

The Contribution of Sir Maulana Abdur Rahim to Islamic Thought (On Women's and Workers Rights)

Akram Uddin*

International Islamic University Malaysia
Email: ausumon280@gmail.com

Rownok Jahan*

International Islamic University Malaysia
Email: rinasumon27@gmail.com

Md Maruf Hasan*

International Islamic University Malaysia
Email: marufenglish021@gmail.com

Abstract

Maulana Abdur Rahim was one of the leading Muslim scholars in the Indian subcontinent during mid-20th century. He is well known for his Intellectual thoughts through various writings, especially the Islamization of human knowledge. Most of his works are to refute Western ideologies on the basis of Islamic literature. This study aims to explore two significant ideas from his writings. Firstly, the article explores how Maulana Abdur Rahim compared and analyzed women's rights according to Islamic and secular worldviews. Especially, secular scholars often criticized by stating that Muslim women had no right to participate in social activities. Abdur Rahim refuted this type of argument and wrote that Islam allows Muslim women to participate in social activities. Women just need to follow some principles of Islam and Islam is comprehensive religion to protect the rights of women in the best manner. Secondly, this paper will examine how he portrayed the rights of workers in Islam in comparison with capitalist and Marxist ideologies. Especially he said that the rights of workers in socialist and capitalist societies had been violated. Moreover, the only owner of the whole world is Allah, and we are all his slaves (*Bandha*). That is why the prevailing social inequality between workers and employers has no place in Islam. The qualitative method is used to do content analysis from his writings to comprehend how he compared and came up with solutions for Muslim society which is affected by secular ideologies. This study has found that Maulana Abdur Rahim's analysis in support of Islam can provide better and long-term effective solutions in comparison with the solutions that secular ideologies addressed for

* Jalan Gombak, 53100, Selangor, Malaysia.

the rights for women and workers.

Keywords: Islam, Maulana Abdur Rahim, Secularism, Women rights, Workers' rights.

Abstrak

Maulana Abdur Rahim adalah salah satu cendekiawan Muslim terkemuka di anak benua India pada pertengahan abad ke-20. Ia terkenal dengan pemikiran Intelektualnya melalui berbagai tulisannya, terutama Islamisasi ilmu pengetahuan manusia. Sebagian besar karyanya untuk membantah ideologi Barat atas dasar literatur Islam. Penelitian ini bertujuan menggali dua gagasan penting dari tulisan-tulisannya. *Pertama*, mengeksplorasi bagaimana Maulana Abdur Rahim membandingkan dan menganalisis hak-hak perempuan menurut pandangan dunia Islam dan sekuler. Terutama kritik dari tokoh sekuler yang menyatakan bahwa Muslimah tidak berhak untuk berpartisipasi dalam kegiatan sosial. Abdur Rahim membantah argumen ini dan menulis bahwa Islam mengizinkan Muslimah untuk berpartisipasi dalam kegiatan sosial. Wanita hanya perlu mengikuti beberapa prinsip Islam dan Islam adalah agama yang komprehensif untuk melindungi hak-hak wanita dengan cara terbaik. *Kedua*, mengkaji bagaimana ia menggambarkan hak-hak pekerja dalam Islam dibandingkan dengan ideologi kapitalis dan Marxis. Terutama pelanggaran tentang hak-hak pekerja dalam masyarakat sosialis dan kapitalis. Terlebih lagi, satu-satunya pemilik seluruh dunia adalah Allah, dan kita semua adalah hambanya (*Bandha*). Itulah sebabnya ketimpangan sosial antara pekerja dan majikannya tidak memiliki tempat dalam Islam. Metode kualitatif digunakan untuk melakukan analisis isi dari tulisan-tulisannya untuk memahami bagaimana ia membandingkan dan menemukan solusi bagi masyarakat Muslim yang dipengaruhi oleh ideologi sekuler. Kajian ini menemukan bahwa analisis Maulana Abdur Rahim dalam mendukung Islam dapat memberikan solusi yang lebih baik dan efektif jangka panjang dibandingkan dengan solusi ideologi sekuler yang ditujukan untuk hak-hak perempuan dan pekerja.

