

Analysis of Jurisprudential Arguments for Entrepreneurship from the Perspective of Imamiyyah jurisprudence

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Abstract

Entrepreneurship occupies a prominent position in the Islamic economic system and in the conduct of the Infallible Imams, being regarded as one of the essential elements of human and social life. The Qur'an portrays humanity, through examples of predecessors, as inherently entrepreneurial—a trait that serves as a foundation for generating wealth, alleviating unemployment and idleness, and fulfilling the needs of societies. In Islam, entrepreneurship is recognized not merely as material profit-seeking but as a religious obligation whose ultimate aim is achieving falah (prosperity) and human happiness, thereby realizing a hayat tayyibah (goodly life). This study analyzes the jurisprudential foundations of entrepreneurship from the perspective of Imamiyyah jurisprudence, examining its role in ensuring economic independence, alleviating poverty and deprivation, and satisfying human needs while preserving dignity and freedom. The findings indicate that Imamiyyah jurisprudence conceptualizes entrepreneurship as having wide-ranging effects on various dimensions of human life—including personal, financial and economic, social, scientific, and political aspects. Accordingly, entrepreneurship is not only considered a driver of dynamism and a means of meeting societal needs but also as a tool for attaining human perfection and happiness within the divine order. This article particularly emphasizes the importance of entrepreneurship in realizing a hayat tayyibah and demonstrates that, within the framework of Imamiyyah jurisprudence, entrepreneurship constitutes an essential path toward achieving welfare, social justice, and spiritual growth.

Keywords: Entrepreneurship, Imamiyyah jurisprudence, Islamic economic system, hayat tayyibah, economic independence, social justice.

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1. Introduction

There are various perspectives on the impact of religion and faith on the economic system and entrepreneurship. Religious and doctrinal beliefs play an essential and undeniable role in shaping the economic system because, in all religions and sects, efforts are made to design and guide the economic system in harmony with religious values and beliefs. Accordingly, entrepreneurs also align their decisions and actions with these principles to move toward lofty religious ideals and objectives. Thus, it can be said that religions and sects have a significant influence on the economic approaches and behaviors of their followers and view entrepreneurship as a religious means to achieve social and spiritual welfare (Khanifar, 2009; Montazeri et al., 2015).

From the Islamic perspective, entrepreneurship is considered valuable only when it prioritizes the Hereafter over the worldly life and defines economic activity as a form of worship. Such businesses, whose purpose is to fulfill personal and social needs while contributing to humanity, are themselves considered acts of worship. In contrast, if entrepreneurship becomes a tool for exploitation, monopolization, or economic and cultural domination, and places the valuable resources of deprived communities under the control of colonial powers, it is considered not only invalid but also forbidden (*haram*) (Iravani, 2004; Motahari, 1989).

However, in today's world, material profit-seeking has, in many cases, replaced religious and social thinking. Many entrepreneurs focus solely on maximizing profits and have reduced the jurisprudential and ethical obligations of business to the bare minimum. Examples of this include the production of goods that are incompatible with religious and cultural values, such as breeding foxes for fur and meat on some farms solely for export to non-Islamic countries, or producing clothing that does not conform to Islamic standards. In some cases, the raw materials used in the production of food and clothing are not compliant with *halal* standards. These issues demonstrate that, in many instances, religious and jurisprudential requirements in business are not properly observed and require serious reconsideration within legal and ethical frameworks (Dehghani Zadeh, 2012; Hadizadeh et al., 2013).

If the economic and productive systems mentioned in the Qur'an and narrations are given due attention and jurisprudential requirements are meticulously observed, the path of society toward prosperity and social welfare will be paved (Majlisi, 1982; Tabataba'i, 1986).

2. Concepts and Theoretical Foundations

2.1. The Concept of Entrepreneurship

Entrepreneurship refers to the process of creating new value (material or spiritual) through effort and diligence, accompanied by commitment and consideration of the inherent risks (Ahmadpour Dariani, 2000; Brockhaus & Horwitz, 2000). The word "entrepreneurship" is derived from the French term *entreprendre*, meaning "to undertake." Entrepreneurship first attracted the attention of economists, and it can be said that from the 16th century to the present, all economic schools have addressed entrepreneurship in their theories.

