
A Comparative Analysis of Working-Class Rights: Islam vs. Marxism

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Abstract

The rights of the working class as viewed by Islam and Marxism are discussed in this paper in their opposed and coexisting forms. Despite their separate philosophical grounding in one, a spiritual and reformist ideology and the other, a materialist and revolutionary ideology, both of these ideologies are deeply concerned about issues of justice and dignity in labor and the elimination of exploitation. The ethical and socio-political study of the aforementioned themes of labor rights, ownership, welfare and social justice is accomplished by referencing these themes through classical texts and contemporary scholarship. Mechanisms such as zakat and treatment of workers ethically, harmonize regulated ownership, communal solidarity and the moral responsibility that is emphasized on in Islam. Marxism views working class as a revolutionary force against the capitalist structures and supports proprietorial relation and systematic change. The paper is a critical comparison between the ideological divergences and practical overlaps of how each system envisions a just economic order. The findings indicate that both sets of frameworks are useful schemas for addressing labor inequality within the present-day socio-economic context.

Keywords: Islamic, Marxism, working class rights, labor justice, class struggle, exploitation, zakat, dialectical materialism, thematic analysis, comparative study.

Introduction

The notion of working class holds pride of place in socio economic thought, as the issues of equity and justice, as well as labor exploitation continue to be a dominant feature of modern societies. Traditionally, the working class is identified as one who is subordinate to the means of production and who is dependent on wage labor for subsistence. This class distinction was intensified during the rise of industrial capitalism and the result was widespread exploitation, inequality and the existence of class struggle. These problems have been addressed in response by numerous ideological frameworks, two of which have been two most influential (ideologically opposite) which are the Islam and Marxism. Islam and Marxism approach labor, property and exploitation and social justice from each perspective, which provides a different lens with which to examine each, Islam through the religious and moral lens based on the divine law and Marxism by way of its materialist and dialectical approach to the capitalist system (Kumar, 2011 and Ullah, 2022). Competition and overlap in critiques of capitalist exploitation between Marxism and Islam make the comparison of the two relevant for working class rights. As a theory of historical materialism, Marxism considers historical contribution of the class struggle and highlights the role of the proletariat as the class, able to overthrow the bourgeois dominance (Turner, 2014; Mojab and Zia,

2019). Islam calls for justice in economic system based on ethical conducts, communal responsibility and prohibition of exploitation such as *riba* (useury) or unjust wages among others while maintaining the private property but within reasonable limit (Ullah, 2023; Roff, 2015). Since both ideologies draw on concepts of justice and fairness, these ideas vary slightly, ontologically and practically. Gellner (1991) stresses the fact that whereas Marxism has seen the secular revolutionary transformation as the central issue, Islam sees justice in divine command and reconciliation in society on the basis of faith and the duty towards others.

Renewed academic interest in this intersection between Islam and Marxism has recently emerged, especially with regard to postcolonial and developing societies in which leftist or Islamic movements, at times, came together or encountered. For example, Glynn (2012) examines how Muslims in Britain have gone about maintaining relationships with the left, including by joining in alliance on the basis of shared economic and social concerns. Likewise, Ali (2020) contends that there is a long and very complex history of dialogue and tension between Marxist and Islamic movements in anti-imperialist struggle. Unlike Hama, Marxist ideology is ignored by Hama and instead Marxist with radical interpretation of Islam in the form of Salafi-jihadist groups, this shows how diverse Islamic interpretations lead to quite dissimilar political orientations around concept of class, power and resistance. Take these examples as an indication that the normative Islamic vision of social justice should be distinguished from political movements that legitimate themselves with reference to Islam.

