keep them moving, and what the land quietly carries with it — and stopped thinking about what I could capture, frame, or package, the place began to feel different.

That realisation was slightly unsettling. As a writer, I am trained to compress places into neat ideas that travel well. Beaches, they cooperate. They give you symmetry, light, and scale without asking much in return. Forest paths, fish markets, workshops, kitchens, and neighbourhoods do not work that way. They ask you to slow down, to listen longer than is comfortable, and to accept that not everything is immediately legible or visually generous.

What we call sustainable tourism is not about avoiding the obvious or policing where people go. It is about widening the circle of attention, respecting different cultures, and preserving the landscape from littering. We have to let value exist outside the Instagram view. Travellers need to choose to spend their time and money in places that have always been here, doing their work quietly, long before anyone thought of them as experiences.

Cox’s Bazar does not need a new story written over it. It already has enough. It only has to be approached with a little more humility and a little less rush. The beach begins to communicate on its own terms when you take a brief step away from it. And once you hear it, it is hard to go back to looking at the place the same way again.

By K Tanzeel Zaman
Photo: K Tanzeel Zaman



#PERSPECTIVE



As elections near, CITIZENS SHARE HOPES for Bangladesh



The mood across Bangladesh is shifting ahead of the election. You can feel it! For the first time in over a decade, people are experiencing something they have long forgotten: candidates appealing to the people, hoping that they will choose them as their new representatives. And, with all this, come expectations people have from their new government. As we speak, voters are drawing up their own lists of what they want.

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LIFE Style

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Monir Hossain, a street musician who earns a living by playing the traditional flute on the streets of Dhaka, appealed, “I just want to live in a country where artists and creative workers can freely practice their art and make a living with the same respect as anyone else.”

It can be said that safeguarding our cultural art, heritage and tourism is ultimately in everyone’s interest.

Mahbub Hasan, a travel enthusiast, called on the new government to take urgent action to preserve our heritage sites and protect the tourism sector, noting that these two shape how Bangladesh is branded on the global stage. It can also attract more foreign visitors, increase foreign currency inflows, ease balance-of-payments pressures, and, in the long run, help reduce the cost of living.

The government’s decision to feature Bangladesh’s cultural heritage and artwork, including but not limited to the Shaat Gombuj Mosque in Bagerhat and Struggle by Zainul Abedin, on currency notes is one step in the right direction, many believe.

Janifar Kamal, a development professional who has formerly worked at leading non-government organisations such as BRAC and Save the Children Bangladesh, expressed, “I would like to see concrete numbers and percentages that demonstrate sustained progress in women’s empowerment. Additionally, funding for young entrepreneurs, as well as loans and



training, should be adequate.”

In the book, Why Nations Fail, Nobel Prize-winning authors pointed out how a country’s governance determines whether it will succeed or fail in the long run. They highlight several case studies of nations that collapsed due to poor and unjust governance that favoured only a privileged few at the top. As citizens and well-wishers of this country, we simply do not wish to see our nation become an example or case study for scholars who study failed nations.

Referring to recruitment practices often influenced by favouritism, Dr Mohammad Shahidul Islam, an associate professor of a renowned private university, remarked, “The right people should be in the right positions. The state should identify those who can contribute effectively. Everyone should be allowed to participate, and for that, we need a spontaneous environment where people get rewarded for thriving and getting actual results.”

Whereas others argue that the solution lies in less government intervention

rather than more. Dr Ekramul Islam, an assistant professor at BRAC University with a PhD in Urban and Public Affairs, shared in this regard, “We need a smaller government, less complex bureaucracy, and economic liberalism, where market forces operate freely with minimal government intervention.”

We expect improved ease of doing business in this country; only then can we create more job opportunities.

Rezoan Ahmed, a university student set to graduate this year, addressed this issue, saying, “I want a government that focuses on creating jobs for us as we enter the workforce. I also hope for a stable or lower cost of living so we can do more than just get by.”

At the same time, many believe that preserving the fundamental values of the July Anti-quota Movement should be a priority.

Ananya Afrin, a final year university student who aspires to serve the country by joining the government’s civil services,

asserted, “We want a government that is aware of the daily struggles of its people. Traffic jam, inflation, pollution, corruption and safety of citizens should be at the top priority.”

