

Fundamental Problems of Contemplation from the Perspective of Management and Entrepreneurship in Islam

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Abstract: Understanding the contemplation underlying issues is knowledge management from the perspective of the Holy Quran. In the present study, the science is divided into sensory science, fantasy science, unreal science and reasoning and contemplation science, divisions and then the fundamental problems of reasoning and contemplation are discussed which are what and how is the contemplation processes and its terminology and reviewing it in Quran and then other issues like pest of contemplation and the foundation of it and its processing have been studied and in the next study, this issue is reviewed from the management and entrepreneurial from the perspective of Islam values and at the end, according to nature and way of contemplation, it is prove that Quran is the best language for contemplation and reasoning.

Key words: Contemplation, management, entrepreneurship, Islam, values

INTRODUCTION

The basic foundation of Islam is based on contemplation. The Holy Prophet who has grew up in this school and his training is Quran's and his teacher is God, tried to make a logical foundation for human's education, theology and self-recognition. Islamic traditions and stories that are also one of the four sources of Islamic jurisprudences and a valuable mementos of our infallible leaders has took great stress on "contemplation and thinking" (Anonymous, 2013). Human has variety of senses to understand the truth, the achieved science have different names too. Powers of human perception are sense, imagination, fantasy and reason there are some perceptions according to this forces which each of them has a special name. The sense is common among all of people even new born children. Whatever, human understand with external sense, creates an imagination in his mind. In the logician's language "sensory science" and its understanding is "feel" but because human has five senses it is referred as fifth senses. When the connection between substance and feeling becomes interrupted the phase remains in mind. This phase is known for man and is called fiction science and its characteristic, it that one can connect with it even after disconnecting the sense evidence. When one reaches at higher at higher stages of growth, then can understand detailed meaning alongside sensory perception. Detailed meaning is that, unlike the sensible things doesn't have any material and value. On the other hand rational faculty is for perception the generality, therefore a potential sense is there among others which is called "fiction" and its

perception are "delusional science". As previously mentioned, it is related to some perceptions which are the same among all creatures, all animals have fiction sense but the one which distinguishes human kind from others is the reasoning which understand the general meanings, distinguish right and wrong and truth from superstition with it. This feeling is the most important one for logician and the logic has made to avoid mistake in such understandings (Afzali, 2014).

In face, it can be said that contemplation is the distinguishing human from animal. In light of this inherent point, human can deals with a detailed and comprehensive knowledge of the creator, the purpose of objects, things, thoughts, trends and attitudes around him and is able to discover unknowns through contemplation (Babae and Tape, 2015). Not all people are gifted the same from this but everyone can restore his reconciliation and happiness way using the same interest that God has gave him as a charge and using them can achieve spiritual and material gains which are worthy for him. Thus, according to the prophetic invitation, the invitation is based on contemplation and thinking. The basic of life can't be understood without thinking of the ultimate goal of creation and religion. Also, understanding the purpose of the mission and the prophet invitation would be difficult then because the invitation is based on contemplation. According to the orders and instructions of the Prophet (PBUH) in the field of thought, lack of thinking leads to misunderstanding and misinterpretation and Islam, religion and our society will be small and unilateral which is a great risk for Islam (Anonymous, 2013). In this study, we tried to review the contemplation fundamental issues

from the perspective of management and entrepreneurial thinking from the perspective of Islamic values (Choellini, 2001).

Literature review

Contemplation terminology: Contemplation from the terminology perspective is the third added root of think, Raghieb Isfahani says in explaining the meaning of two thought and thinking: thinking is a branch that connects the knowing into known. And thinking is to mobilize the judiciary according to the wisdom that is possible only for human nor animal. Eebnesina says in introducing the thinking that, here (logic) thinking is the human mobilization of present matters in his mined into non-present matters, in a time that decides to do that. Mollahadi Sabzevari also says in introducing the thinking that: thinking is the movement of mind from unknown to previous known preparations and return to the desired. Mozaffarenumereating three movement for reason, introduces the thinking the same set of these motions; move the problem (unknown) to previous information, the movement of reason to find something to solve the unknown. Moving from known to unknown to solve it (Babae and Tape, 2015). Also thinking means “to apply the force of reason and thought for the fruitful conclusion.” As “scientific thinking” and “scientific theory” yields. Reason is one of God’s gifts and is a special force which God has gave human, so using it can find the way of salvation and happiness. The Prophet (PBUH) said:” Allah Almighty has not given better gift to his creatures than reason.