Comparison of their intellectual foundations is also warranted. Labor is conceived as the source of value by Marx, as did earlier classical economists like Adam Smith and even centuries prior Ibn Khaldun did. Ibrahim, Ismail and Sumandar (2019) point out how some elements of the labor theory of value, present in modern economics, are precursors in the Islamic thought of Ibn Khaldun's ideas about labor. Islamic economics diverges on the grounds that it concentrates not only on material consequences but likewise on spiritual fulfillment and moral balance in economic life (Ullah, 2023). Turner (2014) remarks on the inclination of some Marxist theorists to keep non materialist approaches at bay, branding them as orientalist or irrational without regard to the many riches that Islamic Economic thought contains.

The aim of this research is to compare the ideas of working-class rights in Islam and Marxism on the basis of the philosophical grounds, ethical commitments and historical practice. What this study aims to do is to show in what ways the two traditions converge as well on how they diverge on the issues of labor, ownership, exploitation and welfare. The paper is based on the study of fundamental texts and contemporary interpretation of these ideologies in an attempt to increase our understanding of how they provide for the challenges facing the working class in its historical and contemporary contexts.

This inquiry is based on the following research questions: how does Islam and Marxism conceive the working class and labor rights? Each system's approach to class, labor and justice is based upon what philosophical and ethical assumptions? What has been the socio-economic effect of these ideologies? In what specific contexts have they been practiced this way? An organization of this article is structured in several key sections in an attempt to answer these questions. The first part is a literature review where this research details the major scholarly contributions made to the comparative analysis between Islam and Marxism. A theoretical framework explains core concepts and methodology of comparison. A thematic analysis is conducted on the various dimensions: philosophical foundations, ownership and means of production, rights and duties of workers, welfare and social justice and practical implementation, included as the main part of this paper. The concluding discussion of the article critically addresses the contemporary significance of both ideologies.

Literature Review

Both religion and secular discourse have had an important place for the working class but using Islam and Marxism as distinct but occasionally intersecting frameworks for the presentation of the ideas of class, labor and justice have been considered. The notion of the working class in the Islamic thought does not derive from the materialistic antagonistic class struggle but rather a moral and to some extent, social, framework of justice (ʿadl), compassion (rahma) and dignity of labor. Ullah (2023) and Roff (2015) see how the Islamic economy circumrotates religious principles into financial life and proposes targeted approaches like zakat (obligation almsgiving), riba forbiddance (usury) and honest labor relations as a technique of keeping togetherness and safeguarding the weak people. Ibrahim, Ismail and Sumandar (2019) provide an Islamic dimension to labor theory on the historical scale, featuring the economic understanding of Ibn Khaldun used to describe that the labor is the base of value that obeys later Western theories on value such as the one in Marxism. The Marxist scholarship has elaborated itself quite a lot in theorizing class struggle as the engine of historical progress. Marxist terms the proletariat the exploited working class under capitalist production who will overthrow the bourgeoisie by revolutionary struggle. According to Turner (2014) and Mojab and Zia (2019), the exploitation is structural in nature, just like the enabler in collective action, the importance of which is crucial. Using a critical review of industrial relations in Bangladesh's garment industry, Ullah applies Marxist theory to contemporary neoliberal contexts to illustrate the enduring power of class analysis in the global South (2022). One of the central worries inside Marxist idea and practice is the dialectical relationship between capital and work and the alienation of workers (Kumar, 2011; Ali, 2020).

The comparative scholarship where it attempts to fill the Islam–Marxism gap remains relatively thin but growing. An early attempt to compare the two systems can be found in Gellner (1991) who contrasts the shared justice orientation with their profound philosophical differences — more precisely, Islam's 'theocentric' orientation versus Marxism's 'secular materialism'. Another study done by Kumar also examines the tensions as well as the possible overlaps between the domain of political Islam and leftist ideologies, particularly in anti-imperialist revolutionary activities. In investigating alliances and frictions between Muslims and left-wing groups in Britain, Glynn (2012) provides an empirical case of possibility of coexistence or conflict between these ideologies in political spaces. Hama (2021) presents a more ideological contrast by comparing the radical Salafi-jihadist world view of the Islamic State and Marxist world view and concludes that, despite differences, each is a totalizing world view that changes society via systemic change.