Kata Kunci: Islam, Maulana Abdur Rahim, Sekularisme, Hak Perempuan, Hak Pekerja

Introduction

Western literature has been a matter of concern among Muslim intellectuals since last century though it has huge influence on our Islamic literature from the time of Abbasid caliphate. For every nation knowledge is considered as the backbone. For Muslims, Islamic knowledge refers to knowledge which is based on the Quran and Sunnah (Hadith). Muslim Scholars in almost every century have tried to make relevant the knowledge of Quran and Hadiths based on their existing problems in society. It goes without saying that the

Islamization of knowledge can play a vital role for the betterment of society in contemporary world. Al Faruqi defines the concept of Islamization of Knowledge as 'To Islamize, is to recast knowledge as Islam relates to it is Islamize "According to him, this means "to redefine the data, to rethink the reasoning and relating of the data, to re-evaluate the conclusions, to re-project the goals, and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam."⁶⁹ In the current world, knowledge, education, or scientific worldview are accepted concepts of secularism. In other words, general people have a tendency for secular education over religious education since secular education assures material success in our life. On the other hand, Islamic knowledge is based on *Tawhid* and *Rissallah* (prophethood). For example, Allah says in Quran, 'and He taught Adam all the names (of everything), then He showed them to the angels and said, tell me the terms of these if you are truthful'.⁷⁰ This information is essential for knowledge because Allah taught Adam (pbuh) everything for the human being. It is a Quranic concept of knowledge, and Allah taught people by Prophet Adam(pbuh), but now secular education doesn't believe this concept. Islamization of knowledge is the process of understanding knowledge which must be in line with Quranic principles of Knowledge, and many Islamic scholars are putting their effort for Islamization of knowledge or Integration of Knowledge as for contemporary trend. There are few Islamic Universities have been established for past few decades in several Muslim countries for Islamization movement. Muhammad Mumtaz Ali discussed in his book about the issues related Islamization.⁷¹ Muhammad Mumtaz Ali also emphasized on the philosophy of Islamization project by referring to some prominent pioneers in 20th century.⁷² Muhammad Mumtaz Ali like earlier pioneers urged for paradigm shift to challenge contemporary secular trend of education curriculum

⁶⁹ Abdul Hamid Abū Sulaymān and International Institute of Islamic Thought, eds., *Islamization of Knowledge: General Principles and Work Plan*, 2. ed., rev.expanded, Islamization of Knowledge Series, 1 [i.e.] 2 (Herndon, Va., USA: International Institute of Islamic Thought, 1989).

⁷⁰ "Surah Al-Baqarah - 1-286," accessed September 29, 2021, <https://quran.com/al-baqarah?locale=en&font=v1&reading=false&translations=131%2C20>.

⁷¹ Ali, Muhammad Mumtaz. *Issues in Islamization of Human Knowledge: Civilization Building Discourse of Contemporary Muslim Thinkers*. Gombak: IIUM Press, 2019.

⁷² Ali, Muhammad Mumtaz. *The History and Philosophy of Islamization of Knowledge: A Preliminary Study of Pioneers' Thought*. Malaysia: IIUM Press, 2010.

within Muslim community.⁷³ Sir Maulana Abdur Rahim did his level best to Islamize the secular trend in the field of knowledge in the context of Bangladesh during 20th century .

