CHAPTER – III
Apathy for service and his decision to engage himself for the cause of religion and people at the direction of his Pir has been mentioned earlier.

Muhammad Ruhul Amin addressed religious meetings both in rural and urban areas for thirty-two years. His fame spread out all over Bengal, Assam and even Burma. He travelled sometimes on foot, sometimes by cart, sometimes by train or steamer or by palanquin. As an orator he was so popular that organisers of the assembly tried to get him by sending his travelling allowance six months ahead of the actual date of programme; but still they failed to get him. His tour programmes was quoted in his patrika 'Sunnat-al-Jamaat'. From this programme it is seen that he used to travel all parts of

1. In 1937 during the British regime the imperialist English rulers isolated Burma from India.

2. Karmabir, P.P. 28, 44 133.
the country in every month barring a day or two. In some months it is also seen that his programme covered everyday. He used to recite easily the Qur'an and the Hadith in his speech and never he departed from the Qur'an and the Hadith in the content of his speech.

In the famous religious debates of Hajiganj and Ulema Conference of Chowmuhani Muhammad Ruhul Amin explained the Qur'an and the Hadith and he also analysed the Fiqh theory. He was highly applauded by the famous Maulana Ahmad Sayid of Delhi, the President of Hajiganj Debate and Hadrat Maulana Husain Ahmad Madani.

On his way to visit abroad he had always a lot of books with him. He did not waste a single moment. Whether in train or in steamer or in a station he was seen engaged in study or writing.

Maulana Muhammad Muizzuddin Hamidi said that, whenever he was the guest of some family, he was seen spending his time in writing books or essays or getting himself intellectually equipped to counter the attack of his opposition. Even when

1. Islami Biswakosh, P. 103.
2. Histarita Jibani, P.P. 180-81. Maulana Madani was the eminent person of Darul-Ulum, Deoband. He fought British imperialism until the country achieved independence.
food was served he was seen busy in writing. He used to take his meal a few minutes after having their meal. In the steamer also he used to spread out his rag and write.\(^1\) Maulana Hamidi continued that at night after the prayer they used to make bed in the same room but towards the last part of the night he was seen writing his books. Everybody wondered at his vast energy and activity.\(^2\)

His Pir Abubakr Siddiqi used to travel various districts to deliver his speech with Muhammad Ruhul Amin and introduced him to the people. Once Muhammad Ruhul Amin went to Tripura (Chandpur) with his Pir to deliver his speech. About sixty thousand people gathered there. He charmed the audiences by delivering speech continuously for six hours on the Qur'ān and the Hadith. After the meeting Pir Abubakr Siddiqi spoke about him, "Such a great Hafiz-i-Hadith and 'Alim' has no parallel in Bengal."\(^3\)

Muhammad Ruhul Amin might take hours after hours to explain a single sentence of the Qur'ān. Maulana Abdul Hai Rangpuri said,\(^4\) "when I was a student of Calcutta Madrasah I came to know of

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1. Karmābir, P.103.
2. Ibid.
3. Ibid, P. 122,
4. Ibid., P.P. 166-67.
Muhammad Ruhul Amin's fame and genius. The more I heard of him, the more I got irritated. By chance, I had the scope with some of classmates to attend an assembly at the residence of Maulavi 'Abdul Karim at Waliuliah Lane. The assembly was to be addressed by Maulana Muhammad Ruhul Amin. We were awaiting his holy presence. Within a short time he came there and every one embraced him. Even my teacher Fakhrul Muhaddesin Maulana Mumtaz Hussain also stood up. That guest was very simple in his dress. He wore only a long Pirhan and lungi. He took his seat and took up a sentence from the Qur'ān for explanation. The sentence was (ارْخِذْ وَأَمْعِنِ اِلْحَقَّ). I got wondered to hear his valuable speech for two hours. I heard him attentively and I managed to solve some acute problems within me, which awaited solution for a long period. I began to respect him. That respect and reverence ultimately drew me near him.

Whenever he went on explaining and reciting the main parts of the Qur'ān and Hadith the mass a round him got enchanted. Pin-drop silence prevailed in the assembly place and tears rolled down the cheeks of his admirers.

Frequently he explained the theme of punishment in the grave. In the great assembly for the Isale-Sawab at Furfura three or four persons addressed the gathering at three or four places at a time. When Pir Abubakr Siddiqi announced, "Now comes the 'Bara Maulana' of Basirhat", the whole assembly used to gather there as if being attracted by a magnet. Within a short time the place turned into vast sea of men.

He took part in various meetings and assemblies and by his spirited eloquent speech he enlightened the people's heart with the golden rays of Islam. His fame as orator spread out like the sweet smell of roses. The Muslim society became renascent at his golden touch. The sleeping Muslim society awake again and vibrated a new life. He aimed at reviving bewildered Muhammadans of Bengal and Assam.

1. Learnt from my father Alhajj Muhammad Abdul Jalil, close companion of Maulana Bazlur Rahman Dargahpuri, Ex-Secretary of Basirhat Aminia Madrasah.

2. Pir Abubakr Siddiqi used to call Muhammad Ruhul amin 'Bara-Maulana'. He also awarded him 'Imam' and 'Allama-i-Bangla' title. (Karmabir, P.P. 26, 27, 133).

3. Ibid., P.133.
Muhammad Ruhul Amin really felt that mere speeches would not awaken the Muslims of Bengal. To write Islamic books in Bengali was the need of the day. He said on this issue, "It is urgently needed to translate the Qur'an, the Hadith, the Tafsir, the Fiqh and the history into Bengali". He further added, "To earn immortality it is needed to write Islamic books".

Muhammad Ruhul Amin was a scholar, equally, in Arabic, Persian Urdu, Bengali and English. He went on writing continuously. Some valuable manuscripts were written. They were printed from 'Riyāzul Islam Press', 159, Karaya Road, Calcutta, set up by Riyāzuddin Ahmad (1862-1933)³.

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1. Speech read out at the 10th Session conference of 'Anjuman-i-Wa'ezin, Sharīfat-i-Islam-4th, 5th and 6th issues, 1335/36 B.S.
3. Riyāzuddin Ahmad edited some magazines 'Islam Pracharak, Sadhakar, Sultan etc. published from Calcutta, He wrote many Islamic books in Bengali. Out of which 'Tohfatul Muslemin'(1886), 'Islam Tatta'(1818), 'Upadesh Ratnabali'(1896), Greece-Turaskha Yudha(1900), Bilati Musalman(1900)', 'Haq Nachihat'(1907), Hadrat Muḥammader Jiban Charit(1927) are remarkable.
There were a lot of disadvantages to get books printed in somebody's press. He sincerely felt the need of a Press. He set up 'Banga Noor Press' at 5, Collin Lane, Calcutta-700013. Later on he shifted the press to 4/1, Hayat Khan Lane, Calcutta-700009. He christened it 'Majedia Press' after the name of his second son. In 1346 B.S. it shifted at 47, Ripon Street. After the Second World War, it was shifted to Basirhat. At present that 'Banga Noor Press' is being run by his grandsons.

FOUNDER OF ANJUMAN-I-WA'EZIN

Pir Abubakr Siddiqi of Purfurah and Muhammad Ruhul Amin established a strong association 'Anjuman-i-Wa'ezin' with the Alims of Bengal and Assam to teach Islamic forms and principles to the Muslims of all the stages of the society. On the 8th Magh 1317 B.S., the Association came into existence at the Great Park of Calcutta with a band of devoted preachers of Islam. The third Conference took place at 9, European Asylum Lane on the 30th and 31st October, 1920 A.L.² In the

Conference a Managing Committee was formed.

President: Maulana Shah Sufi Muhammad Abubakr Siddiqi

Vice Presidents:
1. Haji Mir A.K. Gajnavi
2. Maulana Nazer Husain
3. Hafiz Rahat Husain
4. Molla Enamul Haq

Secretary:
Maulana Muḥammad Ruhul Amin

Joint Secretaries:
1. Maulavi Muḥammad Shahidullah, M.A., B.L.

Asstt. Secretaries:
1. Maulavi Altaf Husain, B.A.
2. Muḥammad ‘Abdul Halim

Auditor:
Maulavi ‘Abdul Jawad, B.L.

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1. Islam Darshan, 1st year, 10th Issue, Magh, 1327 B.S.
Diwan Muḥammad Ibrahim ‘Arkabagish - Haqiqate Insaniat,
Some preachers served the association on remuneration. They were sent from village to village and from centre to centre. The preachers travelled various places, set up Maktabs and Madrasahs, solved various quarrels in various stages of society and family, set up 'Baitul Maal Fund' etc. They also encouraged people to take part in welfare works.

HONORARY PREACHERS

A lot of preachers did various works without any remuneration. All the names of these preachers could not be collected. Only some of the names are given below.

1. Hadrat Shan Sufi Muhammad Abubakr Siddiqi
2. Hadrat Maulana Ruhul Amin
3. Hadrat Maulana Nisaruddin
4. Hadrat Maulana Ahmad Ali Enayetpuri, Jessore,
5. Hadrat Maulana Afsaruddin Faridpuri
6. Maulana Muizzuddin Hamidi

Among them Muhammad Ruhul Amin was the most outstanding.

3. Ibid.
PURPOSE OF THE ANJUMAN-I-WA'EZIN

From the report of the sitting of the standing committee, at 27, Weston Street, the home of Hon'ble Nawab Syid Nawab Ali Chowdhury C.I.E., the purpose of the Anjuman becomes clear:

"Qurbani (sacrifice) is the religious rite of the Muslims. Sacrifice of the cow is its main part. Some direct to stop the sacrifice of cow to satisfy their political end and thereby disregard 'Sharifat'. This Anjuman strongly protests against this work. The officials are determined to stop the sacrifice of cow within the limits of Calcutta Municipality. There was not a single Muslim Commissioner in this vast Municipality. If this unjustified demand of the Hindus is conceded, it will hurt the Muslims to observe their religious rites. So it is resolved that protests should be lodged on behalf of the Anjuman in distributing leaflets in Bengali and Urdu. To preach in accordance with the spirit of the Qur'an and Hadith, to reform society and to ensure progress of the state and the nation is the purpose of the Anjuman. They who will not be able to take part fearlessly in the movements of society, religion and politics as per direction of the Qur'an and Hadith should keep away from the Anjuman."

1. Islam Darshan (Monthly), 1st year, 5th Issue, Bhadra, 1327 B.S., P. 240.
Muhammad Ruhul Amin presided over the 10th session of 'Anjuman-i-Wa'ezin' at Netrokona in the district of Momenshahi now in Bangladesh. His long speech here was published in a monthly Magazine, Sharfāt-i-Islām. From his speech the purpose of the Samiti became clear. Here are the main points:

1. Alims should act in unity.
2. Protests should be voiced against wrong concepts.
3. Preachers' Association should be set up with proper education to face the need of the day.
4. Efficiently in Bengali language should be acquired to preach the essence of the Qur'ān and Hadith.
5. We should take part in politics as it is not outside the domain of Islam.
6. The wrong and distorted translation of the Qur'ān and Hadith must be protested and corrected.
7. The translation of the Vedas, the religious books of the Hindūs should be studied.
8. Training Camps should be organised in various centres.

1. Islam Darshan, 1st year, 5th Issue, 1327 B.S., P.240.
9. Maktabs and Madrasahs should be set up and reformed.

10. Village reconciliation boards should be set up to solve the differences in villages.

11. Funds should be raised for constructive works and for the poor.

12. Libraries should be established.

MEDIA OF ANJUMAN-I-WA'EZIN

'Moslem Hitaishi' edited by 'Abdur Rahim was at first the media of Anjuman-i-Wa'ezin. Later on 'Islam Darshan' was the media of the Anjuman. Muhammad 'Abdul Hakim and Noor Ahmad were the editors of this magazine. It was printed by Sri Krishna Chaitanya Das of Metkaf Printing works, 34, Machhua Bazar Street, Sahibjada Muhammad Sultan Alam, Attorney-at-Law was the publisher of the magazine.

2. Haqiqat, P.27.
Muhammad Ruhul Amin was the mainstay of 'Islam Darshan'. The writings of Muhammad Ruhul Amin found their place even from the first issue of the first year, 1327 B.S. In the first issue he wrote an essay 'Ilm-i-Tasawwuf-e-bang-Asal-O-Nakal Pir'. In the second issue he wrote 'Chul Rakhibar Niam'. His essay on 'Dharma-O-Samaj Sanskar' was serially published in the magazine from the third issue to the eighth issue. In the tenth issue he wrote 'Allah Ta'alar Swarup'. Besides, four more essays (1) Nabiganer Fabitrata, (2) Qur'ânner Tahrit Na Hawa(3) Taorat-O-Injiler Tahrit Haoa and (4) Taorat-O-Injiler Mansukh Haoa, were published in this magazine.

The preachers in one hand tried to eradicate bad traditions from the Muslim society and on the other, brought many non-believers under the banner of Islam. The name of Dhamiruddin can be mentioned on this issue. He Islamised many believers of Christianity.

1. Islam Darshan, 1st year, 4th issue, Sravana 1327 B.S. Dhamiruddin was born at Garadope in Nadia, West Bengal. BeingChristined he took the title H.G.R. degree. In 1892 he wrote an essay 'Asal Qur'an Kothay?' in 'Christian Bandhab' magazine. In reply, Munshi Meherullah wrote a scholarly essay on 'Sudhakar'. In the debate on religion he surrendered to Meherullah and returned to his own original religious faith.
MUHAMMAD RUHUL AMIN : HIS LIFE AND WORKS

From the unanimous decisions as given below, taken in the Annual meeting at Daulat Dih in Jessore District, on the 24th Baisakh 1329 B.S., the nature of the role of 'Anjuman-i-Wa'ezin' for the progress of Bengalee Muslims can be ascertained:

1) On the 20th April the popular District Magistrate Mr. R. Doglas, I.C.S. was killed while discharging his duties. This meeting expresses deep grief for the bereaved and censures the brutal killing. This meeting also consoles the family of the bereaved.

2) This meeting on behalf of the Bengalee Muslims remains in the Government of the resolution of All India Muslim Conference taken on the 1st January, 1929, on the 5th April, 1931, on the 21st and 22nd March, 1932, that if the Central Government recruited less than 33 1/3% of the Muslims and the Bengal and Punjab Govt. did not provide enough employment to the Muslims and in the other provinces the Muslims were not given proper weightage, the Muslims would not accept any kind of reforms.

" 3) This meeting specially requests the Government to reserve 33% of the jobs in the Railway, Military and in all departments under the Central Government and 54% of the jobs under the Bengal Government and the District Board, Municipalities etc. for the Muslims."

" 4) Since the Lothian Committee visited only two villages in Bengal and recommended group System, this meeting specially urges the Government not to materialise this Group System as it will harm the Muslim in the Political field."

" 5) This meeting firmly asks the Government not to legislate any Law in the Central Legislature to the detriment of the religious faiths and social principles of the Muslims, Christians, Hindus etc. It also urges not to disturb the people by Legislating Laws against the social and religious practices of the people."

" 6) At present the Tenancy Act (Praja Satya Ayn) is not at all helpful to the subjects. So this meeting fervently requests the Government to amend it in the Council, so that it helps the subjects."
"(7) In this acute economic crisis, the Landlords and the money lenders are submitting a lot of time barred litigations. It seems that the peasants will lose their properties and homesteads and be unemployed. This meeting draws the sympathetic attention of the Government to this issue and requests it to find out remedy to this problem. So long this economic crisis last, the Government should take measures so that the movable and immovable property of the peasants are not sold out Laws to this effect should be immediately enacted.

"(8) This meeting strongly urges the Zamindars, the 'Ijradas of the Huts' and Tahsildars not to collect money on account of 'Baroari', 'Puja Parbani' etc., from the peasants and shop-keepers. The Government urges to be vigilant so that these illegal collections are stopped.

"(9) The Government is fervently requested to immediately enforce the free Primary Education Bill.

"(10) This meeting urges all not to indulge in illegal movements and in disturbing peace. They should not take part in family group feuds or do immoral practices."
Dr. Girindranath Das said, "Great leaders like Deshbandhu Chittaranjan Das, Dr. Kichlu, Maulana Azad, Mahatma Gandhi etc. tried to have link with this organisation to get its support.

NIKHIL BANGA TABLIG MISSION

There was the Christian Missionary in one hand and the 'Suddhi Sangathani' of the Hindus in the other. Besides there was the tyranny of the Gadiani-Rafiji etc. To save the Bengalee Muslims from them 'Nikhil Banga Tablig Mission' was set up in 1395 B.S. It was housed at 14, Chandni Chawk First Lane (2nd Floor), Calcutta. Muhammad Ruhul Amin was elected President of the Mission.

1. Dr. Girindra Nath Das - Bangla Pir Sahityer Katha, Barasat, 1976, P. 194.

AIMS OF THE MISSION

The aims of the 'Nikhil Banga Tablig Mission' was clearly stated in the 'Sunnat al-Jamā'at'. "Many Alims (scholars) and worthy Pirs and even Munshis and Kollas of villages are shouldering some responsibilities but they are not doing it in an organised way. Preachings were there earlier and still now there are a bit of it. But in comparison to the past, Tablig should be given more importance and more burdens should be borne. For the time being we are not discussing about other provinces of India. Let us take the case of Bengal. Thousands of savage persons are waiting to accept a religion in the areas of Khasia Hills of Bengal and Assam. A few months ago about 38 thousand Santals of the District Maldah accepted Hinduism and Christianity at their preachings. Not only the savages but also highly educated persons and scholars are waiting to accept a true and natural religion, Islam, the religion of the mass. In this situation if a real picture of Islam is placed before them, all of them will embrace

it. When these people will come under the banner of Islam, the Muslim will be strengthened both numerically and qualitatively. To achieve this end, we should have a strong propaganda machinery on the Tablig Mission.

MASJID COMMITTEE

With the setting up of the 'Nikhil Banga Tablig Mission' a Masjid Committee was also established by him. At first it was named as 'Namaz Committee'. In the editorial column of 'Sunnat al-Jamaat' 7th issue of the 6th year in 1346 B.S. Muhammad Ruhul Amin discussed over this name and remarked "Mosque is on the one hand the centre of prayer and on the other, the centre of discussion of politics and society. It is a matter of regret that it has now been turned into a centre of finding fault with others and a centre to pass away time in idle gossips. In most of the Muslim villages, there are mosques but a few of the Muslim population take part in prayer. Besides a major portion of that population never prays. To urge them to take part in prayer, 'Namaz Committees' are to be

1. Sunnat al-Jamaat, 6th year, 7th issue, Asar 1346 B.S. P.339, 8th year, 12 issue, Agranayan, 1348 B.S., P.486.
set up. The officials of the Committee will try to persuade them to take part in Namaz. Punishment should be inflicted on them who will not at all respond to their persuasion. In this process the number of non-participants in prayer will come down. To pray five times a day with others in a Mosque will create brotherly feelings with each. In equality among us will go away. Those 'Mussallies' who keep company with those non-participants or have business with them and are polluting their own religion there by will be saved. Non-participants of Namaz can not be illuminated by Islam. If all the Muslims take part in 'Namaz' the whole world will bow down before them.

ROLE OF MUHAMMAD Ruhul AMIN IN SPREADING EDUCATION

Muhammad Ruhul Amin himself a patron of education, gave a number of proposals to spread education among the Muslims and set up a number of institutions for the purpose. When he was struggling for the purpose, the Muslims were really poor in the field of education. At that time the population of Bengal was 4,65,44,870. Out of it there were 44,670 Christians, 2,10,00,000 Hindus and 2,55,00,000 Muslims. As per report of 1926-271, "in the lower primary stage, there were 42% Hindus and 57% Muslims. In the

1. Sar-fat-i-Islam, 4th year, 10th issue, Kartik, 1336 B.S.
   P.P. 239-40.
upper primary stage there were 62% Hindus and 39% Muslims. In the middle stage Hindus were 80% and Muslims 20%. In the High School there were 85% Hindus and 14% Muslims. In the Technical Colleges there were 78% Hindus and 22% Muslims. In the Engineering College, the Hindus constituted 65%, Muslims 10% and other Castes 5%. In the Medical Colleges, the Hindus, the Muslims and other Castes were 55%, 9% and 2%.