The contemplation in Quran: Derivatives of thought has been used 18 times in Quran which 13 of them are in Mecca verses and 5 are median verses. Quran in this verses invites people to think, more than that it speaks about the outcomes, care and recourses of thinking (Babae and Tape, 2015). With the thinking word in 8 verses, wisdom in 49 verses, gimmick in 4 verses, lip which means pure wisdom and deep thinking in 16 verses, consciousness in 28 verses, fig in 20 verses, you can understand that 135 verses in the Quran are about incitement, think, contemplate, studying pure wisdom, understanding and deep thinking. In verses 190 and 191 of Al Imran has come: “in the creation of the skies and earth and the alternation of night and day are signs for men who are thinking” (190).

“Someone who remember Allah standing, sitting and lying on their sides and reflect on the creation of the skys and earth, Allah has not created this void so glory guide us the torment of hell” (191).

The abstract of the meaning of the two verses are: someone who thinks deeply in in the creation of the skies and earth and the alternation of night and day this thinking stablishes Allah in them deeply which won’t

forget God never, they will understand through this way that God will return them soon and therefor, call from God his merciful and ask him realizing the promised given to them (Holy Quran).

What and how the thinking process in the quran: Although, Quran doesn’t expressly said about what and how the thinking process and in fact leaves it to natural and innate understanding of human but looking closely at the provisions set out in the verses will be followed that correct thinking is a systematic process based on special principles that violation of them will lead to distortions in thinking. Holy Quran in addition to invitation people to ponder, notes the importance of it in people’s individual and collective life and reminds them slip resources and results of correct thinking (Babae and Tape, 2015).

The Holy Quran in place of the scripture of Islam says: “so give glad tidings to my servants who listen to words and follow the best of them, they are that people who God has guided them and they are wise” (Zomar, 1819). This holy verses have some points:

- God has started the sentence with “creatures”, it is likely that wanted to tell that my creature has this characteristics
- The Holy verses expressly speaks about the independence of wisdom and introduces it as a filter for guidance. Then introduces this wisdom guidance as God guidance
- Holy Quran uses a delicate interpretation and analogy, whenever it wants to tell a hidden truth, uses the “wisdoms” word “only wisdoms can understand this truth.” And this a special word in Quran and is not used any other where and it is in place of reason
- The wise man is one who relies on his intellectual and have analyzing power, while fool doesn’t have such ability.

Note that many people are wise but unwise, they have learned lots of sciences so they are wise but they are unwise because do not analyze anything. So Imam Kazam (AS) says to “Husham Ben Hakam” Husham God Almighty evangels his thoughtful and knowledgeable servant that:“preaches the slaves who listen to say” (Coellini, 2001).

Pests and prudence of contemplation: According to Holy Quran (as well as common conscience) wisdom is not free from error, therefor, has identified its slips: relying of suspicion rather than knowledge and belief: the holy Quran says and you the Prophet, if you follow the majority of people on earth, you will be deviated from God’s way because they follow suspicion and they don’t have more than false ideas in hand”.

Today, it is clear from the perspective of Muslim philosophers that one of the main causes of the reasons errors and mistakes is following the suspicious and conjecture (rather than following the certainties). "Descartes" the Western scientist thousands years after the revelation of the Quran conclude that matter then said: "I can't understand anything as truth unless it is novel to me and I avoid from hasty, mind elevation and tendency and I regret them (Forougi, 1939).

Following the desires and passions: Quran enumerates desires and passions as a reason slip ways and says (Najam 24): "this ungrateful and pagan people don't follow anything flawed and crypt desires in idol worshipin". If a man wants to have a correct diagnosis should think impartially and without insistence on their demand and should try to discover the truth as a judge who should be impartial towards the parties and their reasons and try not to interfere his desires into judicial process (Tabatabaee, 2013).

Hastiness: any comment and judgment must be based on sufficient and valid evidence and acceleration is one of deviation ways in it. Quran who knows about the lack of scientific and intellectual capacities, considers large sureness as irritation and prudent. "We didn't give them knowledge except a little part (Esra 86)."

Imam Sadig (as) says: "God has disciplined his servants using two verses, "dint they taken the charter of the book, avoiding the say lie from God" (Araaf 170) and "they denied something that didn't know what is it. That means not to accept anything until find it clearly and don't deny anything until make sure that it is wrong (Younes 49).