While these are all important and fascinating analyses, there exists a clear lacuna in the scholarship concerning a more concrete and thorough comparison of the working-class rights per se, as opposed to general political or ideological patterns, between Islam and Marxism. Existing literature written on Islam and Marxism generally isolate the two or compare them as political movements rather than as foundational labor rights and economic justice. To which classical Islamic scholars as Ibn Khaldun can be situated in meaningful dialogue alongside Marxist economic theorists, few studies are carried out. This paper aims to fill this gap by concentrating on the manner in which both Islam and Marxism conceptualize and operationalize the working-class rights regarding ethics of labor, ownership, redistribution and welfare. In so doing, it brings us more insight into the potential common ground between two Earthshaking perspectives, which are frequently depicted as diametrical opposites, that might help us develop contemporary justice as it applies to the working class in the world.

Theoretical Framework

The major concepts presented in this comparative analysis—working class, rights to labor, exploitation and ownership—are defined and described and how these are different in Islam relative to Marxism is noted. It describes the ethical and socio-political comparative approach which is deployed in this study, which is based on historical interpretation.

In Marxism, the working class is the proletariat, those who do not own the means of production and have to sell their labor in order to survive. Under capitalist systems, profit is extracted from the workers to create surplus value, making this class inherently oppressed (Turner, 2014, Mojab & Zia, 2019). Marxist theory considers the working class to have a revolutionary role because only through their collective action can capitalism be overthrown and a classless society built (Ali, 2020). According to Marx, labor itself is the source of value but under capitalism labor is alienated and commodified and widely exploited (Ullah, 2022).

While Islam does not use the term working class as in the Marxist sense, it does view labor (in general) in a Muslim moral and theological framework. The rights of laborers are protected in accordance to divine commandment in Islam and all forms of lawful work are honored. They should be treated with fairness, dignity and respect and wages are to be paid justly and without undue delay (Roff, 2015; Ullah, 2023). Islam considers private ownership but put hard ethical restraints on accumulation and exploitation of wealth. The concept of *adl* (justice) is the founding one and systems like *zakat* and *waqf* are to redistribute wealth and to forestall poverty as well as class oppression (Ibrahim et al, 2019). The labor is not economic only but a spiritual labor if it is pursued ethically and the labor of the person is for the good of the community.

In Marxism, labor rights owe to class struggle in general. These rights are violated by the way capitalist system, which by nature collects labor and privatizes profit, leads to alienation, lack of autonomy, dependency and to a limited access to the fruits to one's labor. Revolution, trade unions or socialism is ultimately advocated by Marxism in such a way as to collectively own and democratize labor (Ullah, 2022; Kumar, 2011). Exploitation is a systemic feature of capitalism, since it is established in the extraction of surplus value.

The Islamic labor rights have their roots in the Qur'an, Hadith and classical jurisprudence which requires respecting workers' dignity and prohibit *riba* (usury), fraud and oppression. Islamic scholars such as Ibn Khaldun, long ago argued that it is labor that constitutes value creation and is in line with a Marxist theory but with a different ethical frame (Ibrahim et al, 2019). In Islam, exploitation is not confined to material terms but is related to moral failure and constitutes a violation of divine justice leading to spiritual consequences the word (Ullah, 2023). Ownership is allowed as these are trusts (*amanah*) and are require (*amanah*) even in their exercise to the benefit of the society (Roff, 2015).

This article relates an ethical and socio-political comparative approach of principles both normative and practical. Ultimately, it does not homogenize the two ideologies but instead tries to put them in dialogue by pointing simultaneously to congruence (e.g, regarding their criticism of exploitation), to dialectic (e.g, regarding their respective conceptual roots), to divergence (e.g, their divergent vision of society). Marxism arises out of Enlightenment materialism and industrial capitalism while Islam is a revealed religion with origin in 7th century Arabia which subsequently developed its own extensive economic and legal tradition (Gellner, 1991; Amin, 1991). Aligning ethical concerns with structural critiques, this framework affords a more expansive view of justice for the working class beyond economic analysis alone.