Bangladesh is the largest populated Muslim country globally, and Islam is the government religion in this country. Maulana Abdur Rahim was a famous Islamic Scholars and Political figure of Bangladesh during late 20th Century. He tried to solve more challenges about Islamic thought and politics in the Indian Sub-continent. Maulana Abdur Rahim has an outstanding contribution to the Islamization of knowledge, Islamic thought and civilization. He wrote books about women's rights according to Islamic and secular worldviews and workers' rights in Islam compared with capitalist and Marxist ideologies. Moreover, he wrote books entitled '*Nari* (woman), "*Nari o Adhunik Cintadhara* (Women and Modern Thinking), 'Ideal for a better life' (*Unnoto Jiboner Adorsho*). Moreover, the writer tried to focus on the rights laborers in the Islamic Society (*Islami mujorer Adhikar*), *Allah'r-hok-Bandar-Hok* (Rights of Allah- Rights of Servant), *Islam o Manobadhikar* (Islam and Human Rights), *Dash Prota o Islam* (Slavery and Islam) for example and '*Islami Ortonity* (Islamic Economy), he wrote the books about the Rights of Servant, laborers, and humans, and the woman in the Islamic Society. Family and Family Life (*Poribar o paribarik Jibon*) is one of the best book of Maulana Abdur Rahim. He mentions the necessary aspects of the family and analyses here the marriage status of women in Islam. Moreover, he discussed the right of a wife to the husband and its importance in the family and society.

Maulana Abdur Rahim's writings clearly show Islam's views on women's rights and workers' rights. He was able to present the great ideology of Islam by refuting the anti-Islamic argument of Western feminism of the time. Based on the demands for workers' rights raised by the socialist societies of China and Russia. He presented workers' rights in the light of Islam and wrote his writings to ensure workers' rights. However, no essays have been published on Maulana Abdur Rahim's concept of women's rights and workers' rights in Islam, although Researchers has published various research papers on his biography at different times. One of which is Abdul Kadir's research paper, in which he has presented the importance of Abdur Rahim's

⁷³ Ali, Muhammad Mumtaz. *Islamization of Modern Science and Its Philosophy: A Contemporary Civilizational Discourse*. Gombak: IIUM Press, 2016.

translation work. His research title was that *Maulana Abdur Rahim er chintadhara o Tar Anubad kormo: Akti somikha* "Thought of Moulana Abdur Rahim and his translated Korks" (RU, 2007), and Hafez Habibur Rahman also wrote another article, which the biography of Maulana Abdur Rahim and his title was that "Maulana Mohammad Abdur Rahim (MARF, Dhaka 2007)". Moreover, writer Nur Hossain Majidi has published another research paper on the life and political contributions of Maulana Abdur Rahim. His title was *Moulana Abdur Rahim: Ekhti biplobijibon*, "Moulana Abdur Rahim: A revolutionary life." (Mummy publication, Dhaka, 2003). Moreover, Farooq Amin wrote another research paper under Moulana Abrud Rahim's discourse on Secularism. (IIUM, 2010). However, the goal of this research is to look into two essential topics from Moulana Abdur Rahim's works. First, it looks at how Maulana Abdur Rahim compared and assessed women's rights from an Islamic and a secular perspective. Second, concerning capitalist and Marxist theories, this article will examine how he portrayed workers' rights in Islam.

Brief Sketch of Sir Maulana Muhammad Abdur Rahim

Sir Maulana Abdur Rahim was born on the 2nd March 1918 CE. His birthplace was the village of Shialkathi in the district of Perojipur in Bangladesh and he died on first October 1987 CE in Dhaka.⁷⁴ Maulana's family claims that his forefathers were the Islamic *Ulama* and *Dorbes/ Sufis*⁷⁵ His father, late haji Khabiruddin, was the writer and metaphysical (*tasauif*) person, and a devoted man whose life was spent for the pursuit of Knowledge. Abdur Rahim started his education in the village mosque, and completed the first four years of his education there. After completing his primary education, he got admitted into the Sharshina Aliya Madrasa in Barisal and graduated with excellency from this institution. Then he got admitted to Alia Madrasa of Calcutta from where he passed his *Fazil* (Degree) in 1940 CE and *Kamil* (Masters) exams in 1942 CE. He was given the title of *Mumtajuul Muhaddiseen* (Scholars of Hadith). He was a Bangladeshi Islamic scholar and teacher of an Islamic school known as *Madrasha*. He was also well-known as an Islamic

⁷⁴ "Moulana Muhammad Abdur Rahim (Rh) « Moulana Abdur Rahim Research Foundation," November 13, 2013, <https://web.archive.org/web/20131113102432/http://marrf.com/moulana-muhammad-abdur-rahim-rh>.