Entrepreneurship can be defined as creating new value by recognizing and understanding new opportunities, mobilizing the resources and sources needed to pursue these opportunities, and establishing an organization to manage those resources (Cornwall & Perlman, 2000; Ko & Butler, 2007). Many other definitions of entrepreneurship exist, but Meredith's definition best reflects its essential elements: first, entrepreneurship is a gradual process of development; it involves thinking, believing, and reasoning, which lead to a transformed perspective on the world (Meredith et al., 1992).

Israel Kirzner, a leading American economist of the Austrian school, defined entrepreneurship as "the process of bringing about greater mutual adjustment in market actions," while Robert Ronstadt described it as "a purposeful process for increasing and creating capital carried out by someone who accepts the risk of losing time or other job opportunities to create value for a product or service." Similarly, Richard Cantillon (1730) defined entrepreneurship as self-employment or working for oneself in any possible form, and Frank Knight (1912) considered it "the ability to bear uncertainty or ambiguity." Joseph Schumpeter (1934) defined it as "creating a new combination," while Robert Hisrich (1985) stated that entrepreneurship is "the process of

creating something new with considerable effort and time and assuming financial, psychological, and social risks to gain financial rewards, personal satisfaction, and independence” (Honig.Benson, 2004; Taormina & Kin-Mei Lao, 2007).

The University of Miami Entrepreneurship Center in Ohio defines entrepreneurship as “a process of expanding a new outlook on life—an outlook that may be a creative idea, a simple possibility or opportunity, and a better way of doing something, resulting in the creation of a new enterprise under conditions of risk and uncertainty.” Finally, the *Encyclopedia of Political Science* defines entrepreneurship as “business that involves determination, initiative, innovation, courage, effort, and energy.”

In sum, a comprehensive definition of entrepreneurship would be: creating a new product, service, or value through initiative and risk-taking to solve a problem or meet a need, using scientific and rational principles, accurately recognizing opportunities and resources, and properly organizing them to materialize an idea (Fallah, 2010; Moeinian et al., 2008).

2.2. *The Concept of the Entrepreneur*

Few distinguish the entrepreneur from entrepreneurship, and some definitions fail to emphasize that entrepreneurship is a process, while the entrepreneur is a person. Jean-Baptiste Say (1819) defined the entrepreneur as the provider of the means of production. However, John Tropman and G. Morninkstar (1989) view the entrepreneur as a combination of a thinker and an executor—someone who can present a new product, service, method, or solution to an old problem (Cromie, 2000; Dess & Haas, 1998).

An entrepreneur is someone who seeks to observe the impact of their ideas, products, or services on the system. Peter Drucker, one of the most prominent management theorists in the world, believed that an entrepreneur is a person who can create a new economic activity—even a small one—through personal capital. Entrepreneurs transform the nature of values by changing them. William Bygrave (1994), a distinguished scholar of entrepreneurship, argued that an entrepreneur is a person who recognizes an opportunity and, in pursuit of that opportunity, establishes an enterprise or organization.

The entrepreneurship process includes all duties, activities, and operations related to perceiving opportunities and creating an organization to pursue them. Finally, Mehdi Ahmadpour Dariani, the founder of the Iranian House of Entrepreneurs, defined an entrepreneur as an individual with an innovative idea who, by establishing a business (enterprise or organization) and accepting risk, introduces a new service or product to society (Ahmadpour Dariani & Mogimi, 2007; Shah Hosseini, 2004).

2.3. *The Concept of Business*

Business is an organization or economic enterprise created to provide services, goods, or both to buyers in exchange for payment or wages, with the purpose of earning income. In general, businesses play a vital role in shaping society and the lives of its members. Engagement in economic activity, in addition to its positive effect on enhancing human character and generating income, leads to the development and progress of society and is the main source of welfare and wealth creation (Fallah, 2010; Moeinian et al., 2008).