Comparative Analysis

a. Philosophical Foundations

Dialectical materialism, at the heart of Marxist theory, where the history, is a progression of conflicts like class struggles influenced by material condition. Marx holds that human beings undergo this development based on their economic relations and according to production social structure. Labor is the defining human activity, capitalism alienates our labor as people's labor is commodified (Turner, 2014; Ullah, 2022). According to Marxist theory, Social and economic systems can be deemed historical and they need to be overthrown through revolutionary struggle; in order to create a classless society (Ali, 2020).

Islamic philosophy deals with the human condition in a moral spiritual way from the point of view of divine revelation. Based on these characteristics, humans are seen as the stewards (Khalifah) on Earth, charged with fulfilling the responsibility related to moral as well as economic justice (Ullah, 2023). Work being a form of worship (ibadah) is only done lawfully and ethically; and economic activity is to be conducted based on values such as justice (adl), compassion (rahma) and social responsibility. Marxism does not believe in metaphysical explanations but Islam brings up the imagery and the matter, the spiritual and material aspects of life and the system of economics is just one part of a divine order under the control of God (Roff, 2015; Gellner, 1991). This foundational difference—the materialist one vs. the one based on a moral theology—inevitably affects how each tradition understands labor, justice (or injustice) and the role of the worker in the society.

b. Ownership and Means of Production

The question about property and ownership emerges as the first great point of divergence. According to Marxism, the private property in the means of production is to be abolished. Private ownership, as the basis of class inequality implies that capitalists can extract surplus value out of the workers. Ali (2020) and Kumar (2011) express that collective ownership of the means of production and the socialization of production are necessary steps to achieving equality and to ending exploitation.

Islam guards the right for private property but with important moral and communal restrictions. The property is regarded as being a trust (amanah) from God and its use is in accordance with duties of ethics. In Islam, it is prohibited to hoard i.e. kanz, take exploitation hikmah or riba (usury) and other unjust practices. The ownership must be in the benefit of the society at large and means including the zakat and waqf ensure that no one faces the inequality and injustice in the matter of economic (Ullah, 2023; Ibrahim et al, 2019). According to Marxism, there is such a drastic need for systemic transformation and dismantling of modern local entities that only collectivization would work whereas Islam promotes regulated capitalism with ethical guard rails to prevent injustice.

c. Rights and Duties of Workers

Within Marxism, workers are viewed as the oppressed class that is dependent upon a capitalist system that supports them with work. Their rights are only guaranteed through class struggle, unionization and the overthrow of capitalism. Assuming creation of a proletarian state to manifest the working class's interests and to put an end to the capitalist exploitation (Turner, 2014; Ullah, 2022). In Marxist definitions of labor rights, there is the right to control the means of production, right to the fruits of labor and the right to live free of exploitation.

Islamic labor ethics protected labor and its dignity on the basis of legal injunctions and moral values. Fair and prompt payment of wages, avoidance of overwork and no mistreatment are all rights of workers as enshrined in their rights (Roff, 2015). Ribah, delay on payment or engage in

forced labor are forms of exploitation. The emphasis of the Qur'an and Hadith on justice ('adl) and mutual responsibility and the explicit moral imperative that gives the worker his wages before sweat dries in the Prophet Muhammad Prophet said: are all indicative of the common good (Ullah, 2023). Whereas Islamic labor ethics are not advocating revolution but a moral and legal reform to achieve justice.

d. Welfare and Social Justice

Though both Islam and Marxism give social welfare, they are far apart in their manner. Ideally, the Marxist welfare state is a transitional stage under socialism under which the state provides the citizens with free health care, free education, free housing and free employment as East towards communism (Ali, 2020; Kumar, 2011). It is institutionalized and universal welfare on the basis that all social resources are to be shared equally by the community.

