



A Comparative Analysis of Economic Development in Islamic Economics and Marxism: Principles and Practices

Zabehullah Bashardost^{*1}, Yadullah Taheri²

¹Kabul University, Department of Communication Studies, Communications and Journalism Faculty, Kabul, Afghanistan

²Student of Master's Program (Mass Communication), Communications and Journalism Faculty, Kabul University, Kabul, Afghanistan

Received: March 22, 2025

Revised: April 15, 2025

Accepted: April 26, 2025

Published: July 31, 2025

Keywords

- Economic Development
- Principles
- Practices
- Islam
- Marxism
- Social Justice
- Sustainable Development

Abstract: This article compares economic development within the framework of Islamic principles and Marxism. Moreover, it analyzes the concepts of economic development based on both ideologies using a review approach. This article is divided into two parts in terms of content: the first part analyzes and dissects Marxist economic concepts, while the second part examines Islamic economic policies, strategies, principles, and values. The main objectives of this article are to compare the perspectives of Islamic economics and Marxism on economic development and to highlight their similarities and differences. This article concludes that although Marxism and Islam have fundamental differences, it is not fair to compare Islam with such a broad conceptual scope to one-dimensional ideology (Marxism). Despite that, their outlooks are approximately similar in terms of economic development. Marxism focuses on criticizing the capitalist economy, while Islam emphasizes economic progress and social justice through religious and moral principles. Notably, many of the concepts emphasized by Marxism, such as opposition to exploitation and unequal distribution of wealth, were already present in Islamic teachings before the emergence of Marxism, and much emphasis was placed on this by Islamic rulers. Islam's economic principles are based on equality, justice, charity (such as khums and zakat), and fairness. Islam emphasizes societal and economic development more than Marxist ideology. Therefore, this study employs comparative and analytical methods and suggests that its findings could help create sustainable economic models and a more just distribution of resources.

To Cite this Article: Bashardost, Z., & Taheri, Y. (2025). A Comparative Analysis of Economic Development in Islamic Economics and Marxism: Principles and Practices. *Journal of Social Sciences and Humanities*, 2(3), 179-192. <https://doi.org/10.62810/jssh.v2i2.12>



Copyright © 2024 Author(s). This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

INTRODUCTION

The concept of development as a new paradigm emerged due to significant shifts in contemporary humans' ontological and epistemological systems, fueled by the material and

✉ Corresponding author E-mail: Yadullah.taheri1994@gmail.com

Available online at <https://jssh.edu.af/jssh/article/view/12>

technological advancements that followed the Industrial Revolution. Unlike the medieval epistemological framework, which was primarily concerned with spiritual matters, the Renaissance and subsequent intellectual developments allowed humans to focus more on improving the material aspects of life. This shift in focus, coupled with the technological progress of the Industrial Age, gave rise to the belief that societal development could be measured through material and economic progress. In this view, the achievements of natural and technical sciences were regarded as sufficient for advancing human society (Kasraei & Asghari, 2022).

Thus, development has been a subject of considerable debate in various schools of thought worldwide, and it is often interpreted in different ways. One such interpretation is found in Marxism, which emphasizes the economic dimensions of development. Marx's critique of capitalism and his concern with the inherent class struggle between the bourgeoisie and the proletariat are central to his vision of societal development (Athari & Hussaini, 2015). Marxist theory asserts that proper development can only be achieved by abolishing class distinctions and establishing a more equitable economic system.

In addition to Marxism, Islam offers its distinct perspective on development, one that is rooted in justice and equity. Islamic economic thought emphasizes a holistic approach to development that includes economic progress and cultural, political, and social dimensions. From an Islamic perspective, economic development is not merely about material growth but is closely intertwined with the promotion of justice, respect for human rights, and fostering a society based on ethical principles. Islamic teachings advocate for values such as rationalism, human equality, social participation, and the pursuit of both spiritual and material prosperity. Concepts like Khums and Zakat are fundamental to Islamic economic development, reflecting a commitment to wealth redistribution and social welfare (Zahedi, 2018).

This study seeks to provide a comparative analysis of Marxist and Islamic economic thought, exploring the differences between the two approaches and highlighting the potential of the Islamic perspective as a model for achieving global justice-oriented development. Islam's emphasis on comprehensive growth, which integrates economic, political, and cultural dimensions, offers a unique perspective on development that contrasts with the often materialistic focus of Marxism. The analysis will further examine how these two ideologies address the challenges of social justice, equitable resource distribution, and sustainable development.

