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How the talented public actor is socialized by the Bible and the Quran to political and economic acts against enemies and opponents?

Societies in the 21st century find it evident to identify and socialize the talents whose top performance can promote the realization of public welfare of their nation, or having a more global aspect, of the nations of the Earth. It seems to be extremely important in the accelerated world as in the socio-economical processes we can reveal a more and more emphatic uncertainty factor that reduces the effectiveness of prognoses and risk analyses to a great extent. Only the political-economic elite are able to reveal and heal the above mentioned social symptoms that is competent in a particular area and whose qualities can be described with the concepts of talent. Without the knowledge of the image of mankind in the Bible and the Quran we cannot formulate our opinion about the talented public actors' correct economical-political behaviour against enemies and opponents.

Introduction

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It seems to be extremely important in the accelerated world as in the socio-economical processes we can reveal a more and more emphatic uncertainty factor that reduces the effectiveness of prognoses and risk analyses to a great extent. Our belief in predictability has disappeared - and it powerfully and painfully manifests itself both to individuals and communities of modern states, and also generates mental problems at both levels. Only the political-economic elite are able to reveal and heal the above mentioned social symptoms that is competent in particular areas and whose qualities can be described with the concepts of talent. The actors should possess intelligence, creativity, physical stamina and, not negligibly, morality.

Talent - Humans - Holy Books

As a consequence of the above mentioned aspects, in this research we do not accept the conceptions to be relevant that - according to Terman (1924) – equate the term of talent with intelligence. On the contrary, we prefer the approaches that consider talent an analysing and behavioural attitude that makes people capable of revealing new constructions and perspectives.

In the relation of society and talent, as well as on the basis of assessing outstandingly different abilities from the average, Gyarmathy (2011, 9) distinguishes four periods.

The transcendent or mystic approach is the most ancient and it is followed by a phase that connected talent with abnormality. This latter was refuted by the psychometric approach and in the fourth period the cognitive interpretation of talent joined up to them.

Our investigation deals with a *sui generis* field of the first period, in particular with the talent conception or conceptions emerging from the Bible and the Quran. In Ancient Times and the Middle Ages the significance of the political and economic role of the talented was a well-known phenomenon, a fine literary example of which is the relationship between Mentor and Telemachus depicted in Homer's *Odyssey*.

Defining talent was also considered to be important in the Far East. Kung Fu-Ce formulated a typology of talented public actors, whereas Liu Shao[2] classified them on the basis of qualities connected to talent (Harsányi 1994, 84).

It makes the message more emphatic that talented people were classified because of their involvement in economy, politics and leadership. In Ancient Times outstanding mental and physical abilities were attributed to the existence of a certain mystic power, the owner of which was able to keep a specific contact with the transcendent world. Assessing leadership competence, talent and skills have changed significantly from Ancient Times to our days. In the traditional aspect the emphasis is laid on the leader's charismatic personality, however, in modern approaches to their creativity, managerial attitudes and conflict management.

Investigating the aspects of talent that can be connected to public life, a thematic contraction has to be performed as we can only concentrate on the leadership qualities of a talented public actor with leadership skills. Because of the frames of this study several significant areas cannot be taken into consideration. The present assumption is restricted to outline the correct behaviour forms of talented rulers, politicians, economic leaders hypothesized by the Bible and the Quran. The topic touches upon the relationship between absolute and relative values inasmuch as it involves the question of how much is required of each if the talented public actor wishes to preserve their identity.

Without the knowledge of the image of mankind in the Bible and the Quran we cannot formulate our opinion on the question what correct leadership behaviour is like for the talent appearing in public life. It is a fundamental principle in this theme that man in the Bible is the image of the only sovereign God[3] and, simultaneously, the governor of the universe (Gen 1, 26; Psalms 8, 6). The creature as ruler comply with the image of God that is why his role is

interpreted as an agent with a high awareness of responsibility by Wolff (2001, 199) while as the representative of God on Earth by Schulz (2005, 51).