The Islamic welfare does not exist merely as an external policy but forms a part of the faith through zakat (mandatory almsgiving), sadaqah (voluntary charity) and waqf (endowments). Such institutions are established to ensure the just distribution of wealth and for the assistance of the poor orphans, travelers and workers without income (Ullah, 2023; Roff, 2015). Islamic welfare is neither the result of class conflict and state revolution nor is it the result of mercy and charity but rather the moral duty of the wealthy and social solidarity are structurally encouraged. Marxism pursues a classless society, whereas Islam seeks for a society in which different classes can exchange and sustain their mutual bonds of support and ethical matters amongst themselves.

e. Practical Implementation

Both Islam and Marxism have had times when they have been practically applicable and what they have produced were different. Marxist ideals were attempted to be implemented by the Soviet Union and the other Marxist states via central planning and elimination of private property. Although some progress in worker empowerment and social services were achieved through these efforts, they all degenerated into authoritarianism, economic inefficiencies and dissent suppression (Ali & Raza, 2022; Ullah, 2022). Marxist critics have argued that regimes that have relied solely on Marxist theory in pursuit of worker's autonomy have more often than not failed to actually deliver worker's autonomy and have in fact replaced one form of control by an elite with another (Turner, 2014).

Early Islamic caliphates including within the Rashidun Caliphs attempted to institute Islamic laws of justice such as controlled markets, zakat as a form of welfare and corruption control. Not free from hierarchy nor political conflict, these periods are usually referenced as examples of ethical governance and economic fairness within an Islamic framework (Roff, 2015). Political Islam has since taken different shapes over time, some of which deviate from those original principles and brings about diverse interpretations and application of Islamic labor ethics (Kumar, 2011; Hama, 2021).

Both systems face modern challenges. Both Marxism and Islam have historically struggled to adapt to the disappearance of failed states and to post industrial economies and where Marxism internalizes this ambiguity in its conception of the relationship between ethics and capital, the question of sharia and its relationship to modern states, as well as traditional ethics and changing forms of capital, presents an internal dialogue of Islam which fails to resolve these questions. Both have become the call to arms for workers and idealists hoping to end exploitation and dream new economic realities (Glynn, 2012; Ali, 2020).

Critical Discussion

On a critical comparison of Islam and Marxism, the ideologies both give a trenchant critique of exploitation and suggest outlets for protection of labor. They are quite different in their philosophical premises, methods of social change and in their visions of economic justice. Every system possesses distinctive strengths and weaknesses within this regard and have been subject to a gradual evolution within modern socio-economic order in protecting the working class.

Marxism is also one of our great systems of critique of capitalism and structural inequality. It attempts to identify the dynamics of surplus value extraction, class antagonism and alienation and does this effectively under the framework of Marxism which can be then used to analyze the labor exploitation, particularly under industrial and global capitalism (Turner, 2014; Ullah, 2022). With the demand for the collective ownership of the means of production with the intention of fighting private capitalist control and instead giving workers power and democracy in economic life. Marxism's historical materialist method is a potent avenue to understand process by which economic systems emerges and evolutions of economic systems as well as how change may be procured from class struggle (Ali, 2020; Mojab and Zia, 2019).

Marxism has its flaws. Often times the rejection of religion, under the thrall of material determinism and of a revolutionary outlook have led to political models that are intolerant of the pluralism and the freedoms of the individual (Turner, 2014; Ali and Raza, 2022). Marxist regimes, e.g. Soviet Union, in practice cannot match results when it comes to efficiency of the economy and workers' autonomy and they may even resort to state authoritarianism instead of capitalist exploitation (Ullah, 2022). At present the possibilities of applying Marxism to postindustrial and digital economies are meager, precisely because labor relations there are no longer based on traditional factory production and are intertwined with precarity, with gig economies and with immaterial labor.