Sulaimanpoor et al. (2009) argue that Islam provides a framework for economic development and a vision for comprehensive and healthy growth that aligns with broader societal goals, including cultural, political, and military development. According to them, Islamic economic development encourages humans to harness nature and its resources for the benefit of society, as outlined in the Qur'an and numerous Hadiths. The concepts of Khums and Zakat represent key elements of this process, guiding wealth redistribution and fostering social welfare.

Mousavi (2015) explores development from an Islamic perspective, asserting that Islam views human beings as inherently oriented toward perfection and development in all aspects

of life. Economic development, in this sense, is a means of achieving human perfection. Mousavi stresses that a Muslim's belief in free will and the capacity for change plays a crucial role in the belief in development. Mousavi further emphasizes the importance of scientific advancement and education in Islam as essential components of the development process.

In a study titled "Discursive Conflict between Islam and Marxism in the Islamic Revolution," Ahari et al. (2023) argue that while Marxism's critique of capitalism and its focus on class struggles presented an important perspective on economic inequality, it ultimately failed to address all the demands of society. The authors suggest that despite its promise, Marxism was unable to become a comprehensive and global ideological framework due to its limitations in addressing cultural, social, and spiritual dimensions of development.

Mohammadi (2014) expands on this critique by analyzing Marxism and neo-Marxism's impact on the global economy. Mohammadi concludes that neo-Marxist scholars, such as Andre Gunder Frank and Samir Amin, emphasized uneven development and unequal exchange, explaining the structure of global capitalism and its detrimental effects on underdeveloped countries. These ideas, while significant, have not been sufficient in providing a viable alternative to capitalist structures.

Meanwhile, Qahaf (2005) argues that Islamic economics offers a more robust and holistic alternative. Qahaf contends that Islamic economics recognizes the importance of cultural and environmental factors and provides a more comprehensive framework for understanding and addressing economic phenomena. Islamic economics, unlike purely materialistic economic models, integrates divine revelation and ethical principles to offer spiritually and materially grounded solutions.

The theoretical and analytical foundations provided by the above scholars form a strong basis for the present study, which aims to explore the contrasts between Marxism and Islamic economic thought, particularly regarding their respective approaches to development. By comparing these two ideologies, this research seeks to understand better their potential applications in addressing modern development challenges.

This study will specifically address the following research questions:

1. What is the concept of development economics from the perspective of Islam and Marxism?
2. How do the fundamental principles of economic development in Islamic and Marxist economics address the challenges of social justice and equitable resource distribution?
3. Which of the two ideologies (Islam and Marxism) has addressed economic development in more comprehensive and effective ways?

RESEARCH METHOD

This study adopts a qualitative literature review methodology to examine conceptualizations of economic development within Islamic and Marxist frameworks. The objective is to

synthesize existing academic discourse and critically compare the foundational principles, goals, and critiques of economic systems as articulated in these two ideological traditions.

The data collection involved a systematic review of peer-reviewed journal articles, scholarly books, and relevant academic publications. Sources were selected based on their credibility, relevance to the research questions, and alignment with established discourse in Islamic economics and Marxist political economy. Databases such as JSTOR, Google Scholar, and ScienceDirect were used to access recent and historically significant works.

All sources are cited in accordance with the American Psychological Association (APA) 7th Edition guidelines. Ethical standards were upheld by ensuring proper attribution of all intellectual contributions, thereby maintaining academic integrity.

The study acknowledges several limitations. As a literature-based analysis, it is inherently interpretive and subject to the researcher's critical lens. Additionally, while efforts were made to include a diverse range of viewpoints, the scope of the review may not fully capture the heterogeneity within Islamic and Marxist economic thought. These constraints are recognized as part of the broader academic dialogue to which this research contributes.

FINDINGS

Marxism is an economic and social system based on the economic and political theories of Karl Marx and Friedrich Engels. Encyclopedia Encarta writes about this school: a theory based on which class conflict is assumed to be the leading cause of social change in Western societies. Marxism is the opposite of capitalism, defined in the same encyclopedia as follows: An economic system based on the private ownership of inputs for producing and distributing goods is characterized by a competitive free market driven by the motive of greater profit. Also, the main feature of Marxism is the public ownership of the production inputs, distribution, and exchange of goods (Mousazada, 2013). In its main concept, Marxism is a kind of social relations theory. (Nazif Kar, 2023).