2.4. *The Islamic Perspective on Entrepreneurship*

Islam places special emphasis on work and effort, as reflected in numerous verses of the Qur'an that highlight the importance of work and outline its various rulings (Motahari, 2011; Tabataba'i, 1986). In Qur'anic lexicons, the words *kasb* (gain), *'amal* (deed), and *sa'y* (striving) are used to refer to work. *Kasb* means to obtain, earn, or seek sustenance; *sa'y* means effort, striving, and diligence; and *'amal* means action, deed, or profession (Ibn Abi, 1962; Majlisi, 1982).

Work is not only a means of securing livelihood and passing worldly life but also has an educational function that motivates, fosters self-confidence, and strengthens the sense of independence and self-reliance. Although many studies do not distinguish between work and entrepreneurship, a closer reflection on verses and narrations reveals that beyond the emphasis on work and employment, Islam also highlights components related to entrepreneurship. Qur'anic stories that narrate the discovery of unknown sciences, innovation, and creativity support this.

For instance, the Qur'an mentions the innovation of Prophet Joseph (*Yusuf*) in storing grain without removing its husk to ensure availability, access, durability, and preservation of food (Yusuf: 47). It also refers to the discovery of the properties of soil and fire that led to the invention of bricks, which revolutionized human architecture and the global economy (Qasas: 38).

Therefore, the emphasis of Islam on business and entrepreneurship stems from individual, social, and political reasons that will be discussed in detail later. However, an undeniable reality is that unless an entrepreneurial culture is institutionalized, society's tendency toward it cannot be observed. Moreover, examining the behavior of the followers of different religions and sects clearly shows that religion, through its influence on beliefs, plays a significant role in entrepreneurship.

Islam recounts the story of the people of 'Ād, who discovered the laws governing stones and minerals, leading to advanced architecture, a great civilization, and the construction of innovative cities with astonishing new designs (Fajr: 6–8). It also narrates the first practice of agriculture by Prophet Adam, the first tailoring by Prophet Idris, and the making of armor by Prophet David—all to illustrate the importance of innovation, creativity, and initiative in work, which is essentially entrepreneurship (Dashti, 1933; Ja'fari, 1997).

2.5. *The Culture of Entrepreneurship in Islam*

As shown in Qur'anic verses and narrations, entrepreneurship is regarded as a value in Islam. Hence, one of Islam's key exhortations to people is to engage in work and activity and to benefit others from their earnings. By encouraging people indirectly to work, Islam aims to create employment through entrepreneurship, protecting the Islamic community from poverty and hunger (Hadizadeh et al., 2013; Khanifar, 2009).

Therefore, religious beliefs and attitudes can influence entrepreneurship. Since Islam is a comprehensive religion concerned with all members of society, it motivates entrepreneurs to strive further. A Muslim entrepreneur is thus more likely to succeed in work and activity, plans development with an Islamic outlook, involves others as partners, and does not seek exclusively personal gain.

Based on Islamic teachings about entrepreneurship and the characteristics the Qur'an associates with the pious, it can be argued that entrepreneurship is one of the signs of a faithful and God-conscious person. Qualities such as hopefulness, the ability to face and accept failure, the drive for transcendence and perfection, responsibility, and diligence—which are all encouraged in Islam—are also entrepreneurial traits. These characteristics provide the foundation for success and prosperity in this world and the Hereafter (Makarim Shirazi, 2005; Mostafavi, 1984).

Islam regards entrepreneurship as sacred, partly because an entrepreneur seeks to create new value, offer goods, solve problems, or provide welfare for others. Islam views the entrepreneur as a diligent individual who, with trust in God and reliance on personal capacities, utilizes material and spiritual, physical and specialized capabilities through legitimate means to achieve personal benefit in the society in which they live (Ahmadpour Dariani & Mogimi, 2007; Qaderi, 2007).

3. Review of Literature and Research Background

Across the world—especially in Islamic and even non-Islamic countries—empirical studies and research have been conducted on business and entrepreneurship.

