

## Shayekh Aminul Islam's thought and reformation on instructive changes in Bangladesh

\*Mohammad Abdul Zalil<sup>1</sup>, Dr. Abdur Rakib Nayeem<sup>2</sup>

<sup>1</sup> Doctoral Scholar, Khuliyah of Islamic Revile Knowledge International Islamic University Malaysia (IIUM) Malaysia. Email: [abdulzalil92@gmail.com](mailto:abdulzalil92@gmail.com)

<sup>2</sup> Doctoral Scholar, School of Economics and Business Administration Chongqing University (CQU), China. & Faculty Department of Business Administration Times University Bangladesh (TUB) Bangladesh  
Email: [l1900120@cqu.edu.cn](mailto:l1900120@cqu.edu.cn). ORCID ID: 0000-0002-1652-6889

\*Corresponding author



KOD JALUR / BARCODE

e ISSN 2773-5958



Date Received: 15 December 2020

Date Accepted: 11 January 2021

Date Published: 20 February 2021

Volume -2, Issue-1, February 2021

© ICRRD HIGH INDEX RESEARCH JOURNAL.

**Abstract:** Shaykh Aminul Islam (1932-2007), was a medieval Muslim theologian, a highly influential, intellectual Islamic scholar and a key figure in the contemporary Islamic world; played immense and remarkable contributions to Tafsir through his thoughts as well to reform society and educational society in order to revive glorious Islamic civilization. The main purpose of the paper is to study and analyse the educational thoughts and methodology of Shaykh Aminul Islam which brought about an educational revolution and revitalization in the contemporary religious study of Muslim world as well as its methodology by a systematic approach in reconciliation with modern secular education in the study of knowledge. Shaykh Aminul Islam has urged for an integration and reconciliation between religious and secular education of the Muslim world. The research will depend on library research focusing on the primary literatures of Shaykh Aminul Islam, especially his masterpiece 'Tafsir-e-Nurul Qur'an' to get his ideas on educational reform and study will demonstrate an innovative edition of Shaykh Aminul Islam's thought on education and method which may help to discover a new dimension of Islamic knowledge in conjunction with secular education. This process of integration between Islamic and secular knowledge will show a way which contribute to recapture the glorious heritage of Muslim Ummah in the demand of the modern world.

**Keywords:** Shaykh Aminul Islam, Islamic Contribution Methods, Knowledgably Persona in Bangladesh.

## Introduction

Almighty Allah has endowed upon the human being the religion of Islam as the best all religions and given it completeness in every context of human necessities since its inception to the last of human existence.

*Allah Says: "I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. [Al-Qur'an, 5: 3]*

So it is mandatory for every Muslim to observe the tenets of Islam to the maximum level. Similarly it is a one of the sacred duties of every Muslim to understand Qur'an and analyse it properly and exactly to be more accepted to the members of the society he lives in. There is no doubt about it that the early Muslim Qur'anic exegetes developed several methodologies conducting with principles, approaches, regulations, circumstances, systems, and perspective of Qur'anic interpretation. They have absolutely realized and absorbed with highlighting the Holy Qur'an as a final and permanent constitution for human beings relevant to man's dual lives. Shaykh Aminul Islam, the author, is the alumnae of Bangladesh, has different method in reforming society by educational renaissances (Islam, Thowhidul M., 2011). He did not have always to stand on the podium, but he used literature and Qur'anic knowledge as da'wah medium that can open the readers' eyes of their hearts and increase their knowledge of Islam. And apparently proved, his efforts and struggles always get an award as the best contributions. Thus, it proves that Shaykh Aminul Islam's noble tasks are very compelling for the bookworm society. From the explanation above, it can be concluded that literature can be used as medium of da'wah for those who have good skill in writing, so they are able to give the reader religious value. According to the research, Islam is the largest religion of Bangladesh as it is known as a Muslim country. Muslims comprise 90.4% of the population; followed by Hindus, who constitute 8.2%, and Buddhists, Christians, those who practice others religions and those who do not are the remainders (Nayeem, 2018).

Furthermore, his thoughts conclude numerous fabricated allegations by his opponents. It is also undeniable that his experience influenced his thought and the genuine understanding of the Qur'an while he was writing his tafsir, *Tafsir-e-Nurul Qur'an*.

Given the context, there is a need to scrutinize the remarks about Aminul Islam and his tafsir to see whether or not these approaches and arguments are valid or controversial (Alvi, Dr. Khalid, 2001). This attempt will help people to understand the true nature of his contributions. His approach to the Qur'anic writings will be analyzed objectively and positively (Khan, Abbas A., 1995). This study will also investigate sources applied by Aminul Islam in the reforming society following the Qur'anic views particularly in educational fields. Last but not least, the study also analyses his various views about theological and contemporary Islamic thought.

### *Shayekh Aminul Islam's Profile*

Aminul Islam is a reformer and activist movement of the Muslim Ummah, thinker who has a commitment to the people, stand up for Islamic society and deep concern over the condition of the people and intellectual heritage. Line in this reason, Aminul Islam is very eager to try to let reality speak about him. Shaykh Aminul Islam was a Bangladeshi citizen and a renowned Bangladeshi scholar, played and explored a marvellous role in reviving Islamic society in Bangladesh. He has come for Islam and devoted whole of his life towards Islam. He was born on Monday, 13<sup>th</sup> April 1932 AD in a well-known village named Baghmara in the district of Comilla, in a respectable religious family. Baghmara is a city of Comilla (Ali, Mohar M., 1988). His family had a long-standing history of spiritual leadership. His father was a kind and generous person who was religiously devoted and great Islamic scholars. He grew up in Islamic values and good character.