Maryam Azimi, In her article titled "The Attraction of Marxism from the Point of View of Shahid Motahari," quotes that in the 19th century, there was a situation where the colonized class was created in a new form for the first time, and the other is that political and social awareness was found among the people. The combination of these two factors provided the basis for forming the masses. Therefore, in such a situation, every philosophy that was in the people's interest was offered would have a very high level of acceptance (Azimi, 2013).

Marxist Economics

Marxism is a theory about the evolution of human social-historical life and the laws governing it. Still, in the broadest sense of the word, Marxism is a school of political philosophy that the Russian students of Marx and Engels, especially Plekhanov and Lenin, played a significant role in filling its gaps and molding it into a comprehensive theoretical system, philosophy of history, sociology, economics, and historical practice, as separating it is not easy to separate their views from Marx's views. However, in recent years, some thinkers (Frankfurt School)

have tried to separate Marx's main views, which have a philosophical and historical research aspect, from the ideological forms of Marxism-Leninism (Abbasi, 2023).

Marxist economics contrasts with the classical economic view developed by economists such as Adam Smith, who believed in a free market system that automatically benefits society with little or no government control, relying on elements of supply and demand and focusing on maximizing profit (Mohammadi, 2023).

The monopoly of capital in societies is another subject criticized by Karl Marx. According to Marx, workers will increase daily when a few people monopolize capital, while employers will be smaller. Due to the low real purchasing power of the workers, society's consumption is not in harmony with the amount of production, and a lot of the produced goods are not sold due to the limited market demand. As a result, several industrial employers go bankrupt and fall into society's low-income class, which affects economic growth and development and brings misery (Tafazuli, 2014).

The most important part of Marx's economic theory is the labor value theory, which claims that the price of any commodity, in the long run, directly reflects the number of labor units spent on its production. For example, if the number of labor hours spent making a shoe is twice the force that was used to make a handbag, the price of shoes in the market should be twice the price of a handbag, and this issue has nothing to do with the materials that were used to make it. Marx believes that one of the characteristics that an economically developed society should have is the ability to value its labor force (Mousazada, 2013).

In this ideology, the issue of historical determinism is also raised, affecting society's infrastructure and superstructure. According to the Marxist school, the foundation of society includes the economy and means of production, and its superstructure includes issues such as culture, art, philosophy, and ethics. Historical determinism requires the superstructure to change as the infrastructure changes over time (Nazif Kar, 2023).

According to Marx, while providing an unparalleled incentive for the development of the production force on a global scale, capitalism creates a situation that prevents its further development. Capitalism prepares the ground for its decline by systematically impoverishing the masses and by creating the proletariat (a class formed by exploited industrial workers who sell their labor power as a commodity in the market). Marx believes that the value of a species is equal to the value of the work done to produce it, and as a result, the profit taken from it as a property right is a kind of cruelty (Abbasi, 2024).

From the point of view of Marxism, the main driving force of history is the production of material means of life, and it should be emphasized that human history moves forward on the axis that organizes human production. The production method in which the product takes the form of a commodity or is produced directly for exchange generally contributes to the increase in the working class. In reality, the workers belong to the capital more than they sell themselves to the capitalists. Man produces to fulfill their vital needs; in this way, they change nature to his needs (Shahriari et al., 2019). Socialism is a political and economic system rooted in Marxist ideals. In socialism, a central government owns all the means of wealth, but individuals can still own property. This system is based on collective, common, or public

ownership of the means of production. These means of production include machines, tools, and factories used to produce goods that aim to meet human needs directly (Jabarian, 2021).

For the transitional period from capitalism to socialism, Marx considered an intermediate stage called (dictatorship of the proletariat, in which the working class, by establishing its dictatorship, excludes other social classes, and after the establishment of the socialist system, the entire society belongs to the worker (Abbasi, 2024).

The socialist society is entirely industrial, and Marx lists several important features of such a society. In this society, ownership is common, and the production method is based on common ownership. Because private property would be destroyed, exploitation would be destroyed, and income distribution would be done based on work, which means that everyone receives income according to the quantity and quality of their work. Marx believed that society would reach the stage of communism after the transition from socialism, but in his opinion, this transition would depend on several factors. First, communism will truly emerge when the dictatorship of the proletariat takes over the government in socialism, destroys the capitalist and owner classes, and erases their ideology. Second, ordinary people own production assets such as machines and land (Tafazuli, 2014).

