



MAULANA MUHAMMAD ABDUR RAHIM'S (1918-  
1987) DISCOURSE ON SECULARISM

BY

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A dissertation submitted in partial fulfilment of the  
requirement for the degree of Master of Islamic Revealed  
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## ABSTRACT

The present research examines the contribution of Maulana Muhammad Abdur Rahim (1918-1987) in the development of Islamic thought in Bangladesh through his intellectual and socio-political activities. The core discussion is evolved around his discourse on Secularism; the doctrine that gained wide acceptance among the Bangladeshi Muslim society in the post-independence period. This study is based on the investigation of Abdur Rahim's life and his intellectual legacy. Abdur Rahim's theoretical discourse on Secularism is primarily found in two of his books; *Philosophical Foundation of the Western Civilization* and *Contemporary Thoughts*. The Research predominantly adopts a textual analysis method to examine both the primary (i.e. Abdur Rahim's writings) and secondary sources which deal with the issue. This study attempts to understand the methodological initiatives he set in place while introducing Secularism from Islamic perspectives. The research finds that he considers Secularism as the major outcome of the European Renaissance and an umbrella doctrine for some major ideologies. He develops a conceptual framework of studying Secularism by considering it as the source of three significant thoughts; Theory of Evolution, Psychoanalysis Theory of Freud and Marxism. According to him, Secularism and the above mentioned three ideologies are interdependent in nature. Abdur Rahim stated that, early Secularism resembled the idea of separation of political and religious affairs, whereas the modern Secularism expresses a denial of the religion. According to his analysis, this development occurred due to the contributions of the three major theoretical concepts in the evolution of contemporary Secularism. Hence, Secularism has contributed in the development of those three theories and vice-versa. An analysis of Abdur Rahim's discourse shows that, he was an exponent of contemporary Islamic revivalist thought, striving to achieve the integrated development of Muslim *Ummah* worldwide and re-establish the Muslim civilization based of revelation, Divine justice and universal humanity. To uphold the essence of Islamic code of life, he finally rejects Secularism and considers it invalid for the Muslims. Abdur Rahim has presented the discussion of modern socio-political and economic theories for the first time from Islamic perspectives to the Bengali readers. This research concludes with some insights into the influence of other scholars on him as well as the significance of his discourse for the Bangladeshi society. Intellectual contribution of Abdur Rahim through writing profoundly in Bengali is found germane yet to the contemporary Bangladeshi society and the situation of increasing tension between Islam and Secularism there.