The name Aminul Islam was derived from the famous and popular saint; Shah Qamar Uddin (a well-known founder of sufi and his forefather Mahi Saower (R.A) came from Baghdad). Aminul Islam's forefathers had moved Dilhi towards Bangladesh. He was son of Mohammad Ali Miah [d. 1985 AH], and Shamsun Nahar [d. 1998 AH].<sup>i</sup> His father was a great Sufi, saint, religious and devout person by profession, kind, pious, and generous person who was religiously devoted to Islamic values and good characteristics from his boyhood.<sup>ii</sup> He (Ali Miah) had seven siblings, and five of them daughters, two of them sons [(Mohammad Hossain (d. 2001 AH) and Aminul Islam (d. 2007)]. Aminul Islam was fifth among the siblings.<sup>iii</sup> Aminul Islam also has three sons such as Mohammad Mahmudul Hasan (elder son), Shahidul Islam (second son), Mohammad Moinul Islam (younger son), and five daughters.<sup>iv</sup> He was regarded as **“Tajul Khotabah (Crown of Speakers)”** honoured by Mowlana Siddique Ahmad who was the famous principal of Islamiah Madrasah.<sup>v</sup>

Shaykh Aminul Islam's father never took pains to train him in the right direction and to impart noble values in him. He [Aminul Islam (1932-2007)] spent his childhood and early adolescence in Rahmatganj, where he was

reared especially by his father Ali Miah, Abdur Rahman and Abdul Matin in Nalua Chandpur were for his physical, moral and cultural upbringing. Abdur Rahman and Abdul Matin (House tutor) who used to teach him various subjects especially Qur'an, Bengali, Arabic, Urdu, Fiqh and Hadith. He also has spent whole year for learning Arabic Grammar to Mawlana Abul Qasem who was retired from Boro Katara Madrasah and established a primary Madrasah in Moshair Village (Ali, Yousuf M.D. & Nurullah A.S., 2007). His father was too much concerned about the right and proper learning of Qur'an and Its teachings. He spoke literary Bengali since his childhood.<sup>vi</sup>

During his infancy, he began his education in August' 1947 and he accomplished his primary education from his village madrasah (Religious school) named Rahmatganj Madrasah. He spent around 10 years in that madrasah where he gathered as much knowledge as a boy could grasp in 10 years. The 4 persons named Hazrat Mawlana Abdur Rahman, Hazrat Mawlana Abdul Hamid, Hazrat Mawlana Abdul Hakim and Hazrat Mawlana Abdul Matin who used to teach him the stories of the Prophets and various heroes of Islam to cultivate love for Islam in his young and fresh mind.<sup>vii</sup> He [Aminul Islam] had intention of making himself an Islamic scholar. Therefore, he was preferred to achieve knowledge from different scholars and accompanied them who had serious and patient discussing among themselves. He adjusted his good habit of seriousness in his character. He even remained affiliated with Abdur Rahman.<sup>viii</sup> In an autobiographic note of his early life, Aminul Islam gave wonderful memories of his childhood, which have been quoted by many authors and scholars.<sup>ix</sup> At the age of 15 he was admitted to 11<sup>th</sup> class (Alim) at the religious institute called **'Dhaka Boro Katara Ashraful Ulom Madrasah'** in August'1947. Aminul Islam highlighted about his first madrasah in the following:

*“I was admitted to the madrasah at the age of 15. Heretofore I had always accompanied with numerous Islamic scholars who have involved directly with this madrasah such as Jafar Ahmad Osmani, ShamsulHoqueFaridpuri, Abdul Wahab Pirji Huzur, Muhammadullah Hafezi Huzur, and Mohammad Hasan Arakani. I established good conduct with the intelligent students who were well-behaviour. The teachers were very kind to me and there I realized that I got too much interested in madrasah life that it became difficult to pass my holidays. During vacation we formed group study for some hours a day at madrasah compound.”<sup>x</sup>*

Around 2 years later, he completed his high secondary education (Alim) in 1949 then he shifted to another madrasah named *Nuakhali Islamia Madrasah* where he attained adequate knowledge on Qur'an and Hadith.<sup>xi</sup> Aminul Islam has completed his higher secondary education from a famous madrasah named Noakhali Islamiah Madrasah in 1953.<sup>xii</sup> Unfortunately, he had to shift to another madrasah named Dhaka Alia Madrasah. He absolutely completed his higher education (Kamil) from Dhaka Alia Madrasah in 1955.<sup>xiii</sup> Learning is not restricted to educational institution. It could be acquired through other as well formed that the will and determination be there. His life is the exceptional example for others in Bangladesh. He got married on 10<sup>th</sup> September, 1959 after his accomplishing higher education.<sup>xiv</sup>

## Death

Aminul Islam has left innumerable contributions in this universe for the readers, researchers, students, pupils and others peoples. He passed away in 19<sup>th</sup> November 2007 in his own residence.<sup>xv</sup>

## Educational Reforms

Aminul Islam's pen was prolific and forceful. His major and outstanding contribution lies in presenting tafsir, *Tafsir-e-Nurul Qur'an*, for the Muslims. His life was like an open book. He was a specimen of what a man in general and a true believer in particular should be. Since 1955 Aminul Islam spent two years as a researcher in Dhaka Alia Madrasah and continued till 1957 (Karim, Abdul, 1985). Later, he spent a considerable portion of time in research on many subjects and topics. He had significant grasp of Arabic, Urdu, and Persian besides Bengali before accomplishing his higher education. He played his experiences in various disciplines such as Tafsir, Hadith, Fiqh, Urdu competition, under the supervision of renowned scholars who came from abroad. He was research oriented and had intrinsic love to read and write (Milot, Rene J., 1970). He had involved with many intellectual activities in his enlighten life. Aminul Islam has numerous contribution in developing society, environments, country, field of knowledge, and cultural activities and lots of achievements in his life. He founded many Madrasahs, mosques, and Islamic institutions where the people and children get opportunity achieving knowledge.