A Critique of Marxism and Marx's Thoughts

With its previous orientation, Marxism is not an intellectual system, a research method, or a scientific method. Marxism, which claims to be scientific, is searching for a dominant factor in the world of things and humans. Marxism in philosophy seeks to prove the priority and originality of matter over ideas, and in sociology, the economy is the dominant factor. At the same time, firstly, in the social sciences, the degree of scientific certainty is equal to the level of empirical sciences, that is, knowledge obtained from direct sensory experience, and they do not arise from sensory tests. Secondly, both in the world of things and the human world, searching for the dominant factor is unscientific; searching for the dominant factor behind social reality has caused great confusion in sociology (Azimi, 2013). Marx's theory of value, his philosophy of human nature, and his claim to have discovered the laws of history all present complex visions of a new world order. Even if one considers three-quarters of the 20th century as the testing ground of this theory, the end of the 20th century shows that all these theories were dreamy and unworkable.

Socialist revolutions have occurred worldwide, but changes were never made to the advanced capitalist countries that Marx's theory predicted; socialism was forcibly imposed on the poor countries called the Third World. In practice, socialism could not create a thoroughly planned and self-managed society, and it could not liberate the people but put them under external pressures, domination, and fearful abuse of state power (Mohammadi, 2023).

Development from the Perspective of Islam

In the verses of the Qur'an, hadiths, and religious teachings, the word "development" does not appear. However, there are sublime teachings and rich concepts in them, which, to some extent, provide us with the concept of development in today's sense or introduce its necessary factors. The above-mentioned set of sublime concepts and doctrines in the economic

dimension can provide a simple and basic development concept far from Western development's deceptive role and colonial function. This concept includes economic prosperity, self-reliance, justice, and spirituality.

Divine Religions are the Source of Development

Divine religions, especially Islam, have emphasized not only development, including economic development; instead, by reflecting on the history and teachings of the prophets, this study finds that the origin of the theoretical discussion of development in human sciences, practical wisdom, and the science of government administration was the prophets, especially the Holy Prophet, peace and blessings of Allah be upon him. In practice, development in all dimensions, such as cultural, social, political, economic, etc., has resulted from the efforts or recommendations of those divine messengers and their sincere companions (Sulaimanpoor, 2009).

What is regrettable is the loss of intermediate links between the source of development in the teachings and practices of the prophets, the theoretical discussions of development in the present era, and the development of some societies today. The disappearance and nonseeing of those intermediate links were caused by the enemies attacking the prophets and divine religions, especially the Islamic religion, and it continues in a new way.

From the Qur'anic perspective, the world is a place for human growth and spiritual elevation, but it should not be seen as the ultimate goal. Through awareness, asceticism, and purposeful planning, individuals are to ascend from the material toward the transcendent. Development in the Qur'an is viewed as a comprehensive and continuous individual and societal process. In this view, a developed society is one in which individuals and the social system have rightly oriented their relationships with God, the self, others, and nature (Malayeri, 2008).

Prophet Dawood (peace be upon him) was the first person who invented the metal casting industry as taught by Allah. He took the use of metals out of the Spartan state and started trading their products through metal smelting and casting. The pioneers of the livestock industry have been divine prophets, and the fact that the first person to invent urban and social development and to divide the population was Noah, peace be upon him, and then Falgh, one of the prophets after the first millennium.

The Prophets created the art of trade, which has developed due to their teachings and advice to their companions. In other dimensions of development, such as cultural, social, and political development, there are accurate and reliable historical signs and evidence that divine prophets and the religion of Islam were their origins.

Here, it shows some topics of Islamic culture and teachings of the Qur'an, how the religion of Islam, in addition to emphasizing and insisting on economic development, is the source of the emergence and reconstruction of healthy and all-round economic development and compatible with other aspects of development such as cultural and political development, military, and sustainable development (Sulaimanpoor, 2009).

The Role of Economic Development in Islamic Growth

Economic development seeks to create wealth and economic prosperity, and its task is to produce power, knowledge, commitment, and emotions to coordinate with other subsystems. However, economic development is not synonymous with economic growth; it has a conceptual difference. Some theorists have said that economic growth only means producing more products. However, economic development implies both the meaning of more production and the emergence of changes in how products are produced and allocating resources and labor to various branches of production (Jahaniyan, 2007).