## ملخص البحث

يعنى هذا البحث بمساهمة محمد عبد الرحيم (1918-1987) في تطوير الفكر الإسلامي في بنغلاديش بواسطة نشاطاته الفكرية والسياسية والاجتماعية. فإن مناقشة هذا البحث الجوهرية تتطور بالتركيز على دراسته للعلمانية، وهي الفكرة التي حظيت بالقبول الواسع بين المسلمين البنغلاديشيين في فترة ما بعد الاستقلال. هذه الدراسة مستندة على تحقيق حياة عبد الرحيم وتراثه الفكري. دراسة عبد الرحيم النظرية للعلمانية توجد أولاً في كتابيه: "المؤسسة الفلسفية للحضارة الغربية" و"الأفكار المعاصرة". فإن هذا البحث يتبنى طريقة تحليل نصّية لفحص المصادر الأولية (ويعنى آخر، كتابات عبد الرحيم) والمراجع الثانوية الأخرى التي لها علاقة مع موضوعه. هذه الدراسة تحاول فهم مبادراته المنهجية التي اتخذها عبد الرحيم حينما يناقش العلمانية من المنظورات الإسلامية. ويجد هذا البحث بأنّه يعتبر العلمانية نتيجة رئيسية للنهضة الأوروبية وفكرة مصدرية لبعض الأيديولوجيات الأخرى. وقد طور عبد الرحيم هيكلًا فكريًا لدراسة العلمانية باعتبارها مصدرًا لثلاث نظريات هامة؛ نظرية التطور لداروين، ونظرية التحليل النفسي لفرويد، والماركسية. وبحسب تحليله، أن العلمانية والأيديولوجيات الثلاثة المذكورة أعلاه تعتمد بعضها على بعض في الطبيعة. ويبادر عبد الرحيم إلى توضيح فكرة بأن العلمانية الحديثة تقدم إلى إنكار الفكر الديني مع أنّها في الأصل كانت مقصورة بين فكرة إفتراق الشؤون السياسية والدينية. وفق دراسته ورأيه، حصل هذا التطور بسبب مساهمات الأيديولوجيات الثلاثة المذكورة في تطور العلمانية المعاصرة. وبالإجمال، فقد ساهمت العلمانية في تطور تلك النظريات الثلاث والعكس بالعكس. إن تحليل دراسة عبد الرحيم وحياته يظهر بأنه كان داعية فكر الصحوّة الإسلامية المعاصرة، وهي الفكرة التي تجاهد لإنجاز التنمية المتكاملة للأمة الإسلامية في المستوى العالمي وإقامة الحضارة الإسلامية معتمدة على إرشاد الوحي، والعدالة الإلهية، والإنسانية العالمية. فقد رفض عبد الرحيم العلمانية باعتبارها حاجزًا لمجتمع المسلمين عن تأسيس جوهر نظام الحياة الإسلامي. فهو يقدم دراسة النظريات الحديثة لسياسة الاجتماع والاقتصاد للمرة الأولى من المنظور الإسلامي إلى قراء اللغة البنغالية. إضافة إلى مناقشة أهمية تراثه الفكري للمجتمع البنغلاديشي، يتضمن هذا البحث على دراسة تأثير العلماء الآخرين على أفكار عبد الرحيم. وإن مساهمة عبد الرحيم الفكرية خلال كتابته الغزيرة تعد مناسبة ومهمة للمجتمع البنغلاديشي المعاصر في واقعية ازدياد التوتر بين الإسلام والعلمانية هناك.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşūl al-Dīn and Comparative Religion)



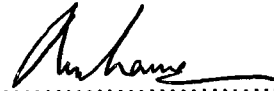
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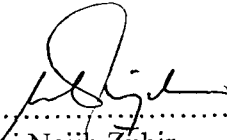
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The dissertation was submitted to the Department of Uşūl al-Dīn and Comparative Religion and is accepted as partial fulfilment of the requirements for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşūl al-Dīn and Comparative Religion)



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Badri Najib Zubir  
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## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

-- Faroque Amin

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*To my beloved parents, Fazila Taher and Muhammad Abu Taher, who have been  
always the sources of inspiration to me; Allah <sup>'azza</sup><sub>wa jalla</sub> blessed me with parents like them.*

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## TABLE OF CONTENTS

Abstract .....	ii
Abstract in Arabic .....	iii
Approval Page .....	iv
Declaration Page .....	v
Copyright Page .....	vi
Dedication .....	vii
Acknowledgement .....	viii
List of Tables .....	xi
Transliteration .....	xii
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
Introduction .....	1
Statement of the Problem .....	3
Research Questions .....	4
Objectives of the Research .....	5
Justification of the Problem .....	5
Methodology of the Study .....	6
Scope of the Study .....	6
Literature Review .....	7
Outline of the Study .....	17
<b>CHAPTER TWO: ABDUR RAHIM: A BRIEF BIOGRAPHY.....</b>	<b>18</b>
Introduction .....	18
Islam in the Bengal Region .....	18
Socio-Political Context: Pre and Post Liberation Period in Bangladesh	27
Muhammad Abdur Rahim .....	36
Birth and Family .....	36
Education .....	37
Early Life .....	38
Beginning of Islamic Political Movement .....	40
Professional Career .....	42
Final Stage of His Life and Death .....	46
Conclusion .....	47
<b>CHAPTER THREE: CONTRIBUTIONS OF ABDUR RAHIM .....</b>	<b>49</b>
Intellectual Legacy .....	49
Beginning of Scholarly Activities .....	51
Writing .....	52
Translation Works .....	56
Contribution in the Politics of Bangladesh .....	60
Early Activities .....	62