According to the Quran man cannot be the image of God as nothing can be compared to the Creator (42:11; 112:4). However, the function of mankind is identical with the same aspect in the Bible when man manifests itself as the deputy of Allah (khalifa; 2:30). His right and duty to rule, which is delegated to him by God, is not autonomous but shows an illustrative nature. These conditions, including both genders, are generally not relevant to the individual but involve the whole community (Gen 1) as well. Though, the creation of Eve from Adam (Gen 2, 23; Q 4: 1) can be interpreted as aetiology. Only abilities and skills can make the leader emerge from the community; sovereignty cannot be exercised over other people. Adam is the starting point of mankind in both Holy Books. On the one hand, it positions the Common Fate of all people, on the other hand, it represents the fallibility, peccability and transience of mankind and also, that the Creator provides hope against these weaknesses. The fall of Adam in the Quran does not mean that all humans are irreversibly encumbered by history (95: 6), whereas Paul the Apostle formulates the theory of original sin in the New Testament (Rom 5, 12). The original sin vindicates a living space for man which results in constant rebellion against God's value system. Man appears as a being that has, according to Aristotle, an intellectual soul, a rational principle and possesses the ability to speak (zoon logon echon). Man is able to designate the created world (Gen 2, 19; Q 2: 31), consequently he can regulate it under his authority. Demythologization is the prerequisite of this authority as in a world where everything is created and possessed by God (Q 20: 6) inaccessible areas basically do not exist for men. However, ruling the world should not lead to endanger the existence of mankind and, according to the Bible, humans cannot become the subject of oppression (Gen 9, 6). The Old Testament is enriched by an eschatological revelation (Gen 1, 28) via the New Testament as the ruling method of 'the Crucified' pulls mankind back from self-destruction (Matt 28, 18-19). Jesus Christ manifests the mediation of a new 'creatio ex nihilo' with which humanity re-gains its dignity lost in consequence of Adam's sin (Col 3, 10). According to Gnilka (2007) it involves the cooperation of God and man in the relation of the re-creation. The Quran emphasises man's prestige before God since man enjoys priority over Iblis and the angels (2: 34; 7: 12-18), nevertheless, man cannot be in partnership with the Creator. The Quran does not need a Messiah or a Redeemer as it is not familiar with the concept of 'original sin', therefore it assumes more optimal opportunities for the humans on the Earth.

Taking into consideration political and economic roles of the talented, the construction in the Bible and the Quran evidently shows their relation to the transcendence. Public characters' intellectual capacity, morality, motivation, stamina, curiosity, creativity and the impact of environmental factors appear as a complementary, but clearly not negligible quality, personality feature or even as an ability besides the transcendental relation.

To act but how to act

Social and economic systems require creativity[4] or 'creative force' in the relation with the opponent/enemy. The emergence of this idea often seems to be inexplicable and it can be easily attributed to a transcendent impulse. Several international or regional organizations[5] with different prestige have made attempts to address political, economic conflicts in the 21st century, the result, however, shows deficit in many cases. In Quranic and Biblical times various options, which can be valid even today, presented themselves to political, economic leaders. Decisions of professional leaders have social impact; this fact was emphasised by Landau (1990), who argued that the scope of social creativity can be widely interpreted, even in terms of culture as whole.

'Do not resist one who is evil' (Matt 5, 39) teaches the New Testament in favour of avoiding physical violence. However, the possibility of psychical or moral struggle (Matt 5, 38–48), the 'media war',[6] is left open. The teaching of Jesus is a real strategy and does not suggest passive resignation or indifference towards the evil. Csíkszentmihályi (2008, 345.) adds a further element presenting that spreaders of Christianity came from less advantageous layers of society. The aim is to make the opponent change their heart as it assumes the proper attitude of the political, economic contestant. Nevertheless, it is not given in every situation; consequently we reach the border of politics. In these cases it may be necessary to turn to other Biblical principles.