“Freedom of speech should be a non-negotiable term, as the history of Bangladesh in 1952, 1971, and 2024 has shown us time and again that it is something people have sacrificed their lives for,” Afrin added.

It means not having to hold back from expressing their opinions on social media for fear of consequences from offending or criticising a political party.

Munshi Jamshed Aziz, a law graduate currently pursuing a Master of Laws (LLM) at Bangladesh University of Professionals (BUP), advocated for speedy and equal justice for all, saying, “No matter who the person is, everyone must be granted equal access to justice in our country.”

As for me, for once, I would simply like to see a deviation from the Orwellian pattern we often see in the dynamic of governance. Instances where leaders become controlling and corrupt, like Napoleon in Animal Farm, a book that explores power and its abuse. I hope the party that gets chosen remembers the promises and agenda it advocated before being elected.

This time around, our wishes are prompting us to hope for something different — a government that does not repeat the unwanted history. And they are watching to see if their vote will finally make that happen.

Despite the setbacks, the people of this country should be lauded for their audacity to dream. We continue to hope from the depths of our hearts that we shall truly overcome someday.

By Minhazur Rahman Alvee

Photo: Sazzad Ibne Sayed

Disclaimer: *Certain names have been changed upon request



DHAKA'S MICRO-COMMUNITIES

Why People Crave Belonging More Than Ever

Dhaka is a city of crowds, yet loneliness quietly thrives within it. In a metropolis where traffic steals hours and routines feel endless, residents are searching for something deeply human.

Over the past decade, this search has given rise to a range of micro-communities, small, passion-driven groups that offer a renewed sense of identity. From photography circles, to hiking groups and artisan collectives, to photography circles, to hiking groups and artisan collectives, to photography circles, to hiking groups and artisan collectives, to

Preserving the past to find belonging
One of Dhaka's most active heritage-based micro-communities is "Save the Heritages of Bangladesh," a Facebook group with over 140,000 members that has evolved into a nationwide heritage preservation platform.

The group organises monthly tours, usually accommodating 30-40 participants, but sometimes may include up to 100. To date, the initiative has completed 109



tours in more than 60 districts across Bangladesh.

According to Sazzadur Rasheed, an architect, academician and admin of the group, they identify unprotected heritage

sites and formally inform the Department of Archaeology under the Government of the People's Republic of Bangladesh. The group has submitted the names of around 500 heritage sites, many of which are currently

under government review for official listing.

The group initiates both online and offline awareness campaigns, alongside legal efforts for the preservation of damaged or unknown heritage sites.

Rasheed says, "People are becoming more curious about heritage," while mentioning the group's diverse membership, including architects, archaeologists, students, journalists, photographers, doctors, bankers, and professionals from many fields.

He believes the appeal goes beyond history alone. "People naturally love the past," he notes. Rasheed also emphasises that these micro-communities give people space to breathe, and often become part of their identity in a city like Dhaka, where life is exhausting and fast-paced.



When a hobby becomes a cultural language

Another striking example is the “Bangladesh Matchbox Collectors Club (BMCC),” a niche collective that has grown into a cultural and humanitarian platform. Founded in 2016, the club has now entered its tenth year, with over 1,400 members online and 350 registered members across 11 countries.

According to Shakil Huq, President of BMCC, the group challenges the idea that collecting is boring.

“This is not just a hobby; it is a cultural centre,” he says. BMCC’s work spans matchbox history and collection, matchbox design, journal publication,

cultural documentation, along with human welfare initiatives, animal welfare, and honouring veteran collectors.

Beyond its digital presence, BMCC functions as a physical community, organising two to three annual gatherings. Its members include artists, designers, magicians, photographers, journalists, students, and even High Court judges, showing how shared curiosity can unite people across professions.

For many, BMCC offers relief from monotony, proving that meaning can emerge from even the smallest objects.

Drawing space for the mind

Another creative micro-community shaping Dhaka’s cultural landscape is

“Cartoon People,” founded by Rashad Imam Tanmoy in 2016, and now entering its tenth year. The platform connects over 110,000 people through its Facebook Community, while its festivals draw 4,000 to 5,000 attendees.