Aminul Islam [1932-2007] started his mission at a time when;

- He participated in debating Bengali, Urdu, and English behalf of his Islamiyah Madrasah in 1948. This was an international debate competition held in Chittagong. Consequently, he attained first class position in Urdu. This news published in the newspaper namely "Daily Azad"<sup>xvi</sup>
- After his higher education (Kamil) in 1955, he devoted to Hadith research emphasized by Abdus Sattar (principal of Dhaka Alia Madrasah). Around 2 years later (1957), he reached to a final report on *خریج أحادیث شرح معانی الآثار للطحاوی* written in Arabic.<sup>xvii</sup>
- He participated in Electronic Media (Radio). In 1960, he was appointed by Iqbal (MG-Managing Director) to deliver Islamic Lecture on different topics in every Wednesday at 10pm. He used to deliver on Qur'an-e-Hakim O Amader Jindegi (Qur'an-e-Hakim and Our life). He usually used to lead the various occasions on various events like Qirat (Recitation from Holy Qur'an), Islamic songs, Na'at, Hamd, and so on at Dhaka Radio (Electronic Media) in Holy Ramadan particular. He led these 34 years continuously.<sup>xviii</sup>
- He was an icon, appointed as a Secretary of Islamiah Madrasah. Later on, he was promoted and led that famous madrasah as principal instead of Ex-principal Siddique Ahmad (R.A). At that time, Rashid Ahmad was vice-principal of this madrasah. Aminul Islam led that fundamental duty (1959-1970) around 11 years and he was honoured 'Tajul Khutabah' (Tiara of speakers) by Islamic scholars and the local people.<sup>xix</sup> Actually, it was awesome and very outstanding leadership what was beyond imagination.

- He was appointed as an Imam and Khatib (Leader and Deliverer) of Chutihatta Jame' Mosque by late Alhaji Ashraf Uddin in 1963. He continued this responsibility until 1970. Later on, he has moved to Lalbag Shahi Mosque and continued until 1974.<sup>xx</sup>
- He was appointed as a publisher of Al-Balag (Monthly newspaper) in 1981 and continued until 2002. It undoubtingly can be said that he published his tafsir *Tafsir-e-Nurul Qur'an* gradually under this publication.<sup>xxi</sup>
- He was a board chairman of project of Tafsir, *Tafsir-e-Tabari* publication.
- He also was a member of Shariah Board of al-Baraka Bank Limited.<sup>xxii</sup>
- He was involved with academic council activities of Islamic Foundation of Bangladesh, Selection Committee, Tafsir-e-ta'bir Shomapdona Porishad (Editorial Council of Tafsir-e-ta'bir), translation of great source of Hadith Bukhari and Muslim.
- Al-Maraghi also focused on the importance of knowledge among family members in order to develop their intellectual and awareness to create balance in their career lives. The role of women as wives, mothers, workers and missionaries should be integrated according to the teachings of Islam, as to create the Rabbani generation, i.e. a group of people who develop the community based on the Shariah.

### **Religious Development and Contribution in Bangladesh**

Aminul Islam presented Islam in primitive, plain and everyday language that appealed the mind and heart of the people without engaging himself in philosophical intricacies and jargons. The style he adopted was attractive, rational, and impressive that it captives the readers. A reader who had preconceived negative images about him soon refreshes his mind with high regard for Aminul Islam. He usually drew examples from day-to-day life, which quickly convince the readers to the viewpoints of Aminul Islam. He presented Islam as a holistic religion, which should be accepted as a whole entity. It is a complete code of life. It encompasses all aspects of human life. He systematically presented Islamic political system, economic system, cultural system, social system, ethical system and so on. He uprooted the confusion that Islam was but the name of some sporadic teachings. He underlined the fundamental principles for most of these aspects based on the Qur'an and Sunnah. He urged that a believer in Islam should accept it as a whole. Accepting some parts of Islam and leaving some others is a sheer hypocrisy and perversity. He was not a blind follower of Islam. He was against all preconceived beliefs without proper and comprehension of it. He underwent a brief period of confusion and doubt after approaching and reading freely the Western philosophic and ideologies. His inner faith was shaken and conviction in Islam was dangerously and solution of all problems. Then he energized all his efforts towards propagating Islam and to clear up all confusions that have been labelled against it. His heart was contented and convinced of its truthfulness and supremacy over all other religions and ideologies. It was then that he accepted Islam in the true sense after comprehending it perfectly.<sup>xxiii</sup>

Aminul Islam [1932-2007] started his mission at a time when the Muslim youths were influenced direct and indirect by the Western culture and civilization particular in Bangladesh. He was a man of versatile openness wanted to establish Islam in every aspect of life. He showed in practical terms how Islam could be used today to solve the problems of modern Muslims. It was his individual task that provided the bases for Islamic political system, economic system, cultural system, social system and so on. Many contemporary issues were doubtful that Islam could also provide permanent constitutional guidelines. Aminul Islam not only highlighted the regulations of the Qur'an with in mass gathering, but he also fought to establish in Bangladesh. The people came to realize that Islam is not the name of some symbolic festivals, but it is a complete way of life.

