CHAPTER I
ORIGIN AND EARLY LIFE OF MUHAMMAD RUHUL AMIN

ORIGIN

It was difficult to get a detailed information of Muhammad Ruhul Amin's forefathers. His Great Grandfather Muhammad Darik Gazi came of the North-East Patnan family. Some think that his ancestors came in India to conquer Bengal. His family surname was 'Gazi'.

Darik Gazi resided somewhere near the Sunderbans. Natural calamities repeatedly caused a lot of damage to him. So he shifted to Narayanpur, adjacent to Taki.

2. At present the village is submerged in the river, Isamati.
3. Taki is a village under Hasnabad P.S. in Basirhat Sub-Division of North 24-Parganas.

"Taki and Basurhat have large Bazars (of paddy), and are boat-haling stations ".

in Basirhat Sub-Division. At that time the Muslim population in this area was remarkably low. According to the census report of Hunter the total population of Taki was 5261 in 1871 A.D. Out of this, the Muslim population was only 8182.

Makruddin Gazi, son of Darik Gazi was known in the area as Maku Mia. Nothing more could be collected about him.

1. In 1875, Hunter wrote about 'Basurhat' (Statistical Account, P.34).

Kamal Chowdhury said that up to 1896 Basirhat had been known as Basurhat.

(Kamal Chowdhury-Uttar Chabdis Parganar Itibritta, Calcutta, 1987, P. 9).

But in 1889 the summons which was issued from the Civil Court with regard to filing a money suit case No.3011 was used in the name of Basirhat in the office seal(Sahar Theke Ward.Editor : Kalinikanta Bhattacharya,Barasat,11th year,3rd issue, 1st August,1979).

Some think the name Basirhat was to commemorate the famous name Muhammad Basir.

Muhammad Abdul Majed-Basirhat Maulana Ruhul Amin Saheber Bistarita Jibani,24-Farganas,1355,B.S. P.130.

Sukumar Sen-Bangla Sthan Nam, Calcutta, P.9.

2. Statistical Account, P.89.

3. Collected from Nurul Amin and Sharful Amin, grand-sons of Muhammad Ruhul Amin.
Dahiruddin Gazi, the son of Makruadin Gazi was the father of Muhammad Ruhul Amin. Dahiruddin Gazi did not get higher education because of the absence of any Madrasah, School or College in Taki. In 1832, Sri Kalinata Roychowdhury and Baikuntha Roychowdhury, the then Zamindars of Taki at first set up a school there¹. Dahiruddin Gazi learnt Bengali and a bit of Arabic in his home. He dealt in fish. He was one of the leading personalities of the village and a religious man too². He married an orphan girl, Rahima Khatun by name. Kanik Khan was her father. His residence was at Solačana, adjacent to Basirhat. Her grand father was at Narayarpur. Kanik Khan was a fish trader at Chingrighata in Calcutta. He died leaving behind him his two minor daughters. Muhammad Rawshan, the maternal uncle took the burden to rear them up. He gave them in marriage. Rahima Khatun was a strictly veiled and religious lady. She gave birth to two male and four female babies³.

¹. 'Sanskriti' - Shabbis Pargana Zila Sanskriti Parishad, Naihati, 24-Parganas, 1st issue, 1st year, Chaitra, 1370 B.S., P.5.  
². Karmabir, P.3.  
³. Ibid., P.4.
They were (1) Musammat Beloyar Khatun (2) Musammat Sulia Khatun (3) Musammat Asia Khatun (4) Musammat Nesa Khatun (5) Muhammad Ruhul Amin and (6) Muhammad Ruhul Quddus.

BIRTH OF A GREAT MAN FORESEEN

Maulana 'Abdur Rahman, an eloquent speaker was the distant brother of Muhammad Dabiruddin Gazi. He became old and fell ill. People asked him "what will be the fate of our land and society after you?" He replied, "Don't lose heart, I pray to the Almighty to send an 'Alim-Kamil (wise and learned) in our family. In my divine vision I do foresee the

1. Collected from 'Abdul Qader, the nephew of Muhammad Ruhul Amin.
2. The birth place of Maulana 'Abdur Rahman was Sayidpur adjacent to Taki-Narayanpur, Mouja No.50. He was a good Orator and social reformer. He wrote two books (1) Matlubul Mu'menin-O-Maksudul Muslimin and (2) Ainay Ashekin-Pi-Haque Sadequin. The first one was published in 1875.