Islam's strengths involve its ethical orientation and in the integration of economics with spirituality. While labor is a dignified act, its worth is recognized through divine command and together we are all responsible for it. Islamic teachings are against exploitation and endorse for wealth redistribution via zakat and waqf besides being in favor of justice (ʿadl) and social solidarity (Ullah, 2023; Roff, 2015). Islam's moral economy rejects the separation of workers' and employers' rights based on class antagonism and its politics of mutual obligations and accountability to God is meant to keep the balance between the employers' and workers' rights. It is a reformist system; it seeks to safeguard human dignity and to protect the poor while avoiding the dismantling of society by revolution, which was the way of communism.

There are constraints in Islam's approach as well. In contrast to Marxism, that basically provides an all-encompassing socio-economic system grounded on class analysis; Islamic economic thought is overall, less coherent, especially in its modern formulations. Selective implementation impedes the process; although the principles of justice and labor rights are anchored in classical Islamic sources, their relevant modern applications depend on the political will of contemporary Islamic governments and communities, a number of which are notoriously short in this arena (Gellner 1991; Hama 2021). Islam allows the private ownership but only ethically suffixed, which can continue class variance unless strictly regulated (Ullah 2023).

Islam and Marxism have a deep concern and demand for the protection of the working class, to eliminate the exploitation and the need of a more just economic order as far as convergence is concerned. Also, both traditions condemn usury, created wealth (unearned) and structural inequality and offer avenues for redistribution through zakat or socialist welfare mechanisms (Ali, 2020; Kumar, 2011). They arrive at the point that economic systems must not dominate but serve in the service of human needs.

The most dramatic differences between both schools occur in the epistemological foundations and the method of change. Marxism is by nature atheistic and considers religion as an instrument of oppression (Turner, 2014), whereas Islam is theocentric worldview that demands divine economic justice. Marxism intends to transform via revolutionary praxis and restructuring whilst Islam tends to reform, account for its spiritual and be ethical. According to Marxism the ultimate end is the abolition of the exploitative class, where as in Islam a society of moral rectitude is envisaged and though class can exist, it would not be exploitative and the space for injustice is non-existent. Islam and Marxism are as alive as ever and they are both in a dire state. Even to this day, Marxist analysis still provides critiques for capitalism, globalization and labor exploitation particularly in neoliberal environments like South Asia and the Middle East (Ullah, 2022; Ali & Raza, 2022). Islamic economic principles are once again arousing attention as alternative to capitalism and socialism, in particular in Muslim majority societies which are looking for ways to integrate tradition with modern economic development (Ullah, 2023; Roff, 2015). Global South political movements take selectively from both traditions to articulate indigenous visions of justice (Glynn, 2012; Kumar, 2011).

Table 1: Comparative Evaluation of Working-Class Rights in Islam and Marxism – Philosophical Foundations, Economic Structures and Practical Implications

Dimension	Marxism	Islam	Comparative Insight	Supporting Sources
Philosophical Foundation	Materialist, dialectical, atheistic. Seeks transformation through revolution and class conflict.	Moral-spiritual, theocentric. Promotes reform, ethical behavior and social harmony.	Divergence in epistemology: secular vs. spiritual. Both pursue justice but via different worldviews.	Gellner (1991), Turner (2014), Ullah (2023), Roff (2015)
Human Nature & Labor	Human value tied to labor and productivity. Labor under capitalism causes alienation.	Labor is dignified and spiritual. Work is worship if performed ethically.	Converge on labor's centrality; diverge on spiritual vs. material purpose.	Ibrahim et al. (2019), Ullah (2023), Turner (2014)
Private Property & Ownership	Abolishes private ownership of means of production. Collective ownership ensures equality.	Permits private ownership with moral limits and obligations to society.	Islam regulates property; Marxism rejects it. Shared goal: prevent exploitation.	Ali (2020), Ullah (2023), Roff (2015), Kumar (2011)
Worker Rights & Exploitation	Class struggles essential to securing rights. Workers must seize control	Ensures fair wages, timely payment and respectful treatment. Prohibits	Converge on protection of workers; diverge on mechanisms (revolution vs. ethical reform).	Ullah (2022), Roff (2015), Mojab & Zia (2019), Kumar (2011)