Some Muslim scholars conceptualize Islamic economics as studying, deriving, and applying Islamic principles and injunctions to economic matters. Others define it as an inquiry into realizing Islamic objectives within the economic sphere. In certain academic works, Islamic economics is presented as an examination of economic problems and the solutions proposed by Islam. Another perspective characterizes Islamic economics as the study of the behavior of individuals—particularly Muslims—in making economic choices and decisions guided by Islamic values (Tawakoli, 2019).

Economic Development as a Subtle Message in Human Engagement with Nature

The Qur'an and numerous hadiths have informed us that Allah has subjugated nature and what is on earth and in the sky, the seas, and what is in the seas, and the sun, moon, night, and day to humans. These teachings state that man can reach the farthest celestial spheres and what is in them, the oceans and seas, and the reserves hidden in them, and use them for a certain goal or goals, and firstly, capitals, to acquire the blessings of the earth, and to use and exploit them in the healthy environment that the religion and rules of Islam have determined. In this sense, humans must develop their ability to dominate and conquer "whatever is in the sky and whatever is in the earth" and capture and tame the funds hidden in the earth and sky and use them for divine and human goals.

The above is exactly one of the basic topics of economic development. Therefore, in the truth and nature of the Qur'anic discussion of submission and conquest of "us in the heavens and the earth" lies the discussion of economic development and some of its basic principles. In other words, the economic development task is deduced from it (Sulaimanpoor, 2009).

The Imperative of Colonization and Land Occupation in Economic Development

Some verses and narrations instruct humanity to settle the land, empower Muslims, and acquire the tools and means necessary for livelihood. Additionally, part of the philosophy behind the sending of the Prophet—may Allah bless him and grant him peace—is to promote the cultivation of the earth and the pursuit of sustenance and the essential elements of a fulfilling life.

In the description of the religion of Islam, it is stated: The religion of Islam is the bed for the growth and increase of blessings and capital, and the correct and effective ways of the population of capital and land lie in Islam. By carefully analyzing and examining the different aspects of the three things mentioned (settlement of the land, empowerment, and Islam as a

source of capital), one finds that economic development is one of the goals of the prophets and a part of Islamic teachings, which is part of the duties of the Islamic society, including individuals and its government (Sulaimanpoor, 2009).

The Rational Foundations of Islam and Development

The core principles of religion and Islamic doctrine articulate Islam's fundamental rationality and beliefs. The connection between these beliefs and the development concept can be understood through three key notions: God's absolute ownership, guided balance, and the social dimension of divine justice. The first relates to Tawhid (the oneness of God), the second to the principles of prophethood and his guidance, and the third to the principle of divine justice. However, the belief in Domsday brings all these concepts into full expression. This belief instills in the individual a deep sense of moral responsibility, making one feel constantly present before an all-powerful, all-hearing, all-seeing, and all-accounting Lord, who punishes injustice and rewards righteous and just behavior (Jahaniyan, 2007).

Three Dimensions of Economic Development

One of the central responsibilities in Islamic teachings is the promotion of economic reform, the growth of wealth, and the avoidance of squandering resources. Those who waste or destroy property are described in Islamic texts with terms such as "spendthrift" and "traitor" and are considered oppressors deserving of accountability and punishment.

Conversely, the Qur'an and hadith literature emphasize three core principles—developing the land, preserving wealth, and improving property and capital—as virtuous acts. These practices are equated with religious merit and are closely tied to the concept of piety. In this framework, land cultivation, prudent wealth management, and productive use of capital are economic imperatives and expressions of religious devotion. As these three elements are essential components of economic development, it can be argued that, in the Islamic view, economic development is inseparable from religiosity (Sulaimanpoor, 2009).

Recommendations for Economic Development

Revival and enjoyment of land have an important place in the Islamic economy, and they have been strongly recommended to the extent that they have formed part of jurisprudence.

The Qur'anic verses refer to the use of the land as an order, such as:

1. "O people, eat what is lawful and pure on the earth."
2. "O you who have believed, eat from the good things which We have provided for you" ,
3. "He is the Allah who made the earth soft and smooth for you. So, you move in its low and high places, eat his food, and say thanks to him that the return of mankind is to him.