Viviano (2003, 116) observes a five-phase development in Biblical thinking in the reaction of the public actor against opponents/enemies:

1. Unlimited revenge (Gen 4, 15).
2. 'Ius talionis', or restricted revenge (Deut 19, 16–21).[7]
3. 'Silver Rule': 'Whatever you would hate to have done to you by another, see that you never do so to another.' (Tob 4, 16).
4. 'Golden Rule': Opening up towards good acts, taking a pro-active role in creating the atmosphere of goodwill (Matt 7, 12).

5. Love of enemy, which is invitation to moral heroism and sanctity (Matt 5, 43–48).

The first two points of the pentatonic scale raises the question of excellent achievements based on physical skills. According to the conception of Ogilvie (1973), Frenkl (2002), Jackson and Butterfield (1986) outstanding physical abilities do not fall outside the category of talent. Considering Gagné's (Gagné, Begin, Talbot 1993) physical ability types the so-called 'Hercules' type can be adjusted on to the figure of Samson. Frenkl (2010) puts emphasis on Jacob's achievements among patriarchs as he was able to cope with the angel, but Saul, the first king of Israel was also selected due to his physical abilities given to him by Yahweh. The Quran (2: 247) also mentions the excellence of Saul's physique. Harmonious appearance had a great significance in the Arab culture, the exclusiveness of which was condemned by Muhammad: 'And when you see them, their forms please you, and if they speak, you listen to their speech.' (63: 4). According to historical tradition several of the Prophet's opponents were described handsome[8]. In our age leaders with physical abilities are preferred in authoritarian societies and by layers with lower cultural standard in democracies.

The Quran is aware of the first two phases (2: 178–179) but it only allows the 'ius talionis' to function. The ayah 5: 45 interprets the theory of retribution word by word, the remission of which is an exception belongs to almsgiving. It should not be ignored that Quranic law declares the responsibility of the individual so a community cannot undertake the role of the revenger. The potential of abuse is also narrowed in 'a suitable follow-up' (2:178) because irrational claims by right of blood money are excluded. According to Gnilka (2007) Muhammad perceived even in the early Medinan years that a military encounter would be the only option against his hometown. There are several parts in the Quran that encourage armed struggle in connection with concrete events (2: 193; 8: 39; 9: 26). With ayahs 4: 71-83 Muhammad tries to overcome the lethargy after their defeat in the battle of Uhud. The Prophet also provides the rules of armed struggle and war when prescribes: 'throw (their treaty) back to them' (8: 58); implying that in this case the war cannot be considered unjust even by their enemies, moreover, defensive struggles are particularly preferred (22: 39). Besides, or according to Eliade (2006), instead of military confrontations the Prophet uses a wide range of applicable means against the enemy. The first victory over Mecca was reached by Muhammad's political creativity as food supplies to the town were boycotted (23: 75–77). After converting to Islam, Mecca's grain exporter Tumáma bin Utal (one of the leading men of the clan Banu Hanifa) ceased food import to the Qurays. His step was followed by a serious famine, which, accord-

ing to the Islamic tradition, forced the Meccan nobles to write a letter to Muhammad reproaching that the Prophet severed the bond based on their family ties and blood. Muhammad approached it through diplomacy – a treaty was drawn up – that the Muslims could march into Mecca and perform their umrah, the 'small pilgrimage' in March 629 (48: 24–25).

Two Sides of the Same Talent(um)

Ogilvie (1973) names 'Hitler type' the kind of talent that is motivated by antisocial abilities. A social activity mechanism embodied by Machiavelli's saying that 'the end justifies the means' can be noticed at this type. The Massacre of the Innocent, the brutal act of infanticide by Herod the Great, raises our attention to the most serious sins of history. The cruel but unsuccessful attempt of the absolutely talented political leader to devastate the infant rival also represents a situation that is described as additional factor by Czeizel (1997). It is nothing else than the imperative of staying alive, reaching the age suitable for creation.