Aminul Islam also was involved with immeasurable social activities and Islamic cultural developments, religious. Such as: Aminul Islam was a member of government boards of Islamic Foundation Bangladesh with 14 years of experience and he was a member of Helal Committee (Moon sighting committee), a member of National Zakat Board and a member of Bangladesh Madrasah Education Board.<sup>xxiv</sup> In addition, he was a member of External Examiner of teachers' appointment committee in Rajshahi University in department of Urdu and Farsi and involved with Al-Nahian Trusty Board from its establishment.<sup>xxv</sup>

He founded many Madrasahs, mosques, and Islamic institutions where the people and children get opportunity achieving knowledge. He founded *Al-Nahian Trusty Board*.<sup>xxvi</sup> He travelled to many countries and historical places and attended many mass gatherings in and abroad (Dawah, 1986). Attending in mass gatherings was a compulsory responsibility of his life. He used to attend to innumerable gatherings in and abroad and delivered a common Qur'anic lecture. The audiences were not only the general people but included the higher educated people and all types of people who were very interested and thirsty in Islamic knowledge. This noble deed he had continued around 45 years. He strongly believe that Almighty Allah has commanded to spread Islam and to call the people to the

straight path of Allah, such as He says ﴿وَلَا تُدْرِكُهُ الْبَصَرُ وَلَا هِيَ تُدْرِكُ الْبَصَرَ وَهُوَ يُدْرِكُ الْوَعْدَ وَالْوَعْدَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ﴾  
 straight path of Allah, such as He says ﴿لَا تُدْرِكُهُ الْبَصَرُ وَلَا هِيَ تُدْرِكُ الْبَصَرَ وَهُوَ يُدْرِكُ الْوَعْدَ وَالْوَعْدَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ وَهُوَ يُدْرِكُ الْوَعْدَ﴾  
 عمران: 104

According this verse he has divided all the mass gatherings into three.

- ✓ Annual mass gathering in Islamic Madrasahs,
- ✓ Islamic mass gatherings arranged by public attempt.
- ✓ Monthly gatherings: particularly, in RabiulAwwal (Arabic 3<sup>rd</sup> month), Shab-e-Barat (15<sup>th</sup> of Sa'baan), and Shab-e-Qadr (27<sup>th</sup> of Ramadhan).<sup>xxvii</sup>

He has delivered his Qur'anic Tafsir in many places in Bangladesh such as *Sylhet* (A name of district in Bangladesh), Chittagong (The second capital of Bangladesh), Lalbag, Dhaka (A name of cities in Bangladesh), Baitul Mukarram (Central and public Mosque of Bangladesh), Abdul Hadi lane Mosque in Dhaka, Chawdhory Bazar in Old Dhaka, Lalbag Shahi Masjid.<sup>xxviii</sup>

Aminul Islam achieved honorary prize from Islamic Foundation Bangladesh for his Easy and writings in 1989 and a member among the thirteen Islamic Scholars who received gold medal from president of Egypt in 1992, 12<sup>th</sup> Rabiul Awwal 1413H. His Tafsir book; *Tafsir-e-Nurul Qur'an* has exhibited in a month-long international exhibition that has held in Iran in 2000. However, he has got honorary crest for his outstanding noble task in Bengali written *Tafsir-e-Nurul Qur'an* from Huffazul Qur'an Foundation in 2001.<sup>xxix</sup>

From above description, Aminul Islam strived to implement his ambitious educational thoughts to draw the attention of readers to a certain matter, one of the best academic approaches is raising a question then clarifying the facts by providing supporting evidence and logical findings.

### **Aminul Islam's idea on Moral/Spiritual**

Abdul Halim (son in law), a contemporary of Aminul Islam, describes him in the following terms: With his saint- like appearance, magnetic personality, sublimit of character, transparency of sincerity, nobility of demeanour, affability of manners, geniality of temperament, deep sense of humour, scintillating wit and spontaneity, depth of understanding, firmness of purpose, breadth of vision, dedication to cause, detachment and selflessness, unbounded courage, unwavering faith,

unprecedented patience, uncommon wisdom, and steel-like determination, Aminul Islam was an ideal specimen of what a man in general and a Muslim in particular should be. He was an embodiment of Islamic virtues. He lived and died for Islam. His place is among the great 100 Muslims of all times.<sup>xxx</sup> Shaykh of Shaykhs; Lamp of the Ummah; Leader of the Jurists and Mujtahideen; Shaykh Aminul Islam is a prestigious Mujtahid, Muhaddith, authoritative person, truthfully spoken, abstinent, wise, pious and involved with charity, helping the needy people, God fearing, generous, knowledgeable and virtuous are all attributes collectively found of Shaykh Aminul Islam.<sup>xxxi</sup>