Karmabir P.P. 4-5.
birth of an 'Alim (wise) who will enlighten our society"
Muhammad Ruhul Amin used to say, "His prayer has really
brought me here."

MUHAMMAD RUHUL AMIN'S GENEALOGICAL TABLE

Muhammad Darik Gazi

Muhammad Makruddin Gazi alias "Maku Miân"

Muhammad Dabiruddin Gazi

(1) Musammam Beohar Khatun  (2) Musammam Súfia Khatun
(3) Musammam Asia Khatun  (4) Musammam Nesa Khatun
(5) Muhammad Ruhul Amin and (6) Muhammad Ruhul Guddus.


2. Collected from Nurul Amin and Sharful Amin.
BIRTH AND PLACE

There is a controversy over the year of birth of Muhammad Ruhul Amin. According to some, it was 1289 B.S./1882 A.D./1292 Hijri, the 11th Aswin, Friday, but some took it for 1282 B.S./1875 A.D. The earlier one seems to be correct.

Prof. Hafiz Shaikh Ainul Bari Aliavi said in his article 'Kalikata madrasan-O-Bangla Bhasa' that he was born at Sayidpur-Taki but in the book written and published by Muhammad Ruhul Amin 'Harayanpur' was shown as his village.

References:
2. Calcutta Madrasah Bicentenary Celebration(Souvenir), 1985, P.12.
When Narayanpur was about to go down under the river, he shifted to Saipala in Basirhat. His only brother Muhammad Ruhul Quddus remained at Narayanpur. When the village was fully engulfed Muhammad Ruhul Quddus built his homestead at Sayidpur and used to look after his property from there. Still now Muhammad Abdul Qader, a son of Muhammad Ruhul Quddus resides there.

AQI’QAH (party held on seventh day after new birth of a baby)

The Islamic Shariah like all other religions has its own rites and solemn moments. The 'aqi'qah' is one of the rites endorsed by the Shariah. But first let us look into the meaning of "aqi'qah" and in what connection it is conducted.

2. Muhammad Ruhul Quddus wrote seven books. They were (1) Hajatul Akherat(1925), (2) Zaruri Idhan (1926), (3) Behester Sambal (1926), (4) Baro Chander Ebadat-<i>la</i>-Isami Sat Karmabali (1926), (5) Milad-i-Habib (1927), (6) Swami-O-Bibir Haq (1927), and (7) Mujarrabat Tawij (1930).
3. Collected from Nurul Amin and Abdul Qadir.
"Aqi'qah" is usually the name given to the sacrifice made in connection with the birth of a child. The sacrifice, as a rule, is sheep or some similar animal. In the Arabic dictionary "Mu'tor as-Sihah" the word "aqi'qah" or "aqa" is explained as the removal of the hair on the child's head and the sacrifice of a sheep in connection with the birth of the infant. For those who can afford it, "aqi'qah" is defined by the Shariah as obligatory - Sunnat Muwadda. Our highly esteemed Prophet Muhammad (S.A.W) had this to say on the question:

"Every child of the male sex is bound to his aqi'qah, a sheep is sacrificed on his behalf on the seventh day of his birth, he is given a name and his hair is removed."

According to the Ulema who commented on this hadith, the removal of hair from a male child is a favourable deed (mustanab), as for a girl, it is best not to touch her hair.

1. Abu Dawud and Nasai.
As for the essence and significance of "aqi'qah" it must be said that the birth of a child in itself is a joyous event for a family, it is a great gift from Allah. Therefore "aqi'qah" is an expression of gratitude to Allah for having bestowed motherhood, for the health of the mother and the birth of a new member of the family. At the same time the well-being and health of the child is entrusted to Allah. Similar demands are made to the sacrificed animal as on the occasion of Qurbany. The partaking of the food of 'aqi'qah' is exactly the same as in Qurbany. For instance treating others, using it as Sadaqa and gifts, and its use by the members of the family. Our great Prophet Muhammad (S.M.) performed "aqi'qah" on the occasion of the birth of his favourite grandsons Hassan and Hussein. Hence this rite became a sunnat for Muslims.