In the first three verses, the Qur'an mentions that eating or using what grows on the ground and underground is appropriate. Undoubtedly, this emphatic advice includes all Allah-given capitals on earth, forests, pastures, mines, and marine reserves (Sulaimanpoor, 2009).

Khums (one-fifth) and Zakat are the Results of Economic Development.

With this introduction and detailed analysis of all aspects of the khums and zakat issue, it is found that the premise of Islamic culture and holy law in the creation of these two jurisprudential orders and the monopoly of tax collection in them is the existence of a healthy, developed, and income-generating economy. Islam is based on the assumption that individuals and society are active and developed, considering mining, marine reserves, underground resource extraction, profitable trade, and industry. Therefore, by accepting that the primary ruling of Islam is the monopoly of taxes in khums and zakat, and in this way, the Islamic tax system is in harmony with other cultural, political, social, etc. systems of Islam.

Islam operates on the assumption that individuals and society are active participants in economic development, including mining, marine resources, underground extractions, profitable trade, and industry. The institutions of *khums* and *zakat* were established with this developmental perspective, presuming economic activity and growth in areas such as livestock, agriculture, and the trade of gold and silver. These obligations reflect an expectation of a dynamic and productive society engaged in these key economic sectors (Tavakoli, 2019).

Therefore, by accepting that the primary ruling of Islam is the monopoly of taxes in khums and zakat, and in this way, the Islamic tax system is in harmony with other cultural, political, social, etc. systems of Islam. Accepting that the premise of establishing this tax system is economic development, the study concludes that people are obliged to economic development due to the obligatory introduction and harmonization of the tax system and establishment of its norms with other parts of the Islamic government.

The Philosophy of Money in Islam

Islamic culture has a unique attitude towards people's property and capital. Based on this insight, one of the privileged aspects of Islamic culture in its economic aspect can be addressed by other economic systems. The attitude of the Islamic economic system towards property can be obtained and drawn from the sum of the following points:

First, Ownership is considered a matter of credit towards the owners of capital, and the real owner of the property is Allah and those to whom Allah's guardianship has been delegated (the Prophet, peace be upon him). Second, within the scope of this credit ownership, individuals have sovereignty over their property, and based on the basic rules of Islam and according to the jurisprudence rule, "people are in control of their property" based on their free will, they can take possession of their property. Third, The authority of individuals over property according to primary rules, secondary rules, necessity, and government rules has a series of restrictions, some of which are related to the rights of Allah, some of which are related to the rights of other people, and some of which are affected by the rights of the Islamic government and the Imam of Muslims. Fourth, the basic philosophy of personal property is the rise and independence of Islamic society, which, in turn, is one of the factors limiting the will of individuals to take possession of property. K Fifth, Crazy, minor, and insane persons are clear examples of persons who cannot use their property for the stability and independence of society. For this reason, they do not have the right to take possession of

their property. Therefore, the Islamic ruler is obliged to take possession of their property for the benefit of the individual, which should also be for the general benefit.

According to these five characteristics, it is clear that in the Islamic economic system, the independence and uprising of the Islamic community and the Muslims are important principles, and what hinders the realization of this matter and violates the Islamic government must be removed. Ownership for individuals is based on this principle. Therefore, it can be concluded that economic development is one of the important duties of individuals and the Islamic government.

It is worth noting that due to the specific attitude of Islamic culture towards property and the discussion that took place on the issue of development, the important elements of economic development are the mature human being, society, and the government, and the government should meet the criteria in presenting its responsibilities and delegating authority to individuals, especially in economic management, should be considered and based on it (Sulaimanpoor, 2009).

Divine Trust and Economic Development

With an analysis of the human responsibility that comes with receiving Allah's trust, it is discovered that economic security is one of the important platforms for preserving and benefiting from Allah's trust and gift. To achieve nature and creatures to absolute perfection for humans, who have been given this role in the light of receiving the divine trust of Allah, is very important. This mediation is man's serious responsibility for nature, whose responsibility will be questioned on the day of judgment. This part of human responsibility will be realized when there is a healthy and developing economy in society so that people can use what they get from the ground in a healthy flow for that economic system. They benefit themselves and society and ultimately bring them to the destination of creation. If this responsibility requires creating a healthy and developing economy, it must be created, and the government must act in this direction (Sulaimanpoor, 2009).