According to Christian interpretation love for enemies is not hopeless idealism but a wise strategy to overcome dictatorship. Heroic behaviour of the politician presents the persecutor in an unfavourable light and it cannot be influenced by those ones in power. Christianity is not aggression turned inward but an attitude formed to victorious strategy by the wisdom of love. If we raise the question whether moral and political sobriety is absent from loving our enemies, the Bible gives a negative answer. Love for enemies can be rather effective; it is proved for example by Gandhi's political activity in the 20th century. Csíkszentmihályi (2008, 333) opines that it also presents the process as complexity implemented at the individual level turns into social evolution. A further question is whether it is the only legal rule for the behaviour of a religious politician in a conflict situation and if earlier stages of Biblical teaching have become invalid. The answer of Christian social teaching - completely different from the authors' - is an obvious 'no' as all the five phases present an enduring resource for the believer in case of their suitable application. In Viviano's point of view it depends on the moral level of the enemy which grade of the Biblical ethics should be applied. Barkun (2004) and Rostoványi (2004) emphasise the impact of protestant fundamentalists on neo-conservative political tendencies from the last decades of the 20th century, who have not been frightened of completely ignoring Jesus's love for enemy[9]. Taking into account the wide selection of opportunities, it is also possible to govern with the 'Sermon on the Mount' if the earlier moral period presupposed by the speech is regarded. From Christian way of life Fitzmeyer (2003b) excludes desire for and practice of vengeance against enemies and political

opponents (Rom 12, 19–21). Believers cannot forget about the existence of God's eschatological wrath, which will manifest against sin. The Quran's final solution against enemy runs parallel with the Old Testament: *'... the penalty for those [ones] is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land'* (5: 33). However, Muhammad also leaves loophole for those ones who turn to God *'before you apprehend them'* (5: 34).

Sisk (1993) emphasises the priority of social competences as well as the significance of identification of group processes. For that reason the first and sometimes deceptive impression shall be treated in accordance with its importance. On the basis of the story in the Quran (12: 42) Joseph spent several years in prison because he did not trust in God but in men. The Bible warns every leader that their individual fate may have a wrong turn if they do not work for their people anymore, as illustrated by the example of Moses (Dt 3, 23–28). It is true, even if Moses and Joseph fall into the category of politicians who – categorized according to the needs and preferences of society – are classified as scarcity talent by Tannenbaum (1986). Abraham Lincoln or Winston Churchill can be mentioned here. That is why, according to the Quran (9: 53-54), that faith in God is preferred to social and economic acts serving the public good as well as to accepting religious regulations and rituals. Muhammad honestly admits that he would have been tempted away from revelation without divine assistance and it would be equal with his own failure not only in his secular life but also after his death (17: 73–75). This is obviously illustrated by the confusing incident around the 'Satanic Verses' (53: 19-25; 22: 52). In the critical period of the Islamic movement in Mecca the Prophet wanted to modify his teachings in order to favour Quraysh leaders. As he was reciting surah An-Najm (53) [Satan](#) tempted him to utter lines after [verses](#) 19 and 20, which lines, according to historic tradition, would have also recognised Allah's daughters as transcendent patrons. A similar case happened at the siege of Taif in 630 when Banu Thaqif made surrender the subject to conditions. One of their requests was to be permitted to worship their goddess al-Lat for a period of a year. The Prophet was to make a difficult decision as his prestige was eroded by the prolonged siege. The final conclusion of the Quran: *'If he were to obey you in much of the matter, you would be in difficulty ...'* (49: 7), which makes it clear that Muhammad cannot go against God's will. In order to avoid temptation he ordered al-Mugira bin Suba to destroy the temple of the goddess. The surah called 'The Pilgrimage' (22: 52) and the gospel of Luke (4, 3-13) even flashes the darkest esoteric power that may take action against prophets who work in the process of revelation.