Aminul Islam spent ample time in abroad purpose of Islamic development where he dedicated his life for religious enhancement. His travels to foreign lands for academic, da'wah and missionary purposes earned his name, fame and also cultural benefit and linguistic proficiency. He consistently continued to deliver his lectures on the Qur'an and Sunnah. He got the chance of realizing his long cherished of eye witnessing the historical sites of the Qur'an. He together with his two companions Maulana Abdul Halim (Son in law) and his elder son Mahmudul Hasan started his travelling from Dhaka to many countries such as United State [(US) June 1988], United States of America [(USA) November 1991], Baghdad (June 1990), Saudi Arabia (21<sup>st</sup> September, 1982), India [(1964) visited the graves of Nizam Uddin Awlia, Khaza Main Uddin Chishti, Qasem Nanutovi], South Africa (November 1997), and Ex-Soviet Union (August 1984), Malaysia, Egypt [(August 1992) visited the graves of companion of Prophet – peace be upon him-Abu Ayyub Ansari, Abdullah Ibn Amr Ibnul A's, Imam Shafeyee, and Sayyid Refayee], Turkey (March 1997), Iraq (1978) visited the graves of Hazrat Shimbil (AS), Imam Hossain, Imam Abu Hanifa, Imam Ghazali, Hazrat Abdul QadirJilani, HazratJonayed Baghdadi and HazratSirriShakhti], Indonesia. Boat of prophet Nooh (AS), Well of prophet Yousuf (AS), Fish of prophet Younus (AS), Sinking of Firoun in Egypt, Death sea of prophet Lut (AS), Rasia [(visited the graves of QesasIbn Abbas (Companion of Prophet SM), Imam Tirmizee, and Imam Baha Uddin Nokhshe bondi],Iran, Pakistan. These journeys helped him in grasping the message of the Qur'an relating to the past Prophets and the nations and their historical and geographical backgrounds. This is an added opportunity that a reader and a researcher could enjoy freshness and liveliness in his Tafsir and writing.<sup>xxxii</sup>

Aminul Islam emphasized from the spiritual perspective that the main goal of human capital development, in line with the goal of creating man, is to produce a pious and righteous man according to the teachings of Islam. Man has the role to administer the worldly matters and to develop the universe based on Shariah, and to lead his family and society to the blessed path of Allah.

### **Religious Situation**

Islam as a universal religion has left nothing untouched to meet the needs of people of every religion. Side by side, it is a religious obligation of every true Muslim to preach, propagate, and circulate Islam to people of all religions. If the member of Muslim community discharges their individual as well as collective obligationto da'wah, it is expected that many of non-Muslims will embrace Islam and thereby will be benefited in both the worlds. As to the holistic approach of da'wah the Holy Qur'an says:

*That a person is better than the other who invites people to the path of Allah, works righteousness and says that he is Muslim [Al-Qur'an, 41, 33].*

So it is an obligation of every Muslim to be responsive to the call of this verse of the Holy Qur'an and should preach, propagate, and establish Islam in every aspect of human life including

convincing the people of other faiths to embrace Islam. If this is so, it can be expected that Bangladesh will be a country where Islam will be established in every nook and corner and everybody attached with this noble work of da'wah will be rewarded by the ultimate Authority of Almighty Allah in both the worlds. For this reason, his **Tafsir-e-Nurul Qur'an** is very relevant to the modern issues for it attempts to give consistent answers to the individual, social, religious, economic and political problems facing Muslims today. In Aminul Islam's view, the establishment of a society in which Islamic teachings could be properly applied, was inevitable. Aminul Islam's understandings and his approach to the Qur'an as manifested in **Tafsir-e-Nurul Qur'an** discussions provoked analysis from Muslim writers. A few even argued about the originality of Aminul Islam's ideas and his explanations. It seems that the purpose of this study to examine the judgement of some Muslim writers concerning **Tafsir-e-Nurul Qur'an**.

He [Aminul Islam] had intention of making him an Islamic scholar. Therefore, he was preferred to achieve knowledge from different scholars and accompanied them who had serious and sober discussing among themselves. He adjusted his good habit of seriousness in his character. He even remained affiliated with AbdurRahman sahib.<sup>xxxiii</sup>

The lack of any comprehensive Islamic solution was perhaps due to the short period of its appearance. The reform writings and thoughts opened the minds of the Bangladeshi to the need to stand up to the privileged elite in their society and demand social justice the distribution of wealth, individual ownership and so on. Aminul Islam's reform programmes continued his activities by calling the people to return to Islam for a solution to their current religious and social problems.

*Jibon O Qur'an (Life and Qur'an), Bisshaw Sobboty Pobitra Qur'an er Obodan (The contribution of Qur'an in universal civilization), Jog Somossar Somadhane Pobitro Qur'an (The Holy Qur'an: in solving era problems),*

*Anyatul Qur'an (Qur'anic Contribution), Pobitra Qur'an er Mormokotha (The Significance of the Holy Qur'an), Pobitro Qur'an er Dorpone ManobJibon (The human life in the light of Qur'an), Mohan Rastro Nayok Hazrat Mohammad (SM) [A great emperor hazrat Mohammad (peace be upon him)], Darood Sharif er fazilat O Mahntto [The virtue of Darood Sharif and its sublimit], Bisshaw Sobboty Mohanabir Obodan (The contribution of greatest Prophet Mohammad, peace be upon him, in universal civilization), Hadith Sharif er Alo (The light of Hadith Sharif), تاريخ الإسلام Tarikh-e-Islam (Islamic History), Islami Orthonitir Roprekha (The guideline of Islamic Economics), Mosolmaner Kortobbo (The Muslims responsibilities), and etc.*

These books exposed to the Bangladeshi people the real enemies who had contributed to its social, religious, economic and cultural deterioration. While writing these books and publications, whose main theme was Qur'anic imagery? He found that Islam is the only solution to his country's socio-political religious problems and struggled in his whole life for the nation.<sup>xxxiv</sup> He finally emerged as an Islamic ideologue whose main concern was to see human society under an Islamic government. In his view, the lives of Muslims were no longer Islamic. Aminul Islam's plan was fulfilled when the first part of **Tafsir-e-Nurul Qur'an** appeared in 1984. Here the author (Shaykh Aminul Islam) clearly stated that the purpose of his work was to express his appreciation of the artistic beauty of the Qur'an. There is only one model and method of returning to Allah, which is to replace one's entire lifestyle with that system as is found in the Qur'an and it was the Qur'an that established a new concept of existence, life, values and institutions.<sup>xxxv</sup>