Before the Independence of Bangladesh .....	62
Contributions in National Level Politics .....	64
Politics in the Independent Bangladesh .....	70
Contributions in Social and Da‘wah Activities .....	75
Conclusion .....	79
<b>CHAPTER FOUR: AN ANALYSIS OF HIS DISCOURSE ON SECULARISM</b> .....	81
Issues in Secularism and Its Development .....	81
Concept of Secularism .....	82
Muslim Responses .....	86
Muslim Secularists .....	90
Secularism and Western Civilization according to Abdur Rahim .....	94
Theoretical Aspects of Secularism according to Abdur Rahim ..	99
Architect of Secularism .....	102
Principles of Secularism .....	103
Characteristics of Secularism .....	104
Three Primary Ideologies according to Abdur Rahim .....	106
Politics and Economics of Secularism in Other Books of Abdur Rahim .....	109
Characteristics of Abdur Rahim’s Response .....	113
Methodology of Abdur Rahim .....	115
Significance of His Discourse in the Context of Bangladeshi Society .....	119
Impact of Selected Revivalists on His Thought .....	120
<b>CONCLUSION</b> .....	123
<b>BIBLIOGRAPHY</b> .....	129

## LIST OF TABLES

<u>Table No.</u>		<u>Page No.</u>
2.1	List of Muslim Ruling Dynasties and Orders in the Bengal	25
3.1	List of Books Authored by Abdur Rahim	54
4.1	List of Books Translated by Abdur Rahim	58

## TRANSLITERATION TABLE

### Arabic Transliteration Scheme (According to IIUM Thesis Manual)

#### *Consonant*

Arabic term	Transliteration	Arabic term	Transliteration	Arabic term	Transliteration
ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	'	ي	y
ذ	dh	غ	gh		
ر	r	ف	f		

#### *Vowel*

Arabic term	Transliteration	Arabic term	Transliteration
اَ	a	اَ + اَ	ā
اِ	i	اِ + اِ	ī
اُ	u	اُ + اُ	ū
اِي	ay	اِي	aw

### Bengali Transliteration Scheme

(According to ALA-LC – *American Library Association and the Library of Congress*  
– Romanization Schemes for non-Roman scripts, 1997 edition)

#### Vowels and Diphthongs

Bengali Term	Transliteration	Bengali Term	Transliteration
অ	a	ঋ	ṛ
আ	ā	এ	e
ই	i	ঐ	ai
ঈ	ī	ও	o
উ	u	ঔ	au
ঊ	ū		

#### Consonants

Bengali Term	Transliteration	Bengali Term	Transliteration
ক	ka	প	pa
খ	kha	ফ	pha
গ	ga	ব	ba
ঘ	gha	ভ	bha
ঙ	ṅ	ম	ma
চ	ca	য	ya
ছ	cha	র	ra
জ	ja	ল	la
ঝ	jha	হ	ha
ঞ	ña	শ	śa
ট	ṭa	ষ	śha
ঠ	ṭha	স	sa
ড	ḍa	ড়	ṛa
ঢ	ḍha	ঢ়	ṛha
ণ	ṇa	য়	yā
ত	ta	ৎ	ṭa
থ	tha	ং	m̐
দ	da	ং	ñ̐
ধ	dha		
ন	na		