⁷⁵ "Moulana Muhammad Abdur Rahim (Rh) « Moulana Abdur Rahim Research Foundation."

politician in South Asia. After that, he was graduated from Calcutta Aliya Madrasha in 1942 CE.⁷⁶ Maulana Abdur Rahim got married in 1941 to the youngest daughter of the famous Pir Muzaffar Uddin Talukder, and he got engaged with research work when he finished his study. Maulana Abdur Rahim has written more than 60 books in Bengali, Arabic, and Urdu languages and has translated more than 30 books from different languages into Bengali and delivered them to Bengali-speaking people. Furthermore, Maulana Abdur Rahim was the first elected leader of Bangladesh Jamaat-e-Islami and first elected Ameer of East Pakistan Jamaat-e-Islami in 1970 CE. Then, he became Nayeb-e-Ameer (vice-chairman or vice president) of Jamaat-e-Islami Pakistan. From 1971 CE till 1978 CE, Jamaat was banned from doing politics in Bangladesh. Therefore, Maulana Muhammad Abdur Rahim established a new political platform, including various Islamic political parties, under the banner of the Islamic Democratic League (IDL). This political party achieved 06 seats in the parliamentary elections of Bangladesh held on 18 February 1979 CE. It was a great victory for the Islamic Movement in Indian-Subcontinent.

The Contribution of Sir Mawlana Muhammad Abdur Rahim to the Islamic Thought

There are numerous topics that Sir Mawlana Muhammad Abdur Rahim discussed in various books and articles. This article would only focus on two issues. Firstly, this research will explore the thoughts of Abdur Rahim on Women's Rights, and then this article would shed some light on workers' rights that Mawlana Abdur Rahim discussed in his writings.

1. Mawlana Abdur Rahim on Women's Rights

Women's rights have been a significant concern in the world for the last 2 centuries. Saadawi argues that religions are often

⁷⁶ Alia Madrasa (*Madrassa-i-Alia*) is officially called Madrasa-E-Alia and Modern time this institution known as Islamic University and the Madrasa got affiliation of the Islamic University in 2006 CE. The Alia Madrasa was founded in Kolkata in 1780 CE by Warren Hastings, the Governor General of the Fort William in Bengal. It produced many veteran personalities during the past 230 years in Indian Sub-continent, especially India, Pakistan and Bangladesh including Nawab Abdool Luteef, and Former Prime Ministers of Pakistan Mohammad Ali Chaudhury and Bangladeshi politician Huseyen Shahed Suhrawardy and Chief Minister of East Pakistan Ataur Rahman Khan. And writer and politician Mawlana Muhammad Abdur Rahim.

blamed for the oppression of women.⁷⁷ Sir Mawlana Abdur Rahim wrote extensively about this topic and discussed the significant role of Muslim women in society; he wrote the book under the title 'Nari (woman)'.⁷⁸ Men and women were, are, will be two essential parts of the unified human society. Maulana gives detailed exposition about women in the book. In this book, he illuminated about what will be the role of women towards social progress. How a woman can involve in the development and progressive activities by maintaining her personality. He discussed women's rights and dignity in Islam at a wide range. He also showed that women can participate in outside social activities and discussed the aspects of relations between men and women in Western Fascism. He also gave an Islamic solution to sexuality in response to Freudian sexuality. Apart from this, he talked about Islamic law related to women, for example, their workplaces, their rights, the role of women in the formation of society, the right to express opinion and counseling, their involvement in cultural activities, nudity, and indecency, etc.