From the Report it is also learnt that "in the lower primary, the female Hindu students constituted 38% while the female Muslim students were 61%. In the upper primary the female Hindu students were 62.1/2% while those of Muslim were 37.1/2%. In the middle stage the female Hindu students were 64.1/2% and the female Muslim students were only 5%. In the High School there were 96.1/2% Hindu female students whereas there were only 3.1/2% Muslim female students. In the Art College, Hindu girl students were 98% whereas the Muslim girl students were only 2%.

1. Sari'at-i-Islam.
The standard of Islamic education or Madrasah education was not very high. In 1935-36 there were 43000 schools for boys. Out of them, there were 16000 Maktabs. Out of the 1800 girls' institutions 50% were Maktabs. In the plan for educational reform it was proposed to do away with the Maktabs. Besides, the educational method of the old scheme and new scheme Madrasah was of no use to the religious minded Muslims.  

Mr. William Hunter remarked about the Madrasah Education system under old scheme, "Students were not at all habituated in preparing their lessons after going back home. At present the degradation of the Muslim community has reached a miserable point and the youths are keeping pace with it. Each teacher in his class picks up Arabic words with its pronunciation and explanation and the students recite it with him to memorise them. Students do not care to ask the meaning of the unknown word. At home they do not know how to consult a dictionary to find out the meaning of a word or how to get at the meaning of the whole sentence. After the completion of seven years'  

study, they can reproduce a lot from their memory but beyond this their text silences them. It is natural that they will become impatient to face anything outside their texts."

While speaking on modern education Muhammad Ruhul Amin said,¹ "the influence of atheism in the Calcutta University and the schools and colleges under it is so deep that even a 'Firishtah' if sent there for education may turn 'Satan'."

There is a little 'Diniat' (religious) education in the Primary stage but in the middle and High School stage the students turn non-believers or atheists. As a result the existence of religion is at stake. In the compulsory text book of Arabic in the University, every thing is non-sense like the 'Sindabad-Hindubad' and Donquixote excepting the part taken from the Qur'ān, Little moral teaching is there. The teaching that does not help manifestation of all human qualities is meaningless. To educate the students to earn money, is to spoil the lives of the innocent students."

PROPOSAL TO REFORM THE TRADITIONAL EDUCATION SYSTEM

Stressing on the need of reforming the current education system, Muhammad Ruhul Amin said, "Imparting education is essential to meet the need of the day is to build a group of worthy Alims. Everywhere correct method to study the Qur'an should be arranged. In the Maktabs arrangement for teaching the youths and the old by night and the boys by day should be made. It is needless to say that Madrasah of the old and new scheme should be reformed. Will the Ulamas convene the education conference to improve the Madrasah education. By raising 'Baitul Mal Fund', the Madrasah Education are to be reformed by its fund, and 'Maktab' and 'Yetim Khana' are to be conducted. The poor students are to be helped to get their education. The society has gone down to last stage of descent due to absence of education and bad education. Without wasting a moment Maktabs and Madrasahs, as needed, should be set up to revitalise the community."

A PROTEST AGAINST THE PROPOSAL ON EDUCATION IN BENGAL LEGISLATIVE ASSEMBLY

Three proposals were put forth in 1342 B.S., in Bengal Legislative Assembly. Muhammad Ruhul Amin protested against these proposals. He said that Mr. 'Abul Kasem placed three novel proposals in the Bengal Legislative Assembly: (1) Let the Islamia College be abolished. Let the post of Asstt. Director of Public Instructions for the Muslim education be abolished. (2) Let the post of Asstt. Inspector of the Muslim education in the Directorate be abolished. There were a pair of Abul Qasems in the Assembly. It could not be identified whether he was that aged leader of Burdwan or Abul Kasem, M.A., B.L., M.L.C., the young leader of Khulna. Whoever he might be, the Muslim community would not forgive the enemy of the community.

Mr. 'Abul Kasem of Burdwan proposed to abolish the Islamia College and the post of Assistant Director and Assistant Inspector of Islamic education. At last the bill was withdrawn.

2. Ibid., 2nd year, 8th issue, Sravana, 1342 B.S., P. 255.
PROTEST AGAINST THE SYLLABUS OF MAKTAB WITHOUT ANY ISLAMIC THOUGHT

When the syllabus for the Maktab was introduced, Muḥammad Ruḥul Amin remarked, 1 "The education system and syllabus of the old Maktab are quite different from those of the new Maktab System. Then the Qurʾān and Urdu were taught in Maktabs. As a result boys after finishing Maktab education, got the scope to be admitted in the Junior Madrasah. Now through 'Diniat' education, Muslim students get only a little scope to learn Arabic and the Qurʾān. So the students after completing Maktab education will not be sufficiently equipped to get themselves admitted in the fifth Class of Junior Madrasah. Now there is little doubt that the present syllabus of Maktab will not at all help Islamic education. To retain Islamic characteristics among the Muslims, Maktab and Madrasahs so long played an important role by producing 'Alims' but in near future there is no such possibility after the introduction of the new syllabus ".

REMARKS ON THE CALCUTTA UNIVERSITY

While commenting on Calcutta University, Muḥammad Ruḥul Amin said 2, "It is beyond our imagination that Muslim students will stand first or second in the examinations of Calcutta University


2. Ibid., 9th year, 7th issue, Asar, 1349 B.S., P.230.
but they should secure at least one position from the first to 10th. In Dacca University, the Muslim students secure the first or second position or the third position. The Muslims are all in all in Aligarh University. Even they are demonstrating their wonderful worth in Oxford, Cambridge or Leeds but only in Calcutta University their performance is not up to the mark.

PROTEST AGAINST MADHYAMIK BILL

Against the Secondary Education Bill devoid of any Islamic thought, Muhammad Ruhul Amin raised his protest and said,1 "Any man of conscience admits that the present secondary education bill, a concoction of perverted western ideas and eastern education devoid of Islamic thought degrades the Muslims. Such an education should immediately be reformed. The present Secondary Bill moved by Nazim-Shahid & Co.2 contains no such thought. Hence the bill is not acceptable. The present education will not at all help the Muslims to manifest themselves. Rather they need an education system to be formulated in accordance with Islamic thought. So a separate University should be set up to promote Islamic education and to enable the Muslims to manifest themselves."

1. Sunnat al-Jamā'at, 11th year, 4th & 5th, issues, Chaitra and Baisakh 1351 B.S., P.P. 100-1.

2. The Muslim League cabinet was sworn in Bengal Province under the leadership of Khwaja Nazimuddin. He was the Chief Minister. Besides he took the responsibility of Home Department. Husain Shahid Suhrawardy was the Food Minister of civil population. At that time the Secondary Bill was moved.
On the Arabic language and literature Muhammad Ruhul Amin said:

Before the advent of Muhammad (S.M.) people had rich literature but they were not so rich in the philosophy of truth, justice and religion. Then due to the holy Qur'an and the Hadith, the people of Arabia occupied an unique place not only for justice, religion and administration in their land; but also for their creating literature. The Arabic literature outlives all other qualities, the Arabs had, faced the ups and downs of history and lost much of the brightness of their early achievements. The influence of Arabic literature crossed its limit and had its influence in the world of Christianity also. People of this land already forget this glorious past. However recently, Bengali Writers admitted the greatness of Arabic literature, its influence and its importance. But many of them who became renowned writers in Bengali literature had no link with Arabic. Had they any link with Arabic, Bengal would have the great literary genius like Hali or Iqbal or Shibli.

Muhammad Ruhul Amin said on the teaching of Persian language that, it would not be totally eliminated because many books on Tafsirs of the Qur'an and the notes on the Hadith and Fiqhs, 'Masla-Masail' were written in that language. To learn Persian is essential to go through these books.¹

ENGLISH LANGUAGE

Muhammad Ruhul Amin said on the importance of learning English²,

"Zaid (b. Thabit) was directed to learn Ebrany and Suriany languages to communicate with the Jews, To preach Islam in Europe and to teach Muslim people of Europe the Ulamas must learn English. The Christian scholars like Mr. Sale, Rodwell, Palmer etc. translated the Qur'an but in some places of the work they distorted either intentionally or unintentionally. Is it not the duty of the Alims to correct them or to make real translation of the Qur'an?"

The Qadiani writers like Mr. Muhammad Ali in their translation of the Qur'an committed blunders. Innocent English educated students were being attracted to those erroneous English versions. Was it not the duty of the Ulama community to protect against these?

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1. Sharifat-i-Islam, 4th year, 5th & 6th issues, Jaistha-Asar 1335/1336 B.S.
2. Ibid.
Is not the English education necessary to work in Council, Corporation or in self-Government organisations to serve the interest of the community?

LEARNING BENGALI LANGUAGE

On the issue of learning Bengali, Muhammad Ruhul Amin said¹, "Alims of Bengal should improve the knowledge of Bengali so that they can place the teachings of the Qur'an and the Hadith before the people of West Bengal. By it, the task of translating the Qur'an and the Hadith into Bengali will become easy. The Alims of Bengal should take it as an urgent task to do good to the Bengalees and to awaken the uneducated Bengalees by translating the Qur'an, the Hadith, the Tafsirs, Fiqh and History. Some rebels at present are preaching atheism in Bengali literature. It is through Bengali literature they are to be routed out."

MADRASAH EDUCATION AND MUHAMMAD RUHUL AMIN

WHY WAS CALCUTTA MADRASAH NOT AN IDEAL MODEL

According to Muhammad Ruhul Amin,² "Calcutta (Alia) Madrasah failed to meet the religious need of the Muslims. It was

1. Islam Darshan, Ist year, 5th issue, 1327 B.S., P. 240.
established in 1789 by Warren Hastings. The intention to set up this Madrasah was to promote the study of the Arabic and Persian languages and of Muhammadan Law with a view to supplying officers to the Courts of justice.

It was seen that for at least fifty six years i.e. upto 1837, Calcutta Madrasah like a very good boy obeyed Warren Hastings by maintaining a regular supply of Court officials in Bengal as needed by him. In 1837 Persian no longer remained the Court language. Hence the importance of Calcutta Madrasah was reduced to a great extent but the main purpose remained unaltered. Even very recently Maulavis who had their education in Calcutta Madrasah got their jobs as Sub-Registrars or Munshis in Government Offices. Even now they are being absorbed as College teachers or M.M.R. and Qadis to settle marriage ceremonies according to religious rites. If the Madrasah Education in spite of its provision to teach holy religious books only aims at getting lucrative jobs, it will not serve the religious interest of the Muslims. The main reason behind this is that, employees have no liberty to express its free opinion and to act accordingly. Even in the field of religion it is not irrelevant. The second reason is that there are a lot of persons who think to earn livelihood
by getting an employment is the 'summum bonum' of life and they absolutely neglect other duties of life. The third reason is that such educated persons always seek for an employment and when they fail to find such employment, they get totally frustrated. Nothing is left in them to find ways and means to devote themselves to any other honourable work. So nothing is expected from them in the field of religion as they pitifully lack initiative from within. They do not take Arabic and Persian as the bearer of Islamic thoughts and learn the said languages as means to learn their livelihood as they do in case of learning English, Greek, Latin etc. Those Alims are of no use to Bengali Muslims.¹

The members of the Madrasah Education Committee also share the same opinion. They say² "It (Calcutta Madrasah)

   Abubakr Siddiqi also demanded reform the syllabus of 'Alia Madrasah (vide speech of Abubakr Siddiqi as President of 'Jamat-i-Tulaba-i-Arabia Bangla-O-Assam' in 1340 B.S.) Shariat-i-Islam, 8th year, 11th Issue, Agrahayan, 1339 B.S, P.P. 211-13.
failed to diffuse through its alumni that Islamic learning and culture which has enrolled the history of Islam and contributed so much to the civilisation of the World itself. It could hardly produce men capable of holding their own in the administration of the country and in the race of life, nor could it minister properly in the spiritual, social and other needs of community ".

REASONS OF FAILURE OF MADRASAH EDUCATION SYSTEM OF OLD SCHEME

Speaking on the old Scheme Madrasah Education system Muhammad Ruhul Amin says " This Madrasah education system is not successful in our land. Calcutta (Alia) Madrasah is the father of these Madrasahs and they get Government help almost in the same as Alia Madrasah gets. So Alia Madrasah is their model. There is no need to criticise the performances of these Madrasahs when Alia Madrasah itself is faulty. There is no hope that they will do good to the Muslim community ".

1. Old Scheme Madrasah is now known as Senior Madrasah.
MUHAMMAD RUHUL AMIN'S REMARKS ON NEW SCHEME MADRASAHS

This system came into existence in 1915. * This system would hardly meet our religious need *. He says on the aims and objects of the new scheme Madrasah system\(^2\), * The aim of the new scheme Madrasah is to provide a course of study by combination of secular education with religious instruction, which would serve to produce cultured Muslims fit to enter one or other careers open to all Indian students, but is not exclusively secular as is the case in Secondary schools and ordinarily Colleges. *

He continues\(^3\), * To get employment is the end of this education. So material education has been accepted the only means of education and the religious education is a bluff to the religious minded Muslims. * The religious education imparted by these institutions has been mentioned by him as *' Homoeopathic dose' *. Young men educated from these Madrasahs have no mastery

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1. New Scheme Madrasah is now known as High Madrasah.
3. Ibid., P. 32.
4. Ibid.
either on worldly affairs or on religious affairs. To evaluate the depth of knowledge of these men, Muhammad Ruhul Amin quoted a proverb, "A washerman's dog. It's of no use in household or in washing pona." According to him, to call these institutions as 'Madrasahs' is the same as to call a blind boy a lotus eyed one.

FOUNDER OF MANY MADRASAHS AND ISAL-I-SAWAB IN DIFFERENT PLACES OF BENGAL

Muhammad Ruhul Amin himself founded many Madrasahs and Isal-i-Sawab Mahfil for the Islamic education and welfare of the Muslim community. To complete the incomplete Madrasahs he neglected his ill health to join many assemblies and meetings for the collection of fund.

1. Ain Kanun, P.33.
2. Ibid.
3. Ibid., P.34.
5. Sunnat-al-Jama'at, 5th year, 12th issue, Agrahayan, 1345 B.S., P. 651, Biswakosh, P.103.
Towards the fag end of his life, Muhammad Ruhul Amin set up the foundation of a Madrasah in 1945 (Falgun 1351 B.S.) at the Paschim Para of Basirhat.  

On the aim and objects of this Madrasah, he said, "This Institution will produce learned theologians, who will take part in Religion, Ethics, Science, Society and State with efficiency and prove their worth among the posterior generation of Hadrat Muhammad Mustafa (S.M.). They will follow the path of the Prophet." 

The main objective was to make it a well balanced institution by introducing multipurpose activities without minimising the aim expressed earlier.

NECESSITY OF SETTING UP "BASIRHAT AMINIA MADRASAH" 

On the question of necessity of setting up this Madrasah Muhammad Ruhul Amin says, "There is no dearth of Madrasah..." 

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2. Ibid., P.24.  
3. Ibid., P.25.
or Alims in Bengal. Yet the Madrasahs and Alims fail to meet the religious needs of the Bengali Muslims. In comparing with the aims and objectives of his own Madrasah with those of others under old and new schemes, he says, "The objects of Madrasah Aminia is the utmost effort to attain the values of Islam nursed by Khulafa-i-Hashedin and as preached in the Qur'ān and the Hadith; but the object of other Madrasahs under old and new scheme the target is to secure livelihoods or employments for his students. The Madrasah Aminia will sincerely work to impart a deep theological insight along with an average overall knowledge of the world to its students who will live there in a fine Islamic weather within a religious framework. This Madrasah is not established to bring up students in an unhealthy atmosphere of atheism or other anti-religious thoughts and to help them securing employments. But it is stressed that this Madrasah will of course do its utmost to help its students to find jobs."

He further said, "Nobody should think that this Madrasah will sacrifice its values at the altar of livelihood. Alround manifestation of manly qualities in a man is the aim of this

2. Ibid.
Institution, so that man can acquire human values. A personality is a superb mixture of the manifestation of inner qualities of a man and his outward physical activities. So he will not call it an education which fails to awaken the dormant qualities in a man and to purge the evils in him. Until and unless education guides the outward physical activities of a man to attain a lofty attractive height, it can not be called a real education. The institutions like family, society, religion etc. are not much insecured in the hands of the illiterates but they are not at all safe in the hands of those who are educated in evil designs. The potters, goldsmiths, carpenter etc. get profession or vocational training. So also is the training in Madrasahs. It does not help the manifestation of the personality in a man. So the individual, family, society, nation and country are not benefitted by this education system. Hence the need of Aminia Madrasah in Bengal. It helps all round development of manly qualities in a man in the model of the perfect man Muhammad (Sm.)

BASIRHAT AMINIA MADRASAH IS A SOCIAL AND NATIONAL INSTITUTION

Speaking on the need of Basirhat Aminia Madrasah, Muhammad Ruhul Amin says, "Orphan and poor children are the assets of the society and country. The orphan children can be taught

for the service of the society and state because they have no selfish ends of their parents behind them. In many of them lies the great genius. Proper education can rouse this genius and thus the religion, the nation and the state can prosper. To keep them illiterate means a heavy wastage of talents. If it not social or national loss? To be frank, to make this social and national wealth fit for the use of society and nation this Aminia Madrasah has been established. It is a social and national institution. So for the interest of the society and nation, this institution should be kept alive."

**METHODS OF BASIRHAT AMINIA MADRASAH**

Speaking on the methods of teaching Muhammad Ruhul Amin says: "No method of teaching in the world has been accepted as the ideal one by the educationist. The objective, nature and system of education vary with the variation of national objective and situation. This general principle of education is applicable in the field of Madrasah education also. Autonomously managed Madrasahs of Delhi, Deoband, Lucknow etc. are some among those who keep all those principles in view and accept Islamic values as the beacon light. These Madrasahs have a lot of achievements to their credit and they have become famous. In this Madrasah,

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this system and method of education will be introduced. It is true that Delhi or Deoband is not Bengal. So accepting the main principles of those Madrasahs, a system of teaching will be evolved and introduced here.

The total span of Madrasah education will be twelve years from the post-primary education to 'Allamah'. The duration of Junior Madrasah education will be six years and that of Alim two years that of Fazil and Kamil (M.M.) two years each. Thus Madrasah education will be completed in twelve years.

SOME FEATURES OF THE SYLLABUS OF BASIRHAT AMINIA MADRASAH

Speaking on the syllabus of Basirhat Aminia Madrasah Muhammad Ruhul Amin said,¹ "The syllabus of this Madrasah differs from that of Calcutta 'Alia Madrasah. If 'Alia Madrasah notifies the date of examination before hand, the Basirhat Madrasah will help the candidates who want to appear in examinations of 'Alia Madrasah to learn one or two books, not included in the syllabus of Basirhat Madrasah. Pass certificates of the Final Examinations will be offered by the Basirhat

1. 'Ain Kanun, P.P. 15-6."
and negotiations are on with the Government to make such arrangement. Arrangements are also being done so that the above certificate holders can get themselves admitted in High Schools or Colleges. Students obtaining certificates from the Madrasahs of Deoband, Saharanpur, Delhi, Allahabad, Muradabad, Lucknow are getting themselves admitted into Schools and Colleges with the consent of the Government. Those Madrasah do not follow the syllabus of 'Alia Madrasah. This Madrasah will follow the syllabus of the Madrasahs mentioned above.