On the day of 'aqi'qah' names is given to the new born and it should be nice and with a meaning, for in the books on Fiqh, where the rights of children are mentioned, it is said that name should be such that when the child grows up he should not be asnamed of it. Moreover, names should reflect submission to Allah, consistency with the Prophet and also membership to the Muslim community.
In order to observe the Islamic rite, Muhammad Daviruddin Gazi invited his relatives on the 17th Aswin 1289 B.S. to the Aqilqah celebration of his son, Muhammad Ruhul Amin, and sacrificed two goats. After shaving the head of the boy, the said speaker and the social reformer Maulana ‘Abdur Rahman christened the boy as Muhammad Ruhul Amin, villagers called Ruhul Amin as 'Jibril Bhai' (brother of Jibril). In this connection M.A. Rahmani said, "on his way to Furfuran Sharif from Sealdah Muhammad Ruhul Amin saluted a cow. On being asked of its cause he replied, 'I marked Ajr on the horn of the cow. I saluted him, who will rob the life of an old woman'. After a few hours a dead body of an old woman was taken to the graveyard. Since he was called Firista Bhai or Jibril Bhai."

1. Collected from Nurul Amin.
2. Collected from Hafiz Abdul Aziz, the present Secretary of Basirhat Aminia Madrasah and a close companion of Muhammad Ruhul Amin, in his last days.
EARLY EDUCATION

Muhammad Ruhul Amin’s Bengali education began under the care of a Hindu teacher Bakhal Pandit\(^1\) by name. Ruhul Amin’s father had fervent desire to educate his son on religion but due to absence of Maktab and Madrasahs in the area it did not materialise\(^2\). When he was eleven years old Munshi Gulam Kibria\(^3\) became his teacher\(^4\). Gulam Kibria was a tutor in the Taki Zamindar family of Raja Basanta Roy, the uncle of Raja Pratapaditya\(^5\).

At the age of thirteen he was sent to a Madrasah at Sayidpur. There he completed his lessons on the Qur’an and Pand-i-namah\(^6\) under the guidance of Mir 'Abdul Knaliq\(^7\). Attracted by his achievement and memory, Gopal Khan\(^8\), one of his relatives.

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1. Bakhal Pandit used to live in the Taki area. Collected from Nurul Amin.
3. Birth place is Basirhat. Year of birth is 1221 B.S. year of death is 1327 B.S.
5. Chabbis Parganartibbritta, P. 106.
7. Birth Place is Basirhat. A teacher of Sayidpur Maktab.
8. The name 'Gopal Khan' followed from the Hindu model. This was due to Hindu influence on the Muslims.
brought him to his home. There he arranged for his education
under 'Abdus Shafi, an Imam of the Mosque, set up by him.
Gopal Khan was known as 'Danbir'in Basirhat. He studied
'Gulistan', 'Bostan', and 'Insha-i-Matlub' under the
guidance of Muhammad Wajed Ali, the Head Maulvi of Basirhat
High School. Wajed Ali died when Muhammad Rupul Amin was
studying Arabic grammar, etymology, 'Mizan and Munshaib'.

1. Birth place is Basirhat. One of his forefather was appointed
Chief Judge (Qadi ul qu-dat) under Delhi Emperor.

Al-Hajj Afzalul Haq - Hajj Jatrir Pather Alo, 24-Parganas,
1371 B.S., P. 262.
Karmabir, P.12.

2. In 1237 Shaikh Sa'adi wrote Gulistan. It was written in prose.
Parables were written in a very attractive manner.

3. In 1258 Sa'di wrote Bustan. A verse written on morality.
Gulistan and Bustan were known as 'Sa'idi Namah'.

4. Arabic composition (in words, sentences etc.).

5. Birth place is Sylhet, Bangladesh.
MUHAMMAD RUHUL AMIN: HIS LIFE AND WORKS

HIGHER EDUCATION

The sudden death of Wajed Ali took away all the scopes of Muhammad Ruhul Amin's education in Basirhat. So 'Abdus Shafi took him to Calcutta. He was admitted in Calcutta (Alia) Madrasah when he was barely fifteen. In 1896 A.D.¹ he was admitted in the lowest class "Jamat-i-Hashtam".² At that time Dr. A.F.R. Hornel was the Principal of Calcutta Madrasah³. 'Abdus Shafi arranged to keep him in the Elliott Madrasah Hostel⁴. He was there under the guardianship of 'Abdul Wahed, a resident of Char Balidia in the district of Jessore under the then East Pakistan⁵. Muhammad Ruhul Amin was admitted in the Madrasah when only