	through revolution.	exploitation (riba, overwork).		
Welfare & Redistribution	State-provided welfare as part of socialist transition. Aims to dissolve class distinctions.	Zakat, waqf and sadaqah institutionalize redistribution based on moral obligation.	Islam relies on religious-ethical obligation; Marxism on state control.	Ullah (2023), Ali (2020), Roff (2015), Kumar (2011)
Vision of Justice	Seeks classless, stateless society. Justice comes from eliminating material inequality.	Seeks just society with ethical wealth circulation. Justice rooted in divine law.	Both aim for equity but differ in the structure of society and method of justice.	Gellner (1991), Ullah (2023), Ali (2020)
Role of Religion	Rejects religion as a tool of oppression. Emphasizes secular governance.	Religion central to life and economy. Economics inseparable from faith.	Fundamental divergence. Marxism is anti-religious; Islam is religion-based.	Turner (2014), Gellner (1991), Kumar (2011)
Implementation & Historical Experience	Soviet Union, Cuba: mixed outcomes. Often led to authoritarianism and inefficiency.	Early Islamic Caliphates: welfare-oriented, ethical governance (e.g, zakat system).	Islam's ideals selectively realized; Marxism struggled with practical freedom.	Hama (2021), Ali & Raza (2022), Roff (2015), Ullah (2022)
Modern Relevance	Influential in postcolonial, anti-capitalist movements; critiques of neoliberalism.	Rising interest in Islamic finance, ethical labor markets in Muslim societies.	Both ideologies continue to inspire social justice initiatives worldwide.	Glynn (2012), Ullah (2023), Ali (2020), Kumar (2011)

Although neither of these ideologies have a perfect cure, they both provide the discourse of labor rights and economic justice some valuable insights. This paper argues that hybrid approaches—regarding Marxism and the fundamental values of Islam—can provide more nuanced, effective frameworks for protecting the working class in a global economy much more complex than Marx or Islam were fine exposed.

Conclusion

In this study a comparative analysis of Islam and Marxism in the right of working class has been made. In light of a meticulous analysis of each ideology's original philosophical core and ethical principles as well as its practical orientation, it follows that both schemes imbedded in the reality of their respective origins are eager cross-cutting to protect and enhance labor dignity. While they agree on justice, oppose exploitation and provide instruments (revolutionary or reformist) that improve the material and moral conditions of the workers.

Marxian analysis is focused on the dynamics of class conflict in which liberating the working class is dependent on a systemic transformation that depends on the collective action of the workers. It

questions the ownership models under capitalism and propagates the redistribution of resources for achieving a classless equality. The reason for its strength of being able to point out systemic inequality and mobilize workers as agents of change.

Unlike Islam, labor rights are secured on the bases of spiritual and ethical obligations. It makes the economic activity responsible, fair and socially beneficial with consideration of sympathies between all creatures. Though it allows private ownership of man's belongings, it also commands that wealth be justice circulated and that laborers be treated dignifiedly. The strength of its viewpoint is that it is holistic with regard to justice; it understands the connection between economic action and social and spiritual wellbeing.

While Islam and Marxism are quite different from each other, both have spacious traditions of thought which are as vital as today to bridging those disturbing contemporary social and economic inequalities. In a setting characterized by proliferating economic disparity, labor insecurity and moral issues about worldwide capitalism, both ideologies present alternative frameworks for imaging a more just and wide economic order.

Much more intelligent future lies ahead for the dialogue between these two systems on interdisciplinary and intercultural levels, especially at the places, where religion and class struggle are intertwined in convoluted ways. Here is room to investigate how the ethical reservation of Islam can complement structural criticisms of Marxism to form policies concerning labor that are not simply socially just but also morally based.

Declaration of competing interest

All authors declare no conflict of interest for this work.

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