The prospectus was signed by the following great personalities:

1. Muhammad Ruḥul Amin
2. Husain Ahmad Madani
3. Ahmad Ali Hamid Jalali
4. Muḥammad Baḍḥūr Rāhman Ḍargahpuri
5. Dr. Muḥammad Sahidullāh (D.Lit.)
6. Muḥammad Muizzuddin Hamidi
7. Muḥammad Maqbul Husain Akkelpuri

1. This policy could not be implemented because of the death of Muḥammad Ruḥul Amin eight months after the foundation of the Madrasah.
2. An Kanun, P-16.
ISAL-I-SAWAB

With the establishment of Aminia Madrasah in 1945 (1351 B.S., Falgun) Muhammad Ruhul Amin arranged for the 'Isal-i-Sawab'. That year 21st, 22nd and 23rd Falgun were fixed for it. On the last day of the 'Isal-i-Sawab' Ruhul Amin declared, "As the 'Isal-i-Sawab' of Furfura is held on the 21st, the 22nd and 23rd Falgun every year, so it is not possible to hold the 'Basirhat Isal-i-Sawab' on the same days, because in that case it would touch the heart of my Pir. " Therefore, the days for holding the 'Basirhat Isal-i-Sawab' on the 17th, the 18th and the 19th Falgun were unanimously fixed.

"On the basis of politics", said Baghlur Rahman Dargahpuri, "the Isal-i-Sawab was organised at Basirhat ".

1. In three days\' gathering prayer was organised for the salvation of dead souls believing in 'Tawhid'. Ayn Kanun, P.4.
3. Naba Noor (monthly) : Editor Hafez Md. 'Abdul Aziz, Pani Gobra, North 24-Parganas, 2nd year, 4th issue, Chaitra, 1363 B.S., Cover page.
In 1937 in the election of Provincial Self Government
Jamiat-i-Ulama-i-Hind, Jamiat-i-Ulama-i-Bangla-O-Assam,
Ahrar Party, Krisak Praja Party etc. supported the Muslim
League. They hoped that the Muslim religion, society and
state would prosper at the guidance of League. But after
the election, their non-Islamic role began to be exposed.
Jamiat-i-Ulama-i-Hind severed its relationship with League.
In 1345 B.S. and in 1348 B.S. Jamiat-i-Ulama-i-Bangla-O-
Assam threatened that it would sever its relationship
with League, protested against its non-Islamic activities
and proposed to them to mend themselves. At last on the
22nd Falgun in 1350 B.S. hundreds of Alims and a gathering
of 80 thousand people boycotted League.\(^1\) But after a month
(after the death of Pir Abubakr Siddiqi) in the month of
Chaitra, Abu Nasar Muḥammad 'Abdul Hai Siddiqi, again supported
Muslim League.\(^2\) The 'Sunnat al-Jamā'at' said,\(^3\) In the past he
(Pirjada) never uttered a single word in favour of the League,
Rather he bitterly attacked League in the language not worthy
to be published in periodicals. Even he accused Maulana Muḥammad

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1. Sunnat al-Jamā'at, 11th year, 7th issue, Asar 1351 B.S.
   P.P. 179-81.
3. Sunnat al-Jamā'at, 13th years, 3rd and 4th issues, Magh-
   Falgun, 1352 B.S., P.P. 70-1.
Ruhul Amin for not fully severing his relationship with League. He used to say, "Only for Maulana Ruhul Amin, League can not be restrained". Maulana Ruhul Amin with his far sight came to realise that the officials of the Bengal Provincial League were not at all willing to obey Jamiat-i-Ulama-i-Bangla-O-Assam. Then he cut off his link with League. Later on it came to be known that the change of attitude of Maulana Sahib, the Bare Mia (Pirjada 'Abdul Hai Siddiqi) also changed his opinion and path.

"As Muhammad Ruhul Amin had difference of opinion with the sons of his Pir, he organised 'Isal-i-Sawab' at Basirhat."\(^1\)

MUHAMMAD RUHUL AMIN FOR THE FLOOD-STRIKEN PEOPLE

There was heavy flood in Bengal in 1345 B.S. Thousands of people lost their homes. On the 24th Bhadra in 1345 B.S., a meeting of Jamiat-i-Ulama-i-Bangla-O-Assam was convened at Gaibandha of Assam. Ruhul Amin was the President of the meeting. He collected a huge money for the flood striken people and arranged for the distribution of the same among them.\(^2\)

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2. Sunnat al-Jama'at, 5th year, 12th issue, P.650.
On the 14th and 15th Aswin in 1345 B.S. a large gathering was organised at Baithak Khana in Calcutta. From there also he raised a large fund for the flood-hit people.  

After collecting a lot from Basirhat, Ruḥul Amin sent it to the S.D.O. of Basirhat for the help of the flood-stricken people.

MUHAMMAD RUḤUL AMIN: THE GREAT DEBATER

The main feature of Muḥammad Ruḥul Amin's struggle in life was that he was always against wrong. He used to measure everything in terms of religion and he used to struggle against the path not supported by the Qur'ān and the Hadith. He challenged everything which was against the accepted principles of Islam. To establish the Hanafite school in West Bengal and Assam he strongly went against opposition both physically and academically.

1. Sunnat al-Jamā'at, 5th year, 12th issue, P.650.
2. Ibid., P.651.
Muhammad Ruhul Amin mainly appeared against those who disobeyed Madhhab. Besides this, he stood against the 'Deobandi', 'Azangachhi', 'Cadiani', 'Shi'a', 'Christianity' etc.

In the biography of his Pir, he quoted twenty eight debates but most of them were undated.

His first debate was against the Wahnabi sect. The venue was fixed at Mahmudpur of Satkhira District. The opposite party was not present.

In 1318 B.S. (1911 A.D.) Muhammad Ruhul Amin was in debate

1. Pir Qiblar Jibani, P.P. 142-65.
2. The minor differences among the various sects, were the topics of discussion in many debates at that time. Since he belonged to an orthodox school, he attached much importance to them.
3. Ibid.
with Maulana Akram Khan on the topics of 'Madhhab', Qias etc. at Jhawdanga of Satkhira district. Akram Khan lost the debate.

He argued with Maulana 'Abdun Noor, Maulana Ebaduddin, Maulana

1. Maulana Akram Khan was born in 1869 A.D. at the village Hakimpur under Basirhat Sub-Division. He was called the father of journalists among the Muslims of Bengal. Mohammadi (monthly), Azad (Daily), Zamana (Urdu daily) etc. were his periodicals. 'Tafsirul Qur'an', 'Mustafa Charit', Moslem Banglar Samajik Itihas etc. are his remarkable works. He was the contemporary arch-rival of Ruhul Amin.

2. Pir Qiblar Jibani, P. 142,

3. He was the office Secretary of 'Anjuman-i-Ahl-i-Hadith-O-Paschim Banga Jamiat'.

4. The birth place was Bakhutia in Dacca, He wrote a book named 'Dhoka Bhanjan'.
MUHAMMAD RUHUL AMIN : HIS LIFE AND WORKS

Babur Ali\(^1\), etc. in 1329 B.S. (1922 A.D) at Nawābpur in Hooghly district on 'Taqlid'. Muḥammad Ruhul Amin silenced all the rivals. Its account has been put down in the book entitled 'Nawābpurī Bahāth'\(^2\).

In 1922 A.D. (1328 B.S.) he defeated Maulana Efaquddin and Maulana Babar Ali at Lakshipur in Jessar district and proved the greatness of Hanafite School. A booklet was published on behalf of the Hanafite sect.\(^3\)

1. He was born in 1874 A.D. at Baishata, a village of Joynagar P.S. of South 24-Parganas but lived at Khodar Bazar of Baruipur P.S. 'Ikhrajul Mubtadein-fi-Raddi-Firqatun Najīn'(1926), 'Sianatul Mu'minin-fi-Radd-i-Saqīyatul Musleen(1917), 'Ahl-i-Hadith Madinhab (1926) etc. are his remarkable works.

2. A false report of the debate was published in Ahl-i-Hadith (monthly), 8th Part, 4th and 5th issues, 1329 B.S. On behalf of Muḥammad Ruhul Amin, Kaikobad Ali published Nawābpurī Bahāth in 1923 A.D.

In 1924 A.D. (1330 B.S.) a debate took place between Muhammad Ruhul Amin and Maulana Abul Farah Jaunpuri and others at Hajiganj in Tripura. The judge in the debate was Maulana Ahmad Syed, the Secretary of Jamiat-i-Ulama-i-Hind. He gave his verdict in favour of Muhammad Ruhul Amin. An account of the debate was published.¹

He made another argument with Maulana Lutfar Rahman², Babur Ali, Eshauddin etc. in 1924 A.D. at Kaliganj (now Nazimganj) in Satkhira district. In the debate Muhammad Ruhul Amin defeated his rivals. The description of the debate has been recorded in the book 'Kaliganjer Bahath'³.

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¹. Muhammad Hatim - Satya Path-O-Hajiganjer Bahath, Narayanpur (Taki), 24-Parganas, 20th August, 1924 A.D.

². He was born at Chandipur of Baduria P.S. in the district of North 24-Parganas, West Bengal. He was the cousin of Maulana Abbas Ali, the leader of Ahl-i-Hadith sect in Bengal. Maulana Maniruddin was his father.

³. Muhammad Khairullah - Kaliganjer Bahath, Narayanpur (Taki), 24-Parganas, 1331 B.S.
In 1333 B.S. (1926 A.D.) at Gauripur in Assam, he was involved in a debate with Maulana Nurul Haq, about 'Akher-i-Zuhr', 'Milad' and 'Qiam'. He proved that Akheri Zuhr is essential for the Muslims of Bengal and Milad-Qiam as lawful. 'Gauripurer Bahath' was published with the description of the debate.  

In 1337 B.S. (1930 A.D) Muhammad Ruhul Amin was involved in a debate with Maulana Abu Syed Haidari, the disciple of Pir Hadrat Shah Ahmadullah, of Chittagong at Ghoshbila in Nadia. Maulana Haidari was completely defeated. This event was published as a book under the title of "Mail Bhandaria Bahath".

1. His birth place was Sylhet now in Bangladesh. He wrote a book 'Faruq Charitrer Baishista' in 1953.
3. Birth place was Tripura.
4. Pir Ahmadullah was known as Maij Bhandaria Pir. He lived at Maij Bhandar, a village of Chittagong. He was a great saint.
5. Muhammad Khairullah - Maij Bhandarer Bahath, Narayanpur, 24-Parganas, 1337 B.S.
He also took part in a debate at Kalna Jabari Para in Burdwan in 1341 B.S. (1934 A.D.). The name of his rival was Maulana Muhammad Muslim. The subject matter was interest and services of women to saints. Muhammad Ruhul Amin nullified these malpractices. This was mentioned in 'Kalna Jabari Parar Bahath'.

Muhammad Ruhul Amin proved the interest as unlawful in the debate of Bachamara in Dacca in 1341 B.S. (1934 A.D.). In the debate his rivals were Maulana Abdul Baten, Hafiz Hatim Ali, Maulana Mohiuddin, and Maulana Efaduddin. The rivals were completely subdued. The report of the debate has been put

1. He was born at Kadamba Gram in Burdwan District.
2. Muhammad Ruhul Amin - Kalna-Jabari Parar Bahas, Basirhat, 24-Parganas, 1341 B.S.
3. His birth place was Jaunpur.
4. He was born at Dhubria in Maimansingh District.
   'Kalema-O-Namaz Siksha'(1923), 'Tarikatur Rasul-fi-Radde Bedayate Orsukul (1923) are written by him.
5. 'Fiqh-i-Muhammad' was his published book.
Besides this, so many debates were held during his life times that it is not possible to give an accurate account. However, in his own time, Muḥammad Ṭuḥul Amin was widely accepted as a great religious debater in Bengal.

**POLITICAL ACTIVITIES**

Muḥammad Ṭuḥul Amin was a nationalist Muslim in politics. He entered in politics with his Pir Abubakr Siddiqi. He was a member of 'Bangia Pradeshi Jami'at-i-'Ulama-i-Hind', branch of Bengal province. In 1920 A.D. non-co-operation

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1. Muḥammad Ṭuḥul Amin - Bachamarar Bahas, Basirhat, 24-Parganas, 1341 B.S.
2. Haqiqat, P.171.
3. Jami'at-i-'Ulama-i-Hind established on the 28th December, 1919 A.D.
movement was launched side by side with the Khilafat movement. \(\text{Jami•at-i-1'Ulama-i-Hind supported Congress in launching Non-}\) 
co-operation Movement. Pir Abubakr Siddiqi and \(\text{Muhammad Ruhul Amin opposed Non-co-operation Movement. In justifying his}\) 
stand, \(\text{Muhammad Ruhul Amin said}^2, "\text{During Non-Cooperation}\) 
Movement when schools and colleges were fully boycotted, \(\text{Abubakr Siddiqi, my Pir, advised the whole Muslim society not}\) 
to accept this boycott movement, because the Muslims in fact are educationally backward and if this boycott was pursued, \(\text{the Muslims would lag for behind in the field of education.}\) 
This was the shrewd tactics of the Hindu Congress to stop the progress of the Muslims in education. Within two or three days their sons would enter the institutions but the sons of Muslims would not get back the scope again."

\[1.\] Shari'at-i-Islam (Monthly) 5th year, 6th issue, 1336 B.S. Asar, P.P. 142-3.

\[2.\] Sunnat al-Jama'at, 6th year, 4th issue, Chaitra, 1345 B.S. P. 187.
In 1926 A.D. he resigned the membership of the party and formed a new political party with his spiritual guide named "Jami'at-i-Ulama-i-Bangla-O-Assam". He was elected Vice-President of the party. At first this organisation was known as "Jami'at-i-Ulama-i-Bangla". Later on the name was changed. On this, Pir Abubakr Siddiqi, President of the said party, "special effort is being given to improve the activities of Jami'at-i-Ulama in Assam and Bengal. To strengthen Jami'at and make it effective, I addressed a number of meetings in various districts in Assam and Bengal. In every place Jami'at got the sympathy of Bengal and Assam. Already in some districts, branches were established."


The office of the party was at 9, Haider Lane, Calcutta.

Pirzâda Abdul Hai Siddiqi admitted that this organisation has no link with Congress or any other organisation. He said, "Congress, Hindu Mahasâbba or Gumrah League have no link with Jami'at-i-Ulama-i-Bangla-O-Assam. Even we have no link with Jami'at-i-Ulama-i-Hind which have a link with Congress."

Muhammad Ruhul Amin never supported Congress. Rather he adversely criticised the Muslim leaders who had track with it. He said, "A number of times we have uttered that Congress is an institution for the Hindûs. There is a group of Muslims who like to live on the wastes of the Hindûs.

2. Sunnat al-Jamâ'î, 11th year, 4th and 5th (joint) issue, Chaitra Baisakh 1351 B.S., P.121.
3. Ibid., P. 122.
4. Ibid., 5th year, 10th issue, Aswin, 1345 B.S., P.486.
The Imam of the 'Idd' gathering at Garer Math, Maulana Abul Kalam Azad (He was not at all Azad but a slave to the Hindu Congress) beat the drum of the Hindu Congress and was wandering from Wardha camp to the whole of India. It was the utter misfortune of the Muslims that knowing fully well the designs of the Hindu Congress these rebels could continue their existence. He further said about Maulana Azad, "He has been leading the prayer of the 'Idd' gathering for a long time. He is a purchased slave of the Congress. The congressite Hindūs use him to cause a lot of harms to the Muslim society. Besides he has not the ability to be the 'Imam' from the point of 'Shari'āt'.

In 1937 A.D. just on the eve of the Election Muslim League offered a written proposal to 'Jami'at-i-Ulama-i-Bangla-O-Assam' that they would work as dictated by Shari'āt. In the hope of prosperity of the Muslims in the field of society, religion and state, Muḥammad Ruhul Amin and his Pir supported Muslim League, while they also supported some conditions of

2. Ibid., 11th year, 4th & 5th (joint) issue, 1351 B.S., P.P. 117, 182.
Krishak-Praja Party. In the first general meeting of Nikhil Banga Muslim League at Calcutta Muslim Institute, Muḥammad Ruhul Amin got the chair of Vice-President and travelled various places of Bengal and Assam for the work of the organisation.

The list of the official engaged in the first general meeting is quoted below for the Sunnat-al-Jama'at.

President: Hon'ble A.K. Fazlul Haq

Vice President:
1. Maulana Muhammad Ruhul Amin
2. Maulana Muhammad Akram Khan
3. Mr. M.A. Ispahani
4. Hon'ble Khwaja Habibullah, the Nawab of Dacca.
5. Sir Adamji Haji Daud.

1. Sunnat al-Jamaa, 11th year, 4th & 5th (Joint) issue, 1351 B.S. P. 117.
2. Ibid., 6th year, 5th issue, Baishakh, 1346 B.S., P. 281.
3. Ibid.
4. Muḥammad Ruhul Amin differed from Akram Khan on Madhab. In protest against Akram Khan's opinion and many books written by Khan Muḥammad Ruhul Amin wrote many books but they jointly struggled for the prosperity of the Muslims in politics.
MUHAMMAD RUHUL AMIN : HIS LIFE AND WORKS

Secretary: Hon'ble Mr. H.S. Suhrawardi
Treasurer: Mr. H.S. Isphahani

Assistant Secretaries:
1. Maulvi Abdal Hakim
2. Mr. S. Sabur
3. Mr. Farmazul Haq
4. Mr. Jahur Ahmad Chowdhury, M.L.A.
5. Mr. 'Abdul Bari, M.L.A.

With the help of Muhammad Ruhul Amin along with others, Mr. Jinnah and the Muslim League got strengthened. On this issue the remark of Ataur Rahman is remarkable. He said "Under the leadership of Mr. Jinnah the Muslims of India is now united. The accomplished son of Bengal, Hon'ble A.K. Fazlul Haq, the great tiger of Assam, Sir Muhammad Sa'dullah, the promising worker of League, 'Abdul Matin Chowdhury, the Ex-Chief Minister of Bihar, Mr. Muhammad Yunus, the representatives of Felistin Conference, Mr. Abdur Rahman Siddiqi and Mr. Khalequzzaman


Chowdhury, Nawabzada Liaqat Ali, the Secretary of League, the great well-wisher of League the King of Mahbubabad, Sir Sikinder Hayat Khan, the great Lion of the Punjab, the great fighter of the border Aurangzeeb Khan and the beacon light of the Moslem Bengal, Muhammad Ruhul Amin co-operated with Mr. Jinnah and increased his strength hundred times."

In the general election Muhammad Ruhul Amin published his special message for the Muslims of Bengal in Sunnat al-Jamat in 1937.

Among the candidates in various constituencies of the Muslim League Parliamentary Board the remarkables were the Nawab of Dacca Khawaja Habibullah, Mr. M.A.H. Isphahani, Sir Khwaja Nazimuddin, Khan Bahadur Abdur Rahman, Maulana Ahmad Ali

1. Muslim League, Jamiat-i-Ulama-i-Hind, Krishak Praja Party, Ahrar Party, Jamiat-i-Ulama-i-Bangla-O-Assam, Independent Party etc. were united into 'Muslim League Parliamentary Board'.

2. (1894-1964) born in Dacca, became the Home Minister in the undivided Bengal, in 1937 and the Chief Minister of the Muslim League Ministry, Chief Minister of East Pakistan in 1947, the Governor General of Pakistan in 1948 and the Prime Minister, in 1951.
After the General Election in 1937, when the new Administrative system was introduced\(^3\), Muhammad Ruhul Amin said\(^4\), "Democracy takes the place of Bureaucratic autocracy. Due to the award on communal representation, the Muslim has gained majority in the Legislative Assembly. People of this country get the lesson that if the agents of the Zamindars get entry into the Assembly, they will not sacrifice their class interest for the welfare of the peasants. So people's representatives this time are not Zamindars or their agents. It is quite natural that they will work for the land and the people barring a few of course who may become a traitor Mirzafar".

