



Contemporary Trends of Economic Extremism in the Exegesis of Heavenly Books

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Abstract

This paper aims at analyzing the effects and tendencies in economic extremism as a phenomenon occurring within the framework of the exegetes of heavenly books. Sacred scriptures such as the Quran, Bible, and Torah are sources of lawful and ethical instructions which have guided billions of people for centuries. Still, the meanings that have been attributed to these texts over years and across diverse cultures differ considerably, thus causing disparities in the perception of concepts relating to economics. The focus given to the economic factor within the narratives is explored in the way that extremism is associated with the interpretation of such texts in the context of globalization, social and economic injustice and political instability. Moving further, it unfolds the postures of interpretations that create radical versions of capitalism, socialism where policies or actions are advocated that benefits the economic aspects without having any concern about rash ethical aspects or social justice. There is a focus on the part played by religious leaders, scholars and political leaders who contribute to give interpretations that lead to extreme economic tendencies. It does provide the framework in regards to religious discourse and framing that is used to sanction economic injustice, social and economic subjection and to mobilize violence or war to serve the purpose of amassing economic capital. Furthermore, the topic chosen sheds light on economic extremism as a phenomenon that shapes and influences communities and societies, addressing their effects on social integration, human rights, as well as sustainable development. On a similar note, it underscores the need to critically scrutinize religious scriptures and engage in the dissemination of interpretations that foster the progressive realization of compassionate and moral values of justice and fairness in economic decisions. Lastly, the paper also stresses for the social and religious education to be addressed to the understanding and interpretation of religious messages in regards to the contemporary economic problems and for the formation of the dialogical and ethical process as a response to the economic fundamentalism in order to create rational, effective and humane economy.

Introduction

Religious beliefs have grown to occupy a central place in determining the economic activity and, more recently, the formulation of economic policies in the modern world (Weber, 1905). This acknowledgement has prompted a rising curiosity in the essays of religious and economic analysis, especially when approaching sacred writings. This is the reason why the present study aims to help develop this fledging field of inquiry by analyzing modern trends of economic



fundamentalism within interpretive analysis of other heavens books with references to the Bible, the Quran and other sacred texts (Smith, 2009). In this context, it is the research's goal to analyze and understand how religious concepts are reflected and engaged with in these texts by investigating their interpretation and usage of economic principles in the acquired literature.

The second threat is economic extremism that includes radical interpretations that call for "extreme" economic policies or actions; this is a contemporary issue that has emerged in religious economy literature (Stark, 2017). These kinds of approaches are equally likely to foment social unrest and provided a cover for ignoring Ethics issues, which are reasons to focus on the manifestations of extremism in the interpretation of religious texts. It is intended to enhance the understanding of ideological paradigms and socio-economic consequences preached within religious-orthodox groups by analyzing textual justifications for both economic liberation and militant anti-materialism within the current study (Sen, 1999). Knowledge of the relationship between religion and radical economic beliefs allows for sorting out supply drivers for economic action and evaluating socially significant political decisions in various cultures.

Moreover, understanding the modern trends in interpretation of heavenly books against the background of economic extremism is helpful for understanding the ongoing processes of changes in religious speech activities in the conditions of new economic challenges (Kuran, 2011). This paper adds to knowledge in the following ways: As implied in the analysis of how religious narratives have been used to support or to condemn various economic phenomena, this study helps to decode the subject of religion as a factor in socio-economic relations (Iannaccone, 1998). Consequently, this investigation aims to contribute to the understanding of religious perceptions, as well as the critical discussion of the practical outcome of religious beliefs in terms of theoretical and normative ethical principles related to the economic practice both within religious groups, and wider society.

Historical Context of Economic Interpretations in Heavenly Books

In light of the above and in history, heavenly books acted as scriptural as well as doctrinal, with their beliefs evidently intertwined within the societal politico-economic dispensation of those particular eras. This section seeks to give a brief historical background of the economic implications that have been interpreted in Heavenly books from history. For instance, Elijah and Elisha in the Old Testament, Joseph in the same domain, Jesus and his disciples in the New Testament and Solomon the wise in the same category, and Prophet Muhammad in Islam.

During the ancient period, ideas and norms that governed economic practices were inclined towards religious conviction, which in large part dictated the nature of interactions in society (Smith, 1776). For example, in the Hebrew Bible, concepts such as charity (tzedakah) and just weights and measures were emphasized as essential components of a just society (Deuteronomy 25:15). Similarly, in the Christian New Testament, teachings on wealth and poverty, such as the famous admonition that "it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Matthew 19:24). Jones also emphasized on the ethical aspect of economic activities.