Secularists have repeatedly accused Islam of limiting women's participation in social work and contributing to social reform. Writer Maulana Abdur Rahim has presented his logical argument by denying the rational of such a claim of non-Muslims and seculars. He mentioned in the book that women's participation is essential for social reform and that the family and society will still be beautiful, prosperous, and peaceful due to women's social reform work. In judging such an argument, he mentions in a verse of the Qur'an, *O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah 'in worship', nor steal, nor fornicate, nor kill their children, nor falsely attribute 'illegitimate' children to their husbands, nor disobey you in what is right, then accept their pledge, and ask Allah to forgive them. Surely Allah is All-Forgiving, Most Merciful.*⁷⁹ In this verse, Allah (SWT) teaches the believing women about social customs, responsibility, and Islamic principles. The position of women in an Islamic context, and the principles of their duty, are explained in this verse. Writer Maulana Abdur Rahim has

⁷⁷ Saadawi, Nawal El. "Woman and Islam." *Women's Studies International Forum* 5, no. 2 (1982): 193–206. [https://doi.org/10.1016/0277-5395\(82\)90027-9](https://doi.org/10.1016/0277-5395(82)90027-9).

⁷⁸ Abdur Rahim, *Nari (Woman)*, accessed September 29, 2021, <https://islamicbookhouse.wordpress.com/>

⁷⁹ "Surah Al-Mumtahanah - 12," accessed September 29, 2021, <https://quran.com/al-mumtahanah?locale=en&font=v1&reading=false&translations=131%2C20>.

presented women's importance in society in the light of Islam, and he was able to give a proper answer to the secularists.

In *Nari o Adhunik Cintadhara* (Women and Modern Thinking), writer Abdur Rahim discussed about torture on women, then the consequence of this torture, and the court of justice, and various family issues.⁸⁰ He said that the woman was oppressed and persecuted for a long time. At present, in almost all the sectors of the modern world, women have significantly created their positions in different fields. Women's dignity has been established. Women's position has changed by their revolution. They changed their status and minds, and the normal condition of women has been pushed to the abnormality. The writer showed that as a result, men and women are trying to emerge as opponents, but this is never possible. He said that the average differences between men and women are being denied, which is considered unrealistic.⁸¹

All the scientists and philosophers of the world have found the potential for human life in the development and prosperity of the world. They have discovered the vast combination of wealth and the benefits of the greatness of the world, and they have discovered the real glory of life. They are highly seeking temporary enjoyment where the worldly life and enjoyment are kept in the core center. People are unaware about the thought of one's happiness and success that can be possible by thinking the resurrection and hereafters and belief in Allah. Writer Maulana Abdur Rahim written in this book 'Ideal for a better life' (*Unnoto Jiboner Adorsho*) and he tried to refer that 'belief in Allah' how can be motivated to the human being in the very light manner his/her character great and wealthy. However, 'Family and Family Life' is one of the best books by Maulana Abdur Rahim.⁸² The book mentions two families of Islam by saying the necessary aspects of the family. How did Islam give marriage status to women? And what's the right of a wife to the husband and its importance? What is the responsibility of the guardian and its scope? The writer Abdur Rahim written in this book about rearing children, the social

⁸⁰ Abdur Rahim, "'Nari o Adhunik Cintadhara (Women and Modern Thinking)," *Islamic Book E Library* (blog), April 15, 2016, <https://islamicbookhouse.wordpress.com/> accessed on 19 June 2022

⁸¹ Rahim.

⁸² Abdur Rahim, "'Ideal for a Better Life' (Unnoto Jiboner Adorsho)," accessed September 29, 2021, <https://www.rokomari.com/book/44737/al-quraner-aloke-unnoto-jiboner-adorsho>.

responsibility of women.⁸³ And he has more contributions about racial discrimination, lawlessness, smuggling, and profiteering. The book, 'Islam against wrong and untrue' initially telecasted at the Dhaka center of Pakistan Radio from November 16 to 31 (15 days) in 1965 and was published as a book under the same title 'Islam against wrong and untrue'.⁸⁴ In the text, the author highlighted that Islam is against unrest, hypocrisy, false propaganda, disrupting, spreading rumors, enemy incitement, torture, freedom, aggression, betrayal, and untruth.⁸⁵ Finally, Maulana Abdur Rahim was able to answer the anti-Islamic doctrines of secularists in the name of feminism and women's progress by writing appropriate arguments according to Quran and hadith. His views have significantly contributed to Islamic thought and civilization.