\(^1\) Syayatpuri, Abul Hassem of Burdwan
\(^2\) Dr. Muhammad Shahidullah, Principal Ibrahim Khan, Moniruzzaman Islamabadi, Mr. Hasan Sahid Suhrawardi etc.
\(^3\) New Administration was introduced on the 1st April, 1937. Fazlul Haq was elected Prime Minister.
\(^4\) Sunnat al-Jam\^at, 5th year, 5th issue, Baisakh 1345 B.S. P.P. 229-30.
Muhammad Ruhul Amin never concealed any thing in his speeches. In 1941 when A.K. Fazlul Haq formed the cabinet with the support of the Congress, Hindu Mahasabha, Krishak Praja Party and the scheduled castes, Muhammad Ruhul Amin criticised and said, "Shyama Prasad Mukherjee was a great leader of the Hindu Mahasabha. He was well known in the Hindu world as the enemy of the Muslims. Still now we remember his speech at Sradha Nanda Park bitterly criticising Mr. Haq and his cabinet and Muslim League. Some days ago he said 'the Muslims belong to the race of cart drivers and cooks. How do they claim equal rights with the Hindús? People can not forget so soon his role in the selection of emblems of the Calcutta university, Bande Mataram and Madhyamik education bill. A number of time he has challenged the Muslims of Bengal and Mr. Haq. Such a man like Shyama Prasad is now a dependable friend of Mr. Haq and with his support he has formed new Ministry. So due to this Ministry perhaps the Bengali Muslims will have to again face the second Plassey. Fazlul Haq, so close to the Muslim community has thus betrayed its truth and faith upon him and no body can dream of it."

1. In 1941 Progressive Coalition was formed. This is known as 'Shyama-Haq Ministry'.

Though once Muḥammad Ruhūl Amin supported Muslim League, he favoured the unity of Hindūs and Muslims. He was above communalism. On the unity of Hindūs and Muslims he said¹, "Whoever may be the ruler of India, the Hindūs and Muslims will have to live together. The Hindūs cannot shift their bag and baggage to the coast of the Sindh or the Muslims cannot leave this land to settle in Arab. As both of them will have to live together here, they should co-operate each other adopting the give and take policy. Thus living harmoniously they should kill the monster of communalism."

In 1936, Muslim League pledged that it would work obeying the principles of 'Shari'at'. So Muḥammad Ruhūl Amin had supported the Muslim League. But after the victory in the election of 1937 they did not obey their pledge.² In the 11th Annual Conference of Jamiat-i-Ulama-i-Bangla-O-Assam at Furfurah in the Hooghly district on the 22nd Falgum in


2. Ibid., 11th year, 4th and 5th Joint issue, 1351 B.S. P. 117.
In 1345 B.S. (1938) Maulana Nisar Ahmad of Barisal took the presidential chair and 'Abdul Hai Siddiqi tabled a proposal criticising the flaws and errors of the League in presence of Pir Abubakr Siddiqi. That proposal was supported by Muhammad Ruhul Amin and was passed. In that proposal, it was recommended that Muslim League should accept in its council and working committee half of its members selected and elected by Jamiat-i-Ulama-i-Bangla-O-Assam. If the above recommendation was not accepted, Jamiat-i-Ulama-i-Bangla-O-Assam would have no track with Muslim League and its ideologies and activities. But Muslim League did not pay heed to this proposal. So after the Annual Conference of Bangiya Provincial Muslim League in 1942 at Sirajganj, the Jamiat-i-Ulama-i-Bangla-O-Assam in its emergency session at Furfurah, Ruhul Amin resigned his post of Vice-President.

1. Sunnat al-Jamak 4-5th issue (Joint) 1351 B.S., P.117.
2. Ibid., P.P. 118, 179-80.
of the Muslim League. At last in 1350 B.S. (1943) Muhammad Ruhul Amin and his party severed all relationship with Muslim League. After severing his link with Muslim League, Muhammad Ruhul Amin tried to strengthen the Jamiat-i-Ulama-i-Bangla-0-Assam. But with the death of his Pir, this organisation lost its existence. It was believed that he joined the All India Organisation 'Jamiat-i-Ulama-i-Hind'.

When India was about to be divided under the leadership of Muslim League, Muhammad Ruhul Amin remarked, "I distinctly foresee that the Pakistan which is going to be built over Bengal is destined to die though I, Muhammad Ruhul Amin will be at that time in the grave."
Until death, Muhammad Ruhul Amin had a link with politics.

PROTEST AGAINST MUSLIM DIVORCE BILL

On the 17th March, 1939 in the Central Legislative Assembly (Delhi) 'Muslim Marriage Bill' was passed. It was against the Muslim Personal Law. Muhammad Ruhul Amin criticised this Bill.  


PROTEST AGAINST SARDHA MARRIAGE BILL

The aim of this bill was to check the marriage in minor age. It was intended for all irrespective of caste, creed and faith. Against this bill Muhammad Ruhul Amin said, "The Governor General of India, totally neglecting the opposition and protest of the majority of Muslim members of Conference, Assembly and other best Islamic organisations including the announcements of Queen Victoria, Edward VII and George V, forced the 'Sardha Marriage Bill' upon the Muslims. It unnecessarily interfered in the religious practice and faith of the Muslims. Only the Government would be held responsible if peace was disturbed

2. Shari'at-i-Islam (monthly), 5th year, 1st issue, Magh, 1334 B.S., P.66.
MUHAMMAD RUHUL AMIN: HIS LIFE AND WORKS

for the execution of this illegal law. The Muslim community will not stand this anti-Islamic law."

PROTEST AGAINST RECITING THE QUR'ÂN AND AZÂN THROUGH RADIO AND GRAMOPHONE

An arrangement was made to recite the Holy Qur'an and Azân through Radio and Gramophone, Muḥammad Ῥuḥul Amin protested against this.¹

PROTEST AGAINST DOG RACE

Dog race was arranged at Behala in Calcutta with the approval of the Bengal Government. The Coalition Government also approved this. Muḥammad Ruḥul Amin strongly protested against this and lodged a movement. Some members also joined with them. As a result a law approving the dog race came to a halt.²

¹. Sunnat al-Jamāṭ 3rd year, 11th issue, Kartik, 1343 B.S., P. 506.

². Sunnat al-Jamāṭ, 8th year, 3rd issue, Falgun 1347 B.S. P.P. 99-100.
REMARKS ON THE PERMANENT SETTLEMENT AND SOLUTION OF ECONOMIC AND AGRICULTURAL PROBLEMS

Muhammad Ruhul Amin was alert to the problems of the agricultural society. In many articles in his periodical Sunnat al-Jamat, he drew vivid pictures of tyranny and showed the path for the salvation of the peasantry. For the information some extracts are quoted below:

"Out of the total inhabitants 93% are the agriculturists. They mainly live on agriculture. They get drenched for days together in rain and get burnt in sun rays to produce agricultural products but the yield is enjoyed by the Landlords, and the farmers toil fruitlessly. Hence the farmers of Bengal are starving and they have no straws on their roofs, no clothes. Poverty and want of food is their only companion.

It is now widely accepted by all those due to the exploitation of the Zamindars the farmers are getting weaker everyday. The lion's share of agricultural out-put they produce by the sweat of their brow, go to the Zamindars and the farmers only blame their lot and live on starvation more or less through out the whole year. For centuries together with this exploitation goes on in Bengal. Tears thy shed do not go in vain. Is there no way to come out of this?"
All know that a new administration started functioning in India from the 1st April, 1937. The Legislative Assembly was given a lot of power and rights in this new law, the popular cabinet of Bengal engaged itself to remove the sufferings of the peasants. Everyone knew of those enactments for the welfare of the peasants. As a result the whole country awoke.

In 1793 Lord Cornwallis sold out crores of peasants to the vested interests. In history it is known as the 'Permanent Settlement'. As a result, the Zamindars became their Lords. Lord Cornwallis introduced this savage law only to collect Revenues smoothly but he never thought what the outcome might be.

After a lot of thought and research the intellectual politicians came to the conclusion that until and unless the Permanent Settlement was thrown away, no welfare could be done to the largest group of population.

In the Sunnat al-Jama'it has been said1 that majority of the inhabitants of Bengal are Muslims. They are farmers by

by profession and economically they belong to subjects. There is no controversy over Namaz, Hajj, Zakāt, etc. but their lives are at stake. Torture and tyranny has driven out the peasants from the home and hearth and they are roaming in the forests infested in ferocious animals for shelter. They are walking through the streets as beggars being exploited by money lenders. They are not finding any way to continue their existence. To save the Muslims in Bengal, the economic problems should be solved. Burden of rents should be reduced. The peasants should get proper price for their products. The primary education should be free. Charitable dispensaries should be set up in each Union Board for their treatment. The Permanent Settlement had been robbing the peasants of their money, interest, and honour. It made the peasants to live like a slave. Hence strong movements should be unleashed to abolish this Law. Steps should be taken so that the money lenders might not get the scope of further exploitations. Self defence is the biggest virtue of life. The peasants should be taught to defend themselves. Without teaching them how to struggle, some were trying to narrate in details how the company was exploiting the province. It was really puzzling. The younger generation of the society would easily realise the plot behind it. The freedom of this society depended upon the 99% Muslim
peasants and their united movement. The vested interest found that the progress of the peasants would stand in the way of their prosperity. So they decided to tread a different path opposing the movement. Those who took the path to rescue the Muslims from this calamity should not be upset. They should boldly announce that to save the peasants was to save the Muslims. When the peasants were in danger, Islam was also in danger. Those who want to see a bright future of Islam, they should at once select the path of movement to save the peasants."

He added¹, "Unite the peasants make them conscious to get their demands fulfilled and there lies the welfare of the humanity as visualised by Islam."

ILLNESS

To preach Islamic religion, Muhammad Ruhul Amin rushed from this end to that in Bengal, Bihar and Assam. He never got the time to relax and to have rest. As a result he became

MUHAMMAD RUHUL AMIN : HIS LIFE AND WORKS

sick in 1945. He came to Calcutta for his treatment. He stayed at 47, Ripon Street, the office of Sunnat al-Jama'at under the medical treatment of Dr. K. Ahmed. He also stayed at the residence of some of his admirers at Shyambazar. A.K. Fazlul Haq took him to his Jhautala residence at Park Circus. A.K. Fazlul Haq, Jalaluddin Hashmi, Shamsuddin Ahmad, Maulvi Abdul Hakim etc. arranged for his treatment under the famous Physician Dr. Bidhan Chandra Ray. His health responded to this treatment.

1. Bistarita Jibani, P. 175.
2. Ibid.
3. He was the Deputy Speaker of Bengal Legislative Assembly.
4. He was the Secretary of the Muslim League of Dacca Province and the member of the Communist Party.
5. Birth place Nagar Sundari, Maksudpur, Faridpur, Bangladesh. He was the editor of 'Moslem' monthly and joint editor of the 'Islam Darshan' monthly. He was also Joint Secretary of the Muslim League of Bengal Province.
DEATH AND THE FUNERAL

During his stay at the residence of A.K. Fazlul Haq, on Friday the 2nd November 1945 (on the 16th Kartick 1352 B.S) Muhammed Ruḥul Amin, as usual, offered his prayer of 'Tahajjud' and 'Fajr' the morning prayer. He covered himself with some cloth and went on Wazifa, within a very short time be breathed his last. Then he was 63 years.

His first funeral prayer 'Janaza' was held at Park Circus Maidan in Calcutta. Maulana Muḥammad Abu Ṭafar Siddiqi of Furfura led this funeral service. Many teachers and students of Calcutta Madrasah took part in this funeral service. Besides leaders like A.K. Fazlul Haq, Humayun Kabir, Jalaluddin Hashmi, Dr. K. Ahmed etc. took part in it.

On that day his dead body was brought to Basirhat. His second funeral service was held on Saturday, the 3rd November 1945. Muḥammad Ruḥul Quddus, the only brother of Muḥammad Ruḥul Amin led the second funeral prayer. Before his death Muḥammad Ruḥul Amin expressed his desire to be buried in the court-yard of his house at Basirhat Saipala. After the second funeral service his dead body was buried there and laid in peace.

1. Biswakosh, P.104.
Muhammad Ruhul Amin had two sons and two daughters. Abdul Wahid was his first son. He was a scholar in the Qur'an, Hadith and Fiqh. He had also sound knowledge in 'Tasawwuf'. He died only in his 30.

'Abdul Majed was his second son. He studied the Qur'an, Hadith, Tafsir and Fiqh under a private tutor, 'Abdul Khaleq of Noakhali. He was also a student of Calcutta Madrasah. He died on the 23rd Falgun 1391 B.S. (10th March, 1984).

His first daughter was Mosammat Saida Khatun and the second one was Mosammat Hasina Khatun. The second daughter is still alive.

SPIRITUAL ATTAINMENTS

KARAMAT

Supernatural acts done by the Pirs are called Karamat. Karamat is closely related to Islam. To realise the full implication of Islam one cannot deny the role of Mojia in one hand and the role of Karamat in the other. Unnatural acts done by a person having no Loyalty to Shari'at are called magics or tricks or hypnotism or mesmerism. So the righteous rightly warns not to accept anyone as one's spiritual guide only by his supernatural
acts. To believe in Mo'jada and Karamat may be said to be a part of Islamic faith. Yet to demonstrate Karamat is never a condition to be 'wali'. With the help of prayer and deep meditation for a long time sometimes the 'walis' show unnatural activities to bring derailed men to the path of Shariát. Muhammad Ruhul Amin too did some supernatural activities. Some of them are mentioned below:

a) In a religious assembly in East Bengal, Muhammad Ruhul Amin was directed by his Pir to lead the Maghrib prayer. This touched the heart of the Alims present there. After the prayer Pir Abubakr Siddiqi asked them whether they had taken the direction on Muhammad Ruhul Amin to lead the prayer otherwise. Then they replied, "It's quite natural because so many famous Alims and righteous persons were present there, till asked a junior person and an Alim of ordinary caliber to lead the Namaz. Are we not fit for the job?" Then the Pir asked all whether they could exactly tell the number of the gathering there. The reply of the gathering was in the negative. Then the Pir asked Muhammad Ruhul Amin spent sometimes in meditation with his eyes closed and then announced the exact number. Later on counting proved the correctness of Muhammad Ruhul Amin's prophesy. On being asked how it was possible for him to tell the exact number, Muhammad Ruhul Amin replied, "I closed my eyes and engaged myself in the meditation of Allah. It seemed that

somebody showed me a piece of paper where the exact number of the gathering has been recorded. I saw the piece of paper and read out the exact number."

b) Allah bestowed on Muhammad Ruhul Amin an extraordinary memory and a power to recall any past events whenever necessary. Even he could recall anything that he had once studied. He never forgot anything, even after the gap of a long period.

c) Mr. Sunil Kumar Biswas an employee of Basirhat J.L.R.O.'s office said, "It happened when I was a mere boy. I was a student of the Basirhat Primary School. I used to go by the path, by the side of the house of the 'Maulana Saheb' of Basirhat. We plucked plums and 'Makal' fruits from the trees front of the house of Maulana Saheb. At that time Maulana Sahib was seated in a chair in front of his house. Seeing this he called us and said, "Well you plucked plums because you can eat them but why did you pluck 'Makals'? They are good looking, no doubt, but they are inedible'. The boys insisted on taking the inedible fruit. Then Maulana Saheb, took the inedible fruits, chanted something followed by a gust of wind from

1. Muhammad Ruhul Amin.

2. A good looking but inedible fruit.
his mouth and gave it to them for eatings. It tasted sweet but he warned the boys not to take it again but on their way back to home, they could not restrain themselves and ate the fruit again but it tasted bitter.¹

d) After the partition of India in 1947² most of the Muslims of Basirhat went to settle at Satkhira in the then East Pakistan and most of the Hindus of Satkhira came to settle at Basirhat. As a result the number of the Muslim population came down and the Muslims had to live in fear. Under the circumstances, his son 'Abdul Majed left Basirhat to settle at Rajipur in Hasnabad P.S. Some Hindu refugees planned to settle at the vacant homestead of Muhammad Ruhul Amin but whenever they tried to enter, they noticed a big tiger waiting at the gate. At last they brought back 'Abdul Majed from Rajipur to Basirhat. Since then the Hindus have been respecting the tomb burial place of Muhammad Ruhul Amin and his posterity.³

1. Atiar Rahman of Sangrampur and an employee of the office helped for the collection of the above.

2. Muhammad Ruhul Amin was not then alive.

3. Muhammad Ruhul Quddus - Allama Ruhul Amin (R), Mullick Brothers, 55, College Street, Calcutta-700073, 1989, P. 73.
CHARACTER

Muhammad Ruhul Amin tried his best to follow the ideals of Hadrat Muhammad (S.M). He spoke mildly and never used harsh words against anyone. When he was very angry with any body, he called him 'Nadan'(ignorant). He was modest, sweet-tongued and a man free from pride. He was always gentle in his dealings with his opposition. He used the phrases like the slave of Islam (Khadéra ul Islam) or the worst among those who served '(Ahkarul-Ibad) before his name. If anybody praised him of his scholarship and fame, he used poor adjectives about himself.

He never liked luxury in his life. He always used simple dresses. Rarely he used trousers. He used common lungi, jubba¹ made of ordinary cloth and a turban. He lived on small quality of good. If anybody invited him, he wrote him in reply in the following manner²:

" Janab,

I accept your invitation. I do not take meat. Please arrange pulse and potato for me. Please remember I maintain a lot of distance from chilli and interest ".

¹ A kind of long role like a Roman Toga.
² karmabir, P.109.
He avoided first class compartment and boarded a third class compartment. On being questioned he replied "It is not right to live on luxury. I board a third class compartment because the fourth class compartment is not available in a train."

Muhammad Ruhul Amin loved education and gave a lot of proposals for the spread of education among the Muslims of Bengal. He gave equal stress on the education of Arabic, Persian and English.

The life of Muhammad Ruhul Amin was in fact a life of struggling Muslim. He never compromised with injustices, superstitions and sins of the society till his death.

He was a preacher but religion never made him a man of narrow cut look. He represented his own community but he was not at all a communal in his outlook. He upheld the value throughout his life and work that, real religion is above communalism.

He was a nationalist in politics. He was well conversant with economics of Bengal. He himself spoke on the building of character.

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The character of a nation cannot attain sublimity if the standard of individual's character is low. The nation will fumble down if the characters of the leaders are not well built, because the leaders build the nation.
CHAPTER IV
Muhammad Ruhul Amin's indefatigable pen travelled freely over different fields of knowledge, Qur'an, Hadith, Islamic Philosophy etc. He wrote ninety five books. Most of his basic writings are in Bengali. His other books written in Urdu are also well known. His books had so much popularity that they had several editions. These books reveal his power of observation about Islam and its ideology.

Classifications of his books on various branches of knowledge are as follows:

1. Qur'an
2. Hadith (Prophetic tradition)
3. Sufi'sm (Islamic mysticism)
4. Religious Movement
5. Fiqh (Islamic Jurisprudence)
6. Fatwa (Legal Opinion)
7. History
8. Biography
9. Society
10. Law
While discussing his works, we will quote some extracts from his books which will give evidence of the importance of his works.

CONTRIBUTION TO THE TAFSIR (QUR'ANIC EXEGENCIES) LITERATURE

The Holy Qur'ān was revealed in Arabic, 1405 Hijra years ago. It was understood mostly by the then Arabs, but the later Arabs in general, and non-Arabs, in particular, faced difficulties in understanding the technical terms, idiomatic expressions and rhetorical figures used in it. So the necessity of translation and interpretation was felt. Prophet Muhammad (S.M.) himself explained some difficulties faced by his companions in understanding the Holy Scripture. The first four caliphs of the Prophet also explained some technical expressions for the better understanding of the general Muslims. Among his companions, who formed the nucleus of Tafsir are 'Abdullah b. 'Abbas, 'Abdullah b. Mas'ud, Zaid b. Thabit, Abu Musa al-Ash'ari,


'Abdullah b. Zubair, Tamim ad-Dari etc. 'Abdullah b.'Abbas (d. 686 A.D.), the cousin of the Prophet and one of his senior companions played a significant role in the domain of Tafsir and earned the title 'Rais al-Mufassirin' (Head of the interpreters) and 'Founder of Tafsir Literature'.

