

## Entrepreneurship Education from the Viewpoint of Islam

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### Abstract

*The present study aims to investigate the cognitive and attitudinal system of Islamic culture about entrepreneurship and to suggest educational strategies in order to develop it in the society. The study, with the default that it is the belief system and philosophy of a society which hinders or motivates it to move towards entrepreneurship, tries to answer the following fundamental questions according to Islamic references through an analytical-deductive method: where is the place of entrepreneurship and entrepreneur in the Islamic Thought System? What are the suggested educational strategies and mechanisms to promote the entrepreneurial spirit in the Islamic culture? And what are entrepreneurship harms from the viewpoint of Islamic culture? The results of the study indicate that entrepreneurial education, according to Islamic ideology, a. is far from merely teaching some skills; b. necessitates obtaining a full view of the importance of work and entrepreneurship; c. necessitates developing an appropriate cognitive and attitudinal basis. So, by introducing the man who is a doer and developing the viewpoint of a work-focused will, the category of work and entrepreneurship is viewed as an optimal opportunity and an end in Islamic culture. And the cognitive basis of entrepreneurship education was provided through mentioning personality traits of an entrepreneur. At the same time, by making use of critical and encouragement mechanisms and explaining practical models, practically educating entrepreneurship became possible.*

**Keywords:** the man; being a doer, a work-focused will, entrepreneurial culture

### 1. Introduction

In the late twentieth century, the world has faced numerous challenges socially and economically. Increase in economic downturn, increase in employment rate, major financial crises, all are of the cases which has attracted the attention of social and economic policy-makers.

Literally, entrepreneurship means undertaking. Since late 70s, due to a change in values and attitudes of the society and in other words a demographic change, this category has issued in many developed countries.

So, entrepreneurship is the innovation process and taking advantage of the opportunities with great effort and perseverance, along with taking social, psychological, and financial risks; of course, the underlying motives are gaining financial profit, demanding success, individual satisfaction, and independence. In other words, the one who combine the production factors (land, labor, capital) to produce goods, offer services, or do business is called entrepreneur and that he does is called entrepreneurship (Samad Agha'ie, 1999).

Entrepreneurs play important roles in the social and economic development of a country; they provide the conditions for revenue expansion for others and themselves by providing the conditions for self-employment. From this perspective, they are effective in advancing social objectives (Mohanty, 2006: 104); in other words, entrepreneurs are recognized as the doers in the society who make changes and make the communities to become developed (Nandan, 2007: 3). Researches, too, show that there is a positive correlation between economic growth and the number of entrepreneurs in a country because a country with many entrepreneurs will have more powerful motives.

The question is why some communities are more successful than others in the realm of entrepreneurship, which values and norms reinforce entrepreneurship development in the society, and how entrepreneurial culture will be institutionalized in the society. It seems that a significant part of these differences lies in ideology (fundamental religious and philosophical beliefs). From this perspective, we should follow the track and traces of the weaknesses and strengths of the entrepreneurship culture in the existence and presence of values and beliefs which exist according to the ideology and values hierarchy, and more clearly according to the philosophy which is dominant in the society. From this perspective, one of the important factors that can be effective in promoting entrepreneurship and as a result developing the country is entrepreneurial cultural environment (Wennekers and Thurik, 1999: 29).

The point is that people's cognitive and attitudinal system does not form in isolation. But, cultural environment, dominant philosophy of the society, and educational strategies are the factors that can motivate or hinder such a theory to be developed. So, in case our society tends to move toward social and economic evolution based on entrepreneurial behavior, it needs to define the place of this issue in the Islamic culture and thought system and to adopt appropriate educational mechanisms. Hence, the present paper tries to explain entrepreneurship's and entrepreneur's place as an optimal end by investigating Islamic references.

## 2. Research Questions

- \* What are the suggested educational mechanisms and strategies in Islamic philosophy in order for the entrepreneurship spirit promotion and the entrepreneurial education?
- \* What are the harms of entrepreneurship from the viewpoint of Islamic culture?

## 3. Research Method

The present study sets to investigate the above mentioned questions according to Islamic references through an analytical method.

## 4. Attitudinal Framework

### 4.1 *The place of work and entrepreneurship in Islamic culture and the need for taking entrepreneurial education into consideration*

Before starting this topic, it should be noted that the more the beliefs and the values existing in a society lead its members to working, ongoing production, creative thinking and learning, and acquiring knowledge, the more entrepreneurial culture will be distributed in that society and internalized by its members. So, entrepreneurial cultural environment is formed only when some changes are made in the cognitive framework of the members of the society based on the need for entrepreneurship and it won't be realized unless members of the society consider the work and entrepreneurship category as an optimal end in their attitudinal framework and undertake it.