1. Prize List of the Calcutta Madrasah College of 1896 A.D.
2. At that time classes of 'Alia Madrasah and Hooghly Madrasah were known as: Jamat-i-Hashtam, Jamat-i-Haftan, Jamat-i-Shasham, Jamat-i-Panjam, Jamat-i-Chaharam, Jamat-i-Suam, Jamat-i-Dham, Jamat-i-Ula.
4. According to prize instance.
5. Elliott Madrasah Hostel was set up in the front of 'Alia Madrasah in 1896 in memory of Nawāb 'Abdul Latif.
six months were left to complete the syllabus. He had an attack of chicken pox at the time of Annual Examination. As he came round, he was examined separately in view of his extraordinary talent. He occupied the first place in the examination. He received a book as a prize for his brilliant result. A xerox copy of the prize label is enclosed with the last part of the thesis, in support of the statement.

He was awarded a scholarship of Rupees three in recognition of his talent. Later on the amount went up to Rupees fifteen. In student life he got five silver medals. He stood first in every examination of the Madrasah. In 1903 he passed Jamat-i-Ula Examination securing the first place.

Sir E. Denison Ross, the then Principal of the Calcutta Alia Madrasah introduced a special class-Senior Sal-i-Panjmah only in the Calcutta Madrasah. There was no such class anywhere in

2. Ibid., P.17.
3. Ibid.
4. Ibid., P.20.
Bengal or Assam. It was a special Examination with Honours. In Calcutta Gazette it was quoted as High Proficiency Examination\(^1\). Later on this class became equivalent to Title First year class\(^2\).

In 1905 Muhammad Ruḥul Amin sat for the High Proficiency Examination. He passed the above examination in First Division, securing the First Place\(^3\). Given below is the content as quoted in the Calcutta Gazette\(^4\):

List of the candidates that have come out successful at the High Proficiency (Senior Fifth year class) Examination held in April 1905 arranged in order of merit.

Calcutta Madrasah

First Division

1. Muḥammad Ruḥul Amin  
2. Muḥammad Shafiqul Haque  
3. Ḫuknīsūr Rahmān  

Third Division

4. Muḥammad Isna'q

E. Denison Ross  
Principal

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2. Earl Committee Report of 1908.

3. The Calcutta Gazette.

4. Ibid.
STUDY ON THE SCIENCE OF READING AND RECITING THE HOLY QUR‘ĀN

Qari Hafiz Muḥammad Bashirullah\(^1\) taught the Qira‘at in the Mosque of Nawāb Sahib at Taltala. By the instruction of the Hadith teacher, Maulana Vilayat Husain\(^2\), Muḥammad Ruhul Amin learnt Ilm-i-Qira‘at under the able guidance of Qari Sahib, while Madrasah Education as usual. He studied Sharhi-Jaḍrī.

1. Qari Muḥammad Bashirullah was born at Daulatpur village in Noakhali district then in East Pakistan.

2. Maulana Vilayat Husain was the disciple of Fazlul Haq Khairabadi. Khairabadi was the disciple of Shah ‘Abdul Qader whose teacher was his father, Hadrat Shah Waliullah. Maulana Vilayat Husain was the teacher of Hadith of Calcutta Madrasah.

It may be noted that Maulana Vilayat Husain and Shamsul Ulama Maulana Vilayat Husain Birbhumī was not the one and same person. Maulana Birbhumī was the Head Maulana of the Madrasah from 1942 to 1947.
which is the topmost book about the Ilm-i-Qira'at and learnt the Qur'an following Tajwid (تْحَدِیض).

ENGLISH AND SANSKRIT EDUCATION

To get himself educated in English, Muhammad Ruhul Amin was admitted in the Anglo-Persian Department of Calcutta Madrasah Collegiate School and studied up to Class Ten. He got a scholarship in every English class but he had to give up the study due to family disturbances. At that time he learned Sanskrit from a Hindu Pandit.