The writing of commentary on the Holy Qur'an began much earlier, but the works of the earliest commentators did not reach us. The earliest work in this field, which reached us is the TAFSIR SÜFIYAN ATH-THAWRY of Sufiyan b. Sa'id ath-Thawri, written in the 8th century A.D. The important work on the Tafsir literature, which became the model of the Qur'anic commentary throughout the world in the JAMI'UL BAYÂN FI TAFSIR'IL QUR'AN of Ibn. Jarir at-Tabari, written in the 9th century A.D.

1. Earliest commentators are (a) 'Abdullah b.'Abbas (68 A.H), (b) Abul 'Alia Rafi' b. Mahran (90 A.H), (c) Sa'id b. Zubair (94 A.H), (d) Ibn Umm'Abd (95 A.H) (e) Mujahid b. Zubair (103), (f) Hasan al-Basri (110), (g) Qatada b. Du'ama (111), (h) Muhammad b. Ka'b (112), (i) 'Ata b. Abi Rabah (114), (j) Shu'ba b. al Hajjaj (160), (k) Malik b. Anas (179), (l) Waqi 'b. Al-Jarrah (197) etc.
The era of Islamic faith is enshrined in the Qur'anic sciences, in its traditional and rational way of translation and interpretation. India has played an important and a great role for the studies of Qur'anic sciences and produced mighty translations and commentaries of the Holy Qur'an in Arabic, Persian, Urdu and Bengali, among other Indian languages. In the field of Qur'anic studies, India has never been inferior to any Islamic country and Bengal has never lagged behind any province of India.

In the history of the Calcutta Madrasah, Muhammad Ruhul Amin was found to be a student of outstanding merit. He became famous for his Tafsir literature in Bengali for the second time.

Muhammad Ruhul Amin said\(^1\) that there was so many mistakes in the Tafsirs written by Sir Syed Ahmed\(^2\), Muhammad Ali\(^3\), Basiruddin\(^4\),

2. Sunnat al-Jama\(\text{\'a}\)t (monthly) 8th year, No.11, Kartick, 1348 B.S. P.451.
3. Tafsir al-Qur'\(\text{\'a}\)n (1880-95) Seven volumes, Institute Press, Aligarh.
4. The Holy Qur'\(\text{\'a}\)n, Ahmadiya Anjuman Isha\(\text{\'a}\)at Islam, Lahore, 1917. Jama\(\text{\'i}\)-al-Qur'\(\text{\'a}\)n (Urdu).
5. Qur'\(\text{\'a}\)n-i-Majid, Punjab, 1915.
Abdul Hakim¹, Sale², Palmer³, Rodwell⁴, etc. But the Bengalees were not much affected as these Tafsirs were written in Urdu and English.

Girish Chandra Sen⁵, Abbas Ali⁶, and Maulana Muhammad Akram Khan⁷

1. Qur'an Sharif, 1905.
3. The Qur'an, Oxford University, 1880.
also wrote Tafsirs in Bengali. Muhammad Ruhul Amin said that among these Maulana Muhammad Akram Khan's Tafsir was very harmful for the Bengalees.

He claimed that if he was alive for a few years by the grace of the Almighty Allah, he would be able to focus on their obnoxious opinions. At the instruction of his spiritual guide, he wrote his Tafsirs against those baseless Tafsirs.

Muhammad Ruhul Amin began to write the Tafsir at the fag end of his life. He could not complete his Tafsir. Still his incomplete Tafsir is a precious treasure of Tafsir literature in Bengali. His Tafsir 'is the Bengali translation of the Holy Qur'an with scholarly commentaries and annotations divided into five volumes. Out of these five volumes 'Amparar Tafsir' was first published in two parts. 'Qur'an Sharif' (Amparar Tafsir) (1st Part) was published in 1917 A.D. There is a comment on this part in the Bengal

1. Sunnat al-Jama'at, 8th year No. II, Page 452.
2. Ibid.
Library Catalogue, "Original Text with Ruhul Amin's Bengali Translation and commentaries of a few Suras of Chapter XXX."

The second part of it was published in 1917 A.D. Later these two parts were published together as a Second edition in 1921 A.D. 'Amarar Tafsir' which is at present with us is the fifth edition. His 'Amarar Tafsir' gained more popularity than other volumes written by him.

Qur'an Sharif (Alif-Lam-Mim Parar Tafsir) was published in 1925 A.D. In 1927 A.D. Saiakul Parar Tafsir and in 1930 Tilkar Rasul Parar Tafsir were published from Calcutta.

He refuted Maulana Muhammad Akram Khan's Tafsir in a booklet named 'Khan Shaheber Tafsirer Protibad' in 1941. He

2. Ibid, 1918. 1st Quarterly Account, Page 115.
4. Pages 3 + 379, Price Rs. 2/- only.
5. Pages 3 + 276. Price Rs. 1.1/2 only
6. Pages 510 + 2. Price Rs. 2.1/2 only.
7. Pages 64 + 2. Price Eight Annas only.
corrected in this Booklet the mistakes committed by Maulana Muhammad Akram Khan. This criticism was published successively in the 'Sunnat-al-Jama'at, a monthly magazine edited by him in 1917. Later on it was published in the form of a booklet. The booklet is one of the confederation of Tafsir Literature in Bengali. The booklet that we possess is the first of many volumes as its title page shows. But its second volume or any other volume is beyond our search. His grandson has told us that he could not bring out the second volume of this book.

In 1928 A.D. he wrote 'Qira'at Shiksha' in which he dealt with the science of reading and reciting the Qur'an. In this book it is also mentioned to be the first volume. But after a thorough search we have not yet found any trace of other volume.

No sooner did he publish the parts of his Tafsir than the information reached to the Bengalees. In those days of Bengal in almost all the magazines the advertisement of his Tafsir was printed.

   Sunnat al-Jam'at (monthly) edited by Maulana Muhammad Ruhul Amin in 1933 from Calcutta, etc.
It was unfortunate enough that he could not complete his Tafsir. It is sure that if he could complete the work, it would be a notable work in this direction.

His translation and the language it bears are simple, lucid and sharp. His Tafsir is no doubt, a scholarly work not only in Bengali but in Arabic also.

He at first gave the names of para and surah of the Holy Qur'an. Then he mentioned the name of the place of the revelation of the surah. After that he gave numbers of Ruq' and Ayat. Immediately after that he noted down the very purpose of the revelation of the surah. Then he wrote down serial number of every ayat along with the original Arabic Text. He at the same time translated thoroughly the original text with comment and annotation. With a view to showing the mistakes of his predecessors, the sincerity and hard labour, he took for annotation, were really surprising. He was not only satisfied with the effort to show the mistakes of his predecessors but he gave faithful translation as well.

His Tafsir is full of criticism of Mu'tazila, Qadiyani, Ahl-i-Hadith, Jahmia, Christianity etc. and he refuted their theories in it.
In the former Tafsirs it is shown that the scholars of different ages wrote Tafsirs in the light of the problems existing in their own age. In those days the atheists and disbelievers misinterpreted the religion and then the scholars corrected their bewildering comments, whenever they came to explain the Holy Qur'ān.

Muhammad Ruhul Amin in his Tafsir criticised the misleading opinions of the disbelievers in the light of those scholars.

He gave a brief explanation on words and he did not spend much labour on hair-splitting analysis of grammar. Occasionally he quoted some lines from ancient Arabic poets with a view to explaining some Qur'ānic words. He merely quoted the faithful examples from the views and analysis of the former commentators. In some places of his discussion he, as necessity requires, gave explanation of this kind, but his main intention was to explain them as simply and comprehensively as he could.

He started translating along with annotations of para 'Am from the sūrah An-Nabā', No. LXXVIII:

1. ٰاْمٰع ِّٰبِّبِنِعْذَمُمْ َٰٰبُبُرْيِّلّاَ َعاَتِم مُّ ٰٰ،َٰحَلَٰل مِّبُرْيِّلّاَ َعاَتِم

whereof do they question one another? (It is) of the awful tiding

In the second verse نبأ (Nabā') means the great news. According to the Tafsir ibn Kathir, the great news means the resurrection.

That means they are talking themselves about the resurrection that is the great news which means awful and vile news.

According to the Tafsir-al-Bahr-al Muhit, it means the order of Hadrat Muhammad (Peace be Upon to Him). It means the Holy Qur'an also.

That is the instruction of Hadrat Muhammad (PBH) and it means the Holy Qur'an also.


Ali b. Muhammed b. Ibrahim al-Baghdadi said in his Tafsir al-Khazen:

٧٩٩

Most of the commentators are of the opinions that the great news means the Holy Qur'an. Some say it is the resurrection. Some opine that it is the prophecy of the Prophet Muhammad (Saw). Muhammad Ruhul Amin supported all the above-mentioned views while explaining the meaning of نبأ. He wrote that some commentators said that the meaning of great news should be the Holy Qur'an because the infidels opposed it (the Holy Qur'an). They regarded it as poetry written by human beings, magic, words of foretellers or stories of ancient people. Some commentators said that the meaning of it should be the prophecy of Hadrat Muhammad (Saw) because the infidels considered him to be a magician, poet and


lunatic. Many of them were of the view that it referred to the resurrection.

Have we not made the earth an expanse, and the high hill bulwarks?

In the sixth verse of the surah an-Nabā', the word جَفَّادٌ has dual meaning, one suggesting 'bed' and another 'cradle'.

Most of the commentators opine that the word means bed, as Ibn Kathir said:

جَفَّادٌ means the created universe is made strong, durable, fixed and wholesome bed for us.

In Tafsir al-Bahr al-Muhit it is said that

For all the creatures of the world, (this planet) is a comfortable bed.

Zamakhshari supported the same as follows:

(some thing) which is spread for children's sleeping.

It is more said that:

The word is basically a root word, for example

spread for the purpose of children's sleeping.

2. Allahmah al-Mufti al-Sayyid Muhammad Amim al-Ehsan
3. Ibid.
In the Ruh al-Ma'ni it is said too:

المهوار المفتاح الموطأ وف القائم المصطلح الفرعي لباس

which indicates that particular place prepared for the children. For example, مسار, مسار, and مسار have been used in the same sense.

He also added:

نار رالة ف الارياء على مانافي كريمها كرامهماا هو المشرق

The Ayat does not give any trace that the earth is not round as the prevalent view goes.

Some commentators hold different views and explain the word مسار as cradle and not as bed.

2. Ibid.
Mobinuddin Ahmad Jahangir-Nagari said, "The word "Mahad" suggests 'cradle' for children. But some commentators hold a mistaken view that it means bed.

He added, "The ancient scholars cherished the notion that the Earth itself is fixed. But we know from the Holy Qur'an that the Earth is round and revolving. Have I not made the Earth just the same as the cradle for the children? It is obvious from the Ayat that the earth, like the cradle is revolving upon its own axis."

And the high bulwarks.

He says as it explains this ayat that the attractive power of the earth and the sun falls down in equal proportion upon water and landscape. Waters with this attractive power swell up in

2. Ibid.
3. Ibid.
volumes and rush as quick as current. Why is this power not applied to earth? The surface of the earth is made harder and denser as hills are being grown upon it. So, the collective attractive power of the earth and the sun can be prevented by the hardness of the surface of the earth.

By the word ماء in the word of the Prophet, Muhammad Ruhul Amin meant, "child's bed for milk feeding." Then he wrote, "it may mean differently."

In this context he has described the surface of the earth as bed.

He has put forward some scientific geographical and philosophical evidences in order to prove that the earth is static.

2. Ibid.
3. Ibid., P.P. 7-9.
Some evidences are as follows 1:

1. According to the scientific measurement the circumference of the earth was found twenty five thousand miles. It comes back to its original position after revolving on its own orbit in twenty four hours. For a complete revolution around the sun, the earth is to overcome about 9125000 miles and it takes 365 days. It is impossible for it to overcome the excess path of its orbit. Because, every round particle can not supersede the measure of its periphery. Scientists say that the distance between the Sun and the earth is 92700000 miles. The length of the orbit on which the earth moves round the sun, is 60 crore miles. On the contrary, the earth cannot pass over 9125000 miles. Then how is it possible to pass over 60 crore miles on its axis? So, it is a baseless theory that the earth moves round the Sun.

2. If a round thing is made to roll, it only rolls in one direction. It is impossible for it to move in two directions simultaneously. On this ground, if the earth by its own dirunal motion rolls from west to east, then in its annual motion for changing the season it can not revolve from north to south or vis-a-vis. Therefore, that the earth revolves is an opinion standing opposite to reason.

3. The quantity of water is sometimes more than the land. If a pot full of water is made to roll, its water falls down from it. In this case, the water of the sea cannot but fall into other, if the earth revolves in its axis.

4. Men understands the quivering state of the earth caused by the earth-quake. Water of ponds and rivers swells up and man cannot make himself stand erect. The scientists say that the earth in its own axis revolves more than thousand miles per hour. But the question arises why man then can not understand it?

5. The speed of the earth at the close of the equinoctial line is, according to the scientists, thousand miles per hour. If so, its speed will be $16.\frac{1}{3}$ miles per minute. But it is proved at the Cambridge University that if a cannon is made to go upward, its gun-powders fall in a minute on the spot nearby where from it was shot. If the speed of the earth is $16.\frac{2}{3}$ per minute, then the above mentioned gun-powders will fall away from $16.\frac{2}{3}$ miles.

6. If some one says that as the earth moves quickly so does the layer of air on the earth. Therefore, the bullet at the great force of the air is drawn by the gravitational force.
We can say in reply to this that a man, for example, shoots an arrow in the direction of the earth's motion and another man shoots another arrow in the direction opposite to the first. Then it can be seen that both the two arrows cover the same distance in the same time. The problem here is that if the bullet at the force of the layer of air is drawn 16.2/3 miles by the gravitational force in accordance with the motion of the earth, then the motion of the arrow thrown towards opposite direction becomes unusually shorter than the first one. Therefore, the above-mentioned differences of motion of earth and the layer of air are contradictory opinion.

7. If the attractive power of the layer of air is so much that the bullet of a gun can be drawn 16 miles away in a minute, then it is quite impossible for the trains to move towards opposite direction to that.

8. A person travelling in a train which moves thirty miles per hour, faces violent wind that touches him. In like manner, if the earth moves one thousand miles per hour, then a violent whirlpool is always there on earth.

9. An earth-quake of a few minutes can easily destroy a lot of hills and dales, thousands of hovels and buildings and palaces are razed to the ground by it, many villages and towns turn into rivers, a great cavity can be made on earth because
of this earth-quake, and many streams and rivers cease to exist. If the earth travels thousand miles per hour, then numerous ominous happenings take place.

We can unhesitatingly say that Muhammad Ruhul Amin has taken the help of many examples from the Qur'ān, Hadith, Tafsirs and so on and so forth to prove that the sun, not the earth, moves and he excels in doing so. But he is not wholly successful in the matter of explanations of scientific, geographical and philosophical aspects. The examples taken from science, geography and philosophy are often light and unpenetrating and very often they become unintelligible and vague. Yet, he is an elixir to and ever bright lamp for those men of letters who wish to research about the matter in the time present and yet to come.

Modern Scientists' explanations of the sky could not satisfy him and Muhammad Ruhul Amin opines that Modern Philosophy and Science depend on imagination about many subjects. And so they can not be accepted to be true.


Muhammad Ruhul Amin was not opposed to science. However he did not agree with modern scientists in some respects.
The sky, in his opinion, is a separate identity and other planets and stars move in it. Therefore, they are not the same thing. According to him, the sky is above our head and it is fortified by floor and waves. The distance of it from the earth is like the distance of five hundred years' path. Among the seven skies, the gulf of each sky from the other is such as to take five hundred years to travel each.

He quotes several ayats with their meanings from five surahs of the Holy Qur'an and with those quotations he tries to prove that sky, planet, satellite and stars are not the same thing.

The Ayats are as follows:

1. Muhammad Ruhul Amin-Qur'an Sharif (Am Para), P. 73.
2. Ibid., P.19.
We have adorned the lowest heaven with an ornament of the plants.

They (Sun, Moon, etc.) float each in an orbit.

See ye not how Allah hath created seven heavens in harmony, and hath made the moon a light therein, and made the sun a lamp?

By the heaven adorned with signholding mansions of the stars,

when the heaven is cleft asunder, when the planets are dispersed.

MUHAMMAD Ruhul AMIN: HIS LIFE AND WORKS

He analysed the linguistic and grammatical implications of the word ُسماء (skies). He said, In our land the word تاكا-كاري (money) in synonymous to دينار-ديرهم. The Taka Kari is used to denote both the small and large amount of money. Similarly the 'سما' is used to express one or many skies. If it is taken in plural form, there is no room for doubt. ُسماء is a plural pronoun. ُسماء is either plural of ُسماء (Material Noun).

He said, Allah at first created one sky and later on divided it into seven skies. Allah used the plural form of pronoun to mean these seven skies.

Then pray Him who rears you up and sacrifice cow and camel.

The Ahl-i-Hadith sect suggests the meaning of the word ُتُلْفِ ن عَبَدَ اللَّهِ اِلْمَوْتَ بِصَبْرٍ as to hold the hands over the breast or to vain the hands. Muhammad Ruhul Amin refused to admit of such a meaning. According to him the word ُتُلْفِ ن means to sacrifice cow and camel. In support of it he cited a lot of Hadith.

2. Ibid.
The foolish of the people will say: What hath turned them from the Qiblah (the place toward which the Muslims turn their face in prayer) which they formerly observed?

George Sale explained the meaning of the sentence.

"At first, Mohammad and his followers observed no particular rite in turning their faces towards any certain place, or quarter of the world. When they prayed, it being declared to be perfectly indifferent. Afterwards, when the Prophet fled to Medina, he directed them to turn towards the temple of Jerusalem (probably to ingratiate himself with the Jews), which continued to be their Keblah for six or seven months, but either finding the Jews too intractable, or despairing. Otherwise to gain the pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers for the future should be towards the last. This change was made in the second year of the Hijra, and occasioned many to fall from him, taking offence at his inconsistency."
Muhammad Ruhul Amin in his writing under the caption 'Amader Uttar' criticised Mr. Sale and wrote 1 "Mr. Sale committed a great blunder by writing six or seven months in place of sixteen or seventeen months ".

He further added 2 that change of qiblah was neither the product of Muhammad's (S.M.) own imagination nor designed for his selfish end. Rather it was done at the direction by the Almighty.

It is proved that the 'Tafsir' of Muhammad Ruhul Amin bears the mark of a conservative mind. He firmly believed an supernatural action and that was the part and parcel of his faith. He belonged to the Hanafi sect and he explained many things in the light of his faith. There were many logical debates and they had a lot of historical values.


2. Ibid.
He gave ample scope to his writers and readers to change their opinions in his writing under the captions, 'Amader Uttar', 'Lekhak Balen', 'Anubadak', 'Banganubadak' etc. These made his books valuable.

He was an unparalleled interpreter of the Qur'ān in his time. He criticised many Tafsirs published in his time but not a single criticism was published on his Tafsir.

It was earlier said that if his Tafsir was published fully, it would have been a remarkable work. His translation and interpretation attracted the attention of the scholars. The poet Nazrul Islam in his work 'Kabye Ampara' remembered Muhammad Ruhul Amin's debt with a lot of respect.

Though his Tafsir was not complete yet it is sufficient for the wise readers of all ages. To speak the truth, history can never forget him so long the world exists.
Evolution of the commentary of Prophetic tradition is a noteworthy phenomenon in Arabic prose literature Hadith, the discourse of the Prophet, emanated from his lips, is said to be the Wahee Ghair Mutloo (uninspired revelation). The Prophet did never utter a single word on religious and social matters at his free will, rather all his words were animated by divine impulses. It is categorically stated in the Qur'an that under no circumstances, he held talks out of passion.