In other words, formation of a favorable autonomic status in entrepreneurial behavior means the formation of a work-focused will in people. This way, the one with such an attitude not only avoids asthenia and sloth, but he also works willingly. From this perspective, the one who works inevitably, in fact, has faced it by negative or incomplete will. This way, the relationship between the person and his profession is a dichotomy and also disjointed (Bagheri, 2007). Hence, we cannot expect such a person to make change, move, innovate, be creative, and finally become an entrepreneur.

Regarding the above mentioned the formation of the work-focused will and commitment is the same point that differentiates entrepreneurship from teaching skills. Because when learning skills, one involves in activities based on his habits and do not act as a doer while it is important and valuable for an entrepreneur to be a doer. From this perspective, the formation of cognitive basis in the people's minds is one of the important factors in developing entrepreneurial culture. Therefore, it is needed for work and entrepreneurship to be placed as an optimal end in the people's thought system; an end for which one does his best to be realized.

Regarding developing entrepreneurship, another point that should be noted is that we should try to provide an appropriate environment and kind of instructions that promote the needed characteristics, experience, and skills in people, a significant part of the curriculum of the schools and universities is devoted to entrepreneurship education in the developed countries. Since 1980 some studies were started to investigate the new research field titled entrepreneurship. It should be mentioned that despite the diversity and expansion of these instructions, all the entrepreneurship-based instructions seek to improve and motivate people's tendencies like seeking opportunities, innovation, and taking risks,

etc. however the aim of the inclusion of entrepreneurship in the curriculum (in addition to developing people's ability for entrepreneurship and establishment of a new business) can be a more extended range as follows:

- Understanding the relative strengths and weaknesses of different types of risky activities
- Understanding of the entrepreneurial process
- Recognizing general factors of success and failure of innovation
- Recognizing general characteristics of entrepreneurial behavior
- Technical knowledge of recognition, evaluation and winning resources (Gibb, 1999: 12)

Regarding the above mentioned the aim of conducting different instructional courses related to entrepreneurship in schools and higher education institutes is that learners will be trained as founders through their educational period (Gibb, 1999).

Now it should be taken into account that to what extent such an attitude was considered as important in Islamic culture. To understand the importance of entrepreneurship in Islamic culture, firstly, it is needed to explain the place of work and action according to this philosophy and then to clarify the state of the man as a doer. Because, as mentioned, the formation of the work-focused will is the first step of developing entrepreneurial culture. Entrepreneurial instructions in Islam will be discussed as follows.

#### *4.1.1 Work and action in Islamic culture*

The discussion of working and making effort, avoiding idleness, and considering work as a basis in order to nourish talents of the man can be seen both in Quran and tradition. From this perspective, work is considered as a virtue in order for nourishing of talents and abilities of the man in Islamic culture. Allama Motahari, in the book education in Islam, considers working as one of the best ways to educate people. He quotes a Saying from Prophet Muhammad (PBUH), "if you do not occupy your soul, it will occupy you" (Motahari, 1365). Besides, there are lots of verses about the value of work and the emphasis on good deeds in Holy Quran. Quran prohibits the man from saying something without taking action strongly and emphasize that the God's bounty is for the ones who makes effort. There, in verses 39 to 41, Surah An-Najm, is the following: "And that man shall have nothing but that for which he makes effort" And that his effort will be seen" And afterward he will be repaid for it with fullest payment." In verse 38 of surah AL-Muddaththir, it is obviously said, "Every soul is a pledge for own deeds." The important point is that working and making effort have lots of effects according to Islam cognitive system; and it is emphasized as a virtue due to these effects. Some of them are mentioned as follows:

#### *4.1.2 Work as a removal of the obstacles on the way to growth and perfection*

In Islamic culture, working not only removes the barriers to growth and perfection of the man but also leads him toward evolution and perfection. To clarify this point, we should note that in case the man is under excessive pressure caused by poverty, he will give up due to his inherent weakness; "man was created weak" (verse 28, surah An-Nisa). That's why Prophet Muhammad (PBUH) asks God "provide us with bread and do not set us apart; because if there is no bread, we won't do the obligatory acts" (Kulayni, 2006, vol. 6: p. 278). So, Overcoming obstacles and moving toward perfection of the man is possible through working. And Muslim society and people who do not want to stop or be inactive are obliged to overcome the obstacles on the way of movement and perfection by conquering the nature and making use of its facilities in order to innovate. Hence, there is such a Saying, "God will not be merciful to the one who finds water and land and is still poor and needy". Sayings like this obviously show the point that work and especially entrepreneurship are considered virtues in Islamic culture and not taking them into account causes the man to go away from the straight path toward felicity.

#### *4.1.2.1 Work as a factor of munificence and the might of the man*

Profession is introduced as a factor of eminence of the man's personality and maintenance of his munificence and might. As work and entrepreneurship personify the man, their importance is obviously seen in tradition of Imams. Prophet Muhammad (PBUH) when facing an impressive person asked if he had a profession. If they said "no", he said "to Me, he is worthless" (Majlessi\* Work as Worship

Apart from that presented about the emphasis on work as an aid to the man's perfection and personification, Islamic philosophy introduces it as a kind of worship. It is quoted from Prophet Muhammad (PBUH), "worship includes ten

portions; nine of them is devoted to winning lawful provision" (Horr Ameli, 2010, vol. 12, p. 14).