"Traditionalism, as the first human nature rules, man accepts his past fathers thoughts, traditions, beliefs and attitudes without letting his reason work. It was basically one of the biggest problems of prophets inviting people to God, that people was evidencing their fathers and forefathers ignorant opinions. Imam Kazem (as) continuing the Husham story like this: "Husham, about some people who don't think when they are said that follow what God has told, we obey our fathers and forefathers, so they don't think (Tabatabaee, 2013). This koranic discipline is supporting for reason independence and is unti-traditionalism and blind imitation. Fracases Bacon, a Western scientist said that: "one of the things that deceives the human intellect is the way that his past generations have taken (Motaharri, 1966).

Following the majority, Imam Hassan continues that: "Husham God condemn following the majority the multitude and said someone who obey it will be misled because the majority obey suspicion and they are following intuition. Therefor, the majority decision can't be a correct criterion to decide. There is a famous proverb among general people which says:" if you don't want to

be exposed, crowd up." But when the people are exposed, crowding up is exposing." Ali (as) says: "Don't be afraid of being alone in right way" (Ali, 756).

Character oriented: the elite and the great people and the authorities in terms of grandeur in the eyes of other, effect in other sight of views and conquer their wil, and people behave and decide according to them. Quran invites all human to think independently and considers the blindly following of famous as a cause of eternal damnation. And tells about hell people that they will say: God, we obeyed our masters and they showed us the way" (Motaharri, 1966, Ahzab 68).

Some contemplation principles: Presenting clear reason: it can be understood from 126 verses "Nahl" that any claim can be accepted after bringing clear reasoning because evidence is the base of every reason, "call to the way of the lord with wisdom and good advice found them in the best manner."

Scientific background (Choellini, 2001) knowledge is the root of thinking, ordering to anything is to order it's pre-required too, so ordering to think is ordering to collect its capital (acquiring knowledge) as well. Imam Sadig (as) continues addressing Husham that: "Husham, it is clear that reason is with knowledge, ant that is like spring for people which only a little people think for it (Esraa 37)".

So, people should acquire the needed knowledge to think then think and investigate using the knowledge because it is like a factory which lacks row material so the production will be less too. So, our Holly Quran says: "do not stand with whom doesn't have knowledge."

Deeply thinking: if the thinking become scattered and surfaced won't have any point, however if it became based on accurate studies and experiments and calculations will be so helpful and a great asset for the advantage of human society.

Avoiding Bias: truth-seeking is free from dogmatism and blind and ignorant fanaticism. Those who seek the truth, must have realistic insight about his tools and don't insist on his mistaken ideas. This is understandable from the "Zomar" verses number 19 clearly.

Thought foundation: although, there is an active and effective thinking in our society but we should review the goal of thinking. Today, many intellectuals are seeking to participate and coordinate in the global systems. Some of thinking have research and active aspects but lots of them are passive and only a copy of the global thoughts and do not provide any new thought in the field. Of course, there are some who are not subject to global goals and seek the same goal of Islamic civilization. This thought is different from the two research and imitation thought of new world. The thoughts that is seeking the Islamic civilization is divided to two research and imitation parts. Research part followers are faced with some problems because those who try to present new religious dialogs

based on religious and spiritual traditions, face with problems which followers non-researches make for them and can be accused for heresy. So, researchers are stepping in this way cautiously. Muslim seculars are faced with modern intellectual forbidden too because the Islamic thoughts makes a big obstacle against the modern western thought are facing with resentencing of some traditional influencers who prevent any movement and they defend young generation with their wrong acts and cause problems for open-mindedness. Producing new thoughts should be started with return to religious identity and the sanctity of divine revelation and put it as starting and jumping point to reach the supreme Islamic and modern world destination, otherwise our problems won't be solved with duplicating modern and Islamic researches. In fact, the foundation of thinking is based on self-awareness and this self-awareness determines the human identity and the scope of human existence and thinking in a self-awareness atmosphere, determines the goal of self-consciousness, because the basic of thinking is not blindly thinking, it has some hieratical levels and is forming in the heights level (Madadpour, 2003; Choellini, 2001).

The fundamental issues in entrepreneurial thinking:

After noticing the above issues, fundamental problems of entrepreneurial thinking from the perspective of Islam is examined from other perspective. In one view, thinking is a mental act and arises when we are faced with a problem and we want to solve it, at this time mind begins an attempt to solve the problem, this mental act is thinking, activities of solving the problem is consist of several steps which starts from defining the problem clearly and tangible and continues with finding solutions to the problem and ends with practical application of the best answers. Each of the ways of thinking can be seen as a method by which a part of the problem solving process is successfully ended. The creative thinking (or more precisely, creative contemplation) are a way of thinking that we find several problem solving ways using them , in this way the likelihood of achieving the most suitable solution rises (Doaie, 2008).

