

Life and Teachings of Pir Hazrat Aallahma Ruhul Amin Rahamatullah

Partha Banerjee

Assistant Professor, Department of History, Asannagar Madan Mohan Tarkalankar College, Asannagar,
Nadia, W.B. India

Abstract:

Pir Hazrat Ruhul Amin Rahamatullah is the forerunner of those who, at the start of the twentieth century, were started to motivate Bengali Muslims in their pursuit of progressive ideas in literature, civics, politics, economics, agriculture, and other fields. He was unquestionably an "Alim" (learned person), and he made immeasurable contributions to the growth of Islamic culture and education. He did not draft any Arabic language books. Still, his works reveal his total command of the language. It is possible to speak well of his elegant and fluid Arabic remarks in Mecca and other locations. Although he was born and raised in Bengal, his Arabic speeches at Mecca reveal his exceptional intellectual prowess. The purpose of my research paper is to present the details of Ruhul Amin's life, activities, and teachings to represent a proper assessment of his role in the revival of the self-forgotten Muslim society of Bengal.

Keywords: Bengali Muslim, Bengal, Mecca, Sundarban, Bangladesh, Qur-an, Hadith, Fiqh, Gulista, Calcutta Madrasa, Furfura Sharif, Hajj, Isale Sawab, Sufi

Aallahma Ruhul Amin's Ancestors:

Aallahma Ruhul Amin Rahmatullah (1882-1945) was one of the outstanding men who came to the Indian subcontinent to awaken the Muslims. Notable, he was a great saint, social reformer, and writer. Mohammed Darik Ghazi, his great grandpa, was born into a Pathan family in Northeast India. Many people believe his ancestors came to Bangladesh to propagate Islam. Dariq Gazi resided close to the Sundarbans. Natural disasters struck him on a regular basis, wreaking havoc on his life so he relocated to Narayanpur, in the Basarhat subdivision of Taki, for this purpose. The Muslim population in the Taki region was substantially lower during the time. According to Hunter's public records from 1871, the total number of Muslims in the Taki region's population of 5261 individuals was 818.

Makaruddin Gazi, the son of Darik Ghazi, was known in that region as Maku Mian. Aallahma Ruhul Amin Rahmatullah's father was Dabiruddin Gazi, son of Makruddin Gazi. Dabiruddin Gazi worked as a fish merchant. He married Rahima Khatun, the daughter of Manik Khan, a Soladanga native near Basirhat. Rahima Khatun was a deeply religious woman. Dabiruddin Gazi has four daughters and two sons. Their names are as follows: 1) Belohar Khatun 2) Sufia Khatun. 3) Achia Khatun 4) Nisa Khatun 5) Muhammad Ruhul Amin 6) Muhammad Ruhul Kuddus

Early Life & Education:-

There are few disagreements on Aallahma Ruhul Amin's birth year. He was born in the Bengali month of Ashar 11th in 1882 AD, some scholars think he was born in 1875. However, the first is more dependable. When river erosion nearly destroyed the village of Narayanpur, Allama Ruhul Amin relocated to Saipala, Bashirhat. Aallahma Ruhul Amin Rahmatullah began learning Bengali from a tutor named Rakhil Pandit. He was admitted to a madrasa in Syedpur when he was thirteen years old. Under the guidance of Mir Abdul Khaleque, he received *Qur-an* and *Pand-i-Nama* lessons in this madrasa. A relative named Gopal Khan, who was taken aback by his brilliance, brought him to Basirhat, Paschimpara. Under the guidance of Moulavi Mohammad Wazed Ali, headmaster of Bashirhat High School, Aallahma Ruhul Amin studied *Gulista*, *Busta*, and *Insha-e-Matlub* books and got Arabic grammar and vocabulary education. Following Wazed Ali's death, Aallahma Ruhul Amin arrived in Calcutta, was admitted to Alia Madrasa, and began residing at the Elliott Madrasa Hostel. Aallahma Ruhul Amin earned top rank in the *Jamaat-e-Hashum* examination. Then he won first place in the *Jamat-e-Ula* examination, Ruhul Amin received first place in the first grade of the 1905 High Proficiency Examination.