Imam Baqir (PBUH), too, says, "the one who do worldly affairs (spend time working), in order not to need others' financial help and to win bread for his family and to be kind to his neighbors, meets the Almighty God the Last Day while his face is shining as the full moon" (Horr Ameli, 2010, vol. 12, p. 11).

Umar ibn Yazid said he told Imam Sadiq (PBUH), "a man said he stayed at home and said prayers and fast and worshipped

God (and did not work) but was provided with God's provision. Imam Sadiq (PBUH) said, 'this is one of the three people whose devotions are not complied" (Horr Ameli, 2010, vol. 12, p. 140).

To sum up the above mentioned, we should say work is important because of three reasons: first, it is a way to achieve perfection; second, it acts as the individual identity; and most importantly, it is considered as a part of rituals. So, it seems that it is tried to depict an idealistic insight and attitude toward work and entrepreneurship with the emphasis on the work culture in all the Islamic instructions. Besides, Islamic culture has considered areas and contexts of working and making effort well. Some of them are mentioned as follows:

#### 4.1.2.2 *Work as the lawful way of winning provision for the household*

One of the contexts that have focused on work in Islam is working to win provision for the household legally. In this regard, Imam Ali (PBUH) says, "the one who work hard to win the provision for his household is like the one who fight in the battle field for God's sake" (Kulayni, 2006, vol. 5, p. 88). Also, it is quoted from Imam Kazim, "God, the Almighty, hates the one who sleeps a lot (is lethargic) and is free (do not work)" (Horr Ameli, 2010, vol. 12, p. 38).

#### 4.1.2.3 *Work as a service for the public*

As Islamic society is a single body, Muslims are obliged to try hard to help the needy and to be unified. In this regard, Imam Sadiq (PBUH) says, "Muslims are bound to try to communicate and cooperate with and to be kind and sympathetic toward the needy and to be kind with each other and help each other financially and when in trouble" (Kulayni, 2006, vol. 2, p. 175).

In this regard, Imam Sadiq (PBUH) said, "Muslims provide each other services." I asked, "How?" He said, "they benefit each other" (Kulayni, 2006).

Imam Kazim, too, says, "God has some servants on the earth who try to comply others' needs; they are safe on the Last Day" (Majlesi, 2008, p. 71). Therefore, according to Islamic culture, the virtuous is the one who believes in God ..., as in the following verse, "It is not righteousness that you turn your faces towards the East and the West, but righteous is he who believe in Allah and the Last Day and the angels and the Book and Prophets, and give away his wealth out of love for Him to kinsfolk and the orphans and the needy and the wayfarer and to those who ask and for [the emancipation of] the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make one, and the patient in distress and affliction and in time of conflicts- such are they who are true [to themselves] and such are the God fearing" (verse 177, surah AL-Baqara).

According to the above, it is obvious that work not only is praised as an individual affair, but also is a kind of worship and virtue from which all the community will benefit and that's why the prophet Muhammad (PBUH) says, "all Muslims are obliged to win lawful provision" (Ray Shah'ri, 1998, vol. 5, p. 507). Also, He says, "winning lawful provision is like fighting in the battlefield for God's sake" (Ray Shah'ri, 1998, vol. 5, p. 507). Thus, the entrepreneur who is known as a person whose economic activities are beneficial for the whole community is of value in such a culture. Regarding the above, it is obvious that Islam is trying to develop a positive attitude toward work and entrepreneurship. But, it is not limited to this extent; of course, Islam instructions complete the cycle of positive attitude toward work and entrepreneurial actions by introducing the man as a doer.

#### 4.1.3 *Explanation of the man as a doer and the will base of work*

One of the most important factors that can cause a community to move toward entrepreneurship is that the members of such a community believe themselves firmly to be doers and turn to take action and make effort with the faith that they are able to change their society and their own present circumstances. Islamic culture is not indifferent toward this issue; it reminds the role of the man in determining his own and his society's destiny times and times. According to Islamic philosophy, the man is a doer. In this sense, the man is a being whose action is based on will and self-control; and the same attitude will be the base of his identity. In Holy Quran, too, the two elements self-control and will are emphasized.

