Muhammad Ru'ul Amin is the pioneer of those, who in the beginning of the Twentieth Century, were born to inspire the Bengalees in religion, education, commerce, agriculture, arts, civics, politics, literature, social reform and other progressive works. He was an undisputed 'Alim' (learned man). His contribution to the spread of Islamic education and culture is beyond measure. He did not write any book in Arabic language; still his works show his complete mastery over the language. His eloquent and fluent Arabic speeches at Makka and at other places may be mentioned with regard. Though born and brought up in Bengal, his speeches and composition in Arabic exhibit superb intellectual ability.

He worked for Islamic education and culture through his whole life. He wrote at least 95 books on the Qur'ān, the hadith and Islamic philosophy. But it is a matter of regret that most of these books are scarcely available now. In some cases it had not been possible to trace out the exact time, year or date of the first editions of his published books. In such cases, we have to depend, for any discussion of those books, on the later editions.
In the introduction of this thesis, endeavours are taken to discuss the political, social, economic and educational aspects of this Indian sub-continent just before the birth of Muḥammad Ruhul Amin. This very introduction, it is expected, would help to know more about Muḥammad Ruhul Amin and understand him better. The discussion furnished in the present introduction would surely help us to understand why he devoted himself to social reform, why he participated in the politics of that time, and why he was so earnest in writing books.

This thesis-paper is, however, divided into four chapters. The first chapter discusses the birth and education of Muḥammad Ruhul Amin. The second chapter deals mainly with his spiritual education, his decline to accept the offer of government job with a view to the spread of Islamic education, and with his accomplishment of the Hajj services.

In the third chapter Muḥammad Ruhul Amin's preaching life is discussed with as much accuracy as possible. In this chapter, I have also tried to discuss the design, aim and purpose of those institutions which he founded as a means of a better social reform. His special eagerness for learning and wisdom has also been dealt with in this chapter. It has not even forgot to throw light upon that period of his life in which Muḥammad Ruhul Amin came forward to launch his constructive criticism on the prevalent educational institutions.
and educational systems. The importance that he emphatically placed upon language-education is also mentioned in this chapter. Here we see that Muhammad Ruhul Amin achieved a great position and fame as a religious debater.

He was the best among those great men who worked wholeheartedly by building up that irresistible freedom movement during the second decade of the twentieth century. The primary reason of his entering into the field of politics was to elevate the sub-continental bewildered Muslims of that time to Islam. Whenever he and his Pir (Abubakr Siddiqi) found that the Council had been passing laws that came in conflict with Shariat, he at once tried to inspire the religious-minded Muslims and intellectuals to join the Legislative Assembly. His life also provides ample examples of his disassociation with the party or the group which deviated much from the principles of Islam. All these political information and events of his life have been scrupulously discussed in the third chapter. In addition, the chapter also concerns with his occasional illness, death, karamat (spiritual attainments) and all that.

Finally, in the fourth chapter, I have discussed the books and articles written by Muhammad Ruhul Amin. Besides, the papers and magazines edited and patronized by him, have also entered into my discussion in this chapter.
In this research work, I have got Dr. Muhammad Shahidullah, M.A., Ph.D., the former Reader of Arabic-Persian Department of Calcutta University, and at present the Principal of Calcutta Madrasan College as my guide. I am expressing my sincere gratefulness to him for his advice, help, instruction, and the sympathetic attitude that he has shown in matter of my expressing my personal views and opinions freely. I must also express my thankfulness to Dr. Syed Manal Shah al-Quadri, M.A., Assistant Professor of Islamic Culture, Ph.D., Department of Arabic and Persian, Calcutta University, for his unstinted help and suggestion.

The librarians and authorities concerned with Calcutta National Library, Bangya Samitya Parishad Granthagar, Asiatic Society Library and Bangla Academy, Dacca deserve my thanks for their liberal help. My thanks will also go to the grand-sons of Muhammad Ruhul Amin who have made fair opportunity for me to use the books and papers preserved in Muhammad Ruhul Amin's own library. It is from this library that I have been able to collect some rare books, papers and articles written by Muhammad Ruhul Amin himself. At last I am expressing my debt to the Secretary, Treasurer, Teachers of Basirhat Aminia Madrasan founded by Muhammad Ruhul Amin, and to all those friends and well-wishers who have gladly helped me in many respects.

Mostafa Abdul Quyum