The Prophet received the Wahee Ghair Mutloo or Hadith, that is, in other words, a revelation in which was declared the sense of what he afterwards delivered to his followers in his own words. But the Prophet himself has informed that (Leaving the Holy Qur'an out of question) all his sayings are not to be considered as revelations but that the two following kinds only are to be taken as such: First, those which he himself declared had been divinely revealed; and secondly, those which have reference to religious dogmas to morals, or to the state and condition of the soul in the world to come. Consequently, with the exception of Hadith of the above mentioned two kinds, the rest of the sayings and actions of the Prophet are looked upon by us in the same light as those of any other holy, virtuous and truly pious personage.

The Prophet himself says:

"I am nothing more than a mortal. Accept and act according to what I say relative to your religion; but when I order you anything on my own account, then only I am a man."

In the course of time, an elaborate system of tradition was built up by the Muslim scholars to cope with the exigencies of time, particularly when the Qur'an was found insufficient for the complicated needs of a rapidly expanding empire. The companions had treasured his obiter dicta with utmost care and attentively watched all his actions. During the first century of Islam i.e. from the Prophetic mission of Hadrat Muhammad (S.M.) to the year 110 A.H., there was a multitude of living witnesses from whom traditions were collected to memory and orally handed down. Prof. P.K. Hitti says: Besides clarifying and supplementing


the Qur'an, the Hadith Literature provided the Muslim community with prophetic precept and example covering the whole range of man's duty. The nocturnal journey vaguely reported in one solitary Qur'anic verse (17:1) developed in the Hadith an extensive and colourful crop of elaborate traditions. The Hadith literature further served as a vehicle for transmitting wise sayings, anecdotes, parables and miracles.¹

Like all other religious scripture, the Qur'anic verses, in some cases, having been abstruse and unintelligible, required elaboration for proper grasping of ideas. Its importance assumed great dimension, especially after the fall of Mecca to Muhammad (S.A.W.) when the illiterate Quraish people had started coming within the fold of Islam in their thousands. The urgency of the situation impelled the Prophet to illustrate the complicated verses as comprised in the Holy book, to his devoted companions as being imbibed with missionary zeal. Over and above the work of reading out the revelations to his companions, the prophet was duty-bound to teach them the book and wisdom which was supposed to mean the laws of Shariat and secrets of religion. The Qur'ān categorically

¹ Hitti - History of the Arabs - P. 396.
Undoubtedly, Allah had done favour to the faithful when He sent a messenger from among themselves. He recites His verses to them exhorts them and teaches them the Qur’an and wisdom.

Although one Abu Ali Shah al-Yamani, the first man to secure the permission of the Prophet to put into writing some of his sayings, is credited with leadership in Hadith Literature, yet formal commentary of the Qur’an and consequently, of Hadith emerged from the hands of Ubai b. Kab, Mujahid and Abdullah b. Abbas. According to them, better understanding of the implications of the Qur’anic verses rests upon the prophetic traditions that help exposing the exact intention of Allah.

After the death of the Prophet, the importance of Hadith grew by leaps and bounds. Life of the Prophet, His discourses and

utterances, his actions, his silent approval and even his passive conduct, constitute next to the Qur'ān the second most important source of law for the young Muslim empire. It was the Qur'ān and Hadith that had been the main cause of the origin of many branches of Arabic literature. To say that the Hadith and Qur'ān had been the basis of all the scientific activities of the Arabs is, in no way, an exaggeration.

The formal commentary work began at the hands of Anas b. Malek and Abdullah b. Masud, the two close associates of the Prophet. Of course, codification of the traditions in books by Umar b. Abdul Aziz, the pious Caliph of the Umayyad period, at the instance of a Medinite Qadi, Abu Bakr b. Hazm al-Khazrazi, is a subsequent historical fact. The same judicial necessity which promoted the Caliph to assimilate the Prophetic traditions, induced the new Muslims of later generations, especially the judges and preachers, to seek the help of the commentators in rendering social justice and inculcating the ideology of Islam.

The Abbasid period saw, for the reason, the rise of four leading personalities, such as Abu Hanifa, Malek b. Anas, Muhammad Idris Shafeyee and Ahmed b. Hambal, all of whom dedicated themselves to the cause of Islamio jurisprudence.
They had set up four different orthodox schools of law with minor differences in their viewpoints. Within a short span of 141 years, these eminent savants, some of whom were Tabeyes and others Tabe Tabeyes, brought about revolutionary changes in the field of science of Hadith. Their researches and comments not only enriched the treasury of Shariat, but consolidated the position of the Sunni Jamat also. So far as the Shiah Muslims are concerned, they repose their faith only in their Imams and accept only those traditions that come through Imam Jaafar al-Sadeq.

The third Muslim century witnessed the compilation of the various collection of Hadith into six books that had since become standard. The compilers of these six canonical works, Imam Bukhari, Muslim, Tirmidhi, Abu Daud, Nasai and Ibn Majah, rendered yeomen service to Islamic theology. In the course of time a number of Hadith commentators flourished in different parts of the Arab world who interpreted the traditions from the standpoint of orthodox schools. The early Arab traditionists who came to settle at the

western coasts of India, particularly in Daibul and Mansura of Gujrat, were all famous commentators of the Qur'ān and Hadith. It was due to their untiring efforts and zeal that the commentary literature developed and spread in various parts of the Indian sub-continent.

Muhammad Ruhul Amin, a versatile genius, occupies a prominent place among the translators and commentators of Hadith literature that Bengal has ever produced. Among the students of Calcutta Madrasah he was the first to have translated and annotated the Hadith\(^1\). But he occupies the third place so far as the Bengali translation of the Hadith is concerned.

The first Bengali Translation of the 'Mishkāt Masabih' was by Mr. Girish Chandra Sen\(^2\), a believer in Brahma faith. It was published in 1892 from Calcutta. Fazlur Rahim Chowdhury\(^3\)

2. He was born in 1835 in the Dacca district and died in 1910. He learned Arabic and Persians.
3. His birth place was Ulania in the district of Barisal. He passed M.A. in Arabic from the Calcutta university in 1919.
translated the 'Mishkāt Masabih' into Bengali in 1927. The name of his translation was 'Mishkāt Sharif'. In 1928 'Bangla Mishkāt Sharif' was published by Nakibuddin Khān in the Metre 'Payar'. The translator was Maulvi Muḥammad Isahaq.

Muḥammad Ruḥul Amin's Bengali 'Mishkāt Masabih' (1st part) was published in 1938 (1345. B.S) from 4/1, Hayat Khān Lane, Calcutta. He was the first student of the Calcutta Madrasah who translated 'Mishkāt Masabih' in Bengali. The total pages in the first part of his translation were 4+51+224. He never gave the original Arabic text of the Hadith. At the outset there was an index and a correction slip. After that a preface of fifty one pages was added. In it a short life history of the compilers, the historical themes of the Hadith literature and the classification of it were given. That addendum was very important in the Hadith literature. Before giving the translation he gave a short biography of Masood, the editor of 'Masabih'. Then he wrote a short life sketch of Waliuddin, the editor of the 'Mishkāt'. This part was the translation of the chapter of 'Kitābul Iman' of the original text. It was divided in five chapters while each chapter had three divisions.

The second part was published from 47 Ripon Street, Calcutta in 1939. It consists of seventy seven pages. This part urged its readers to strictly follow the 'Kitāb and Sunnat'.

The third part was published in 1941 and the fourth part was also in 1941. Muizzuddin Hamidi never referred the fourth part in his work 'Karmabir Maulana Ruhul Amin'. We have collected this part from Fazlur Rahman, the nephew of Ruhul Amin. Pages after sixty were badly damaged. So the actual page content of the book was not known.

Before the publication of his work in a book, it was published serially in 'Sunnat al-Jamāha'. Sometimes he corrected the translation work of Girish Chandra Sen. He tried to explain with examples in this book. As he said1 in explaining the fate of Man, "Mans fate is predestined. Allah created man with passion, anger etc. Naturally they move towards sin. Allah so bestows rationality and knowledge. Knowledge inspires him to do right work.

The word \( qāda \) means 'to create' and \( Qadr \) means predestined fate.

He further said, "An artist imagines a picture. This imagination is 'Qadr'. The artist draws the picture. It is said 'Qada'. The disciple uses colours over the drawings of his preceptor. In spite of his ability, the disciple never tries to go beyond the limit."

He cited another example to make it easier to understand. "One of the cows of Abdullah goes to the southern field by south side of the Katchari (office of the Landlord). One of his goats goes to northern field by the north side of the Kachari. Abdullah notes down the behaviour of the beasts in a piece of paper. This writing is 'Taqdir'. The beasts choose the south or north at the own dictation of their own instincts and in no case they behave to follow the writing."

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2. Ibid., P.P. 156-9.
Muhammad Ruhul Amin further added, *Allah is the seer of the present, past and future. He knows perfectly well what will happen in future. He knows beforehand what a man with conscience, knowledge and rationality, will do in this earth. He wrote it in 'Lawhe Mahfuz'*. 

Now some may question of Allah knows everything, why He allows man to commit sin. In reply Muhammad Ruhul Amin cited the following example. *A carpenter collects some wood. Tables, Chairs, etc. are made of it. The carpenter has the liberty to create and he knows the type of wood, he requires for the creation of the specific objects. Similarly Allah creates man. He bestows rationality and knowledge on him. Man is given the liberty to express himself by using these qualities. He may elevate himself to perfection or may go down to hell and Allah will not interfere in these affairs. *

1. Banganubad Mishkat, P.P. 156-9
2. Ibid.
Muhammad Ruhul Amin had a wide knowledge of the Hadith. He translated each Hadith in easy and fluent language. It is a difficult task to translate Arabic into Bengali. It is more difficult to maintain the charm of the Arabic word and the rhythm of the original in the work of translation. In spite of this Ruhul Amin translated each Hadith with its notes in a fine and fluent language. Translation in Bengali never reached such a perfection. Any religious man can find peace and pleasure in studying his work.

CONTRIBUTION TO THE SÜFISM

The eternal thirst in a man is to know the ultimate existence. Man marches on continuously towards Allah to quench the thirst to know this. In philosophy the conception of Allah is abstract. So it fails to quench the eternal thirst in a man. For this, man searches for the most beloved in his heart and is at union with Him. To know the ultimate in this process is called the mystic cult or mysticism. Mysticism, thus puts out man's eternal thirst and opens up a superb relation between the creator and the created. This mysticism is known as 'Tasawwuf' (تَسَوَّف) in Islamic Philosophy. The sum and substance of 'Tasawwuf' is to realise Allah. To feel His existence everywhere in each action, process and laws is the aim of Sufi cult. Ḥadrat
Muhammad (S.M.) directed:

1. ایف تبعید اله کا کر ہوا نہ تمکی کر ایہ ناہل یک

"Meditate in such a way as if you are seeing Allah and if you do not see Him, He certainly looks at you."

Mysticism had great influence on people's lives during this period. Muhammad Ruhul Amin wrote three books on the philosophy of sufism. The most remarkable of them is 'Tasawwuf Tatya-Be-Tariqat Darpan'. It was published from Banganoor Press, 5, Collin Lane, Calcutta, in 1921 A.D. The book, approved by Pir Abubakr Siddiqi had 351 pages. He was helped by Haji Elahi Bakhsh of Paramanandapoor in Hooghly district to publish the book. He was directed to write the book by his Pir. His Pir said, "After the death of a Pir, his disciples imitate many things and lose the real one. So you write such a book by which the real 'Fakir' and the fake 'Fakir' can be easily distinguished. In that book both 'Sharifat' and 'Tariqat'

should get proper importance. No disciple can get the scope to adultrate my philosophy.

The book was composed in the light of 'Dualism'. In the long history of Tasawwuf two parallel philosophies developed. They are known as 'Wajūdia' and 'Suhūdia'.

Wajūdiasts explain Allah as the pantheists do. Every thing is Allah and Allah is in everything. Everything originates from Him and is in Him. According to them, there is no existence other than Allah. The concept of 'Suhūdia' developed as a parallel philosophy to 'wajūdia'. The Suhūdiasts believe in the dual existence, that is, Allah and the universe. The visible world is a mere reflection of Allah. This philosophy got strengthened at the time of Khwaja Bahauddin (1330-1413).

Shaikh Ahmad SaEhindi (1564-1624), the great exponent of Sūfism made a revival of this philosophy. "The top most leader of this faith in Bengal was Maulana Abubakr Siddiqi. His disciple Muhammad Ruhul Amin in order to make this faith strong wrote the book in the light of 'Suhūdia'."

'Ibadat' means to worship Allah. But in Islam the word is widely used. All kinds of noble acts performed by a man beings to remember Allah are all 'Ibadat'. On the whole, whatever ought to be done from birth to death, whatever is necessary and duty - all are included in the 'Ibadat'. Of course those have to be associated with the name of Allah and are in accordance with the instructions of Allah and the Prophet. So it is the best way to perform all kinds of work with the knowledge of the omnipresence of Allah all the time. This is the main objective of 'Ibadat', that is, the best pursuit of human life. In order to 'Ibadat' sublimate it has to be performed in the true spirit of humanity. The mystery of Islam is 'Ihsan' and 'Ihsan' is the inner side of 'Ibadat'. 'Ihsan' and 'Tasawwuf' are deeply related with each other and they cannot be separated. The main purpose of 'Tasawwuf' is to realise Allah and the direct knowledge and perception of Allah is the inner implication of 'Ihsan'. Hence it will be no exaggeration if 'Ihsan' is called the source of 'Tasawwuf'.
Muhammad Ruhul Amin said on 'Ihsan',

What is Ihsan? In reply Hazrat Muhammad (S.M.) said,

'Do work in such a way as if you are seeing Allah and
if you do not see Him, He certainly looks at you. The word

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1. Muhammad Ruhul Amin - Tasawwuf Tatya Ba Tariqat Darpan,
Calcutta, 1921, P.P. 10-11.
'Ihsan' means to perform a work with ability and efficiency. This Hadith is a short sentence but its implication is very wide. In it two things are said, 'Musahida' (realisation of truth caused by the union with and meditation of Allah) and 'Muraqaba' (absorption into meditation of and union with Allah). Man's prayer is of three kinds: First, To complete prayer with condition and 'Rukan' (the unchangeable main principle). Through it the direction of Shariah is obeyed. Second, Even after condition and 'Rukan' it is to pray absorbing oneself into the sea of perception. As if you are seeing Allah. The prophet said 'Prayer soothed my eyes, I enjoyed boundless joy and peace through it'. The celestial light of intuition encircled him and he could not think of any one but Him. He was absorbed in remembering the vast matter given by Him, in expressing gratitude to Him and in thinking of analysing his vast creation to feel his greatness. His heart got enlightened by celestial halo due to the realisation of truth and sight of Him. He used to forget his worldly existence. Thirdly, the sort of prayer gave him the firm idea that Allah was looking at him. It is the level of 'Muraqaba' (absorption caused by meditation and sight). Hadrat Muhammad (S.M.) at first narrated the
stage of 'Musahida' and then the stage of 'Muraqaba'. These three stages are called 'Iḥsan'. The first is correct. Men with special qualities can do 'Muraqaba' and 'Musahida'. It is a hard task for the majority of men.

In quoting from the note at page No. 89 on 'Fathul Bari' written by Ibn Hajar al Asqalani, Muhammad Ruhul Amin said:

"The substance of 'Iḥsan' is to pray humbly. To isolate oneself from other thoughts and to absorb oneself in the thought of Allah is a task during prayer. In reply to a

1. Tariqat Darpan, P.12."
question of Jibrail, Hadrat Muhammad (S.M.) spoke of two stages:

First to visualise God by the outer and inner eye. This is the better than the other. Secondly, Get the idea that Allah is aware of him and is watching his every work. Nababi said, this part of Hadith is the main basis of Islamic religion. It is a must for the Muslims and the main stay for the Siddiqs (a type of the Sufi meditators), the main gospel of 'Tariqats, the hidden treasure of the 'Marifatists and a duty of the Saints'.

On the search for Pir, Muhammad Ruhul Amin said, "To find a Pir (guide) is surely a great thing to be with Allah. Oh atheists I fear Him and try to find a media to get Him. Make desperate attempts to get Him and you will get salvation. In this sentence four points have been given to find the way to spiritual salvation. They are faith, honest

1. Tariqat Darpan, P.P. 177-8.
way of living, search for a media and make serious attempts to find Allah. The followers of 'Tariqat' says that in this sentence a reference was made to them and here 'media' refers to the acceptance of a Pir. Before taking attempts to get spiritual liberation one should search for a guide. To-be-at-one-union with Allah is a difficult task without a 'Murshid' (spiritual guide). This is the way to Allah."

Muhammad Ruhul Amin again said, "In his book 'Abdul Aziz has written it is necessary for the common men to choose one of the two, that is, the Leaders of Sharifah and the Pirs of Tariqat because they have realised the theory of Sharifah and the inner meaning of Tariqat. Allah said, Ask him who knows, what you do not know."

Muhammad Ruhul Amin gave five conditions for being a Pir (guide). 1

First, To have knowledge of the Qur'ān and the Hadith. To have knowledge in the Qur'ān means to study 'Madarek' and 'Jalalyen' or any Tafsir of the like and to study minutely

1. Tariqat Darpan, P. 179.
2. Ibid., P.P. 185-91.
under a scholar. To have knowledge of the Hadith means, to be at least conversant with the 'Mishkát' or to minutely study any book of the like.

Second, a Pir must be just and religious minded. Thirdly, he must not be a worldly man and must think of the metaphysical world. He should be resolute in offering "dhikr" and he will devote himself to the holy meditation of the Almighty and his heart will always be full of divine pleasure.

Fourth, he will advise men to obey Sharífah and not restrain themselves from doing forbidden things. He will be such a man of independent spirit, firm determination, and character that people can rely on him.

Fifth, He will spend a lot of time to keep company with the accomplished Pir to build his own character and share their divine enlightenment and peace. Man without a Pir with spiritual attainments can not succeed in his spiritual life as a man can not be properly educated until he keeps company with the elites.
On the question of taking more than one Pir, Muhammad Ruhul Amin added, "If the guide is not sufficiently qualified one can choose another Pir or if the Pir is conversant with only one path to be-at-one-union with Allah and the disciple after learning the path seeks other way to attain Him, he may accept a new Pir in that case.

A man may seek the help of another Pir if the Pir dies or lives at such a long distance so that meeting between them is hardly possible or the Pir does anything illegal or preaches illegal things."

Muhammad Ruful Amin divides 'Tariqat Darpan' in seven chapters. The first chapter deals with the meaning and proof of 'Tasawwuf'. In the second chapter we get various forsaken subjects. In the third, details of illegal matters. In the fourth search for the Pir. In the fifth rules for the path of 'Mujaddidiyyah'. In the sixth rules for the path of 'Qaderiah' and in the seventh laws for the path of 'Chistiah'.

1. Tariqat Darpan, P.P. 189.91.
'Tariqat Darpan' is a great landmark in the history of sufism in Bengali language. He is better known as an 'Alim' than a follower of Sufism. His performance in Bengali is equally remarkable with his efficiency in the study of the Qur'ān, Hadith, Fiqh and in Arabic and Persian language. His Bengali was very simple and fluent.

Muhammad Ruhul Amin wrote another book 'Pir Muridi Tattya' on sufism. It was published from 4/1, Hayat Khan Lane, Calcutta in 1935 (1342 B.S.). It was written in question and answer form. He published another bookilet named 'wazifah' in that year. Rules of 'Naqshbandiyah', 'Mujaddidiyah', 'Qaderiah' and 'Chistiah' paths and the chains of the Pirs are written.