God reminds us the power of making choice and says, "Allah cited an example to those who disbelieve: the wife of Noah and the wife of Lut; they were both under two of Our righteous servants, but they acted yet betrayed them so they (the husbands) availed them naught against Allah, and it was said (unto them): Enter both the fire with those who enter" (verse 10, surah At-Tahrim). God, again, emphasizing this power, says, "Surely We have shown him the way: he may be grateful or disbelieving (verse 3, surah Al- Insan). Therefore, based on this verse, the way (of the ideal society to achieve felicity) is shown to the man; but, anything, even faith in God, is not obligatory according to such an ideology. Thus, it prevents the man to shirk his responsibility of moving toward felicity by himself and his society. Also, God says, "And if Allah had pleased, they would not have set up others [with Him] and We have not appointed You a keeper over them, and you are not placed in charge of them (Surah Al-An'am, verse 107). Then, in response to polytheists that said, "...If Allah had pleased, we would not have associated [aught with Him] nor our fathers, nor would we have forbidden [to ourselves] anything ..." (verse 148 , surah Al-An'am), God says, "Say: then Allah's is the conclusive argument; so if He please, He would certainly guide you all" (verse 149, surah Al-An'am). Because, not only such a faith, i.e. faith by force, is worthless both for God and servants, but also "the virtue and the perfection of the man is to pass the path through which he is guided by God and to be pious himself willingly and with self-control (Commentary book, vol. 6, p. 25).

To explain it, it should be mentioned that work is introduced as a factor of the perfection of the man and his identification in Islamic system and the man is asked to take action. To promote work-focused will, some arrangements were done and several schemes have been devised. The followings are part of the efforts made by our religious texts to promote the work-focused will.

## **5. Research Findings**

In this section, we have tried to present analytical answers to research questions separately.

### *5.1 Islamic educational mechanisms to develop entrepreneurial culture and to form will base of work*

As mentioned in the previous section, taking three aspects into consideration is vital in entrepreneurial instructions: developing personality in relation to entrepreneurship like risk-taking, motivation, the ability to overcome the crisis, creativity, decision-making ability, etc.; emphasizing entrepreneurial process and its results including a new business; and making use of the present resources in a vague and uncertain environment.

The aim of implementing different training courses related to entrepreneurship in schools and higher education institutes in different countries is to educate founders out of learners during their education (Gibb, 1999). The objectives of the entrepreneurial training courses will come as the six following categories: Acquiring the knowledge related to entrepreneurship; learning the skill of analyzing economic opportunities and combining operational programs; defining and promoting the entrepreneurial skill, talent, and capacity, inspiring risk taking, developing consultation and mutual support in exclusive aspects of entrepreneurship (William, 2007).

The significant point is that the mentioned factors are explained obviously in Islamic instructions.

#### *5.1.1 First mechanism: training based on emphasis on the personal traits of the entrepreneur*

According to Kaufman and Dant (1998), noting the development of personal traits related to entrepreneurship like risk-taking, motivation, the ability to overcome crisis, creativity, decision-making ability, etc. are considered the first step according to entrepreneurial instructions.

Investigating the texts on entrepreneurship admit the fact that entrepreneurs have particular traits which distinguish them from other members of the community. For example, they are creative, innovative, diligent, self-confident, flexible, forethoughtful, and independent; they can bear ambiguous circumstances and failure; they are able to control themselves; and they take risks (Matty, 2005). In other words, entrepreneur is the one who can convert what is in his mind to a new product or service with the power of realizing and understanding challenges, opportunities, and defectives (Matty, 2005). In the scope of business, entrepreneurs are also hopeful and trust the future, i.e. they firmly believe that they can, and must, be better the next day (Sa'edi Kia, 2006).

this is the effort which is seen being made everywhere in our religious texts. In other words, in Islamic texts, to form a will focused on the entrepreneurial action is one of the characteristics which are mentioned as virtues. Today, they are referred to as the main factors of educating entrepreneurs; and based on results of the present study, Islamic culture has tried to promote the following traits in its members by using encouragement mechanism:

### 5.1.1.1 *Endurance and strength of taking action*

Entrepreneur, regarding his high self-confidence. Most of entrepreneurs consider making effort and perseverance as the secret of their success. An entrepreneur cannot manage the most difficult problem, which is beginning the work, without a strong will. Working more than others, i.e. working more than needed, is a common trait shared by all the successful entrepreneurs and their factories. The one who, unintentionally, works more has the valuable talent to become an entrepreneur (Cooke, translated by Taymuri, 2003).

From this perspective, one of the traits of entrepreneurs is endurance of taking action and this trait is taken into account in our religious texts times and times. In this regard, Imam Muhammad Baqir (PBUH) says, "God, the Al-mighty, likes nothing as much as endurance in doing something even if it is little". Imam Ali (PBUH), too, says, "Doing little things with endurance is better than getting tired of doing something major". Also, He says, "Action! Action! Then (look at) the end, the end: and (remain) steadfast, steadfast. Thereafter, (exercise) endurance, endurance; and piety, piety. You have an objective. Proceed towards your objective" (Nahj Al-Balaghah, sermon 176).