A LIST OF MUHAMMAD RUHUL AMIN'S TEACHERS ALONG WITH THEIR SHORT BIOGRAPHY

1. Rakhal Pandit: His full name is not yet known. He used to live in the Taki area. Muhammad Ruhul Amin got his first education in Bengali language from him.

   Karmabir, P.10
2. Ibid.
5. Collected from Nurul Amin.
2. Munshi Gulam Kibria

He was born perhaps in 1221 B.S. in an aristocratic family of Basirhat in North 24-Parganas. Pir Hidayatullah was his father. Saiyeda Nabiba Bibi was his mother. She was the daughter of Sayid Muhammad Zamir, a member of the Sayid family settled here from Baghdad. Munshi Gulam Kibria was the tutor of the Zamindar Family of Taki. He set up a school at Jamrul Tala in Basirhat. Babu Ambica Charan Lahiri of Mirzapur was his Assistant. That school was shifted to the 'Pucca building' of Town School. In 1820 A.D. he wrote a book 'Uchit Katha'. On Saturday the 6th Kartick 1327 B.S. he died at eleven a.m.

1. Pather Alo, P. 253.
2. Ibid.
3. Mir 'Abdul Khaleq was born in Basirhat. He was a teacher of the Sayidpur Maktab.¹

4. 'Abdush Shafi, a disciple of Maulana Karamat Ali Jaunpuri, was born in Basirhat². One of his forefathers was appointed a Judge under Delhi Emperor.

5. Muhammad Wajed Ali, was born in Sylhet in Bangladesh. He was a teacher of Basirhat High School. He married a lady of Bhaslia in Deganga P.S. and resided at Basirhat. His son Muhammad 'Ali was a reputed lawyer of the Basirhat Court.³

6. Muhammad 'Abdul Wahed, came from the village Charbalidia in the district of Jessore at present in Bangladesh. He was the private tutor of Muhammad Ruhul Amin upto Class III. He taught him so efficiently that Muhammad Ruhul Amin needed no private tuition in future.⁴

7. Shamsul Ulama Maulana Ahmad played the chief role, then, in the Calcutta Madrasah. He was born in Bihar and brought up in Calcutta. He was the Head Maulana of

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¹ Karmabir, p. P. 9-10.
² Ibid., P.14.
³ Ibid., P.10.
⁴ Ibid., P.16.
'Alia Madrasah from 1892 to 1912 A.D. Dr. Mujibur Rahman said, "Shamsul Ulama Maulana Ahmad son of Maulana Wajih Bihari, hailed from Bihar but born and brought up in Calcutta, well bred and well dressed; a princely look of inspiring character. He came to Madrasah on a palanquin where a smoking pipe was kept ready for him; he was held in high esteem by the Viceroy of India who occasionally used to take him to his lodge and introduce him to the members of his family with pride, Dr. Denison Ross, Principal of Calcutta Madrasah, regularly consulted him before he did anything important, as he was efficient in scholarship and had nature views on administration and that his concurrence carried weight with the students. Formerly he was a Lecturer in Presidency College, he joined as Head Maulana, Madrasah 'Alia in 1892 where he continued till 1912; edited Arabic and Persian course books for Matriculation besides other ones of Fort William College. He died in Calcutta but the year is not recorded."

He was also appointed the Examiner in Arabic and Persian of the Calcutta University in 1913 A.D. He was the most important figure in the life of Muhammad Ruhul Amin.

6. Maulana Vilayat Husain was the teacher of Hadith in Calcutta Alia Madrasah. He was a student of Maulana Fazlul Haq Khairabadi.

9. Qari Hafiz Muhammad Bashirullah was born at Daulatpur in the Noakhali district now in Bangladesh. He taught the Qur'an in the Mosque of Nawab Sahib at Taltala.

10. Shamsul Ulama Maulana Shafiullah was born at Martum in Sawat State in Mardan district in North West Frontier Province. Abdur Rahman was his father, who was known as Jawad Sahib. Maulana Shafiullah was called Molla Sahib. His admirers called him 'Dadaji'. He got his education in Rampur. Maulana Munawar Ali (R) was his teacher of Hadith. Maulana Shafiullah joined Alia Madrasah as additional Maulana at the request of the Principal.