CONTRIBUTION TO THE MOVEMENT OF RELIGION

Some puritan communities spread out at the time of Muhammad Ruhul Amin. Of them 'Ahl-i-Hadith', 'Wahhabi', 'Shia' and 'Qadianis' were remarkable.

The 'Ahl-i-Hadith' sect only accepted the Qur'ān and Hadith and denounced the Fiqh. They also denounced the role of 'Ijma', 'Qiyas' and 'Ijtihad' as the sources of
the Islamic legislation. So they were against 'Madhhab' (School of Law) and took four religious leaders as wrong. They were also called 'La-Madhhabi' or 'Muhammadi'.

Really those Sunni Muslims who were followers of the Hadith and Sunnah, they were all 'Ahl-i-Hadith' or supporters of Hadith. From the point of view of history we see that Imam Malek, the founder of the Maleki Madhhab built an organisation to collect the Hadith. This organisation was the supporters of the Madhhab and Fiqh but later on it took another shape in Indian sub-continent. The noted thinker Shah Waliullah tried to bridge over the gaps among the four Madhhab. He sought the help of the science of Hadith, but as excessive importance was given to the Hadith, a new group 'Ahl-i-Hadith' came into being. In India Nazir Husain laid the foundation of this group. He came of Azimabad in East Patna. Later on he settled in Delhi. He was at first the supporter of Hanafi school and later on became the disciple of Shah Ishaq. He died in 1902 at the age of 112.¹

¹ Md. Ismail Husain Islam Kagari, - Saiful Madhaheb, Pabna, Bangladesh, 1978, P. 140.
Some times this community was also called 'wahhabi'. This community does not approve 'Mawlid An-Nabi' and also does not admit of the necessity of the Pir.

Muhammad Ruhul Amin bitterly criticised them. He argued a lot with them. It had been also said earlier. Most of the books he wrote were to protest against them. So we may call the era - an era of the movement of religion or era of clash of opinions.

On this issue he published his first book 'Saiqatul Maslemin' from 18, Hallwakes Lane, Calcutta on the first December, 1913 (1320 A.H). It contained 4 + 124 pages.

This book requests his readers to shun the path of anti-shariah. The biographies of the four Imams were discussed and their greatness was shown.

Babur Ali, the supporter of the 'Ahl-i-Hadith' published a book 'Sianatul Mu'menin-Fi-Radde-Sa'iqatul Muslemin' in

1. Birth place Baishata of South 24-Parganas, west Bengal.
1917, in protest against this book. The Bengal Library catalogue made the remark about the book, "Defence of the faithful in refutation of 'Saiqatul Muslimeen' controversy between Hanafi and the Muhammadi Section certain religious points."

After six months from the publication of the 'Saiqatul Muslemin' Muhammad Ruhul Amin wrote another book 'Burhanul Mukhalledin-Madhab Mimangsa' on the 12th June, 1914. This book was published from 159, Karaya Road, Calcutta. It had 216 + 16 pages. Muhammad Ruhul Amin quoted many documents in the book from the Qur'an and Hadith in favour of 'Madhhab'.

We had said earlier that Babur Ali wrote 'Sianatul Mu'menin Fi-Radde-Saiqatul Muslemin' in protest against the book 'Saiqatul Muslemin' of Muhammad Ruhul Amin. In reply Muhammad Ruhul Amin wrote a book 'Wameul Mubtadein-fi-Radde-Siyanatul Mu'minin' on the 8th March, 1921. Three parts of the book were printed in Banganoor Press, 5, Collin Lane, Calcutta. The second part was published on the second March, 1923 and

the third part on the 12th January, 1924. He got financial help from 'Abdul Muin of the village Konnagar-Dharsha in the district of Hooghly to publish these three volumes. At the outset of the book the author expressed his gratitude to him.

Muhammad Ruhul Amin exposed the truth behind the scandals at Abu Hanifa. He threw light on various topics.

In protest against 'Burhanul Mukalledin-Ba-Madhhab Mimangsa' of Muhammad Ruhul Amin, 'Abdul Bari of the village Moubhasa in the district of Rangpur wrote a long essay under the title 'Saiful Muhaddethin' in the periodical 'Ahl-i-Hadith'.

Muhammad Ruhul Amin protested against this essay in his book 'Tardidul Mubtelin-fi-Radde-Saiful Muhaddethin'. It was published from 160, Seliaghata Main Road, Calcutta in 1331 B.S. Total pages were 102. The book was marked the first part but after a lot of investigation the second part of the book could not be collected. His grandson informed us that he could not be able to publish the second or any other part of the book. He proved the superiority of Abu Hanifa in this book.

He said about Abu Hanifa:

"As a strict puritan, as a man who prays best, as a liberal donor and as a much careful man in the practice of religion, he tops the list."

Muhammad Hamid, the son of Maulana Karamat Ali Jounpuri issued an advertisement stating that in the Sajra (the list of names of Pirs) given by the Abubakr Siddiqi, the 'Kalema' had been quoted wrong. On the second April, 1923, Muhammad Ruhul Amin published a book 'Enakul Haq' from 5, Collin Lane, Calcutta in protest against this.

'Dafiul Mufseelin' was printed in Muhammadi Press, 160, Beliaghata Main Road. The second edition of the book came out on the 14th November, 1925. It had 130 pages.

To counter the scandals, thrown on Abu Hanifa by the 'Ahl-i-Hadith' section wrote this book. There were also some questions and answers on religious matters. In the discussion on grape juice, he quoted,  

\[ \text{"Umar, Obaida and Moadh drank one third of the grape juice when } \frac{2}{3} \text{ of it got evaporated in heat. Abu Juhaifa drank it when half of it was left."} \]

He also quoted,  

\[ \text{"Abu Darda narrated that Abu Musa used to drink one third of the juice after the evaporation of the } \frac{2}{3} \text{ of the juice in the heat."} \]

2. Ibid., P. 87.
He further added:

فأله Abudderz anal سألته عنشرب الطلاء اذادما
ثلثة وبقى ثلثة فقال لا يأس به وقلت انيهم يقولون
إنه يسكر فقال لا يسكر لكان يسكن له اهل علم 

"Daud asked Ahmad on the question of drinking 1/3rd of grape juice after the evaporation of the 2/3rd of the same in heat. Ahmad replied that there was no fault in drinking the above juice. Then I asked him to clarify the heresy that it would intoxicate the drinker and he replied that it would not cause intoxication. Had it been so, it would not have been prescribed by Umar."

'Firqatun Najin' perhaps was published in 1925/26. There was no date or year in the book. Babur Ali published 'Ikhrajul Mubtadein-fi-Radde-Firqatun Najin' in 1926 in protest against the book. So it is imagined that 'Firqatun Najin' was published in that year or in the previous year.

1. Muhammad Ruhul Amin - Dafiul Muhsedin, Calcutta, 1925,
   P.P. 87-88.
In this book it was proved that Sunnat al Jama’t was the right path. To acknowledge four paths of religion was included in this Jama’ t. He said¹, "No Doubt Sunnat Jama’t was divided into four opinions. The four leaders, Abu Hanifa, Malek, Shafe’i and Ahmad were included in Sunnat Jama’t."

On the question of different opinions of the four branches he said², "There is no fault of holding different opinions on minor issues". In its favour he quoted a number of examples from the Qur’ān and Hadith.

He also proved in it that "the followers of Muhammad (S.M.) would be divided into 73 groups and one of them will enter the Paradise. And that very group is the 'Sunnat al-Jama’t'."³

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2. Fiqhat, P. 33-4.
'Qadiani Rad' is divided into six volumes. The first volume was published in 1928. The second, third, fourth and fifth were published in 1929 from Hanafi Missin Press, 47, Ripon Street and the sixth volume was published in 1344 B.S. from Majedia Press, 4/1, Hayat Khan Lane, Calcutta. The book contained a short introduction about Mirza Gulam Ahmad of the village Qadian in the Punjab. It also covered various sides of his hypocrisy and the absurdity of his claim was at last exposed.

Maulana Muhammad Akram Khan published an essay in "Muhammad". In that essay he proposed to reform the marriage system in India after quoting the example of Egypt and justified interest, music and picture-drawing to be legal. Afterwards, the essay was published in a book 'Samasya-O-Samadhan'. Muhammad Ruhul Amin published a book 'Islam-O-Sngit' in two parts as a protest against this essay. These two parts were published in 1929.

Before his discussion on Music, Muhammad Ruhul Amin wrote the mystery of Tafsir, the various opinions of the commentators of Tafsir. It is a remarkable addition to the Tafsir literature in Bengali.
To make music religiously justified Akram Khan quoted a lot of examples from the book 'Kitabul Aghani'. Muhammad Ruhul Amin commented on this book, "Kitabul Aghani is not a book of Hadith and it is also not an authoritative book." He proved in it the songs and music as unlawful.

In the second part of the book, Muhammad Ruhul Amin made a scholarly research on the language of the Qur'an. He writes, Allah said,

\[
\text{"...\text{"}}\]

1. Abul Faraj al Isphahani wrote the 'Kitabul Aghani' after fifty years of labour. It exists in twenty one volumes and contains some four thousand pages. The book was published from Cairo in 1285. This great book may be described as the history of all those Arabian poems and fragments which were set to music down to the author's time. While giving the history, the author gives biographical accounts of the poets and the musicians concerned, relates the circumstances which led to the composition of the poems and the songs, and puts together a good deal of literary and historical details.


I have never sent any Rasul without the language of his community.

Depending on this sentence most of the Alims do not admit the fact that the Qur'ān has no foreign word. Some say that the Qur'ān has foreign words.

Jalaluddin Suyuti said¹, "The Qur'ān has the languages of fifty communities".

Quoting opinions for and against this issue, Muhammad Ruhul Amin said,² "Both the opinions are justified because the origins of the words had been foreign but when the Arabians used them, they changed them into Arabic. " He gave a long list of the foreign words and showed the languages of their origin.

Another book on the religious movement "Radde-Azan Gachhi" was published from Majedia Press, 42B, Mirzapur Street, Calcutta in 1934 (1341 B.S.).

Sufi Azan Gachhi was born in 1879 A.D. in Hooghly district. According to many people his name can not be known. He is famous as 'Azan Gachhi (R'). According to Maulana Muhluddin Khan, his actual name was 'Abdul Wadud'. Muhammad Ruhul Amin is of the opinion that his name was Afsaruddin. Sufi Azan Gachhi and Muhammad Ruhul Amin were contemporaries. Muhammad Ruhul Amin said, "he introduced something which were equivalent to stone-worship". Muhammad Ruhul Amin rejected the sermons of that hypocrite Pir in the book.

Besides, some of the books on the same issue, 'Khondokarer Dohakhobhanjan-O-jal Bingapan Rad' (1917) 'Akher-i-Zohr' (1919) 'Bagmari

1. Maulana Muhammad Basiruddin - Tadhkiratul Aulia (37, Banglabazar) Decca - 1, P. 516.
3. Muhammad Ruhul Amin - Radde Azan Gachhi, Calcutta, 1934. This appears to be more correct. Page 34..
4. Ibid., P. 35.
Fakirer Dhokabhanjan (1922), 'Gram-i-jum'a' (1924), 'Dallin-O-Zalliner Mimangsa (1924), 'Ibtalul Batil' (1925), 'Apabad Khandan' (1934), Satya Prachar Namak Hingapaner Asarata (1934), 'Masjid Sthanantarita Karar Rad' (1940), 'Jum'a Birodhider Apotti Khandan' (1942), 'Khatam Ziyarat-O-Ujrerat Mimangsa' etc. are remarkable.

CONTRIBUTION TO THE FIQH (ISLAMIC JURISPRUDENCE)

No dispute regarding the classification of Islamic commandments arose during the lifetime of Muhammad (S.M). In other words, there was no controversy with regard to different parts of the commandments, such as fard (absolute duty), mustahabb (commendable or meritorious actions), mubah (permissible actions), makruh (reprehensible actions), haram (forbidden actions) etc. The companions of the prophet used to imitate and follow his behaviour and activities, but after his demise when the Islamic world expanded with civilization, new queries and problems cropped up. Hence interpretation, research and reasonable guesses became indispensable for their solutions. The companions did not agree in all respects and there were many differences among them. It was true that in support of their own views, they resorted to deduction examples and precedents, but their applications differed to a considerable extent. That is why disagreement became deep-rooted in these respects. As a result, there was a new division on the settlements of religious laws and different methods of settlement also grew up. To settle the
religious laws with the help of research (استنباط Istinbāt) and reasonable deductions (إحتمالات Ijtihād) was called "Fiqh".

The first book on the Fiqh literature, written by Muḥammad Ruhul Amin is 'Nasrul Mujtahedin'. The book was published in three volumes in 1916 A.D. In it he answered 90 questions about raf'a'ydain (raising hands), to say 'Amin', to recite 'Fatiha' behind Imam etc.

'Qiyasul Mujtahedin-Ba-Qiyaser Akatya Dalīl' was published in 1916. It is conclusive evidence of analogy.

The first part of 'Zaruri Masail' was published in 1922.

"To offer the Eid prayer on the basis of information through telegrams is not permissible. Mosque cannot be moved from one place to another". The accounts of permissible and impermissible faith are also recorded in the book. The author expressed his gratitude to Munshi Muḥammad Baqāullāh Mullik of the village Bagaharaditya of Hooghly and Munshi Muḥammad 'Arif of the village Panchla of that district Howrah, for their financial assistance in bringing out the book.

The second part of the book was published in 1924. Many questions on music, dance, etc. have been answered in this part.
In the third part the nature of Allah, the specified longivity of man, ban on participation of infidels in festivals, themes relating to magic—all are discussed.

He published 'Hajjer Masayel' in 1924. Rules and restrictions of Hajj pilgrims were beautifully written, in Bengali, in this book. He wrote it at the direction of his Pir.

'Hanafi Fiqh Tatya'(fundamental truth of Hanafite school) is divided into three parts. The first part came out in 1923, the second part in 1927 and the third part in 1928. In this book the author quoted detailed quotations from various authentic books on Fiqh to discuss about the purification, bath, sanctity etc. as per the rules of Hanafi Madhhab.

In 1928 'Kalimatul Kufr' was published. The illiterate Bengalee mass of that time would commit sacrilege and at the mere utterance of which the Muslims are treated 'Kufr' (unbelief). In order to rectify them he wrote this book.

Besides these, 'Masala Bhandar' (1930), 'Nikāh-O-Janāza Tatta'(1919), 'Masla' (1922), 'Dufan-O-Kafaner Bistarita Masael'(2nd ed. 1941), 'Zakat-O-Fitrar Bistarita Masael', 'Zabah Qurbanir Masail'(1928), 'Ati Zaruri Masail' (1940) are some of his outstanding works.
FATWA (Legal Opinion)

Out of the books compiled on 'Fatwa' the biggest of them was 'Majmua-Fatawa-i-Aminia'. It was divided in eight parts, published from Calcutta in 1936 to 1942. Before published in a book it came out serially in the religious monthly 'Sunnat al-Jama'at'.

He wrote another book on this issue 'Fatwa' in 1920. The publisher was Munshi Badruddin Ahmad of Nadia district. It was published from 5, Collin Lane, Calcutta. Bengal Library Catalogue remarked, "Decision of two religious questions".

In 1939 (1346 B.S.) in the weekly 'Azad' dated the 14th Jaistha, edited by Akram Khan, some Sri Sabitri Prasanna Chattopadhyay tried to prove insurance legal as per Islamic Laws. Protesting against this, Muhammad Ruhul Amin wrote 'Bima Sammandhe Azader Batil Fatwa' in 1939.

Besides these, Gra'ma Jama'a Sammandhe Makka Sharif-O-Hindusthaner Fatwa (1927), 'Ezharul Haque-Ba-Qadambuchhir Fatwa (1928), 'Zaruri Fatwa' (1929), 'Ekti Fatwar Rad' (1935), etc. are remarkable.

CONTRIBUTION TO THE HISTORY

Muhammad Ruhul Amin wrote two books on history. In 1935 'Banga-O-Assamer Pir Aulia Kahini' was published from Calcutta. Though the book was marked 1st Part, no other part came out. This book consisting of 127 pages is a priceless addition to the historical literature in Bengali. The contents of the book had been published in 'Sunnat al-Jama'at' before the book was published. The book contains the biographies and supernatural activities of 'Pir Aulias' of Noakhali, Tripura, Rangpur, Chattogram, Sreehatta, Dhaka, Maymemshing, Dinajpur and Malda, who preached Islam.

To trace out the causes of spread of Islam in Bengal he wrote,

1. 'Sunnat al-Jamaat, 1st year, 1340 B.S. 2nd issue and some other following issues.
conquest of land and other outer superficial trifles but I do not know whether those writers tried to find out how the inhabitants accepted Islam. It is a fact that Islam was not forced upon people as force cannot conquer human heart. After the conquest of India by Gazi Sultan Mahmud, lots of Pir Aulia with supernatural power appeared in Bengal and attracted by their 'Karamat', people accepted Islam leaving their forefather's religion of Idol worship.

Scholars like Dr. Muḥammad Enamul Haq, Dr. Girindra Nath Das, etc. collected a lot of historical elements from this book in their research works and expressed their indebtedness to him.1

His second book about history 'Radde Shi'a' was published in 'Sunnat al-Jama' under the title 'Shi'a Madhhaber Utpatti' before the book came out.2 Though the book was marked 'First part', no other part came out, subsequently.

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1. a) Muḥammad (monthly), 10th year, 1st issue, 1343 B.S.
   P.P. 97, 101.


2. Vide issues of Sunnat al-Jama', 1st year 1340/13 B.S.
At the outset, the history of the origin of 'Shi'ah' was written. Muhammad Ruhul Amin remarked that the root of its origin was from Israeli theocracy. In this book he attempted to prove the supremacy of four caliphs. He also wrote the history of khilafat.

CONTRIBUTION TO THE BIOGRAPHY

His biographical works were much valuable for the revival of old traditions and religious consciousness among the Muslims.

'Karamat-i-Ahmadya-Ba-Ekkhana Bingyapan Radd' was published from Calcutta in 1925. Maulvi Muhammad Ali of Rangpur never accepted Syed Ahmad Berlavi as 'Mujaddid'. Moreover he called the disciples of Berlavi as 'Kafir'. Muhammad Ruhul Amin wrote this book to lodge protest against it.

In the Milad-i-Mostafa the life history of Hadrat Muhammad (S.H.) and relevant information were written. The first part was published in 1927 (1333 B.S.) but the second part was not written.

1. Muhammad Ruhul Amin - Radde Shi'ah, Calcutta, 1343 B.S. P.11.
'Hadrat Bāra Pir Saheber Jibani' was written in 1336 B.S. The life of 'Abdul Qader Jilani was discussed there. Towards the end of the book the writer wrote, "The Short sketch of the life, that has been written here, is taken from 'Bahjatul Athrar', 'Kalaedul Janahar', 'Nafhatul Uns', 'Akhbarul Akhlar' etc. I have not added a single word from my own." In 1336 B. S. (1930) 'Waliullahganer alawkik Jibani' was published from Calcutta. In this book the supernatural activities (Karamat) and the biographies of twenty-two Muslim saints were described. Like some other books, this book in spite of the mention of the first part, the second part did not see the light of the world.

The book 'Mostafa Charit' by Maulana Akram Khān based on science was published in 1925. In this book Muḥammad's (S.B.) 'Meraj' imperson, 'Sina Chak' (tearing off his breast) and the supernatural events occurred at the time of his birth were called baseless.


In protesting against this, Muhammad Ruhul Amin quoted fluently from the Qur'an, Hadith, Tafsir and other various historical works and tried to prove them true in his book 'Khān Saheber Mostafa Chariter Pratibad', First part, in 1446 B.S. (1939). The second part was not published. Before its publication it was published serially in pages of Sunnat al-Jamāt.