## CHAPTER ONE

### INTRODUCTION

#### INTRODUCTION

Muhammad Abdur Rahim<sup>1</sup> (1918-1987), through his intellectual and practical activities, became one of the greatest personalities who have had remarkable role in the development of Islamic thought in Bangladesh. By authoring more than 60 books and translating almost similar number of texts from Arabic and Urdu to Bengali,<sup>2</sup> all of which were on a wide variety of Islamic subjects, certainly he had become one of the pioneers in the field of writing on Islamic Thought in Bengali language in post-liberation Bangladesh. There were some other significant personalities, who had also played key roles in developing Islamic Thought in Bengali in recent decades. Manirujjaman Islamabadi (1875-1950) and Akram Khan (1868-1969) were notable figures. However, none of them wrote so profusely like Muhammad Abdur Rahim

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<sup>1</sup> Muhāmmad Ābdur Rahīm, according to Bengali transliteration scheme. But here the spelling is maintained as it has appeared in his books. Similarly, names of other Bengali writers, personalities and political parties would be written without transliteration as they appear in the books and English newspapers. Names of Bengali books, publications and places would be transliterated according to the ALA-LC (American Library Association – the Library of Congress) Bengali transliteration scheme.

<sup>2</sup> Abdul Kader mentioned in his PhD thesis 'Maulānā Muhāmmad Ābdur Rahim er Cintādhārā o Tar Anubād Karma: Ekṭi Shamikkhā (Thoughts of Maulana Muhammad Abdur Rahim and His Translation Works: An Analysis)' that, Abdur Rahim wrote about 60 books and translated about 60 books, as well as the same amount is reported by Hafej Muhammad Habibur Rahaman in a Biography of Abdur Rahim. Though he mentioned names of total 92 books as authored by Abdur Rahim, but also said that some books among other 32 are actually compilations of his articles and speeches as well as most of them are very rare to find now and out of publication. Nur Hosen Majidi, in another biography of Abdur Rahim, merely mentioned the names of 69 books authored and 36 books translated by him. For details, please see: Muhammad Abdul Kader, "Maulānā Muhāmmad Ābdur Rahim er Cintādhārā o Tār Anubād Karma: Ekṭi Shamikkhā (Thoughts of Maulana Muhammad Abdur Rahim and His Translation Works: An Analysis)" (PhD Thesis, Bangladesh: Rajshahi University, 2007), 17; Hafej Muhammad Habibur Rahaman, *Maulānā Muhāmmād Ābdur Rahīm* (Dhaka: Maulana Abdur Rahim Foundation, 2007), 383-396; Nur Hosen Majidi, *Maulānā Ābdur Rahīm: Ekṭi Biplobī Jīban (Maulana Abdur Rahim: A Revolutionary Life)* (Dhaka: Mummy Publications, 2003), 229-232.

(henceforth, Abdur Rahim) in the native language, who had a great impact on the 215 million Bengali speaking people.<sup>3</sup>

Bangladesh, a country with the fourth largest Muslim population,<sup>4</sup> is located in South Asia. After the end of British colonial rule in the Indian Subcontinent until its independence from Pakistan during 1947-1971, Bangladesh was known as East Pakistan. People of this region were mainly low-caste Hindus<sup>5</sup> until Islam entered there in the 8<sup>th</sup> century mainly through Arab traders and Sufi preachers. Finally, the region was conquered by Turkish Muslims in the beginning of the 13<sup>th</sup> century. The Bengal region was, a famous place of cultural, civilizational, political and rich economic activities of that time, remained under the Muslim rule till their defeat against the British East India Company in the *Battle of Plassey* in 1757. Later in 1858, the rule of the Company was transferred to the Crown in the person of Queen Victoria and lasted until 1947.<sup>6</sup>

With a long history of Muslim rule over the centuries in this region, which had certain effects on the mass mentality, as well as the fact that about 88% of present population has Muslim names and are of Muslim identity; this country might have been attributed as one of the prosperous places for the development of Islamic thought. But the unfortunate reality of the present time is that most of the educated Bangladeshi Muslims, in their thinking process, lifestyle and behaviour, are influenced by Western civilization and its philosophy, and more particularly by **Secularism**.