### 5.1.1.2 *Recognizing the opportunities*

Entrepreneur is the one who understands the value of the opportunities around him and creates something or changes something in some way (Jong, 2003). Kirzner (1969) believes that entrepreneurship means recognizing the profitable and undetected opportunities. When others see the environment full of contradictions, chaos, and uncertainty, it's the entrepreneur who can react to the opportunities around decisively and make use of them or even he can convert the threats into opportunities and utilizes them to benefit his society and himself. Some others may see the opportunity, hear it, learn it, and even experience it to some extent; but, it's the entrepreneur who makes use of it efficiently and converts it to an economic opportunity (Sa'iedi Kia, 2003). A conscious and targeted choice made from among entrepreneurial opportunities cause entrepreneurship to take place more and also more successfully (Haghayagh, 2002).

Realizing the opportunities is a factor that is emphasized in Islamic texts times and times. For example, it is quoted from Imam Ali (PBUH) that "hours of leisure pass away like summer-clouds, therefore, do not waste opportunity of doing good". Also, He reminds us that "make use of the opportunities before losing them; if lost never found again" (Ghurur Al-Hikam, vol. 3, p. 644). In this regard, Imam Hassan (PBUH) says, "opportunities are lost quickly but recovered slowly" (Majlesi, 2009, vol. 78, p. 112).

### 5.1.1.3 *Policy-making and estimating the consequences*

There is a fantastic story about a really successful entrepreneur. In response to the question "how do you act so successfully", He said, "through making right decisions." The next question was "how can you make the right decision?" he replied, "through gaining experience." And finally, he was asked "how did you gain experience?" He replied, "through making wrong decisions and assessing the consequences" (Smith, 2003). Many factors affect the success or failure of a business; most of which are unknown or out of control. Entrepreneur tries to increase positive factors and hinder negative ones and suggest appropriate solutions to unpredictable problems and issues by making right decisions and estimating the consequences at proper time. Entrepreneur may make several decisions at the moment; these decisions, due to the existing ambiguous circumstances, play important roles in his business rise and fall (Smith, translated by Hedayat, 2003). To achieve this, the entrepreneur needs to know how to policy and thought; of course this point is considered well in Islamic culture. In this regard, it is quoted from Imam Ali (PBUH) that "when taking action, hesitate in order to have foresight; and take action decisively after everything was clear to you" (Majlesi, 2008, vol. 7, p. 341). Also, He says, "policy and thought before taking action prevents you from being regretful" (Khazaie, 2007: 47). And there is a holy Saying by Him, "measure and then cut, think and then talk, assess and then take action" (Ghurur Al-Hikam: 234).

### 5.1.1.4 *Providence*

The most miserable person in the world is the one who has the eyesight, but lacks an idealistic viewpoint (Helen Keller, Smith quotes, 2003). An entrepreneur behaves purposefully and spends a lot of energy to arrive at his purpose. An entrepreneur knows where he is going to; he has the vision and imagination of the future of their organization. Of course, most of the time, they don't have the vision at the beginning; it will be formed over time. As a result, entrepreneurs have to plan short-term and sectional programs. But, having such a viewpoint can coordinate these short-term programs to achieve the ideal objectives (Hisrich and Peters, 2004). Long-term programming and predicting the future is necessary for



the success of a business (Salazar et al., 2001). One of the main reasons that usually prevent us from planning is the fear of commitment and the mostly related issue is the fear of failure (Smith, 2003). In this regard, Imam Ali (PBUH) says, "Believers are the ones who know what will happen (have foresight)" (Ghurur Al-Hikam: 107). Also, He reminds us that "the one who take an action without thinking about the consequences causes trouble for himself" (Khazaie, 2007: 60). Besides, He emphasizes the need for being provident and targeted the whole life and says, "before facing the things which you do not know when will happen, get prepared" (Ghurur Al-Hikam: 104).

Planning and being organized will aid the individual to be provident; of course, this factor was taken into account by our Imams. From this perspective, Imam Ali (PBUH) says, "the one who occupies with the unimportant things will lose the important ones" (Ghurur Al-Hikam: 283). Or, "the worst things, one will wastes his time doing them, are idle ones" (Ghurur Al-Hikam; sermon 10028).

#### 5.1.1.5 Seeking success

Motive of achieving success is defined as the individual's tendency to achieve his objectives based on some standards. In fact, seeking success reflects the comprehensive tendency toward assessing one's operations with respect to the best criterion, trying to operate successfully; and enjoying the pleasure which comes after that (Mason, 1991). The most important definitions on the need for seeking success include motives that make the individual to be active and to do something completely; this way, he wants to affect others (Sho'ari Nejad, 1985).

As viewed in the definition of motivation of development and seeking success, it is difficult to give operational definition for them which is agreed by all. The reason is the nature of the concept. However, the first feature of seeking success is that assessing the action based on quality by the individual, himself, is noteworthy.

The discussion of consequent effects which is proposed by Islam motivates individuals to plan for the distant future or even the next generation greatly.