“Cartoon People” hosts live events, maintains its social media groups, and organises online contests, such as one on local character design. Monthly creative challenges involve research, publication, and acknowledgement, while a minimalist black-and-white comic titled “4Patar Comics” adds to its creative output.

“Sharing ideas makes creativity feel acceptable,” says Tanmoy.

During art events, 40 to 50 artists often

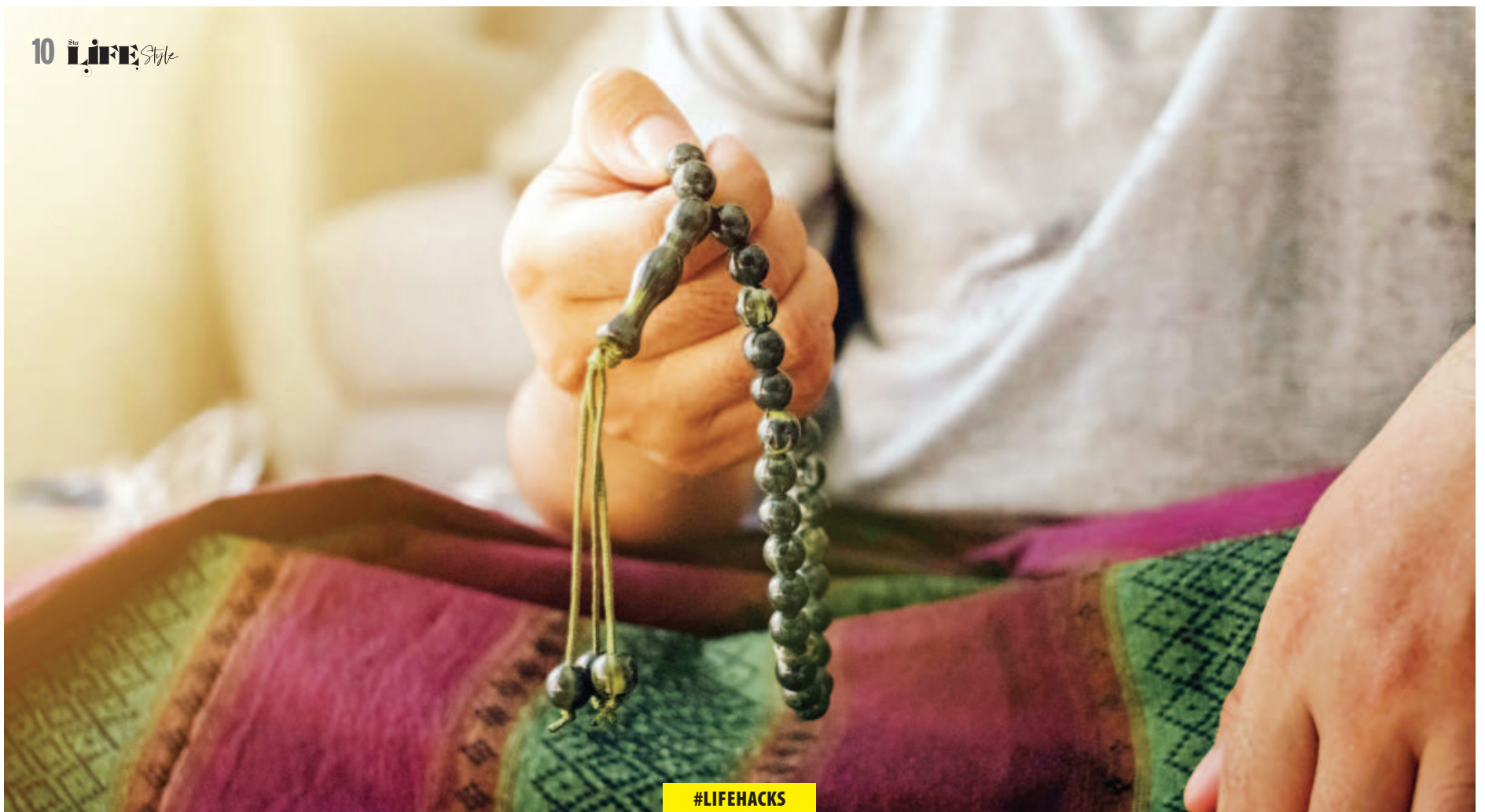
sit together, turning imagination into collective identity and the community into an emotional refuge.