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<sup>3</sup> "Top 30 Languages of the World," World Languages and Cultures, <[http://www.vistawide.com/languages/top\\_30\\_languages.htm](http://www.vistawide.com/languages/top_30_languages.htm)> (accessed 1 August, 2009).

<sup>4</sup> "List of Countries by Muslim Population, Wikipedia, <[http://en.wikipedia.org/wiki/Islam\\_by\\_country](http://en.wikipedia.org/wiki/Islam_by_country)> (accessed on 1 August, 2009).

<sup>5</sup> U.A.B. Razia Akter Banu, *Islam in Bangladesh* (Leiden: E.J. Brill, 1991), 3.

<sup>6</sup> For details, please see: "Bangladesh," in *The New Encyclopædia Britannica*, vol. 1, 15th ed. (Chicago: Encyclopædia Britannica Inc., 1998), 866-868.

Given this situation, studying diverse impacts of Secularism on the Muslim mind and their scholarly responses towards this intellectual dominance bears a great significance for the student of Islamic thought. Naturally, these responses would include the studies of the Muslim scholars analysing different aspects of Secularism. As Abdur Rahim is the one, who pioneered in different aspects of Islamic thought in Bengali in post-liberation Bangladesh, and the one who introduced various contemporary thoughts from Islamic perspectives to a large Bengali-speaking population. Although Abdur Rahim had contributed to Islam through his thoughts, writings, words and actions, he is relatively unknown to many who study Islamic reformist and revivalist movements in the Muslim world. Therefore, a research of his contributions and scholarly discourses on Secularism would be an appropriate start-up for this area. This study is done in English language, and is the first attempt to study his discourses on Secularism – which certainly deserves an analysis from Islamic perspective. With these facts, this study represents the first attempt to introduce this great personality of Islamic thought to the academia at international level.

#### **STATEMENT OF THE PROBLEM**

The purpose of this research is to study Abdur Rahim's discourse on Secularism. It identifies the characteristics of his discussion and his methodology. It studies Abdur Rahim's approaches in analysing Secularism as well as explores his views on the subject that seems to demonstrate logical analysis. According to him, the philosophical foundations of Western thought are summarized into Secularism, which is simultaneously an outcome and a source of many ideologies. Among them, three specific theories; i.e. Theory of Evolution, Freud's theory and Marxism, are considered by him as the key components in shaping the structure of developed

Secularism. He views these three theories as the major theoretical foundation of Secularism in particular and current Western civilization in general.

This study discusses how he presented Secularism at a time and place, when and where a strong secularization of a Muslim society was in progress. However, the emerging trend of Islamic revivalism of the 1970s and 1980s is obvious in his presentation. In order to appreciate his contribution to the development of Islamic thought in Bangladesh, an attempt is made to explore the validity of discussion outlined by him concerning Secularism.

This study also introduces this personality to international academia, who is yet unknown to many readers and scholars. His contributions would have had a greater effect if they could be presented before larger readership.

## **RESEARCH QUESTIONS**

This study attempts to answer the following questions:

- What background contributed to the development of Islamic thought of Abdur Rahim?
- What are his theoretical and practical positions in the development of Islamic thought?
- How did he analyse Secularism and what were his methodologies and approaches?
- What are the main features of his discourse on Secularism?

## **OBJECTIVES OF THE RESEARCH**

The followings are the objectives of this study:

- To explore Abdur Rahim's approaches in analysing Secularism.
- To analyse his discourse on Secularism.
- To study his contribution to the development of Islamic thought.
- To evaluate his literature regarding Secularism in particular.

## **JUSTIFICATION OF THE PROBLEM**

Muslim activists in Bangladesh are falling backward in the continuous clash with Secularism, in both social and political domains. The Secularization process is rapidly on the rise in a Muslim society among the educated spheres in almost every aspect of personal and collective life. There are several reasons behind this phenomenon, and among them is the failure of the Muslims to make a proper study of their own heritage.

Analysis of Abdur Rahim's discourses on Secularism comes to disclose certain significant facts about the West, which would play a significant role in policy making of *da'wah* (lit. meaning, call to Islam by spreading Islamic thought and deeds) activities.