2. Mawlana Abdur Rahim on Workers' Rights

Today's world has taken various theories to realize the rights of workers. In a socialist society, people follow Marxist ideology. On the other hand, in a capitalist society, the working class is valued differently by the money. Islam has given the balanced position of workers' rights and the respect in the light of socio-economic and religious contexts. Islamic scholars from different parts of the world have logically presented explanations and analyzes the great ideals of Islam in the light of the demands in this era. In the context of Bangladesh, Maulana Abdur Rahim has significantly presented workers' rights, rules, and principles of Islam, which is still considered another critical written document of labor rights. He has written a book in the Bengali language entitled "The rights of laborers in the Islamic Society (*Islami mujorer odikhar*)."

"The rights of laborers in the Islamic Society" this book combines different scattered articles of Maulana Muhammad Abdur Rahim, published in the early 1950s on various dailies, including the daily

⁸³ Maolana Muhammod Abdur Rahim, "Poribar O Paribarik Jibon (Family and Family Life)," accessed September 29, 2021, <https://www.rokomari.com/book/44725/poribar-o-paribarik-jibon>.

⁸⁴ ABM Saiful Islam Siddiqi, "Moulana Abdur Rahim: Bish shotoker onono islami chintabid (Moulana Abdur Rahim: Prominent Islamic scholar in the twenty century)," Daily Nayadiganta, accessed September 29, 2021, <https://www.dailynayadiganta.com/opinion/532471/>

⁸⁵ Abdur Rahim, "Onnai o Osottor Biroddhe Islam (Islam against Wrong and Untrue)," accessed September 29, 2021, <https://www.rokomari.com/book/44781/onmay-o-aosottor-biruddhe-islam>.

Azad.⁸⁶ Maulana has elucidated capitalism in this book mainly and predicted the fate of the lordship rule of capitalism and describes two different concepts about money and property: a joint proprietorship and the nationalization of the property. It represents the stand for labor in the capitalist and socialist society compared with the Islamic perspective. It also exposes the exploitation by proprietary, demands of the works, bargaining for payment between two sides, and whole scenario about the relationship between two sides varying nations to the nation. The writer presents the great ideology of Islam to address these rising problems by comparing the conditions of that society and the solutions given by Rasulullah (PBUH) in an instant. Showing the drawbacks of labor strikes, the last portion of this book addresses the main reason for failure in the negotiations and strikes as not obeying Islamic rules.

Abdur Rahim described that, in a socialist society, the state demands ownership of all property. Their demand undermines the freedom of ordinary people and their right to live independently. It inspires the state to play a significant role of exploiter instead of a servant of the people. Moreover, in today's capitalist society, the individual has the freedom to own. Individuals can acquire and spend resources as they wish. In this case, there is no obligation and responsibility, which is harmful to a peaceful and moral society. Nevertheless, in Islam, he has described the principles of justice in owning the property of the individual and the state. Then, the person is not the owner of wealth in any way, and Allah alone is the owner of everything in this world. He created, and he manages it, but man is the custodian of it in the world. Allah has given the man this responsibility with a great purpose in mind, and that is that Allah wants to test his servant. To check how the servant spends his life with this property and how he manages this world.