Dhaka’s future may not solely depend on large infrastructures. It may hinge on something far more subtle, like these tiny passionate groups, that stitch human connection back into urban life.

In the end, we do not need the whole city. All we need are a few people who make Dhaka feel softer, warmer, and more ours. These micro-communities are not trends; they are our newest survival strategy.

By Farhana Faiza
Photo: Courtesy





Weekly planner for a blessed Ramadan

This planner blends weekly structure with daily mindful actions, helping you move through Ramadan with balance, intention, and calm. Each day offers practical guidance alongside a gentle spiritual nudge.

WEEK 1: ADJUSTING THE RHYTHM

In a world where notifications never stop and timelines dictate our moods, the first week of Ramadan is about consciously slowing down. Social media may be filled with elaborate iftar spreads and productivity checklists, but this week reminds us that Ramadan is not a performance. It is a personal reset. Step back from comparison, ease into the month gently, and focus on setting intentions rather than chasing perfection.

Day 1 – Set the pace

Plan sehri and iftar timings and aim for an early night. Begin the month with a sincere intention, reminding yourself why this month matters to you.

Day 2 – Stock and simplify

Buy fruits, dates, and vegetables that will sustain you through the week. Accept an invitation for iftar or share a meal as Ramadan is also about connection.

Day 3 – Light iftar living

Prepare simple, homemade iftar items to avoid heaviness. Share food with someone fasting, even if it's just a small portion.

Day 4 – Gentle movement

Take a short walk after iftar to aid



digestion and clear your mind. Feed a stray animal or leave water outside. Remember, small acts of mercy matter.

Day 5 – Cut back carefully

Reduce tea and coffee to prevent dehydration. Be mindful of your words and actions, and keep every promise you make today.

Day 6 – Eat with awareness

Slow down at iftar and stop before feeling full. Show appreciation to someone serving you by giving a little extra or offering kind words.

Day 7 – Reflect and reset

Notice which foods suit your body best and adjust your meals accordingly. Spend time supporting or visiting children in need or an orphanage if possible.

WEEK 2: BUILDING BALANCE

By now, Ramadan has found its rhythm, but modern life continues to compete for attention. Online sales, Eid outfit launches, and social invitations begin to pick up pace. This week is about staying relevant and prepared without letting shopping or social obligations overshadow the spirit of the month. Plan mindfully, buy early if needed, but remember that balance is the goal.

Health focus: Add light exercise and focus on hydration between iftar and sleep.



Day 8 – Nourish better

Add a fresh salad to your iftar for balance. Forgive someone and feel the emotional weight lift.

Day 9 – Hydration check

Sip water regularly through the evening. Be conscious of your speech

and guard your tongue from gossip or negativity.

Day 10 – Moderation day

Limit fried foods to one portion. Check in on an elderly relative or neighbour who may be feeling overlooked.

Day 11 – Home-cooked comfort

Plan one fully homemade iftar this week. Lend a hand in the kitchen and share the workload with family.

Day 12 – Quiet minutes

Spend ten calm minutes after taraweeh in reflection. Offer a couple of extra rak'ahs, focusing on presence rather than speed.

Day 13 – Rest intentionally

Sleep earlier to avoid burnout. Give



charity quietly, without seeking recognition.

Day 14 – Simple sehri

Prepare a nourishing, uncomplicated sehri. Make du'a for someone who has hurt you. This is a powerful act of healing.

WEEK 3: MINDFUL LIVING

As the days move faster and Eid-related content fills screens and storefronts alike, this week invites conscious disengagement from constant stimulation. Endless scrolling, impulse buying, and comparison can quietly drain spiritual focus. This is a good time



to shop only with intention, reduce digital noise, and redirect attention inward as the most sacred nights approach. The focus now shifts to awareness, kindness, and preparation for the last ten days.