Furthermore, in terms of beliefs, Quran and Hadith contain instructions for economic activities such as zakat, riba, and business practices (Ibn Khaldun, 1377). More than giving



teachings about specific economic practices, these teachings focused on the fair sharing of the economic prosperity among the members of society and the stability of society. Due to the exploration of the historical economic perceptions through the heavenly books, people get to better understand how religion has a key role to play in the disclosure of economic systems as well as behaviors that touch on trade, commerce, charity, and taxation.

Contemporary Interpretations of Economic Extremism

For the purpose of the research, it is crucial also to point out that there is nowadays a typical tendency to read religious scriptures as a way to justify severe economic actions (Gutiérrez, 1971). To this end, scholars and religious leaders have noted that it is possible to gravitate to the dogmatic observance of specific passages, interpretations, and commentaries with a view of justifying exploitative, hoarding, and other related and parasitic accumulation of wealth. This phenomenon has implications on ethical considerations because it deviates from the basic values of religious teachings where justice, compassion and even fairness in the distribution of wealth are some of the core preaching (Smith, 2009).

Furthermore, these modern day uses derive from the biased and literal interpretation of religious scriptures whose aims are conveniently served by picking up specific passages that support individualistic political or economic paradigms (Armstrong, 2006). The distortion of this ethical structure is distilled through merely focusing on certain verses and excluding the rest without understanding of their context, shown by proponents of economic extremism. Such selective interpretation not only widens the socio-economic disparities but also brings unhealthy ethno-religious perceptions in relation to ways of creating, amassing, and wielding power, privilege and wealth among or within religious groups and the society at large (Asad, 2003).

This paper also noted that economic extremism is now part of religious interpretations of people around the world, which affects the growth and development of society and its stability to a greater extent (Khan, 2016). As has been demonstrated here, these interpretations simply justify exploitative economic practices or the accumulation of wealth thereby reinforcing income injustices, social instability and the decline of ethics. Hence, it becomes very important to question structures and interpretations such as these within religious groups and acknowledge approaches towards addressing economic matters in a more reasonable and moral context analyzing sacred texts (Nasr, 1993).

Impact on Socio-Economic Dynamics

The impact of modern exegetical orientations of radical economic views as a theological issue is not limited only to theological discourse but is most influential on the socio-economic processes (Durkheim, 1893). Not only do such interpretations reflect people's behaviour and decision making related to economic activity but they inform societies structures and economic inequality, and conceptions of fairness. It explores the implications of these interpretations, which is important for understanding the relationship between religious messages and social and economic context.

On the individual level, such rationalizations may guide action by promoting actions that are defined and justified in terms of their capacity to enhance individual gain at the expense of the



general good (Marx, 1867). This may result in the emergence of greater greed, abuse of others and 'entitlement' mentality that hinders togetherness and furthers divides in an already divided society. Furthermore, such interpretations may contribute to the attitude of regarding economic success as the manifestation of one's moral character, thus, condemning the young generation to holding a negative perception of poverty. Again, on a social level, the legal establishment and support of economic extremism that may exist within religious affiliations might have potential disastrous implications for the social fabric and distribution of resources (Polanyi, 1944). In this account, these interpretations may serve to encourage such economic activities that perpetrate unfair exploitation of deprived groups and lead to centralization of power and resources within a group of elites.

This can lead to worse social relations, inequalities in the availability of useful commodities in the society and decaying trust in organizations. In addition, the effects of the triumphant mixture of economy extremism into religious hermeneutics stretch towards presuppositions of justice and ethical practice within community (Rawls, 1971). If the texts, which are followed as revelations by two parties in the conflict, are used to support activities that are inconsistent with the ethos of reasonableness and equality, then the fabric of justice and legitimacy is desecrated and credibility of ethic reference is threatened. Therefore, it is important to evaluate how these interpretations held by government agencies, corporations, and other economic institutions affect socio-economic realities and call for interpretative frameworks that embrace justice, empathy and fair share.