Besides Islam instructions constantly emphasize trying to achieve success. It is quoted from Imam Sadiq (PBUH) that "Obedience to God, the Almighty, is not possible except if one makes effort and tries hard" (Kulayni, 2006, vol. 1, p. 23). Also, "avoid boredom and impatience; because, both of them prevents you from enjoying the world and the hereafter" (Khazaie, 2007: 216). Imam Ali (PBUH) explains the need for being ambitious and seeking success in one of His holy sayings this way: "Action! Action! Then (look at) the end, the end; and (remain) steadfast, steadfast. Thereafter, (exercise) endurance, endurance; and piety, piety. You have an objective. Proceed towards your objective " (Ghurur Al-Hekam: 254). And "you are obliged to make effort and be diligence and get ready and prepared" (Ghurur Al-Hikam: 135).

#### 5.1.1.6 Thinking positively

Positive attitude is the first visualization of positive points in the mind which are trained by us from the beginning (Chapman, 2001). The positive attitude is the best property of an entrepreneur in order for the continuity of entrepreneurial abilities (مردیث et al., 1992). Many successful people are not wiser than others; but they have come to a point that we call them genius. Certainly, their minds, thinking positively, do not increase their mind power to be more than others'; but makes it come in handy and work efficiently. In fact, people like Henry Ford, Andrew Carnegie and Thomas Edison started to realize their objectives and desires with a mind free from any doubt or fear (Cooke, 2003). The positive attitude develops the scope of communication of the individual and makes him dare face the problems; it causes him to take action and solve the problems before losing the opportunity and also the control over the situation (Chapman, 2001). On the other hand, thinking positively and being hopeful helps the individual make decisions in critical and uncertain situations and promotes his power of taking risk and bearing ambiguity (Godomski, 1998).

In his research, Fathi Ashtiani (2007) shows that being hopeful, thinking positively, and having faith (in God) enables the individual to keep balanced in unfavorable social and economic conditions and to accept ambiguity and take risks. From this perspective, it is obvious that being hopeful and thinking positively are powerful motivating factors for the entrepreneur who is always acting in an ambiguous environment; because being hopeful and faithful makes the individual to be diligent and move toward his objectives; it prevents him from being indifferent and aimless. In this regard, Imam Sadiq (PBUH) says, "if one is hopeful about something, he does it; if he is afraid of it, certainly he avoids doing it" (Kulayni, 2006, vol. 1. P. 67-68). To round off, we should say that according to the entrepreneurial scholars the risk taken by the entrepreneur is a logical and calculated one. In other words, the entrepreneur is not going to gamble; but, he steps forward in an unknown path while being hopeful and having positive attitudes. The concept of trust in God is closely related to this logical risk. Although, according to public beliefs, trust in God is perceived wrongly; according to Quran, it is mainly a live and dynamic concept. Whenever God will to save the man from being trapped by internal and external fears

and stresses and to give him the power to take action asks him to put his trust. From this perspective, the real meaning of trust in God is taking risk and bearing ambiguity by relying on an infinite power. That's why Imam Ali (PBUH) says, "be more optimistic about anything you are hopeless about rather than anything you are hopeful about" (Khazaie, 2007: 148).

### 5.1.2 Second mechanism: training entrepreneurs by praising and blaming (reward and punishment mechanisms)

Regarding the above, it is tried to introduce the man to be active and entrepreneurial cognitively. But, the important point is that Islamic educational philosophy didn't suffice to recognizing the cognitive aspect and has made use of numerous mechanisms to educate entrepreneurs practically. So, as the first step, entrepreneurs are praised by our Imams literally and practically. This admiration is important in that encouragement is always considered as one of the powerful educational mechanisms. Therefore, admiration and praising the individuals who are active is one of the most important educational mechanisms due to increasing working and entrepreneurship in Islamic culture. On the other hand, in addition to the encouragement mechanism, there is another educational mechanism called punishment which will help; because, blaming and punishment can act as deterrents and cause the learner's behavior to be modified. From this perspective, idleness and laze are blamed constantly.

For example, Prophet Muhammad (PBUH), returning from battle field shook hand with those who welcomed Him. He felt the hands of one of them really rough and asked what he did. He said he was a farmer. Prophet Muhammad (PBUH) kissed his hands and said the fire of the hell would never burn such hands (Ghomi, 1982, vol. 1, p. 12).

Imam Kazim (PBUH) says "making effort to win lawful provision is the same as fighting in the battle field for God's sake" (Ghomi, 1982, vol. 1, p. 12). These two examples are obvious instances of the use of encouragement and punishment educational mechanisms and the evident invitation of our Imams to working and making effort in order to win lawful provision. The invitation to win lawful provision is serious to the extent that it is encouraged as a necessity even at the time of war. Among narratives, there is the following: "هشام صيدلانی said Imam Sadiq told me 'if you saw people ready in lines in front of each other to fight in a battle field, do not avoid making effort to win lawful provision on the same day'" (Kulayni, 2005, vol. 5, p. 780).