Day 15 – Waste less

Be mindful of portions and avoid food waste at iftar. Appreciate every bite.

Day 16 – Digest and smile

Choose fruits after meals for digestion.



Remember that a sincere smile is also an act of charity.

Day 17 – Ease the sugar

Reduce sugar in drinks and desserts. Share useful knowledge or advice kindly with someone who needs it.

Day 18 – Screen break

Step away from screens earlier at night. Practice listening patiently without interrupting others.

Day 19 – Gentle stretching

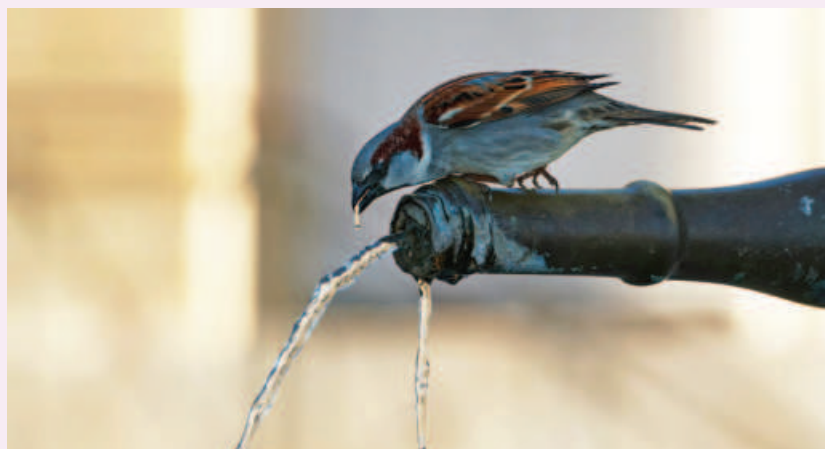
Do light stretching or walking before sehri. Offer water or snacks to workers you encounter.

Day 20 – Light iftar, clear mind

Keep iftar simple to improve focus during taraweeh. Reflect deeply on one Qur'anic verse.

Day 21 – Enter the last ten

Adjust your schedule for late-night prayers. Seek Laylatul Qadr on odd nights with sincerity.



WEEK 4: REFLECTION & CONTINUITY



The final days often arrive with a rush — last-minute shopping, tailoring deadlines, travel plans, and social expectations. While preparation for Eid is necessary and joyful, this week is a reminder not to let consumption overpower contemplation. Keep celebrations modest, hearts attentive, and intentions anchored in gratitude.

Day 22 – Plan rest

Schedule short rest periods during the day. Walk away from anger whenever it arises.

Day 23 – Simplify further

Keep meals minimal to conserve energy. Help someone financially if

you are able.

Day 24 – Stillness

Spend extra time in quiet reflection or prayer. Make heartfelt du'a for those facing hardship.

Day 25 – Organised giving

Finalise zakat or charity distribution plans. Thank someone whose efforts often go unnoticed.

Day 26 – Digital detox

Limit social media after iftar. Try to avoid complaining throughout the day.

Day 27 – Rest for the night

Prioritise rest before long night prayers. Gently wake or remind someone for sehri or prayer.

Day 28 – Carry it forward

Reflect on habits you want to keep after Ramadan. Seek forgiveness from someone you may have hurt.

Day 29 – A modest Eid

Plan a simple, thoughtful Eid celebration. Pray for acceptance of all your efforts this month.

Day 30 – Beyond Ramadan

Reset your routine gently for life after Ramadan. Commit to carrying at least one Ramadan habit forward.

Compiled by Mannan Mashhur Zarif
Photo: Collected and LS Archive






এক্সপার্ট
ডিশওয়াশ

বার | লিকুইড | পাউডার

Ordinary Dishwash বার-বার
Xpert Just একবার



* শুধুমাত্র **এক্সপার্ট** ডিশওয়াশ লিকুইড ৫০০ মিঃ লিঃ এর সাথে ২পিস ৭৫ গ্রাম **এক্সপার্ট** বার ফ্রী!