Ruhul Amin was admitted to the Anglo-Persian Department of Calcutta Madrasa Collegiate School to improve his English skills. He studied here till the tenth grade. Aallahma Ruhul Amin married Mohsina Khatun, daughter of Soladana resident Mohammed Ali Gazi, at the request of his parents when he was fourteen years old. Ruhul Amin had chosen legendary Bengali Pir Abu Bakar Siddiqui Rahamatullah as his spiritual mentor after attaining extensive knowledge in the *Qur'an*, *Hadith*, and *Fiqh*. Although Hazrat Golam Salmani, a native of *Furfura Sharif* in Hugli district, was identified as his first Murshid. Maulana Ahmad Saheb, the Chief of Calcutta Madrasa, invited Allama Ruhul Amin to teach at the *Madrasa*. Aallahma Ruhul Amin told his Pir Saheb about the situation, and he disagreed with the proposal of Maulana Ahmed's proposition as his Pir's command.

Teaching & Activities of Aallahma Ruhul Amin:-

Aallahma Ruhul Amin's knowledge was strong enough. He has a diverse collection of rare books. His library had over twenty-five thousand books. Before his death, he had documented his library for public use. Aallahma Ruhul Amin purchased 22-23 bighas of land in Basirhat on the advice of Pir Sahib for the sum of 8,000 ruppees. '*Mir Sahaber Ambagan*' was the name given to this location. He erected a residence, a library, and a guest house nearby. Aallahma Ruhul Amin participated in the Hajj pilgrimage with the Pir Abu Bakar Siddiqui's Kafila of approximately one thousand pilgrims. During this period, he published a book on the rules of *Hajj*, as instructed by his Pir Saheb. On the eve of his *Hajj* voyage, he delivered an Urdu lecture at Bombay's Jama Masjid by quoting *hadith*. Then after, he delivered a speech in Urdu and Arabic language utilising *Hadith* quotes in the *Misfala Madrasa* and *Sawlatia Madrasa* of *Makkah Sharif*. As a result of this lecture series, he emerged as an Islamic theology scholar.

Aallahma Ruhul Amin has no desire to work for the government. Pir *keblah's* instructions inspired him to function as a religious adviser and in public service. For approximately thirty-two years, he organised several meetings in Bengal's various cities. We learned from his travelogue that he used to go to different regions of the country every day, except for two or one days every month. The subject of his speech was

never far from the light of the *Qur'an* and *Hadith*. His goal was to bring renaissance to the befuddled Muslim societies of Bengal and Assam.

AallahmaRuhul Amin was a genuine educationist. He worked tirelessly to construct countless *Maktabas* and *Madrassas* throughout Bengal. There are few madrasas established by him are listed below.

1) BasirhatAminia Madrasa2) Kodalia Aminia Madrasa3) PhulbariAminia Madrasa4) BalldepotaAminia Madrasa5) RajipurAminia Madrasa6) SyedpurAminia Madrasa7) ItindaAminia Madrasa8) SoladanaAminia Madrasa9) BagundiAminia Madrasa10) BekaraAminia Madrasa11) PatkalpotaAminia Madrasa12) Par BhabanipurAminia Madrasa.

Throughout addition to those *Madrassas*, Aallahma Ruhul Amin established numerous *Madrassas* throughout Bangladesh, including Satkhira, Magura, Jhenaidah, Kot Chandpur, Bagerhat, Faridpur, Khulna, Jessore, Barisal, Bogra, Pabna, and Narail.

Aallahma Ruhul Amin organized *Isale Sawab* in Basirhat on the 17th, 18th, and 19th of the Bengali month of Falgun in 1391(1984AD), in conjunction with the creation of *Aminia Madrasa*. *IsaleSawab* is now celebrated on that date in the month of Falgun in his birthplace. Basirhat *Isale Sawab* no longer holds any rituals or practises that are anti-*Shariah*. There is no false story, rumour, or tale permitted in the speech; yet harmonious verse-music is permitted. Rather, discussions of religion, politics, domestic policy, and mass policy were held in response to the country's condition. Apart from that, any form of injustice or oppression is condemned, and the rules and regulations of the *Naksahbandiya tarika* are taught every morning and evening. There is a stringent prohibition against *sherek-bedat*, prostration on Pir's grave, hanging over the grave or tomb, yelling, hand kissing, and so on.

Aallahma Ruhul Amin was a scholar who proposed numerous educational solutions for the education of Bengal's Muslims, in addition to the founding of various educational institutions. He valued Arabic, Persian, and Bengali languages equally and drafted several novels in Bengali. His pir Sahib bestowed the titles of '*Imam*' and '*Allahma-e-Bangala*' on him. He was not a community person, despite his faith in Islam. In politics, he was a nationalist. Aallahma Ruhul Amin wrote ninety-five books in various aspects of Islam religion and scriptures, most of them were written in Bengali. We can categorise his books into numerous categories.