Moreover, the significance of this study lies in the fact that, this personality had never been exposed to the international audience before, although he pioneered in the field of Islamic thought in a language spoken by 215 million people. His contribution to the development of Islamic thought among a huge population remained unevaluated and neglected due to lack of proper research in International languages, and in fact even in Bengali. This significance bears a sense of harmony with the '*Ummatic*' vision of this university.

## **METHODOLOGY OF THE STUDY**

This research proceeds using the historical textual references and is qualitative in its nature. The spectrum of the arguments is based on the textual understandings of Abdur Rahim's works. To summarize, this study follows a combination of textual, analytical, descriptive, comparative and inter-textual method to achieve the findings. However, it depends to a great extent on studying a particular book authored by him; *Pāścāto Sabhbatār Dārśonik Bhatti (Philosophical Foundations of Western Civilization)*, for his views and analyses on the topic are specifically documented in this book. Besides, this research looks into some other books authored by him which partially cover the relevant discussion. As his writings are in Bengali and yet they are not translated into other languages, this study adopts translating relevant portions of his discourses for evaluation.

## **SCOPE OF THE STUDY**

As mentioned earlier, this study is specifically confined to Abdur Rahim's concepts and discourses on Secularism. Accordingly, the research deals with his life, contributions and a brief description of his other thoughts. Whenever necessary, the study compares his ideas regarding Secularism with those of other significant Muslim as well as Western scholars in order to find out other's influences on him and to study the validity of his discourses. This research, therefore, does not cover aspects of his literary, artistic, political, economic, religious points of view which are presented in his other books. Finally, as he authored about 60 books in different subject areas but all in Bengali, this study scrutinizes the books pertaining to research topic.

## LITERATURE REVIEW

From the very beginning it should be borne in mind that the core approach of this research is presentation of the personality of Abdur Rahim, one of the key figures of Islamic thought, and to introduce a textual study of the contents of his works regarding Secularism, which are mostly analysed in his book *Pāścāto Sabhbhatār Dārśonik Bhatti (Philosophical Foundations of Western Civilization)*. Thus this research is based on theory development as found in that book and in parts of some other books. Therefore, to develop the literature review of this subject, the themes to be focused here resemble the works done at analysing Abdur Rahim and his contribution. It also discusses and analyses major contributions of other scholars in related area in order to examine the authenticity of his thought.

A survey of the scholarly activities, articles, books and other sorts of publication confirms that, no single work has been done yet on the subject to the best of our knowledge. Two books have been published so far which pass as the biography of Abdur Rahim, and mostly focus on his political contribution in Bangladesh. Both of these books were written in Bengali. Moreover, Shah Abdul Hannan wrote a comprehensive and very brief outline of his works and thoughts as a commemoration, which was published in the e-magazine *Al-Baiyyinah*.<sup>7</sup> Furthermore, so far one PhD thesis has been completed in Rajshahi University of Bangladesh under the topic *Maulānā Muhāmmad Ābdur Rahim er Cintādhārā o Tar Anubād Karma: Ekṭi Shamīkkhā (Thoughts of Maulana Muhammad Abdur Rahim and His Translation*

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<sup>7</sup> Shah Abdul Hannan, "Maulana Abdur Rahim," *Al-Baiyyinah: The E-Magazine of Witness-Pioneer*, September 2008, 19-20  
< <http://www.witness-pioneer.org/VMagazine/index.htm> > (accessed 22 June, 2009).

*Works: An Analysis*).<sup>8</sup> This research work is a major pioneering contribution in the study of personalities of Islamic thought, which focused on the evaluation of contribution of Abdur Rahim in Islamic translation works to Bengali from different languages, e.g. Arabic and Urdu. These all in all cover all the authorship on Abdur Rahim's life, activities, thoughts and contributions; but nothing has yet been done about him in English or any other international languages.