The study by Abbas-Ali Badiyani (2020), titled *Entrepreneurship from the Perspective of Islam, the Qur'an, and the Infallible Imams*, in a project for the Institute of Labor and Social Security, described the current era as the digital age, following the agricultural and industrial eras. This era requires the conversion of data into information, the immediate analysis of information, the production of knowledge, and ultimately, idea creation. The study emphasizes that entrepreneurship is a pivotal value in this age for the prosperity of both this world and the Hereafter and asserts that the power of the Islamic community depends on creativity and entrepreneurship. The strength of this study lies in its linking of entrepreneurship outcomes to personal and social dimensions, while its weakness is its failure to align entrepreneurship in early Islam with that of the modern era, relying solely on narrations (Dehghani Zadeh, 2012; Hadizadeh et al., 2013).

In another study, Hosein Ali Ahmadi Jashfaqani and Mohammad Bakhtiar Shahmirzadi (2016), in an article titled *Islamic Entrepreneurship: Barriers, Challenges, Opportunities, and Strategies* presented at the Iran University of Science and Technology, stated that employment and entrepreneurship are key societal issues that hold special significance in Islamic

thought, with various definitions according to individual abilities and circumstances. This study identified several opportunities created through entrepreneurship and discussed its barriers and challenges, concluding that social and economic justice depend on the development of an Islamic entrepreneurial culture. Its strength is highlighting the cultural effects on entrepreneurship and the personal and social impacts of Islamic entrepreneurship on individuals and society's well-being, as well as the Qur'an's emphasis on supporting work and entrepreneurship. Its weakness is the lack of discussion on jurisprudential and legal conflicts in business creation (Ahmadi Jashfaqani, 2016; Ahmadi Jashfaqani & Esmaeilpourheydar, 2016).

Marzieh Dehghani Zadeh (2012), in her article *Business and Entrepreneurship from the Viewpoint of the Qur'an and Islam*, cited several Qur'anic verses and narrations to emphasize the importance of entrepreneurship. Her findings show that human life changes are the result of human action achieved through thought, work, and production, which leads to comfort and welfare. The strength of this study is its Qur'anic references supporting the Islamic recommendation of an entrepreneurial culture, while its weakness is that it merely reports information without description or analysis (Dehghani Zadeh, 2012).

Hassan Sobhani, Meysam Ehghaghi, and Esmaeil Naderi (2011), in their article *Entrepreneurship from the Perspective of Monotheistic Religions with an Emphasis on the Islamic Economic System* published in *Entrepreneurship Development Quarterly*, examined entrepreneurship and its role in the modern economy, as well as the influence of divine religions on entrepreneurship. Comparing the responses and approaches of religions—especially the comprehensive and complete religion of Islam—toward business and employment, they concluded that entrepreneurship is a tool for wealth creation and improving society's economic conditions. They stated that contrary to the false belief that innovation (entrepreneurship) is a religious heresy in Islam, Islamic sources regard entrepreneurship as a religious obligation. This emphasis is the strength of their research, while the weakness is the lack of discussion on the alignment of current social businesses with religious beliefs (Khanifar, 2009; Motahari, 1989).

Ali Khouzin (2009), in his article *Innovation and Entrepreneurship from the Viewpoint of Islam* presented at the Second National Conference on Creativity, TRIZ, and Engineering and Management of Innovation in Iran, argued that entrepreneurship benefits oneself, others, and society, resulting in societal prosperity and facilitating the lives of fellow humans. He attributes the trait of entrepreneurship to the divine essence of God, asserting that anyone can cultivate this trait within themselves to serve others and society. He criticized limiting entrepreneurship's goals to wealth accumulation and domination, stating that all are responsible before God for how they use this divine gift. Ultimately, he concluded that spreading the rich Islamic culture of entrepreneurship requires structured planning and education to foster idea generation leading to entrepreneurship. The strength of this research is its integration of the concept of innovation with entrepreneurship, presenting it as an Islamic cultural value and freeing it from Western cultural monopoly; its weakness is the lack of attention to unlawful and non-*halal* businesses (Ahmadpour Dariani & Mogimi, 2007; Khouzin, 2009).