1) About *Quran*: *Taphsir* literature and Quran reading method2) *Hadith* related matters3) About *Sufism*4) Regarding religious movement5) Regarding *Islamic law*6) *Fatuwa*7) History related8) Biographical issues9) Social issues10) Legal matters11) Translation12) Miscellaneous

In this restricted range, it is nearly hard to provide specifics on AallahmaRuhul Amin's ninety-five volumes. However, there is a book written about the Pirs of Bengal and Assam in his writings. '*Banga O Asamer Pir Auwliya Kahini*' is the title of the book. The book, which has one hundred seven pages, is a significant addition to Bengal's history. The book was first published in the monthly magazine '*Chunnat-Al-Jamayat*' before being published in book form. Aallahma Ruhul Amin's grandson Peerzada Mohammed Sharful Amin has now released the book at Navanur Computer and Press in Bashirhat Maulanabagh. The book was written as a biography and *karamat* of the *Pir Auliya*, a Muslim propagator

in Bengal. While outlining the reasons for the expansion of Islam in Bengal, Aallahma Ruhul Amin wrote in the book:

"যাহারা বঙ্গের ইতিহাস লিখিয়াছেন, তাহারা কেবল বাদশাহগণের যুদ্ধ, দেশজয় ও বাহ্যিক ব্যাপারগুলির আলোচনা করিয়া গিয়াছেন, কিন্তু বিশাল বঙ্গ ও আসামের অধিবাসীবৃন্দ কিরূপে ইছলামধর্মে দীক্ষিত হইয়াছিলেন, তাহার প্রকৃত তত্ত্ব তাহারা প্রকাশ করিয়াছেন বলিয়া আমার জানা নাই। তরবারী-বলে যে এ দেশে ইসলাম প্রচার করা হয় নাই, ইহা স্ফুট সত্য, তরবারী-বলে কি মানবকুলের হৃদয় আকর্ষণ করা সম্ভবপরহয়? ইহার প্রকৃত কারণ ইহা ব্যতীত আর কিছু নহে যে, গাজি সুলতান মাহমুদ গজনবীর হিন্দুস্থান জয় করার পর হইতে দলে দলে বড় বড় অলৌকিক শক্তি সম্পন্ন পীর অলি বঙ্গ ও আসামে আগমন করিয়াছিলেন, তাঁহাদের নানা অলৌকিক-ক্রীয়া (কারামত) দর্শনে জনসাধারণ ইছলামের দিকে আকৃষ্ট হইয়া পড়েন এবং পূর্বপুরুষগণের পৌত্তলিক ধর্ম ত্যাগ করতঃ ইছলামের সুশীতল ছায়াতলে আশ্রয় গ্রহণ করেন।"

Translation: -

(The writers of the history of Bengal have exclusively dealt with war, possession of lands and such external affairs, but as far as my knowledge goes, they have not showed how the inhabitants of Bengal and Assam had been converted into the followers of Islam. Islam was not issued by means of force as peoples undeniably felt drawn to its principles. In fact, since Mammud's victory, a large number of Pirs and Ollis came to Bengal and Assam whose magical cults and feats influenced peoples so much that they left their traditional rituals related to idolatry in order to take refuge in the serene abode of Islam.)

Dr. Muhammad Enamul Haque and researcher Girindranath Das gathered a large amount of historical material from the AallahmaRuhul Amin's books and acknowledged the sacred debt. Mustafa Abdul Qaiyum earned a PhD from the University of Calcutta for his research on Allamah Ruhul Amin's life and works. His study paper titled ' Aallahma Ruhul Amin (Rah) Jibon o Karjo' was published by Navnur Press in Basirhat, Maulanabagh.

Conclusion:

Muslims in Bengal, Assam, and Tripura remember Muhammad Ruhul Amin. He lived a dedicated life only for the benefit and advancement of the community. A man fully illuminated by the divine halo of the *Qur'an* and *Hadith* gave the community the proper road and direction in the same way that a spiritual leader does. He was at the top of the list of thinkers who appeared during the Muslim Renaissance. As a reformer of the age, he never compromised with phoney *Pirs* or immoral religious figures. Meanwhile, Aallahma Ruhul Amin's timeless compositions secured him a place in Bengali literature and history. He published extensively on theology. He was fluent in Arabic, Persian, Urdu, English, and Bengali. He presented a scathing analysis of several religious teachings and ceremonies. He not only provided a comparative evaluation of religions of many religious groups, but he also demonstrated Islam's superiority and route above them.