Summary

Modern academic discourse has recently started to direct research at leadership skills as acknowledged forms of talent. The concept of talent emerging from the Bible and the Quran cannot be understood without its spiritual background. Against this background the definition of talent and its relationship to politics and society contains a sociocultural aspect, which is based on the public taste of the given era. We have showed that distinct fields of talent existed also in Ancient Times and the Middle Ages: among others we have listed moral, interpersonal, social, economic, intellectual and physical talent. These can be hierarchically ranked with regard to their prestige in society but the solutions required by the challenges of the various historical periods caused these categories to change constantly. The priority of moral talent is never disputed in the Bible and the Quran, more so by certain actors holding political or economic positions.

The type of leaders recommended by the Holy Books is indispensably important for the prosperity and self-defence of society – for this reason people regard them as prominent personalities. Obviously, the task itself, the historical situation, motivational, interactive and reinforcing effects also have several impacts on the issue in question: who can become a good political-economic leader?

Notices

- [1]: This study is based on the following work: Varga, N. (2013): A Biblia és a Korán politika- és gazdaságképe.
- [2]: His categories: moral power, leadership and managerial qualities, tact, appropriate attitude to things and people, theoretical skills, outstanding physical strength and courage, excellent rhetorical skills.
- [3]: In Dohmen's work (1985) the ambivalence of the image issue is depicted with the role of Prophet Hosea, who first formulated the prohibition of image-worship. Moreover, prohibition became a constant element of the Decalogue.
- [4]: We use the concept of creativity to avoid every kind of anachronism and being aware of the fact that this expression was introduced by Guilford at the conference of the American Psychological Association in 1950.
- [5]: UN, EU, NATO, Arab League, CIS, ASEAN, etc.

- [6]: This strategy was implemented by Mahatma Gandhi and Martin Luther King in the 20th century.
- [7]: The theory of 'an eye for an eye' was taken literally by sadducean people, later the Jewish were satisfied with financial compensation.
- [8]: For instance Abd Allah ibn Ubayy, the leader of the Medina Hypocrites.
- [9]: There are several indications in the Bible (Dan 9, 20-27; Isa 2, 3; Isa 62, 6-7; Rev 11, 1-2) that the restoration of Israel and the Temple is one of the conditions of the second coming of Jesus. Several neo-protestant fundamentalist and evangelical organizations engage in lobbying to try to promote this vision: International Christian Embassy Jerusalem, Canaan Land Restoration Inc. of Israel, National Unity Coalition for Israel. It is also important to mention that not all Jewish religious movements agree on this intention, the ultra Orthodox Judaism, among others, represents an anti-Zionist approach.

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VARGA NORBERT – SZIKRA ANDREA

MILYEN POLITIKAI ÉS GAZDASÁGI CSELEKEDETEKRE SZOCIALIZÁLJA A TEHETSÉGES
KÖZSZEREPLŐT AZ ELLENFÉLLEL VAGY ELLENSÉGGEL SZEMBEN A BIBLIA ÉS A KORÁN?

A 21. század társadalmi színté evidensnek tartják azoknak a tehetségeknek a feltérképezését és szocializálását, akik csúcsteljesítményükkel elősegíthetik saját nemzetük vagy – globálisabb szemüvegen keresztül tekintve – a föld népei számára a közös megvalósulását. Kiemelkedően fontosnak tűnik ez a felgyorsult világban, ahol a társadalmi-gazdasági folyamatokon belül egyre markánsabban jelenik meg egy olyan bizonytalansági faktor, amely nagy részben csökkenti a társadalmi-gazdasági folyamatokra vonatkozó prognózisok és rizikó-analízisek hatékonyságát. Az említett társadalmi tünetek feltérképezésére és orvoslására egy olyan politikai-gazdasági elit lehet képes, amely kompetenciával bír az adott területen, és tulajdonságai leírhatók a tehetség fogalmával. A Biblia és a Korán emberképének ismerete nélkül nem adhatunk választ arra a kérdésre, hogy a közéletben megjelenő tehetség számára milyen a helyes gazdasági-politikai cselekvés az ellenféllel vagy ellenséggel szemben.