DISCUSSION

This study offers a comparative analysis of economic development through the lenses of Islamic teachings and Marxist ideology, highlighting both convergences and divergences in their foundational principles. The findings underscore that Islamic economic thought transcends material concerns, framing development as an ethical and spiritual obligation. Within an Islamic framework, economic prosperity is intrinsically linked to values such as justice, compassion, reform, and the moral management of wealth. Instruments like *zakat* and *khums* are not merely financial tools but integral components of a broader ethical system to ensure social welfare and communal solidarity.

In contrast, Marxist economic theory centers on material conditions and structural inequalities, advocating for the redistribution of wealth and the dismantling of capitalist modes of production. While Marxism addresses issues of exploitation and class disparity through centralized planning and collective ownership, it tends to marginalize ethical and spiritual dimensions of economic life. This comparative lens reveals that Islamic economics,

unlike Marxism, embeds economic activity within a moral and religious context, emphasizing voluntary charity, mutual responsibility, and distributive justice to achieve social cohesion.

The analysis aligns with existing literature that critiques Marxism for its reductionist view of human motivation and its limited ethical scope. Conversely, it supports scholarship that positions Islamic economics as a more holistic paradigm integrating economic development with ethical governance and community welfare. While Marxism focuses on antagonism between classes as a driver of change, Islamic teachings advocate cooperation, stewardship, and moral responsibility, offering an alternative vision of economic justice grounded in spiritual and ethical values.

CONCLUSION

This study has explored the perspectives on economic development from the frameworks of Marxism and Islam. The key findings indicate that both ideologies aim for economic development but approach it through different methods and principles. Marxism only critiques capitalism and advocates for socialism, focusing on class struggle and wealth redistribution, and it does not have the same implementation principles as Islam. However, Islam emphasizes ethical dimensions, advocating for social justice, charity, and equitable resource distribution. Therefore, comparing these two (Islam and Marxism) gives Islam stability, comprehensiveness, and clarity regarding economics. Accordingly, it seems necessary to have a brief and general pause regarding the school and ideology of Islam.

Islam advocates for progressive individuals and society. The economic development Islam envisions for material wealth aligns with the broader aspirations of humanity and society for growth. The divine command to "conquer the earth and the sky" carries a hidden message of fostering economic development, aiming to enrich the world and empower the Islamic Ummah. The necessity of this goal of economic development has been made clear through the revelation of God's blessings and their importance. One of the critical obligations of Islamic society is to eliminate foreign dominance and oppression, which can only be achieved through economic progress. Furthermore, many Islamic rulings, such as those promoting love, reform, wealth creation, the development and revival of resources, the rightful ownership of permissible goods, and the protection of property, align with the principle of economic development. Khums and Zakat, two significant financial obligations in Islam, not only serve economic purposes but also have spiritual significance, supporting both material well-being and economic growth.

The philosophy of Islamic wealth revolves around the prosperity and stability of society to ensure that the Muslim community enjoys continuous economic growth. This vision for economic development is closely linked to Islam's broader spiritual and social objectives, as a thriving economy is seen as essential for realizing these aims. Economic development, thus, is not merely a material pursuit but a means to strengthen individual and collective wellbeing, uphold social justice, and ensure the independence of Islamic society in the face of external challenges.

Ultimately, Islam's view based on wealth emphasizes the importance of an evolving economy in fulfilling its material and spiritual objectives. Economic growth and stability are fundamental for practical needs and achieving Islamic teachings' more profound, broader goals. A prosperous and sustainable economy enables the Muslim community to flourish and maintain its values, ensuring its continued strength and resilience in a dynamic world. Finally, sustainable development can be defined with this approach.

Conflict of Interest: The author declares no conflict of interest.