The book 'Furfurar Haḍrat Pir Saheber Jibani' was published in 1346 B.S. (1939). In this book the life of Pir Haḍrat Abubakr Siddiq of Furfura and the life of Pratap Chandra Sen¹, the nephew of the famous Bengali poet, Nabin Chandra Sen of Noapara in Chattagram district was written. The book also contained the history of the origin of the village of Furfura in the district of Hooghly.

ON SOCIETY

To prevent people from doing works not permitted in Islamic theology, Muhammad Ruhul Amin wrote 'Radde Bid'at' in four volumes in 1928. It was published from 47, Ripon Street, Calcutta. In this book he condemned dance, song, music, sijda for Pir and to make a disciple of woman touching hand.

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¹ Pratap Chandra Sen became Sufi 'Abdul Momen after accepting the Islam.
Maulana Akram Khan wrote an essay under the title 'Islam-O-Mohammedan Law' in the monthly periodical 'Mohammedi' in 1934. Muhammad Ruhul Amin protested against this anti-Shari'at writing of Akram Khan serially in the pages of Sunnat al Jamat. Later on, this essay was published in a book containing 186 pages named 'Islam-O-Mohammedan Law' in 1345 B.S. (1938). In this book, he wrote on fara'id (the rules governing the division and distribution of inheritances) and divorce law. He gave there the names of 31 books on Hadith, the names of their authors and dates of their death, the names of 37 Lexicographers with the dates of their death and of the eleven experts in the recital of the Holy Qur'an with the dates of their death were also written. These were very useful information to the students of Islamic Theology and Arabic language and literature.

1. Muhammad Akram Khan (edited) - Masik Muhammedi, 8th year, 1341 B.S., 4th, 5th, 6th, 7th issues.

2. Vide issues of Sunnat al-Jamat, 3rd and 4th year, 1342/43, 1343/44 B.S.

Muslim Divorce Law was enacted in the Legislative Assembly in India in 1939. The married Muslim ladies were provided much facilities even in disregard to some rules and sub-rules embodied in Islamic Sharia and Fiqh. The foresighted writers of Fiqh authorised the wives to divorce their husbands under extreme circumstances but the new enactment made the case easier for wives to divorce their husbands.

Muhammad Ruhul Amin protested against this in an essay "Muslim Bibaha Ayner Pratibad". Later on it was published in a book form in 1347 B.S.

**ON TRANSLATION**

Maulana Karamat Ali Jounpuri wrote a book 'Mulakh Khas' (ملخص) in Arabic showing 'Milad' and 'Qiam' as commendable actions. Muhammad Ruhul Amin translated the book into Bengali in 1343 B.S. with the approval of Pir Abubakr Siddiqi.

'Banganubad Khutba' was published in 1333 B.S. It contained the Bengali version as well as the original Arabic contents.

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1. Vide Sunnat al-Jama', 7th year, 11th Issue, Kartic 1347 B.S. P. 557 to 8th year 2nd year Magh 1347 B.S., P. 79.
MISCELLANEOUS:

'Waz Siksha' - divided into eight parts (1925, 1926, 1927, 1929, 1931, 1931, 1932).

'Tabizat' - divided into six parts (1925-27)
'Islam-O-Bigyan' (1336 B.S.)
'Islam-O-Parda' (1342 B.S.)
'Id-O-Nari' (1342 B.S.)
'Kalna Jabari Parar Bahas' (1341 B.S.)
'Bait Kamarir Bahas' (1343 B.S.)
'Bachammar Bahas' (1341 B.S.)
'Behsht, Duzokh-O-Geamater Sambad' (Divided into 2 parts, 1926-27)
'Namaz Siksha' etc.

Muhammad Muizzuddin Hamidi in his book 'Karmabir Maulana Ruhul Amin' quoted the following books written by Muhammad Ruhul Amin. Muhammad Ruhul Amin also claimed to be the author of some of these books:

a) Aftab-i-Hedayat-fi-Radde Mahtab-i-Jalalat.
b) Nawab Purer Bahas.
c) Lakshmi Purer Bahas.
d) Kaliganjer Bahas.
e) Satya Path-O-Hajiganjer Bahas
f) Siraj Ganjer Bahas
g) Raij Bhandarer Bahas
h) Kajhampurer Bahas
i) Kuazzampurer Bahas
j) Couripurer Bahas
k) Kishor Ganjer Bahas
l) Radde Bedat Ba Radde Hafawate Shehabia

The style of writing, contents, the press and publisher of the books established the fact beyond doubt that Muhammad Ruhul Amin was the author of them. On this issue says 'Abdul Aziz, the present Secretary of Aminia Madrasah blessed with the cooperation of Muhammad Ruhul Amin, "At that time the situation was such that he was compelled to publish books in the names of others on certain matters."


CONTRIBUTION TO THE PERIODICALS

Periodicals express the power of a living nation. The number of the periodicals is the indicator of the strength and progress of a nation. The low number of the periodicals indicates that the nation is underdeveloped. The present age is the age of propaganda and advertisement. Newspapers and periodicals are the carriers of this advertisement. The aspirations, the scarcity and complaints, the education and civilisation and the Islamic religion and culture find easier and more effective expression in newspapers and periodicals than in other medias. One Alim or Pir or a politician cannot cover the whole country and propagate the message but a newspaper can take the message to the dwellers of the towns and villages and create scope for further discussion and deliberation on the issues. Thus people can get themselves acquainted with the thoughts of 'Alim', 'Pir' and 'Muhaddithin', scientists and Philosophers, writers and poets through the medium of newspapers within a very short span of time and at a least effort. A good newspaper can render more service to the society than the service rendered by a large group of social welfare workers. Hence the intellectuals admit the importance of the role of newspapers in the service to the country and the society.
PUBLICATION OF 'MASJID' (MONTHLY MAGAZINE)

Realising this truth Muhammad Ruhul Amin published a monthly periodical named 'Masjid' from Satkhira Sub-Division, in 1917 to rise the sleeping men, Muhammad Gulam Rahman became the joint editor of the magazine. For want of its own press the magazine was published from Reajul Islam Press, 159, Karaya Road, Calcutta. It is sad that the magazine met a premature death.

PUBLICATION OF 'HANAFI' MAGAZINE (WEEKLY):

Under the editorship and management of Muhammad Ruhul Amin 'Hanafi', a weekly magazine was published in 1926 from 14/1 Collin Lane, Calcutta and it lasted for eight years. The periodical was printed in Banga Noor Press. Sometimes Shaikh Muhammad Idris Ali, the renowned poet and Abdul Hakim took the responsibility of editing the periodical. After 1928, the editorial responsibility was given to Chowdhury Shamsur Rahman and Abdul Majid Sahitya Ratna.

Muizzuddin Hamidi said about this periodical, "Within a very short time, it occupied a place of honour in the society". But due to want of able management the periodical stopped circulation after eight years. He said, "Janab Maulana Sahib stayed abroad. For the publication of a good weekly magazine, the organisers should always stay in the office but he had no such trusted person. Hence he sought the help of others to publish the periodical. As a result the magazine went out of circulation for want of able management".

SUNNAT AL JAMA'AT (MONTHLY)

After the Hanafi, Muhammad Ruhul Amin published a monthly periodical 'Sunnat al-Jama'at' in 1933 (1340 B.S.). The office of the magazine was at 4/1, Hayat Khan Lane, Calcutta - 9. In the Jaistha in 1939 (1346 B.S.) the office was shifted to 47, Ripon Street, Calcutta - 16. The magazine continued its circulation up to the last day of Muhammad Ruhul Amin. After his death the famous writer and reporter Rafiqul Hassan took the charge.

1. Karmabir, P. 139.
2. Ibid., P.P. 139-40.
The magazine was christined by Pir Abubakr Siddiqi. Islamic theology, historical subjects, various social issues were the topics, dealt in this magazine. Contemporary politics of the country were also not left out from it.

Muhammad Ruhul Amin said on the purpose of the publication of 'Sunnat al-Jamat' Islam is surrounded by enemies. In one side there is Christian clergy missionary, Arya Samaj, Suddhi andolan, on the other there is Qadiani, Wahhabi upsets and above all the series of direction issued by Akram Khan. No doubt the Muslim finds it very difficult to cope with these surroundings. So the Muslims badly need a monthly magazine which will counter all the focus on Islam and keep them firm on the path of truth. With this end in view we are engaged in circulating 'Sunnat al-Jamat' depending on the blessings of 'Ala Hadrat Pir Sahib Qibla'.

Out of the papers published by the Muslim community only one or two papers could be said to be in accordance with the purely Islamic principles. Because they did not go beyond the practices of the age. The contents of those papers held with slanderous tales,

love poems, dramas and other matters continued by Islamic thoughts and practices. So these papers did only harms to the society.

'Sunnat al-Jamaat' is not our personal property. It is used as a weapon to fight against the 'ism' that goes against Islam. So it is our duty to save the magazine."

The editor said on the contents of the paper, "Besides, essays, poems, 'Masla Masail' etc. short synopsis of the news of the month is given. On the editorial column bold and rational comments are given. The standard of the writings is much more superior to those of weekly magazines. Essays on religion, society, education and politics are cordially received. Love poems if they are not rotten or debased also find their place in it. Ancient Islamic history and essays on the biographies of the great men are also accepted here but baseless stories are not published here."

The then great talents of Bengali literature continued their writings for the welfare of the society to this magazine and increased the qualitative standard of the magazine. Some of

the writings helped the renaissance movement of the Bengalee Muslims and the freedom movement of India.

On the question of language, the magazine said, "Recently Bengali Muslim writers are using well known Urdu words in Bengali literature. The Hindus sharply reacted to it but they should note that there is a lot of Urdu, Persian and Arabic words in Bengali language. Without them, the Bengali language will not be proper. " The decision not to use Arabic and Persian vocabulary in the Bengali Language is to throttle Bengali to death. The writers of course should be cautious not to use difficult or unfamiliar Arabic or Persian words. This type of use may cause hindrance to the task of creation. Use of foreign words, as needed may help creation of superb beauty."  


2. Ibid., 8th year, 7th issue, Asar, 1348 B.S., P. 272.
The magazine even discussed the issue of selecting the official Lingua-Fanca of India. It was stated that out of Hindi and Urdu, Urdu should be the official language of India. In support of this it was said that other than English, only Urdu is understood in the major part of the world. Bengali is limited within Bengal and Hindi too suffers from that limitation. So the claim of Urdu can not be denied.

In spite of this, the magazine stressed the need of translating the holy books in the mother tongue.

Towards the English rulers, the magazine said, "No longer India can be kept chained, the country is awake and the consequence of this awakening is great what is the alternative to transfer of powers?"

Islam has got no enmity with modern science. On this issue the magazine said, "Islam has got no objection against the research

1. Sunnat al-Jama, 8th year, 11th issue, Kartic, 1348 B.S. P.435.
2. Ibid.
3. Ibid. 13th year, 3rd-4th issue, 1353 B.S., P.75.
4. Ibid. 9th year, 3rd issue, 1348 B.S., P. 95-7.
in science and philosophy to be used as ingredient to the progress of the nation. To build the nation fit for this contemporary world, we have to borrow many things from science."

This magazine occupied an important place in the Muslim renaissance movement in Bengal.

**MOSLEM (WEEKLY)**

The more frequent the publication of the magazine, the better. If the gap between the two publications is wide, the immediate incidents cannot be presented to the common people. As a result people will definitely lose their interest in the current happenings. So Muhammad Ruhul Amin published a weekly magazine 'Moslem' from 47, Ripon Street, Calcutta - 16 on the 3rd Paush in 1345 B.S.(1938) while running 'Sunnat al-Jamat'.

'Abdul Hakim and 'Abdul Wahhab Siddiqi took the responsibility of editing the magazine. Pir Abubakr Siddiqi was the main patron of the magazine.
Maulana 'Abdul Hay Siddiqi, the eldest son of Pir Abubakr Siddiqi said, "The Moslem published by Maulana Ruhul Amin was the last achievement of his highness my further towards the end his life. To make this achievement permanent is the primary duty of his disciples."

The magazine regularly came out at the beginning of the week. Just at that time the second world war left its devastating impact on Calcutta. The Japanese warplane bombed Calcutta under the imperialistic rule of the English. So a lot of men closed their business in Calcutta and Muhammad Ruhul Amin also smelt the danger and shifted the office of publication to Basirhat. After the war, the magazine again began to come out from Calcutta. The publication was closed after his death.

1. Sunnat al-Jama'ah, 6th year, 6th issue, 1346 B.S., P. 332.
Munshi 'Abdur Rahim, a Muslim reporter and the pioneer writer on Islamic theory and informations published a weekly magazine 'Moslem Hitaisi' in 1911. The weekly came out as the spokesman of 'Anjuman-i-Waezin'. Muhammad Ruhul Amin patronized the magazine. It was in circulation upto 1921.

ISLAM DARSHAN

Munshi 'Abdur Rahim published another short lived magazine 'Islam Darshan' in 1920. Later on it continued its existence in 1923 from Mechhuabazar, Calcutta under the editors, Abdul Hakim and Noor Ahmad. It got the patronage of Muhammad Ruhul Amin. He also wrote a lot of essays of research value. He wrote in this magazine on the question whether a Muslim should join a 'Haratal' movement and raise the call 'Bandemataram'.

He said, "There is no provision of 'Haratal' in Islamic Sharifat. In 'Haratal' movement the poor are oppressed and the immoral persons get the opportunity to do evil works. So 'Haratal' is illegal and a sinful act.

1. Birthplace Manmudpur, P.S. Baduria, Basirhat, Subdivision, North 24-Parganas, West Bengal.

2. Sharifat-i-Islam, 1st year, 1st issue, Magh, 1332 B.S. P.16.
'Bandemataram' is a religious hymn of the Hindus and if any Muslim imitates the rituals of any other religion, according to the Hadith, he should be in company with them. So it is illegal.

SHARI'AT

The monthly 'Sharifat' edited by Ahmad Ali was published in 1331 B.S. Muhammad Ruhul Amin was the chief patron of the magazine and he regularly wrote essays in it. Through this magazine he lodged protest against various books and essays on 'Madhhab'.

SHARIAT-I-ISLAM

Due to some special reasons, 'Sharifat' is changed as 'Sharifat-i-Islam'. The office of the magazine was at 5, Collin Lane, Calcutta. Muhammad Ruhul Amin was also the chief patron of the magazine. From the first issue of the first year his writing began to come out. He used to write 'Masla-Masail' in the column 'Masla Talab'. A long essay 'Aqaid Darpan' was serially published.

1. Sarfát-i-Islam, 1st Yr, 1st issue, Magh, 1332 B.S., P.16.
in the magazine. He replied twenty six questions or 'Mujtahid' (religious director), 'Mukallid' (disciple), four Imams' etc. His long speech as the President of the 10th session of 'Anjuman-i-Waezin' at Netrokona in Nomensahi district was published in this magazine.

H E D A Y E T

In 1935 (1342 B.S.) Muizzuddin Hamidi published a monthly 'Hedayet' from Calcutta in 1342 B.S. It had many valuable essays. Muhammad Ruhul Amin patronized this magazine. The magazine is still in circulation from Hamidpur in Bangladesh.

CONCLUSION

Muhammad Ruhul Amin was memorable to the Muslims of Bengal, Assam and Tripura. His was a dedicated life solely spent for the welfare and progress of the community. A man fully illuminated by the divine halo of the Qur'an and Hadith.

1. Sarifat-i-Islam, 5th year, 1st to 12th issues, 1336 B.S.
2. Ibid., 2nd year, 2nd, 3rd and 4th issues.
3. Ibid., 4th year, 5th-6th issues, 1336 B.S.
showed the right path and direction of the community just like a spiritual leader. He headed the list of the intellectuals, who appeared at the time of Muslim renaissance. A reformer of the age he never compromised with the fake Pirs or the immoral persons dealing in religion.

In the mean time Muhammad Ruhul Amin occupied a lasting place in the history of Bengali literature by his immortal writings. He wrote a lot on theology. He had a command over Arabic, Persian, Urdu, English and Bengali. He provided on hair-splitting Analysis of different religious doctrines and rites. Not only did he give a comparative criticism of religion of different religious groups but also he had shown the superiority of Islam and its path over them.

Towards the end of the 19th century and the beginning of the 20th century the Christian clergies and the Hindus wrongly translated the Qur'ān and blamed Islam in various books and booklets. Moreover a number of sub-divisions, in Islam damaged the unity and co-ordinations among the Muslims. Muhammad Ruhul Amin entered in debate with them and wrote a lot of books to establish the superiority of Islam. As a result the theological writings in Bengali language was enriched.
He discussed the history, tradition and culture of Islam. He raised a strong voice against the imperfections of modern science, the hypocrisy in the name of woman liberty and the division of high and low in the society.

Muhammad Ruhul Amin though not a historian wrote a lot on history and used his searching vision and those writings really enriched historical writings in Bengali language.

He was very much famous as 'Alim' but not so equally famous as 'Sufi'. Yet his writings on Sufism contribute a lot to Sufi Philosophy.

He revived the 'Fiqh' in Bengali Language. His direction on 'Fatwa' are still obeyed by the Bengalee Muslims.

His Islamic literary composition are Unique, unparalleled and sublime. He dived deep into the bottom of Islam and brought to us the emeralds of Islamic thoughts with glowing lustre of divinity.
His language was simple, fluent and pleasant for reading. His writings are our spiritual guide in our voyage to eternity. They inspire us to long the world of truth and beauty.

An eloquent speaker, and a spiritual guide Muhammad Ruhul Amin outmatched everyone, and outlined others of his age.
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   1st year, 1st, 2nd issues, 1340 B.S.
   2nd year, 7th, 8th issues, 1342 B.S.
   3rd year, 11th, 12th issues, 1343 B.S.
Sunnat al-Jama'ah

4th year, 1st issue, 1343 B.S.
5th year, 2nd issue, 1344 B.S.
   4th issue, 1344 B.S.
   5th issue, 1345 B.S.
   10th issue, 1345 B.S.
   11th issue, 1345 B.S.
   12th issue, 1345 B.S.

6th year, 4th issue, 1345 B.S.
   5th issue, 1346 B.S.
   6th issue, 1346 B.S.
   7th issue, 1346 B.S.

7th year, 2nd issue, 1346 B.S.
   3rd issue, 1346 B.S.
   11th issue, 1347 B.S.

8th year, 2nd issue, 1347/1941 A.D.
   3rd issue, 1347 B.S.
   7th issue, 1348 B.S.
   11th issue, 1348 B.S.
   12th issue, 1348 B.S.
Sunat al-Jamâ'ah

9th year, 1st issue, 1348 B.S.
3rd issue, 1348 B.S.
7th issue, 1349 B.S.

11th year, 4th, 5th issue, 1351 B.S.
7th issue, 1351 B.S.

13th year, 3rd & 4th issue, 1352 B.S.
Map indicating the Birth Place, Residence and Burial Ground of Muhammad Ruhul Amin.
MUHAMMAD RUHUL AMIN: HIS LIFE AND WORKS

Calcutta Government Madrasah.

Prize Awarded to Class, Department for Session 1917

Principal, Calcutta Madrasah.

Label of the Prize awarded by Calcutta Madrasah.
Mawe o the Class-mates (Senior-Shal-i-panjam) of Muhammad Ruhul Amin mentioned by him and written in his own hand.
Residence of Muhammad Ruhul Amin (Basirhat, Maulana Bag)
'Shijra' given by Pir Abubakr Siddiqi of Pururah to Muhammad Ruhul Amin.
MUHAMMAD RUHUL AMIN : HIS LIFE AND WORKS

Cover page of a monthly magazine edited by Muhammad Ruhul Amin.
A Manuscript of an unpublished book by Muhammad Ruhul Amin.
A leaflet published by Muhammad Ruhul Amin at Bengal Legislative Assembly Election of 1937.
A true copy of the page copied by Muhammad Ruhul Amin himself from a book.
Basirhat Aminia Madrasah founded by Muhammad Ruhul Amin.
The Tomb of Muhammad Ruhul Amin (Basirhat, Maulana Bag)