4. Correspondence Between Entrepreneurship Theories and Jurisprudential Proofs

In a religious outlook, there is no alternative to work and effort for meeting individual and social needs, and this imperative encompasses all moments of human life; hence, in Islamic culture, work and striving are described as a duty and obligation. Every individual, therefore, is compelled to engage in a business to secure needs and fulfill personal and family obligations. From another angle, given prevailing definitions, the science of jurisprudence (*fiqh*) is designed to explicate legal rulings and their proofs; what is meant by jurisprudential proofs are the evidences that establish that the matter under discussion reflects the view of the Sharia—evidences enumerated and derived through juristic citation. These include: (1) personality-related proofs, (2) financial and economic proofs, (3) scientific proofs, (4) social proofs, (5) doctrinal proofs, and (6) political proofs (Iravani, 2004; Motahari, 1989).

4.1. Personality-Related Proofs

Among the reasons that distinguish entrepreneurs from other members of society are their motivations and personality traits. These traits and motives enable their striving in the path of business; in practice, through their values and beliefs—or through the pressure of meeting needs—they are drawn toward entrepreneurship. In the psychology literature on entrepreneurs, key traits frequently cited include risk-taking, independence, need for achievement, initiative, and innovation, culminating in an

internal locus of control (Brockhaus & Horwitz, 2000; Cromie, 2000). Moreover, research on achievement motivation argues that in societies that attach less importance to success and progress, both investment rates and risk-taking are lower, and development does not occur; by contrast, in societies striving for success and advancement, individuals establish new ventures, risk-taking and investment increase, and development follows (Echols & Neck, 1998; Hansemark, 1998).

From this perspective, such individuals are entrepreneurs, and factors such as family social status, prevailing values and ideologies, parental socialization methods, religion, and social activities influence the development of entrepreneurship. Particular attention is devoted to entrepreneurial culture, where the most compatible form of socialization is seen as support for individual autonomy and the creation of self-belief and self-confidence—conditions that foster entrepreneurship (Cromie, 2000; Meredith et al., 1992). Islam regards striving and effort as the pathway to every material and spiritual benefit; with the expression “man has nothing but what he strives for,” it treats work and effort as the exclusive instrument of human benefit and profit (Najm: 39) (Makarim Shirazi, 1980; Tabataba'i, 1986).

To offer a practical model to the people, Islamic leaders themselves often engaged in laborious occupations such as farming and gardening, shepherding, tailoring, and armor-making. If sustenance had been guaranteed merely by sitting and waiting, the prophets—who were best acquainted with divine truths—would not have imposed hardship upon themselves to earn a living (Harrani, 1974; Majlisi, 1982). Sustenance is apportioned for every person, yet attaining it requires work and effort; so long as the condition for attracting livelihood is not fulfilled—that is, striving is not undertaken—the conditioned (sustenance) will not materialize (Makarim Shirazi, 1980). Islamic culture likens the entrepreneur to a combatant who struggles in the field against the enemies of God and defends the bounds of religion. The Prophet declares that one who strives to provide for the livelihood of the family is like a fighter in the path of God, and the Commander of the Faithful states that the departure of a fighter for jihad is not more important than going forth to earn sustenance for one's family and children (Kafi, 1990; Majlisi, 1989).

4.2. *Financial and Economic Proofs*

In entrepreneurship and business, the role of the economy cannot be ignored, for the foundational underpinning of any venture is the attainment of material benefit. This is explicit in definitions that portray entrepreneurship as the creation of something new through considerable effort and time and the assumption of financial, social, and psychological risks in order to attain financial gain, satisfaction, and personal independence; similarly, entrepreneurship is described as a dynamic process directed toward creating and increasing capital (Brockhaus & Horwitz, 2000; Cornwall & Perlman, 2000). In Islam and Imamiyyah jurisprudence, strong emphasis is placed on earning lawful (*halal*) sustenance; it is related that seeking lawful income is an obligation for every Muslim man and woman (Himyeri, 1992; Ibn Abi, 1962).

The issue of livelihood—understood as the provision of creatures' needs—has, with scientific advancement, become evident to all. Imam al-Sadiq (peace be upon him) states that asking people for one's needs destroys modesty and diminishes dignity, whereas despair over what is in people's hands leads to the believer's honor in his religion (Kafi, 1990). Hence, to secure needs, earn income, increase wealth, and elevate the level of welfare and comfort, entrepreneurship is an unavoidable and necessary matter (Iravani, 2004; Motahari, 1989).