1. Tarikhul Hadith (3rd) P.P. 71-72.
2. Karmabir, P.22.
4. Tarikh-i-Alia, P.172.
5. Ibid., P.P.172-173.
Edward Denison Ross on the 20th April 1904 A.D.¹ He got the title 'Shamsul Ulama' in 1910 and took the chair of Head Maulana of Calcutta Madrasah in 1927 A.D.² He died on the 8th July 1947. He was a poet and a writer in Persian.³

11. Maulana Saiyd 'Abdur Rashid Pabnavi was born at Sahjadpur in Pabna district, Bangladesh, so he was called Sahjadpurī. He was a student and later on a professor of Alia Madrasah. He served the Calcutta University from 1931-33 as a professor.⁴ In praise of Shaikh Mahiuddin 'Abdul Qadir Jilani, he composed poetry 'Jami'i-Tawhid' (جامع توحید) in Persian. This poetry in a booklet of eight pages was published from the Sitara-i-Hind Press of Calcutta. On the occasion of Silver Jubilee of the Nizam of Hyderabad he composed 'Sultanul Qasid' (سلطان القصائد) in Persian. This booklet of sixteen pages was published from the press 'Mehbubul Matab' of Calcutta. He was

1. Islami Hiswakosh - P.118.
2. Tarikh-i-Alia, P.173.
4. Ibid., P.8.
rewarded for this composition, Tuhfa-i-Mujaddidiya

(تُحَفَۃ الْمُجددِیَّة) a booklet of verse was also composed by him in praise of Saikh Ahmad Faruqi Sarhindi. There are two parts in the booklet: (1) in Persian and (2) in Urdu. It was published from Calcutta, Sitara-i-Hind Press in 1350 B.S.

He composed a group of poems in Arabic in the metre of 'Sab'a Muallaqa' named 'As-Sabush Shidād' (السَّبْعَةُ السُّخُهُ) in the praise of Haqrat Muḥammad (Sm.) and the Khulafa-i-Rashidin. An English version of the book in the name 'Seven Heavens' was published in 1929 A.D. from Art Press of Mymensingha in Bangladesh. Another Arabic Qasida 'Tuhfatul Arab -wal-Ajam-fi-Madh-i-Sayid-Walde Adam'.

in reply to the fifth Qasida of 'Sab'a-Muallaqa' was written in praise of Haqrat Muḥammad (Sm.). This Qasida of sixteen pages was published from Litho and Printing Press of Baitak Khana Road, Calcutta. He also composed another remarkable Arabic Qasida, 'Mistāḥu Zulam-wa-Miftāhul Hikam-fi-Madhe-i-Sayidil Arab-wal-Ajam'.

This booklet of eight pages was published from the Moon Press of Calcutta without any mention of the date.

He was all along a bachelor and was killed by an unknown assassinator in seventh January, 1941 A.D. 1

LIST OF THE PRINCIPALS

Here is the list of scholars who became the Principal of Calcutta 'Alia Kadasah during the student life of Muhammad Ruhul Amin. Names are arranged chronologically 2.

1. Dr. A.F.R. Hoernle (1881-90, 1891-92, 1892-95, 1895-97).
2. Dr. F.J. Rowe, M.A. (Offg. 1892, 1895, 1898-99).
3. Dr. F.C. Hill, B.A., B.Sc. (Offg. 1899).
4. Dr. Sir Aurel Stein, Ph.D. (1899).
5. Mr. H.A. Stark, B.A., (Offg. 1900, 1901).
7. Mr. H.E. Stapleton, B.A.; B.Sc. (1903-1904) - D.P.I.

1. Sunnat al-Jamiiat (monthly), Eighth year, 2nd issue, P.P. 82-83.
Marriage

Muhammad Ruhul Amin married an orphan girl of the village Soladana during his student life at thirteen or fourteen years of age at the request of his parents. His wife was Musammat Muhsina Khatun. She was a lady with great patience. His father-in-law was Monan Ali Gazi and Insani Bibi was his mother-in-law.

1. Soladana is a village in Basirhat Sub-Division in North 24-Parganas. Muhammad Ruhul Amin's grand-mother lived there.

Collected from Muhammad Ibrahim Gazi, the Treasurer of Basirhat Aminia Madrasah.


3. At that time the whole area was under Hindu influence, so the Muslims also choose their names imitating the Hindus.

4. Collected from Ibrahim Gazi.