But, as mentioned, in addition to encouragement to form a work-focused will, sometimes punishment is needed. A narrative is quoted from Imam Ali (PBUH) that "do not rely on weary ones when taking action" (Ghurur Al-Hikam, vol. 2, p. 321). So, applying an effective management, one should avoid any kind of indolence and sloth and nothing should be assigned to the idle; because every kind of indolence and sloth will spoil and waste the management and the rights of which employers and employees are in charge. Therefore, Imam Ali (PBUH) says, "the idle violates the others' rights" (Nahj Al-Balaghah, saying 239). In this regard, Imam Sadiq (PBUH) says, "avoid boredom and impatience; because they are the keys of evil. The bored one has violates the other's right and the impatient hasn't admitted the other's right" (Horr Ameli, 2010, vol. 12, p. 39).

Third mechanism: entrepreneurship education by making use of the practical tradition

One of the most important educational mechanisms is modeling for the learner. Social learning or learning by observation are very important in the texts related to learning psychology. Based on this viewpoint, most of the time, learning is possible for the individuals through modeling (Lotf Abadi, 2001). Therefore, offering practical models is of special importance in the education process. So, it is taken into account in practical tradition of our Imams in order to develop work and entrepreneurial culture. In the following we will confine to giving one example:

Ibn Hamza has quoted from his father the following, "I saw Imam Reza (PBUH) working on a land with His forehead bathed in sweat. I told Him where the men were that He was working. He replied, 'ones had worked on the land themselves who were better than my father and me.' I asked who He was. He said, 'Prophet Muhammad and Imam Ali (PBUH). Then He said, 'all my ancestors worked themselves; it is the tradition of Prophets, Messengers, their vice-men, and righteous people'" (Kulayni, 2006, vol. 5, p. 75).

## 5.2 Entrepreneurship harms and challenges according to Islamic culture

The study shows individualism, fatalism, and profit-seeking are mentioned as serious harms of entrepreneurial environment in many specialized entrepreneurial texts (Zhao, 2005: 29). On the other hand, tendency toward capitalism, i.e. expansion of injustice, is one of the factors that threaten the entrepreneur's world. Regarding its pervasive outlook, Islam has also taken such harms into account; they are mentioned as follows:



### 5.2.1 *Negation of being monastic*

Group work, pluralism, consultation, and the like are some factors which cause the entrepreneurship to be promoted when existing in a community. And seclusion and leaving the world out are of factors that hurt the entrepreneurship seriously.

Acting as monks, in general terms, means that the individual escapes from the world seeking inviolability (Bagheri, 2007). The monastic man must take refuge from the worldly actions to the hereafter ones. From this perspective, affairs like business and making money are essentially useless and belong to a low-level abject world. Instead, there are some things which do not have any positive or useful effect on the life in the world called worship. Besides, in this regard, acting as a monk means avoiding worldly pleasures in order to enjoy heavenly pleasures. Therefore, being monastic is recognized as one of the barriers to developing entrepreneurial culture; and Islam negates it explicitly and frequently.

For example, defining some of the traits of the virtuous, Imam Ali (PBUH) says, "the pious enjoy both the world and the hereafter blessings. In the world, they have settled on best places and have eaten the best food; besides, they have enjoyed the hereafter blessings". Also, He says, " The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, demanding the lawful, pleasure in guidance and hatred from greed" (Nahj Al-Balaghah, sermon Hammam).

Reflecting on these remarks, it is obvious that what is considered as piety by Islam does not mean leaving the worldly affairs out. From this perspective, individualism, seclusion, and staying away from people even when worshipping God is not recommended according to the Islamic philosophy; as in the following narrative, "Two brothers called Alaa Ibn Zi'yad Harith and Asim Ibn Zi'yad lived in Basra. Both devoted to Imam Ali (PBUH). Alaa paid too much attention to worldly affairs while Asim had spurned the world and spent the main part of his life worshipping God and doing spiritual affairs. In fact, both had exceeded the right and just limits and Imam Ali (PBUH) blamed both" (Ibn Abi al-Hadid, 1404).

What is considered as piety by Islam is that the man ignores his desires in order to achieve a more realistic and greater objective. Of course the delay of realizing the desires is one of the most important characteristics of entrepreneurs. From this perspective, the real meaning of piety is not leaving the world out. But, the interesting point is that not having worldly attachments for the pious can be really effective in taking economic risks. Because, this way, he loses nothing on losing his capital; instead, he gains a brilliant experience and gets closer to success. From this viewpoint, Islamic ideology does not contradict entrepreneurial culture and objectives; instead it encourages such an attitude.