According to some epistemological theories, a large part of the creative barriers relate to non-creative ideology. This ideology implies and the result of some epistemology that suggests a certain intellectual. For example, Edward de Bono, considers institutional of linear thinking leading to drying up the springs of creativity. Linear thinking arises from some kind of epistemology and according to some experts is a background of Aristotelian logic. In Aristotelian logic, according to the nature of Khadr the generation and seasonal definition, the mind when finding one definition has less motivation to find another definitions. Based on epistemological theoryknowledge and concepts arise according to the

difference between the fact and statement (while maintaining a belief in the truth of epistemological infrastructure for relativity). Note mind can imagine concepts and ideas with the manufacturer implements and compare it with other knowledges. While in algorithmic thinking and Aristotelian logic confrontation and adoption of genus in expressing the nature of things is unclear, so going to be a final definition of the phenomenon and close the file. Comments that found understanding and definition of extreme phenomena, explore solutions and ideas as difficult are good infrastructures for creativity, innovation and finally entrepreneurship.

Including the effects of the emergence of entrepreneurial thinking as well as the most godlike aspect of human personality is the creativity and innovation. This concept among other human innate dimensions is the nearest to the God's and today the realization of that concept is entrepreneurship. As a result the root of this concept regardless of the economic, social and even scientific directions is in human nature. Humans can be divided into two groups. Some groups are ignorant of this human nature and God blessing and do not pay attention to things that revolve around. The majority of these people think about spending time with the minimum possible.

Other group are some people who are challenging with opportunities, try to do difficult jobs and reach specific and definite purposes. They are looking for opportunity recognition and opportunity making, as well as innovation, creativity and progress. At the center of international competitiveness, entrepreneurial companies have their competitive edge towards the organizational flexibility and continues change in strategy, processes, products and designs. This is not possible unless with creativity and innovation. All organizations avoiding from collapse and survive, need new ideas and theories and creativity and innovation. Creativity is the emergence and development of new thought while innovation is utilization of a thought. The factors that leads to success include thinking, effort, patience and persistence.

Thinking is the contemplation, try is using of consciousness, tolerance is consciousness stability, continues is the continuing of consciousness and at the end success is the result of these four factors. God has gifted himself only in one point and that is creating and being creative human is god's represent and comes with the hallmark of the creators creatively. Entrepreneurs are those that are manifestation of this attribute of God (Nahid, 2009).

MATERIALS AND METHODS

Creative entrepreneurial thinking thought by prophet mohammad (PBUH): Creative entrepreneurial thinking as

Table 1: Creative thinking entrepreneurial approach in the holy prophet (PBUH) life

| Practices of the prophet in training creative entrepreneur | Instructional strategies for creative entrepreneur thinking | The application of these practices in entrepreneurship education |
|--|---|---|
| The entrepreneur approach of dialog and discussion | Discussion | Contrasting the views of teachers and students |
| Entrepreneur approach through stories and lessons | Cooperative | Student playing challenging roles which master gives |
| Entrepreneurial approach of reasoning | Reasoning | Connoting between challenging and personal experience of students |
| Entrepreneurial approach of independence thinking | Search and problem solving (heuristics) | Heuristics and variable intuitive understanding learning |
| Audiovisual entrepreneurial approach | Perceptual approach | Draw attention to the subject matter of learning |
| Entrepreneurial approach of analogy and replication | Perceptual approach | Draw attention to the subject matter of learning |
| Practical entrepreneurial approach | Perceptual approach | Draw attention to the subject matter of learning |
| Entrepreneurial approach to stimulate the mind | Questions and answers | Providing opportunity to express the ideas and communicate with tailored learning |

(Babae and Tape, 2015)

a reason axes have always been noticed by our Prophet (PBUH) in his thinking and teaching. Our Prophet (PBUH) considers human values in the amount of thinking and reasoning of him and says: “don’t be proud of the amount of preying and fasting up to understanding how much is his reason. The living of our Prophet (PBUH) is full of methods and training programs based on entrepreneurial creative thinking. One of the outstanding features of this tradition is its practical logic that means in Islam there are strong principles such as the principles of authority in various aspects of behavior (individual, social, family, administrative, promotional, cultural, educational and etc., behavior). In other words, all of these axes has a special way, has its own style as can be understood from style, concept, strong, strength and survival, these traditions also have consistent, stable and robust principles (Babae and Tape, 2015).