#FOOD & RECIPES

Pahela Falgun Recipes

Celebrating Pahela Falgun is a tradition deeply rooted in the Bangladeshi psyche. This year, welcome the arrival of spring with an intimate house party. Invite friends over for easy laughter and long, unhurried conversations. Complete the celebration by serving the most authentic Bangladeshi dishes. And to help you do just that, here are a few recipes to get you started.

MUSTARD FLOWER OMELETTE

Ingredients

½ cup mustard flower
3 large eggs
1 tbsp chopped onion
¼ tsp chopped garlic
1 tsp chopped green chilli
1 tbsp butter
Salt to taste

Method

Crack the eggs into a mixing bowl. Mix all the ingredients. Beat well with a fork. Put a frying pan on low heat and add one tbsp butter. When the butter is melted, add eggs and move the pan around to spread them out evenly. When the omelette begins to cook and firm up but still has a little raw egg on top, ease around the edge of the omelette with a spatula, then fold it in half. When it turns golden brown, remove the pan from the heat and slide the omelette onto a plate.

PUMPKIN FLOWERS STUFFED WITH PRAWN

Ingredients

12 pumpkin flowers, stems intact with stamen removed

200g prawns, shelled and deveined
2 egg whites
1 cup potato starch
1 tbsp fish sauce
1 garlic clove, finely diced
1 lime
Vegetable oil for deep frying
Pinch salt and pepper

Method

Pound the prawns in a mortar and pestle into a fine paste. Add the fish sauce, garlic, salt and pepper, knead well for 2 minutes. Take a teaspoon of paste and carefully stuff each pumpkin flower. Coat each flower with egg white, then dust each flower with potato starch until dry and shake the excess starch off. In a deep saucepan or wok, add the oil and bring it to 180 degrees Celsius.

Fry the flowers until crisp, not allowing them to go brown and place on an absorbent paper towel. Place the flowers on a long platter and garnish. Serve as a shared entrée with a squeeze of lime.

NIMKI

Ingredients

2 cups white flour
½ tsp kalojeera (fennel)
4 tbsp ghee
½ cup water
Salt to taste

Oil for deep frying

Method

In a bowl, mix flour, salt, kalojeera, and ghee. Now add water to it and make the dough. Keep it aside. Cover with a wet cloth for 15 minutes. Roll the dough into thin chapatis. Cut them into shapes of your choice with a knife. Now heat oil in a pan. Deep-fry the nimkis on low heat till they turn light brown and crispy. When done, remove from heat and set aside on a paper towel to drain oil and cool. Store in an air-tight container so that it lasts longer.

Tip: Make sure you fry nimkis on low heat. If the flame is high, the nimkis will turn brown quickly and will remain raw and soft inside.

COCONUT LADDU

Ingredients

2 cups coconut, grated
2 tbsp ghee
¼ cup of desiccated coconut for coating the ball
2 cups sweetened condensed milk
½ tsp cardamom powder

Method

In a saucepan, heat ghee and add coconut, stirring continuously for 4-5 minutes. The coconut will soon start to get fragrant. Do not overheat, otherwise the desiccated coconut will change colour. Add condensed milk and mix well with the coconut. Cook on low heat for about 20 minutes. The mixture will get a fudge-like consistency. Turn off the

heat and let the mixture cool slightly. Form small balls with the coconut mixture. Roll the balls onto the desiccated coconut to form a coat. Optionally, you can garnish with slivers of almonds or pistachios.

ROYAL SAFFRON TEA

Ingredients

1 bay leaf
2 pods of cardamom
½ inch cinnamon stick
2 cloves
¼ tsp fennel seeds
A pinch of nutmeg powder
1 cup liquid milk
½ cup water
10 saffron strands
2 tsp black tea
2 tsp brown sugar
2 tsp powder milk
1 tsp hot water

Method

Heat a tawa with all the whole spices and roast on low heat for 2 minutes to release the aroma. Crush them slightly and set aside. Heat your teapot or pan with liquid milk, water, crushed spices, nutmeg powder, ground tea and a few saffron strands on low to medium heat. Boil it until the milk thickens and the tea releases its colour. In your teacup, put sugar, powder milk and 1 tsp hot water, whisk it to make a creamy paste. Pour your boiled tea into the cup using a tea strainer. Stir it and garnish with saffron.

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Photo: LS Archive