Maulana Abdur Rahim further described that Islam had given more respect and dignity to workers than any other ideology. He has proved this claim in the light of the Qur'an and Hadith. In a capitalist and socialist society where workers are humiliated, deprived, and oppressed. There, following the noble guidelines of Islam can be the only way to establish the workers' rights. "The Quran commands people to follow through on their promises (02: 177) because "on the

⁸⁶ Abdur Rahim, "Islami Mojurar Odhekar ("The Rights of Labors in the Islamic Society)," accessed September 29, 2021, https://www.islamicboisomahar.in/2017/04/blog-post_33.html.

Day of Reckoning, the question will be raised whether one fulfilled one's obligations or not (17: 34). Quran Said that "A person who has entered into a contract must fulfill the responsibility because Allah dislikes a person who says or contracts to do something but does not do it (61: 2-3). Writer Abdur Rahim describes that People should abide by their commitments unless there are circumstances in the agreements that are unlawful. For example, Mohammad (PBUH) said that "Islam does not condone any agreement that is to the detriment of any party," And the prophet (PBUH) again says that, "If you pledge an oath for something and a better alternative comes your way, break the oath and atone for it and do what is better." (Bukhari, 1997)

Abdur Rahim also discussed on human right in Islam in the book entitle "Allah'r-hok-Bandar-Hok (Rights of Allah- Rights of Servant) is the best book on human rights and highlights the duties of people to Allah.⁸⁷ What are the rights of Allah to human beings and what should the servant do about it etc., are focused here. Then he focused on *Hakkol Ibad* (Human right). That is to say, a man's duties on one's human being and what is the task to observe these. Then different aspects of human life- rights of husband and wife, rights of neighbors and rights of parents are presented here. On the other hand, the book "Islam a *Manobadhikar* (Human Rights in Islam) is the best analytical book about Islam's human rights in the context of the failure of the Human Rights Charter declared by the United Nations.⁸⁸ He strongly highlighted this fact in the book that no other could identify human rights and could not be doubtlessly human rights without Islam.

Slavery is a scandal of humankind and the oldest social problem. Though people have spoken harshly against slavery throughout the ages, no ideology or creed could offer any permanent solutions to the problem. Nevertheless, Islam has rooted this slavery in an unusual scientific way. The writer had coordinated the matter very efficiently in the book 'Dash Prota o Islam (Slavery and Islam).⁸⁹ Moreover, the author described the philosophical basis of the Shariah given by Allah, the role of faith in crime prevention,

⁸⁷ Abdur Rahim, ""Allah'r-Hok-Bandar-Hok (Rights of Allah- Rights of Servant)," *Aazeen Of Islam* (blog), September 9, 2020, https://aazeenofislam.com/Allaheer_hoq_o_Bandahar_Hoq-pdf-download2020/.

⁸⁸ Abdur Rahim, "Islam i Manobadekhar (Human Rights in Islam)," accessed September 29, 2021, <https://www.rokomari.com/book/44769/islame-manobadhikar>.

⁸⁹ Abdur Rahim, "Dash Prota o Islam (Slavery and Islam)," accessed September 29, 2021, <https://www.rokomari.com/book/44804/das-protha-o-islam>.

the significance of worship, anti-crime line of religion and Islamic principles, and various aspects to protection crimes in this book '*Oporad Protirod a Islam* (Islam to prevent crime).⁹⁰ The writer describes the main reasons for many social crimes such as murder, fornication, alcoholism, theft, robbery, etc. Again, the writer described the correctness of Islam's policy to stop these crimes in this book. This contribution is excellent to work on the Islamization of human knowledge and Islamic thought. Furthermore, writer Abdur Rahim also wrote the book entitled '*Islami Ortonity* (Islamic Economy), and this book is very important for modern society.⁹¹ The importance of economics is shown in the book by highlighting the characteristics and identity of the economy. Then writer talked about the basics of capitalism, communism, socialism, and Islamic life. Also, the writer discussed these production sources and materials, economic values of different animals, industries, property ownership, labor-welfare, wage problems and crisis and solutions, land economy, the economic system of "*Kholafaye Rashedin*," currency, inflation, Islamic economy. *Oshor, Zakat, Islamic banking*, etc.⁹² In addition, Abdur Rohim wrote another book about Islamic economic known as the book, of '*Zakat*'. The writer explained the details of zakat in this book. The subjective matter of zakat, the relationship with the aqida, the goal and intention of Zakat, the significance, etc. are described on the basis of the Quran and Hadith. Where the period Makkah and Madani era was analyzed by the Quran. Then state functions of collecting zakat, the role of zakat in solving poverty problems, land zakat, where zakat can be spent and where cannot, etc. are explanted in detail. Maulana Abdur Rahim has presented the rights of workers in Islam from different angles. He mentioned zakat as an essential element in the Muslim society, and the payment of workers' dues from a humanitarian point of view is a significant aspect of Islam. He also presented the slave system as haram in Islam, and there is no conflict between human beings as servants of Allah. In a socialist society, the economic structure is government-centric, but the financial system is in the ordinary person and those in power in a capitalist society. However, Islam has given the freedom to man as a representative of the great Allah; that is,