All these were, perhaps, the struggling occupying Shaykh's mind at that time which led him to concentrate on the role of the Qur'anic movement (*al-Qur'an al-Haraki*) in solving the problems facing the Muslim *Ummah* and the Bangladeshi in particular. In Shaykh's view, the study of the



Qur'an as a dynamic text had been successful, especially during the early years of Islam. At that time, the Qur'an had produced a generation of Muslims that not only studied the Qur'an as the source of religious guidance but also practised its teachings in their daily lives (Ashry, Hasan J., 1989).

This Qur'an will be appreciated only by those who are ready to enter into this war [against *jahiliyyah and inhumanity*], and to struggle together in a situation similar to that in which it was revealed and those who try to apply the Qur'anic meanings and its message while they are just sitting down, studying [its message] from the rhetorical and artistic points of view, will find themselves removed from its nature because they are in a frozen state, from taking part in the real battle and movement.<sup>xxxvi</sup>

### **Reviving the spirit of Islamic Modernism and Reformism**

The dominant view of Islam among Muslims is that it is a comprehensive religion, which deals with all aspects of Man's thought and life Here and Hereafter. According to this view, Islam encompasses in its inclusive teaching both the spiritual and the temporal. Hence, attempts at reform in Islam should necessarily affect not only theological thinking, but Islamic thought as a whole. Aminul Islam concentrates here on the spirit of the modern attempts at reform in Islam as it is manifested in the most recent trends of Islamic thinking in the Arab world. The Arab world, despite its central position in Islam, is only a small part of a greater whole. What is happening in it may not be indicative of what is happening elsewhere. However, its understanding may help to grasp some of the pressing concerns of contemporary Muslim thinking. Reform suggests change in form rather than in substance. To reform is "to change into a new and improved form".<sup>xxxvii</sup> This implies, then, a movement from an old to a new or from a new to an old form considered as a better if not an ideal form. The movement may be back or forth. It presupposes the possibility of being and becoming, immutability and change, and necessity and freedom. It is to be distinguished from revolutionary movement, which suggests change in form and substance. To his (Shaykh) knowledge, there is no term in Arabic which literally conveys the full meaning of the term "reform". *Islah* has been the word generally used by 'Arab scholars for "reform".<sup>1</sup> *Islah* derives from *aslaha*, which means to correct, to redress or purify from corruption. It corresponds only to an implication of the term reform, which is a "removal of faults or abuses". In Pakistan Sir Muhammad Iqbal<sup>2</sup> called his daring attempt at the reinterpretation of Islam, "Reconstruction". This

---

<sup>1</sup>*Islah*, or al-*Islah*, is the Arabic word for repair, reform. The author Josef Meri writes that in the Qur'an, *Islah* means "to restore oneself or to reconcile people with one another, to make peace. The word *Islah* is used most commonly today in Arabic to represent the idea of reform, although this usage was not widespread until the modern reform movements of the 19th and 20th centuries. It is a common word used for various religious and political purposes, as well as personal and place names.

<sup>2</sup>Sir Muhammad Iqbal, also spelled Muhammad Iqbal, (born November 9, 1877, Sialkot, Punjab, India [now in Pakistan]—died April 21, 1938, Lahore, Punjab), poet and philosopher, known for his influential efforts to direct his fellow Muslims in British-administered India toward the establishment of a separate Muslim state, an aspiration that was eventually realized in the country of Pakistan. He was knighted in 1922. In

term has a sociological connotation. Islamic revival (*Ihya'*) refers to the support for an increased influence of Islamic values on the modern world as a response to Western and secular trends. Accordingly, a return to Islam in its purest form is seen as the solution for the ills of Islamic societies and modern society as a whole.

### **Proposed Framework of Aminul Islam**

The ideal society is one that recognizes the sovereignty of God alone, not the people, the nation,

or the human ruler, and is governed by the Islamic Shari'a. Since the Shari'a is part of God's overall law for the universe, a society truly governed by it will be in accord with the whole of the universe and with the human nature and needs of its members. It will be a society in which people generally know who the virtuous and competent are and can choose them for leadership. Aminul Islam sometimes states that people have absolute freedom of conscience in matters of belief and that the freedom of any individual to hold and propagate his religious belief, free of compulsion, is a fundamental human right. This is especially the case given Aminul Islam's view that Islam alone is the true religion and his statement in at least one place that abandoning the truth is corruption. As a Muslim reformer, he is as bearers of Islam Critical thinking and Islamic civilization. Strategy of human culture is as a conscious effort to solve difficulties, obstacles, contemporary and new issues. Aminul Islam has a concern to real Muslims problems such as injustice, oppression, colonization. Aminul Islam in comprehensive cultural strategy is called as tradition and modernization projects. As the culture of the Muslims who have a dependency on western nations, which led to the neglect of a very rich tradition. The first and second agenda clearly show the originality of his thinking as a cultural strategy for Muslims life (Ba'labakki, Munir, 2002).