Nur Hosen Majidi, to whom Abdur Rahim was a mentor and spiritual leader, first wrote a book about his life and personality.<sup>9</sup> This book merely resembles the chronological biography of Abdur Rahim as it would assist the reader to get the insight about his life and characteristics. The appendixes of this book are enriched with a list of his books and translated works as well as the opinions of other Islamic personalities about him after his death and some paper cuttings from mainstream media. In the same line, Hafej Muhammad Habibur Rahaman authored another biography of him,<sup>10</sup> which was also published in Bengali and is considered to be the most detailed biography of him. This book also depicted the chronological biography of him. Moreover, it focused on his political viewpoints and stances regarding different major political events of Bangladesh. Finally, it compiled two speeches of Abdur Rahim in the parliament and another in a conference, as well as his proposed principles of an Islam-based constitution for Bangladesh.

Almost two decades have already passed after the death of this pioneer of Islamic thought in Bengali, but only one PhD thesis has been submitted so far in

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<sup>8</sup> Abdul Kader, "Maulānā Muḥāmmad Ābdur Rahim er Cintādhārā o Tār Anubād Karma: Ekṭi Shamikkhā (Thoughts of Maulana Muhammad Abdur Rahim and His Translation Works: An Analysis)."

<sup>9</sup> Majidi, *Maulānā Ābdur Rahīm: Ekṭi Biplobī Jīban (Maulana Abdur Rahim: A Revolutionary Life)*.

<sup>10</sup> Habibur Rahaman, *Maulānā Muḥāmmad Ābdur Rahīm*.

Bangladesh. This thesis was done by Abdul Kader in Bengali.<sup>11</sup> It consisted of an overview of his life and general contribution. It emphasized mainly on the translations of Abdur Rahim and his revivalist thoughts. It has attracted a great attention of Bangladeshi academia, after a long period of negligence to the personality and contribution of this scholar, literally who was the pioneer of Modern Islamic thought literature in Bengali.

It is important to mention that different Muslim scholars, as well as non-Muslims, have written much about Secularism and its base in Western civilization covering almost all aspects and perspectives. More specifically, Secularism has also been studied by the Muslims from cultural, social, political, economic and theoretical perspectives, based on the study of its development. Moreover, different Muslim scholars attempted to view the issues of Secularism from different aspects; some studied its impact on Muslim societies, whereas some other analysed its origin, development and other theoretical aspects, and had different points of view. However, a review of previous literature is necessary to perceive the gap in the area of research, and therefore, this study includes an objective discussion about the major works done in the relevant area of research.

Syed Muhammad Naquib al-Attas is one of the prominent scholars of our time propounding the analysis of Secularism from Islamic perspective.<sup>12</sup> In his book *Islam, Secularism and the Philosophy of the Future*, he attempted to study the value of internal spirit of Islam in order to be able to fight with Secularism, which, in his own language, is “not merely confined to the Western World, that their experience of it and

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<sup>11</sup> Abdul Kader, “Maulānā Muhāmmad Ābdur Rahim er Cintādhārā o Tār Anubād Karma: Ekṭi Shamīkkhā (Thoughts of Maulana Muhammad Abdur Rahim and His Translation Works: An Analysis).”

<sup>12</sup> Syed Muhammad Naquib al-Attas, *Islam, Secularism and the Philosophy of the Future* (London: Mansell Publishing Limited, 1985).

their attitude towards it is most instructive for Muslims. Islam is not similar to Christianity in this respect that secularization in the way in which it is also happening in the Muslim world has not and will not necessarily affect our beliefs in the same way it does the beliefs of Western man".<sup>13</sup> Finally, the objective of al-Attas was to compare philosophical aspects of both Secularism and Islam and to develop a framework for Islamic philosophy which would lead to de-secularization and thus to Islamization.