Ethical Considerations and Counter-Narratives

The internal diversity of ethical norms within religious practices and orientations can constitute itself as a valuable source of knowledge and an antidote to the ideological appeal of economic radicalism (Dalai Lama, 1999). Islam is a religion of decency and is based on principles of compassion, stewardship and solidarity and is in complete opposition to the elementary and selfish beliefs espoused by elites in these radical forms. Engaging with those ethical modules, religious subjects and scholars not only push back against the ideologies of economic use of other people but also support the exploitation of the plenty in opposition to the few.

Further, the contrasting interpretations within the religious texts are very effective in the promotion of the moderation and social responsibility within the economic practices and business (Rumi, 13th CC). Predictably, by pointing to tenets for sharing the bounty of the world's riches, helping the vulnerable, and wise use of resources, religious leaders can provide cogent antidotes to the narratives that terrorists spread. These interpretations are, not only still ethical paradigms prescribed by religious teachings, but also paradigm of broader goals of a just and sustainable society.

In other words, the ethical concerns, and narratives against the cult of economic rationality put religious traditions in a very effective place to transform the fetish of maximization by arguing for justice and pity (Tutu, 1999). Through dialogical action, critical self-reflection by the religious adherents, and ethical reasoning over the economic systems, religious institutions can be of huge importance in influencing right economic discourses and especially on formation of positive economic policies supporting principles of justice, fairness as well as human dignity.



Religious communities collectively working towards the common agenda under the purview of these ethical values have a chance to achieve the world where the economic system values the human beings and creates a world most suitable for all citizens.

Findings

This research reveals that the perception of heavenly books yields a range of interpretations that can be considered as supporting or rejecting the economic principles of extremism. Looking at religious understandings, there is the clear indication that religious teachings provide ideas that explain equity, stewardship and justice in the distribution of resources and use of resources respectively as good and acceptable while on the other hand there are religious understandings that support and encourage exploitation and greedy acquisitions of resources by the wealthy at the expense of the society as being legal.

On the one hand, examples of passages and commentaries within heavenly books that reveal general moral codes are fairly equitable distribution of wealth and work for the benefit of the whole community (Smith, 2009). Inasmuch as these interpretations highlight the significance of sharing differentiated resources with the less privileged, advocating for their wellbeing, and embracing the responsibility to engage in economic endeavors with profits, integrity, and responsibility, all stakeholders within financial organizations should feel obliged to embrace those forms of practical reason which are ethical. They offer principles of social justice and human dignity that are dominant in the modern society, which requires people and the society as a whole to avoid putting self-interest before the common good. On the other hand, others argue that it is possible to find other meanings within the religious context that may justify economic activities that foster inequity, and unfairness (Stark, 2017). Such interpretations mostly focus on the self-interests and Saint or power elites and fail to take into account justice and fairness when addressing issues of distribution. As for the former, they condone conduct that entails the prioritization of personal selfishness over the welfare of others, thereby reinforcing and sustaining and unfair social structures.

Conclusion:

Overall, this study demonstrates that the analysis of economic interpretations in heavenly books remains a contentious issue in regard to today's society. It calls for the interpretation of religious texts and the analysis of differences in needy and adequate manner to be able distinguish between "interpretations that enrich and interpretations that kill". In this manner, religious actors, communities, and scholars remain well-placed to drive constructive dialogue, ethical reason, and the right interpretation towards the construction of sound economic systems that augur well with equity, compassion, and social welfare. A certain flexibility of the moral points of reference in interpretation matched with internal religious texts could set various religious communities together to deliberate and critically discuss the concerns of economic ethics. Instead of taking an absolutist view or being dogmatic about the issue, it is important to appreciate the fact that religion and religious teachings come in different forms and could be influential in economy construction and policy formulation. This entails being ethically diligent and able to politicize interpretations of texts that are contrary to justice and dignity of the human person. Moreover, to



bring an evitable change toward ethical economic practices, it becomes essential to dialogue with other faith and other members of civil society. Pursuing religious education promotes conversation and understanding between religious groups to further policies and practices that benefit society and support and advance the destitute best selves and their autonomy in the copper boom economy. The initial step in attaining liberation involves acknowledging the interdependence of the economic, social, and spiritual aspects of human existence and working towards the goal of providing the holistic framework of economic salvations that address the fundamental issues of injustice. Hence, in the minds of this particular research an important role lies in revealing how religious teachings might precipitate change in economic theory and practice. In that sense, religious communities have the potential to be important ethical regulators of economic reason by encouraging correct interpretations alongside more ethical awareness that would lead to fairer and more compassionate economic structures supporting social common good.

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