### Conclusion

The way to Islam is not only through *d'awah* but also through intellectual activity that the others can share with Muslims. While non-Muslims can benefit from Islam, he is convinced that Muslims as well can benefit a great deal from Western scholars. It is only through this mutual respect and collaboration, not isolation that the Muslim *Ummah* can survive in the modern world. In this study has tried to achieve is to articulate the actuality and the significance of Islam and Muslim *Ummah* in the changing history. If the present condemns its past, by the same token it is denouncing its present and future as well.

As a whole, *Tafsir-e-Nurul Qur'an* has attracted the attention of Muslim and some non-Muslim scholars from all over the world. Although it lacks discussions of jurisprudence, compared with other traditional *tafsir*, *Tafsir-e-Nurul Qur'an*, with its author's distinctive approach to Qur'anic commentary, has the ability to awaken human consciousness and thus enjoys wide acceptance among various intellectual groups. That is why, one will find that the book remains a ready reference for teachers, preachers, writers and sincere seekers of the truth all over the Muslim world. The content of *Tafsir-e-Nurul Qur'an* that revolve around Aminul Islam's treatment of the social and educational problems facing Bangladeshi society and the Muslim *ummah* on the basis of the Qur'an attracted both Muslim and Bangladeshi scholars' attentions to consider his view and his influence upon the new Muslim generation in particular on the socio religious concern and commitment towards their religion and nation (*ummah*) as a whole. However, the reform thoughts of Aminul Islam (1932-2007) as found in his writing, *Tafsir-e-Nurul Qur'an*, are beneficial to the contemporary society as his interpretations of the Qur'anic verses relate directly to various human life activities encompassing faith, politics, economics and society. These reform thoughts are contemporary in nature as they relate to contemporary issues. Aminul Islam hopes *Tafsir* as a theoretical interpretation of Qur'an formulated on various issues in society which must be applied in a practical level.

Aminul Islam uses a thematic method that is characteristic of interpretation by the scientific paradigm, which expresses the subjectivity by emphasis on the interests of commitment and social commentators. Aminul Islam also expanded the scope of hermeneutics, from the science of interpretation or theory of knowledge, up to a science that

Europe from 1905 to 1908, he earned his degree in philosophy from the University of Cambridge, qualified as a barrister in London, and received a doctorate from the University of Munich. On his return from Europe, he gained his livelihood by the practice of law, but his fame came from his Persian- and Urdu-language poetry, which was written in the classical style for public recitation. Through poetic symposia and in a milieu in which memorizing verse was customary, his poetry became widely known, even among the illiterate. Almost all the cultured Indian and Pakistani Muslims of his and later generations have had the habit of quoting Iqbal.

The recurrent themes of Iqbal's poetry are a memory of the vanished glories of Islam, a complaint about its present decadence, and a call to unity and reform. Reform can be achieved by strengthening the individual through three successive stages: obedience to the law of Islam, self-control, and acceptance of the idea that everyone is potentially a vicegerent of Allah (nā'ib, or mu'min). Furthermore, the life of action is to be preferred to ascetic resignation.

describes the acceptance of a revelation since the level of words to the world level. Aminul Islam gave a new interpretation theory in interpreting the Quran which he formulated through a social approach, Aminul Islam called his interpretation theory was “social hermeneutics” (al-manhaj al-ijtima’i Fi at-Tafsir), or more precisely the method of thematic interpretation (at-Tafsir al-mauû’î). Aminul Islam also added by using this method, a mufasssir who want to close to the meaning of the Quran not only deduce the meaning of the text, but also induce the meaning of reality into the text. As regards his indirect contextualization of Aminul Islam in dealing with them are concerned, he changed his negative opinion about them to positive ones with the passage of time which led to his intellectual growth. In spite of one’s best intentions, he errs. People who write a lot of good matter, but they are bound to make mistakes. There is no solution to this intellectual accountability but to stop writing. Hence, he invited the Muslim *Ummah* to his vision of acquiring scientific knowledge and building a better civilization particularly in Bangladesh.

### Future Recommendations

The wishes of a Mufasssir (commentator) should be based on contemporary social conditions; he knows and makes commitments on the social problems. To achieve a Mufasssir wish should reflect on reality of al-Qur’an are motivated by reality. From the commitments and the objectives of the Mufasssir investigate the verses relating to the theme of the commitment. The verses are classified according to linguistic for the next step. Build structures towards the intended target. Identify problems and situations faced, either in the form of oppression, rights etc. Correlate the ideal structure as a result of deduction text with the real problem induced from empirical reality through statistical calculations and social and the final step of the process of interpretation produces transformative practical formula to be realized. According to reality of the world today is characterized by socialism division. Muslim society has not prepared to live in peace. During this time the Muslim community suffers, because social injustice, economic, and political. But if the injustice was removed, so the peace will be realized.

---

<sup>i</sup> Ibid: 14.

<sup>ii</sup> Ibid: 1-2

<sup>iii</sup> Ibid: 18.

<sup>iv</sup> Ibid: 254

<sup>v</sup> Ibid: 27.

<sup>vi</sup> Ibid. 19-20.

<sup>vii</sup> HazratMawlana Mohammad AminulIslam Jibon O Shadhona (Aminul Islam: Life and Struggle, 19.

<sup>viii</sup> Mohammad MahmudulHasan, “HazratMawlana Mohammad AminulIslam Jibon O Shadhona(Aminul Islam: Life and Struggle)”, (Dhaka: An-Noor Publications, 2003),19.

<sup>ix</sup> Ibid. 255.

<sup>x</sup> Ibid, 19-21.

<sup>xi</sup> Ibid: 23(Aisha Mehzabin, *EkjonOshadharon Baba(An exceptional Father)*, (Dhaka: Gausia Publications, 2015), 187-188.