REFERENCES

- Abbasi, O. (2024). Andisha Marksism [*The idea of Marxism*]. *Mujala-e Vista*.
<https://vista.ir/w/a/16/s0e96>. [In Persian]
- Ahari, H., et al. (2023). Taruz-e goftamani-ye miyan-e islam va marksim dar enqelab- e islam [*Discursive conflict between Islam and Marxism in the Islamic Revolution*]. *Faslname-ye Pazhuheesh-e ravabet-e beynolmelal*, 13(3), 50.
<https://www.sid.ir/paper/1161431/fa>. [In Persian]
- Azimi, M. (2013). Jazibae Marksism az nazar shahid mutahari [*The attraction of Marxism according to Martyr Motahari (RA), private property was recognized as the cause of human misery*]. *Khabarguzari Danishjo*: <https://snn.ir/001Eut>. [In Persian]
- Azimi, M. (2013). Nigha-e bar intiqat hai warid bar Marksism [*A look at the criticisms of Marxism and Manifestism, whose first sentence came out wrong*].
Khabarguzari Danishjo. <https://snn.ir/001FoN>. [In Persian]
- Athari, S., & Hussaini, S. (2015). Irtizad tabaqati ta shugaf guftumani [*From class conflict to discursive gap*]. *Fasl namae Pashuhishi*, 17(17), 77-100. [In Persian]
- Jabariaan, M. (2021). Marksism ba zaban sada chest? [*What is Marxism in simple language?*].
 Wiblog Dr. Mehdi: <https://jabbarian.com/marxism-in-plain-language>. [In Persian]
- Jahaniyan, N. (2007). Bonyad-e tosee-ye eqtesadi –ye adelane dar islam [*Foundations of equitable economic development in Islam*]. *Iqtisad Islami*, 7(25), 157-178.
<https://sid.ir/paper/99755/fa>. [In Persian]
- Kasraei, M. Asghari, B. (2022). Olgo-ye taamul Insani va iztemai ba mafhum tosee-ya [*Model of human and social interaction with the concept of development*]. *Fasulna-e ilmi*, 13(4), 101-126. [In Persian]
- Mohammadi, G. (2014). Mutalia-e muqasa-e liberalism va neoliberalism; Marxism va neoMarxism dar iqtisad jehani [*A comparative study of liberalism and neoliberalism; Marxism and neo-Marxism in the global economy*]. *Rahbord*, 23(72), 241-256.
<https://sid.ir/paper/521440/fa>. [In Persian]
- Mohammadi, W. (2023). Marksism iqtisadi [*Economic Marxism*]. Wiblog Wali Mohammad.
<https://valimohammadi.ir/marxism-economic>. [In Persian]

- Mousavi, S. J. (2015). Bazshunasi mafhum tawsia va pesraft az didgah eslam[*Recognizing the concept of development and progress from the perspective of Islam*]. website Rasekhoon. <https://rasekhoon.net/article/show/1212435>. [In Persian]
- Mousazadeh, I. (2013). Marksim chist?[*What is Marxism?*]. website Tejaratefarda. <https://www.tejaratefarda.com/fa/tiny/news-1541>. [In Persian]
- Nazif, K. S. (2023). Falsafa-ye maktab Marksim va tasir on balai mederyat va rafter sazman[*The Marxist philosophical school and its impact on management and organizational behavior*]. Dovomin konferanse-e beynolmelali va sevomin hamayeshe melli- e yafteha-ye novin dar ravanshenasi-ye modiriyat va hesabdari <https://sid.ir/paper/1066644/fa>. [In Persian]
- Qahaf, M. (2005). Deen va Iqtisaad: System iqtisaadi eslam va tahlil elmi iqtisaad islami (Tarjuma- e S.H. Mirmaazi)[*Religion and economics: The economic system of Islam and the science of Islamic economic analysis (S. H. Mirmaazi, Trans)*]. Iqtisad Islami. <https://eghtesad.iict.ac.ir/article.16604.c351441a9b4f15bc4ceddd3756b19e08.pdf>. [In Persian]
- Shahriari, S. (2012). Dawlat va Jamia dar falsafa-e siasi Karl marks[*State and society in the political philosophy of Karl Marx*]. Iranian Sociological Journal 3(2),1237-1259. <https://doi.org/10.30510/psi.2022.364284.4044>. [In Persian]
- Sulaimanpoor, M. J. (2009). Aamozahai islami dar masir tasia iqtisadi [*Islamic teachings in the direction of economic development*]. website Hawza. <https://hawzah.net/fa/Article/View/82821> . [In Persian]
- Tafazuli, F. (2014). Teuri iqtisadi Marksim clasic[Economic theory of classical Marxism]. website Rasekhoon. <https://rasekhoon.net/article/show/1033988>. [In Persian]
- Wiki Jurisprudence. (2016). Marksim[*Marxism*]. WikiFiqh. <https://fa.wikifeqh.ir>. [In Persian]
- Zahedi, A. (2019). Awami farhangi tawsia iqtisadi az didgah eslam[*Cultural reasons for economic development in the perspective of Islam*]. Journal-e iqtisad va aamuzish islami, 5(1),153-182. [In Persian]