The holy prophet always used different way to motivate creative thinking among Muslims, these ways are shown in Table 1.

RESULTS AND DISCUSSION

The entrepreneur approach of dialog: Prophet (PBUH) was taking advantage of dialog and discussion approach in teaching creative thinking for Muslims and there is no doubt that one of the prophets goals using this way was the unity of human. That is why, he opens the discussion doors to other religious people, and sends some emissaries to other countries and asks them think about what they say. Also some stories can be fined in his life that he recite to old and young friends who were with him and asked them think about them. He always invited people to independence thinking and contemplation in God’s creatures to shape a valid imagination and insight of God in people heart, because God in verses Nahl 125 said to him “prophet, invite people to me with wisdom and good preaching and controversy. On the other hand, the educational life of the Prophet (PBUH) is also based on the argument, this means that , he, as a coach, leads learners to what they can understand with their innocent and realistic innate, he doesn’t impose and indoctrinate his belief materials and then bring defenses for them. Also

it should be noted that didn’t enough just to talk but he used training tools too. This way of thinking, among other entrepreneurial creative thinking, takes place under cognitive strategy that the prophet wanted to make attention to learning topic. In cases, where it is necessary to form the entrepreneurial creative idea from perfect materials, having imagination in preparation of the cation plan is considering valuable. The advantage of this way is in strengthening the visual memory and cause uptake and internalization process perceived through emotions and this imagination express is very useful in creative entrepreneurial. This way was one of prophet’s creative entrepreneurial approaches which is the easiest way to take advantage of power of entrepreneurial thinking and communicating with audiences at every level. Also Prophet (PBUH) was taking advantage of asking question for student’s intellectual development. He was presenting some questions and by this was attracting the audience’s attention so audiences mind became involved with the problem. HorAmelli says, Prophet (PBUH) said: “shall I make you aware of weapon which save you from enemy and poured the money to you? They said yes, he said “pray God all days and nights. Prayer is faithful weapon. And sometimes he was presenting topic in a way that made a question in audience’s mind. In this case, the audience entered into discussion with a question and listened to his speech in full. So, planning a good question is the invitation to creative entrepreneurial thinking. A good question is motivate and it is open-call and cover many issues. Questioning helps students to stimulate and strengthen the entrepreneurial creative thinking (Babae and Tape, 2015).

Most of clergy and religious scholars before Islam, considered religion as a fact at odds with reason, especially in Christian the distorted religion, this wrong thinking was and is there yet. They believe that religion is something divine and human doesn’t have the power and allowance to think about it and therefore, the field of blocking intellectual and rational impasse arose in Christendom and the new circumstances came to existence! But Islam not only don’t fight with intellect and thinking but also in almost all aspects asks help and

support of it and relies on reason strongly and the real value of Islam becomes clear at this point. It is better to know that while other religions don't accept the power of intellect but Islam respect it as much that in its doctrines, that it must be achieved by all people-not only rejects the imitation but also expands the intellectual and reasoning in it and requires everyone to acquire them individually and independently. Islam is not limited in body worships (such as pray and fasting) or financial prays (such as khoums and zakat) but there is another kind of worship that is "intellectual pray" which if employed in the course of human awakening and awareness is better than years of body worship (Madadpour, 2003).

In our religious society innovation and development are the product of holy Quran and Imams teachings, which its importance has mentioned in our religion texts especially, Nahjolbalaghe also the main obstacles of innovation that cause the depression can be infirmed from Ali (756) that are expressed in Nahjolbalage, include: routine and having routine insight, fatalism and suggestibility, fanaticism and absolutism, authoritarianism and dictatorship, suspicion, illegality and relationship-oriented, expediency and conservatism inferiority and humiliation, ignoring work and participation aversion, ignorance and lack of awareness, lack of self-confidence, feeling of insecurity, induction of serious criticism, blindly flowing and frustration, bondage and lack of freedom. In today's world, the development of countries is a consequence of thoughtful, creative and innovative humans who always analyze issues of their communities in detail. In our country, according to professors, student and researches knowledge, a serious need is felt in the field of educating creative and critical thoughts, this issue should be searched in the current higher educational system (Babae and Tape, 2015).

CONCLUSION

As a final word can be said that, none of the intellectual and practical schools has not been stressing on thinking and contemplation like Islam. Stressing on contemplation is that in Islam thinking for one hour is better than worshipping more than one year, because by opening the door of thinking, the doors of wisdom and reaching to the truth will be opened for man, and thereby increase the power of entrepreneurship.

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