Towards the close of the nineteenth and beginning of the twentieth century's, Christian clergy and Hindus mistranslated the *Qur'an* and criticized Islam in different books and booklets. Furthermore, a number of sub-divisions in Islam harmed Muslim unity and coordination. Aallahma Ruhul Amin debated with them and published numerous books to demonstrate Islam's superiority. As a result, theological literatures in Bengali were enhanced. He spoke about Islam's history, heritage, culture and the social division of high and poor. Though not a historian, Aallahma Ruhul Amin wrote a lot about history and used his penetrating vision, and his writings greatly improved historical writings in Bengali. He was

well-known as 'Alim,' but not as well as 'Sufi.' Nonetheless, his *Sufi* writings make significant contributions to *Sufi* philosophy. He resurrected the '*Fiqh*' in Bengali. His instructions on '*Fatwa*' are still followed by Bengali Muslims. His literary work in Islamic is unique, incomparable, and magnificent. He descended to the depths of Islam and returned to us the emeralds of Islamic philosophy, glistening with the radiance of divinity. His language was simple, fluent, and enjoyable to read. His words serve as our spiritual guide on our journey to the hereafter. They make us yearn for a world of truth and beauty. AallahmaRuhul Amin, an outstanding speaker and spiritual counsellor, outmatched everyone and sketched out others his age.



Dargah of Pir Hazrat Aallahma Ruhul Amin Rahamatullah (Bashirhat, Maulanabag, North 24 Parganas, West Bengal, India)

Reference:

1. MaejuddinHamidia Muhammad, *Karmabir Maulana Ruhul Amin*, 24 Pargana, 1355 year of Bengali era, pp-5.
2. Hunter W.W, *Statistical Account of Twenty-four Parganas, Statistical Account of The Districts of 24-Parganas (Statistical Account of Bengal)* Trubner & Company, London, 1875AD, pp-34.
3. Chowdhury Kamal, *Uttar Chabbis Porganar Itibritta*, Calcutta, 1987, pp-9.
4. Abdul Majed Muhammad-Basiirhat *Maulana Ruhul Amin Saheber Bistarita Jibani*, 24 Parganas, 1355 year of Bengali era. pp-130.
5. Sanskriti – *Chobbis Pargana Zila Sanskriti Parisahad*, Naihati, 24 Pargana, Prathombarasa, 1370 year of Bengali era, pp-5.
6. Prof. Ali Ahmad - *Bangla Muslim Grantha Panji*, Bangla Academy, Dacca, 1985, pp.57.
7. Mayejuddin Maulana Muhammad, *Karmabir Maulana Ruhul Amin*, 24 Pargana, 1355 year of Bengali era, pp-15.
8. Satter Abdus, *Tarikh-e-Madrassa-e-Alia*, Dhaka, Madrasa-e-Alia Publication, 1959AD, pp-171-172.
9. Mayejuddin Maulana Muhammad, *Karmabir Maulana Ruhul Amin*, 24 Pargana, 1355 year of Bengali era, pp-17.
10. Afzalul Haque Alhaz, *Hajjatrir Pother Alo*, 24 Pargana, 1371 year of Bengali era, pp-259.
11. Prof. Ali Ahmad - *Bangla Muslim Grantha Panji*, Bangla Academy, Dacca, 1985, pp.11.
12. *The Calcutta Gazette*, No-47, 22Nov, Wednesday, 1905AD.
13. Rahman Mujibur, Dr. Muhammad, *Bangla Bhasay Quran Charcha*, Dhaka, 1986. pp-243
14. Mayejuddin Maulana Muhammad, *Karmabir Maulana Ruhul Amin*, 24 Pargana, 1355 year of Bengali era, pp-10, 25,26,27,43,47,90.

15. Abdul Halim Muhammad, *AmirushShariyatMuyajjede Millat FurfurarJiboni*, Calcutta, 1360 year of Bengali era, pp-58.
16. Rahmani Mubarak Ali, *FurfuraShariferitibritto*, Calcutta, 1984, pp-142
17. *Sunnat-ul-Jamayate*, 11th year, No-7, Asar 1351 year of Bengali era, pp-179-189.
18. *Sunnat-ul-Jamayate*, 12th year, No-3rd & 4th, Magh-Falgun 1352 year of Bengali era, pp-70-71.
19. Qaiyum Mustafa Abdul, *Aallahma Ruhul Amin (Rah) Jibon o Karjo*, Published byNavnur Press in Basirhat, Maulanabagh, 2006, pp-152, 210, 312-314.