4.3. *Scientific Proofs*

Awareness of laws and discovering them helps human beings improve their lives, for economic growth, progress, and increased social welfare require knowledge of these laws and the ability to benefit from them. Classic entrepreneurship theory identifies entrepreneurial actions as introducing a new good, a new process in production, opening a new market, discovering new sources of supply, or creating a new organizational form—placing the secret of entrepreneurship in discovering new resources and recognizing novel sciences and techniques (Dess & Haas, 1998; Meredith et al., 1992).

When a person learns how clouds are fertilized or how plants are fertilized by winds, such knowledge can enable new initiatives and the creation of tools to facilitate fertility and thus aid increased production. The necessity of discovering the laws

of existence and creation is the first human duty on this path, so that, as God's vicegerent on earth, one may fulfill responsibility, walking the road of cultivation and civilization without spreading corruption. The innovative measure of Prophet Joseph in storing grain within its husk prevented spoilage, increased durability, and thereby ensured food security—an initiative achieved through discovering natural laws concerning air, grain, and methods of preservation (Yusuf: 47) (Makarim Shirazi, 1980; Tabataba'i, 1986). Recognizing the interplay of soil and fire led to the creation of brick, which revolutionized human architecture and, as a result, affected the global economy (Dashti, 1933).

Ignorance of natural laws in human actions may bring about corruption in life and the created order; God explicitly mentions the emergence of corruption on land and sea at the hands of humankind (Rum: 41) (Tabataba'i, 1986). Knowledge of the laws governing minerals and stones enabled the people of 'Ād to craft advanced architecture and build a great civilization—so much so that God praises their astonishing innovations in constructing novel cities with striking new designs (Fajr: 6–8) (Majlisi, 1982).

Another hallmark of entrepreneurship is invention and innovation—bringing forth what did not exist before. *Ibda'* (origination without a prior model) is among the attributes of the Almighty, and since the human being is God's vicegerent, he may, to the extent of his capacity and for managing his affairs, move toward invention and innovation, for God's will is that through human reflection and reason new requisites and means be discovered. Verse 117 of al-Baqarah indicates that, by virtue of this attribute of origination, whenever God wills a matter, He merely says "Be," and it is: "When He decrees a matter, He only says to it, 'Be,' and it is" (Baqarah: 117) (Makarim Shirazi, 1980; Tabataba'i, 1986).

It is related that Prophet Idris (peace be upon him) was the first to teach tailoring (Majlisi, 1982), and that Prophet Adam (peace be upon him), upon descent to earth, undertook the cultivation of edible plants to provide for sustenance (Zamiri & Ehsani, 1999). Perhaps the first person to reflect and deliberate upon creation after committing a grave act was Qabil (Cain): when he was at a loss over concealing his brother's corpse, he observed a raven's behavior and learned from it (Ma'idah: 27–30) (Tabataba'i, 1986). God is described as "the Originator of the heavens and the earth without any prior model" (An'am: 101) (Makarim Shirazi, 1980). Prophet Noah (peace be upon him) founded the craft of shipbuilding (Hud: 37) (Tabataba'i, 1986). Prophet David (peace be upon him) invented armor (Anbiya': 80), and Prophet Solomon (peace be upon him), with knowledge of natural laws, made glass—leading to crystal vessels, mirrors, and glass palaces (Naml: 44) (Ibn Abi, 1962; Majlisi, 1989). Likewise, verses 10–11 of Saba' refer to David's making of armor: mountains and birds were made to echo God's praises with him; iron was softened for him; and he was commanded to craft wide coats of mail, measure the links well, and perform righteous deeds, for God sees what you do (Tabataba'i, 1986). These are glimpses of Qur'anic narratives that attest to innovation, initiative, and entrepreneurship through the discovery and application of new knowledge (Harrani, 1974; Mohammadi Reyshahri, 1932).