⁹⁰ Abdur Rahim, "'Oporad Protirod a Islam (Islam to Prevent Crime)' Wafi Life, accessed September 29, 2021, <https://www.wafilife.com/shop/books/publisher/khairun-publication/'Oporad Protirod a Islam>.

⁹¹ Abdur Rahim, "'Islami Ortonity (Islamic Economy)," accessed September 29, 2021, <https://www.rokomari.com/book/44760/islam-arthoniti>.

⁹² Abdur Rahim, "*Kholafaye Rashedin*," n.d., accessed September 29, 2021.

man can express his liberty as a representative. Allah has given man money to test whether he is working for the welfare of humankind. Maulana Abdur Rahim highlighted this great ideology of Islam in contrast to the capitalist and socialist social system in his writings.

Conclusion

In short, Moulana Abdur Rahim's intellectual contribution to women and labor rights can be considered a significant part of Islamic thought and civilization in this modern time. He has contributed to spreading Islam and changing society in Bangladesh. He was associated with establishing an Islamic political party, and they are doing Islamization activities in Bangladesh. He was involved with Islamic politics during his lifetime for the betterment of Muslim society in Bangladesh. This study, however, has investigated and explored two significant ideas from the writings of Abdur Rahim. Firstly, the article has pointed how he compared and analyzed women's rights according to Islamic and secular worldviews. Especially when Western critics criticized Islam for not having women's rights and said that Muslim women had no right to participate in social activities, at that time, Maulana Abdur Rahim discussed women's rights to the people through the perspective of Islam. Abdur Rahim claims that Islam allows Muslim women to participate in social activities and do the social reform's work. In that case, women have to follow some principles of Islam.

Secondly, this paper has examined and studied how he portrayed the rights of workers in Islam in comparison with capitalist and Marxist ideologies. Here he has rationalized the principles of Islam for the rights and due respect of the workers. He has exposed the ideals of Islam, especially as the rights of workers in socialist and capitalist societies have been violated. He said that the only owner of the whole world is Allah, and we are all his slaves (Bandha). That is why the prevailing social inequality between workers and employers has no place in Islam. He said that it is the custom of Islamic civilization to pay the workers' wages after work. That is why those who deprive workers of their rights do not provide them with salaries and other benefits are far away from the ideals of Islam. Finally, His contributions were significant representations against the anti-propaganda of Islam by secularists, atheists, and non-Muslims. Especially women's rights in Islam and freedoms of the laborers.

Hopefully, these thoughts will make an impeccable contribution to the propagation of Islamic culture and civilization in the twenty-first century. In addition, this paper has examined and studied how he portrayed the rights of workers in Islam in comparison with capitalist and Marxist ideologies. His contributions are significant representations against the anti-propaganda of Islam by the secularists and atheists and non-Muslims. Especially women's rights in Islam and freedoms of the laborers. Hopefully, these thoughts will make an impeccable contribution to the propagation of Islamic culture and civilization in the twenty-first century.

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