<sup>xii</sup> Ibid, 22.

<sup>xiii</sup> Ibid, 23.

<sup>xiv</sup> Ibid, 45.

<sup>xv</sup> Mufti Mazharul Islam Osman Qasemi, *Bikkhato 100 UlamaMashayekherChhatroJibon(Student life of 100 famous Islamic scholars)*, (Dhaka: Bird Comprint and Publications, 2009),122.

<sup>xvi</sup> Ibid: 21-22.

- <sup>xvii</sup> Ibid: 21.
- <sup>xviii</sup> Ibid: 26.
- <sup>xix</sup> Ibid: 26-27.
- <sup>xx</sup> Ibid: 35-36.
- <sup>xxi</sup> Ibid: 37-38.
- <sup>xxii</sup> Mufti Mazharul Islam Osman Qasemi, (*Bikkhato 100 Ulama Mashayekher Chhattro Jibon (Student life of 100 famous Islamic scholars)*, (Dhaka: Bird Comprint and Publications, 2009), 122.
- <sup>xxiii</sup> Mohammad Abdul Halim, *Kiso Smrithy Kiso Kotha*, 43-45,
- <sup>xxiv</sup> Ibid: 38.
- <sup>xxv</sup> Ibid: 38-39.
- <sup>xxvi</sup> Mufti Mazharul Islam Osman Qasemi, (*Bikkhato 100 Ulama Mashayekher Chhattro Jibon (Student life of 100 famous Islamic scholars)*, (Dhaka: Bird Comprint and Publications, 2009), 122.
- <sup>xxvii</sup> Ibid: 30.
- <sup>xxviii</sup> Ibid: 31-35
- <sup>xxix</sup> Ibid: 39
- <sup>xxx</sup> Abdul Halim, *Kiso Smrity and Kiso Kotha (some memories and some words)*, (Dhaka: An-Noor Publications, 2013), 43-46.
- <sup>xxxi</sup> Ibid: 303-308.
- <sup>xxxii</sup> Abdul Halim, *Kiso Kotha, Kiso Smrithi (Some memories, some words)*, (Dhaka: An-Noor Publications, 2013), 10-13.
- <sup>xxxiii</sup> Mohammad Mahmudul Hasan, "*Hazrat Mawlana Mohammad Aminul Islam Jibon O Shadhona (Aminul Islam: Life and Struggle)*", (Dhaka: An-Noor Publications, 2003), 19.
- <sup>xxxiv</sup> Mufti Mazharul Islam Osman Qasemi, (*Bikkhato 100 Ulama Mashayekher Chhattro Jibon (Student life of 100 famous Islamic scholars)*, (Dhaka: Bird Compliant and Publications, 2009), 122.
- <sup>xxxv</sup> Ibid: 37
- <sup>xxxvi</sup> *Tafsir-e-Nurul Qur'an*, (Part: 1, p, 103), 1984.
- <sup>xxxvii</sup> Islamic Centre in Washington, DC., 27<sup>th</sup> March 1962-(Ed.)

## References

1. Nayeem, A.R. (2018). Halal Food Awareness of Young Adult Muslim Consumer's: Comparative Study between Bangladesh and Philippines, *Global Journal of Management and Business Research: E- Marketing*, 18(7), 1.0.
2. Al Quran.
3. Ahmad ibn Hambal (1999), *Musnad Ahmad*, Bairut: Al Risalah Foundation, Ed: 2, Vol: 11
4. Ahmad, Nazir, *Bangladeshi Islamer Agomon (The advent of Islam in Bangladesh)*.
5. Alvi, Dr. Khalid (2001), *Prophetic Methodology of Da'wah*, Pakistan: International Islamic University Islamabad.
6. Ali, Mohar M. (1988), *History of the Muslims of Bengal*, Vol-1, Imam Muhammad ibn Sa'ud Islamic University.
7. Ali, Dr. Md. Yousuf & Abu Sadat Nurullah (2007), *Challenges of Islamic Da'wah in Bangladesh: The Christian Missions and Their Evangelization*, (Article), Bangladesh: IIUC Studies, Vol: 4.
8. Al asqalani, Abul Fajal ibn hazar (1379), *Fathul Bari sharhi sahih al Bukhari*, Bairut: Dar al ma'rifah, Vol: 8.
9. Ashry, Jainab Hasan (1989), *A Guide to Giving Da'wah to Non-Muslims*. (Kuwait: IPC Islam Presentation Committee).
10. Ba'labakki, Munir, (2002), *Al mawrid (A Modern English-Arabic Dictionary)*, Ed: 36, Bairut: Dar el Ilm lil Malyen.
11. Bukhari, Abu Isa Muhammad ibn Isa (1987), *Sahih Al-Bukhari*, Bairut: Dar Ibn Katheer, Vol: 4, Ed: 3.

12. DAWAH & IRSHAD (1986), Wing. Meaning and Significance of Da'wah Ila- Allah. (Islamabad: Islamic Research Institute).
13. Islam, Thowhidul M. (2011), The Advent of Islam in Bengal; An Economic Perspective, IIUC Studies, Vol-7.
14. Khan, Abbas Ali (1995), Banglar Musalmander Itihash (History of the Muslims of Bengal), Dhaka: Bangladesh Islamic Centre.
15. Karim, Abdul (1985), Social History of the Muslims in Bengal, Chittagong.
16. Milot, Jean Rene (1970). The spread of Islam in Bengal in pre-mughal period 1204-1538. Unpublished MA thesis. McGill University.