### 5.2.2 *Negation of individualism and emphasis on developing partnership culture*

Principally, Islam sentences and rules are set in a way that they carry a public or collective message. And its important objectives are to make the Muslim community to work in groups and to familiarize them with group work activities. Ranging from the rituals of the pilgrimage to the Friday Prayers and congregation prayers and lots of other sentences, all indicate a kind of pluralism and encourages Muslims to work in groups systematically and with discipline. The following is a narrative quoted from Prophet Muhammad (PBUH): "God's mercifulness is devoted to (working in) groups" (Helli, vol.2, p. 263). And also, "the troubles caused due to working in groups which are disliked by you are better than the ones which are resulted from working individually and liked by you; since, God's mercifulness is devoted to group work and working individually is followed by torment" (Kanzolmaal, vol. 3, p. 266). Many other narratives, too, recommend group work and being among others. Therefore, Prophet Muhammad, as the first action, drew up a "brotherhood" contract with His followers. Hence, in this ideology, group work and team work are not emphasized less than in other philosophies; vice versa, they are emphasized more. And of course, group work and partnership are of the most important characteristics of entrepreneurial communities (Zhao, 2005).

### 5.2.3 *Negation of profit-seeking of the individual (avarice)*

Egocentricity and avarice are the most important unfavorable attitudes in the world of entrepreneurship and business. From this perspective, contentment when working is desired and avarice is blameworthy; because, such an attitude discharges the transcendental practical state of work and entrepreneurship. Of course, it is necessary to mention this point that contentment should be taken into account only when meeting personal needs. From this perspective, contentment does not contradict economic development. Because, contentment is the personal aspect; but, entrepreneurship is related to the whole community in order for development and eliminating deprivation. Besides,

developing entrepreneurship needs the individual to feel that he is responsible for the status of the other members of the community; being responsible toward others is a Kafayi (when-enough- stop) necessity and avoiding it means avoiding a religious duty (Horr Ameli, 2010, vol. 12, p. 39).

To prove it, our Imams and Prophet Muhammad (PBUH) have done the following: first, they, themselves, worked in hot weather and harsh conditions: this way, they taught people practically. In addition, they encouraged people to win lawful provision within a lot of narratives. Also, they emphasized to be just and they never allowed the oppression of others in any case. Prophet Muhammad (PBUH) says, "God won't admit the actions of anyone who oppress a wage earner (doesn't pay him properly) and forbids for him the fragrance of Paradise which is smelled from a five hundred years distance" (Ghomi, 1984, vol. 1, p. 12). From this perspective, oppression, injustice, and avarice have been blamed in Islam as some of the most important pests of work and entrepreneurship. It's been quoted from Imam Sadiq (PBUH) that "God forbids for anyone who violates the right of the other Muslim the blessing of provision; except if he repents" (Sadugh, 1413: 32). He also says, "much usury prohibits being provided with provision" (Sadugh, 1413: 32). In this regard, Prophet Muhammad says, " God won't admit the actions of anyone who oppress a wage earner (doesn't pay him properly) and forbids for him the fragrance of Paradise which is smelled from a five hundred years distance ".

Imam Reza (PBUH) quotes from Prophet Muhammad (PBUH), "God, the Al-Mighty, forgives any sin except when one does not pay his wife mahriyeh (money or else promised by the groom to be given to the bride) or does not pay his workers wage or sell a freemen" (Sadugh, 1413: 32). According to the above mentioned, we can definitely say that Islam has taken all aspects of entrepreneurship into consideration and always has emphasized it.

## 6. Discussion and Conclusion

According to Islamic ideology, entrepreneurial instructions a. is far from merely teaching some skills; b. necessitates obtaining a full view of the importance of work and entrepreneurship; c. necessitates developing an appropriate cognitive and attitudinal basis. And that's why, according to Islamic culture, the man is considered as a doer and his deeds are based on his will and desires. From this perspective, it has been tried to define the gap between entrepreneurship and teaching skills by introducing the man as a doer and developing the viewpoint of a work-focused will on one hand and to present a comprehensive attitude toward the place of work and entrepreneurship in the society on the other hand. Furthermore, it has been tried to provide the appropriate cognitive and attitudinal basis to educate entrepreneurship and to provide the basis for the internal cognitive evolution of the individuals in order to change into an entrepreneur by listing virtues and favorable traits of an entrepreneur such as emphasis on perseverance and consistency in taking action, positive thinking, seeking success, providence, continuous assessment of activities, and realizing opportunities in Islamic culture.

In addition, as mentioned, the harms that threaten the entrepreneurial environment like seeking profit, individualism, and being monastic are intensely criticized in order to define the appropriate areas and contexts of entrepreneurial environment according to Islamic ideology.

From this perspective, we can say Islamic ideology has the potential to move toward developing the entrepreneurial culture. Now, it is the time to answer the question "why couldn't our country be placed among the entrepreneurial countries while having such a cognitive support?" Will Durant says none of the religions has invited its followers to be powerful to the extent that Islam has while the followers are too weak, poor, and hopeless. Does a school make its followers deprived from the needed means to get powerful through its orders while inviting them to be powerful? Hence, it seems that the reason of many problems lies in our misunderstanding of religious topics or not making use of the divine cognitive treasure.

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