A comprehensive and balanced Muslim response to Secularism would be perceived in the book *al-'Almāniyyah wa-al-Islām (Secularism and Islam)* authored by Muḥammad al-Bahā (1905-1929).<sup>14</sup> An objective and brief historical analysis of the theoretical background of Secularism was drawn out by him in the first part of his book, and the second part comprised logical presentation of apparent confronting position of Islam concerning Secularism. A similarity was found between the discourses of Muḥammad al-Bahā and Abdur Rahim in emphasizing on Marxism in describing its role in Secularism.

Muḥammad al-Bahā authored another book namely *al-'Almāniyyah wa-Taḥbīqūhā fī al-Islām (Secularism and its Implementation in Islam)*,<sup>15</sup> which mainly focused on invalidity of Secularism from the perspective of Islamic worldview. He argued that Islam never supports the concept of alienation of religion from politics, society and other worldly matters.

Insomuch as that conflict between Islam and Secularism is inevitable, many a Muslim scholar attempted studying different aspects of clash of ideologies and evident

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<sup>13</sup> Ibid., 3.

<sup>14</sup> Muḥammad al-Bahā, *Al-'Almāniyyah wa-al-Islām: Bayna al-Fikr wa-al-Taḥbīq (Secularism and Islam: Between Thought and Implementation)* (Al-Qāhirah: Majallah al-Azhār, 1415).

<sup>15</sup> Muḥammad al-Bahā, *Al-'Almāniyyah wa-Taḥbīqūhā fī al-Islām' (Secularism and its Implementation in Islam)* (Al-Qāhirah: Maktabah Wahbah, 1980).

opposing standpoints between them. For instance, Muḥammad Quṭb highlighted the contradiction of Secularism with the philosophy of Islamic Judicial system in his book *al-‘Almāniyyah wa-al-Islām (Secularism and Islam)*.<sup>16</sup> That clash between Secularism and Islamic concept of Judiciary is also studied by Yūsuf al-Qaraḏāwī in the book *al-Islām wa-al-‘Almāniyyah: Wajhan li Wajh (Islam and Secularism: Face to Face)*.<sup>17</sup> Apart from that, he included the issues of conflict in belief, religious activities, character and social norms in his study as well.

Sayyid Abul Ala Mawdudi criticized Secularism when he mentioned three fundamental principles of modern civilization which he called for uprooting them; Secularism, Nationalism and Western Democracy. In his discourse, Sayyid Abul Ala Mawdudi (henceforth, Mawdudi) named Secularism as irreligiousness and rejected the idea of keeping private religious life away from collective secular life.<sup>18</sup>

Some Muslim scholars emphasized on demographical study of Secularism by analysing different aspects of it concerning Muslim population in different places. For instance, Sadik Albayrak outlined a historical description of Turkey’s conversion into secular state, which was once the centre of Muslim Caliphate in the 19<sup>th</sup> century in his book *Religious Struggle in Turkey: During the Transformation from Caliphate to Secular Republic*.<sup>19</sup> He demonstrated various historical events and how Secularism confronted Islamic ideology within the course of those events. On the other hand, Muhammad Rashid Feroze explored the situation of Islam in Turkey at a time when and where Secularism was already accepted as the official ideology. He argued in his

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<sup>16</sup> Muḥammad Quṭb, *Al-‘Almāniyyah wa-al-Islām (Secularism and Islam)* (Al-Qāhirah: Dār al-Shurūq, 1994).

<sup>17</sup> Yūsuf al-Qaraḏāwī, *Al-Islām wa-al-‘Almāniyyah: Wajhan li Wajh (Islam and Secularism: Face to Face)*, 2nd ed. (Al-Qāhirah: Dār al-Ṣaḥwah lil-Nashr, 1994).

<sup>18</sup> Sayyid Abul Ala Mawdudi, *Our Message* (Lahore: Islamic Publications Limited, 1979).

<sup>19</sup> Sadik Albayrak, *Religious Struggle in Turkey: During the Transformation from Caliphate to Secular Republic* (Lahore: Idara Ma’arif Islami, 1992).