4.4. Social Proofs

Entrepreneurship holds special importance due to its impact on society. Joseph Schumpeter, the Austrian theorist known as the father of entrepreneurship, closely associates the concept of innovation with entrepreneurship. He considers the core and essential characteristics of entrepreneurship to include devising new methods, undertaking novel tasks, and innovating in ongoing affairs. According to Schumpeter, innovation in any of the following areas constitutes entrepreneurship:

1. Introducing a new good
2. Introducing a new method in the production process
3. Opening a new market
4. Discovering new resources
5. Establishing any new organization in industry

All these lead to fairer income distribution, assurance of resource utilization, their activation for massive national productivity, improved quality of life, social benefit, and increased efficiency—all of which affect society, benefiting the public (Ko & Butler, 2007; Shah Hosseini, 2004).

Since God has designated humankind as His vicegerent, the task of developing and cultivating the earth has been entrusted to humans, as the Qur'an states: "He is the One who made you inhabitants of the earth and entrusted you with its development (*wa ista'arakum fihā*)" (Hud: 61). The Arabic terms *isti'mār* and *i'mār* originally mean "to seek flourishing." This verse refers to the people of Thamud, whose land was green and prosperous, with lush gardens, and who displayed remarkable creativity in agriculture and built sturdy, advanced structures. It is crucial to note that the Qur'an does not say that God delivered the earth to humans already developed, but explicitly states that He assigned them the duty to cultivate it, equipping them with the necessary tools and means; without work and effort, they will have no share (Makarim Shirazi, 1980; Tabataba'i, 1986).

As stated in Hud: 61: "And to Salih, their brother, We sent him to the Thamud. He said: 'O my people, worship God; you have no deity other than Him. He created you from the earth and entrusted you to develop it. So seek His forgiveness, then turn to Him. Indeed, my Lord is near and responsive.'" Religious sources repeatedly link both positive and negative changes in human life to human will, decision, and effort: "Indeed, God does not change the condition of a people until they change what is within themselves" (Ra'd: 11) (Majlisi, 1982; Motahari, 1989).

4.5. Doctrinal Proofs

Faith that is not accompanied by work and effort has no true value. Therefore, the prophets—though the noblest of creation—were always at the forefront of labor and striving. The Islamic cultural perspective regards work and entrepreneurship as religious duties akin to jihad, which elevates entrepreneurial motivation (Fallah, 2010; Hadizadeh et al., 2013).

Max Weber, the German sociologist, in his book *The Protestant Ethic and the Spirit of Capitalism*, explained that based on Protestant (Calvinist) ethics, capital owners were seen not as those who pursued work and production merely as tools to gain comfort, but who regarded them as potential values. He asked: "What values and beliefs in the Calvinist school drive a Protestant to continuous work, production, and activity, and what ethical system legitimizes and initiates this?" He highlighted how Calvinism offered a new interpretation of Christianity that, despite promoting ascetic conduct, also urged its followers to continuous effort. This framework, he argued, was absent in the Catholic interpretation of Christianity (Honig Benson, 2004; Shah Hosseini, 2004).

In Islam, the intention behind all actions must be seeking closeness to God. Islam calls on Muslims to do everything for the sake of God, so that all their actions take on a divine character. This is evident in Islam's recommendation to say "*Bismillah*" before every task—implying that any work begun without invoking God's name (divine orientation) is incomplete and fruitless (Abtahi, 1988; Makarim Shirazi, 2005).

Several Qur'anic verses and hadith warn worldly and greedy individuals not to strive for livelihood through unlawful or mistaken means but to pursue it lawfully, trusting that God will provide for all their needs. Verse 131 of Qur'an (al-Nahl) promises that men and women who believe and perform righteous deeds will be granted a pure life and rewarded better than their deeds. Likewise: "Man has nothing but what he strives for" (Najm: 39–41); "Their efforts will soon be seen, then they will be fully rewarded" (Ghashiyah: 9).

In Islam, disbelief (*kufir*) and polytheism (*shirk*) nullify good deeds (Hud: 15–16). A person who seeks only worldly life will receive the full result of their actions in this world, but none in the Hereafter: "Whoever desires the life of this world and its adornment—We shall fully repay them for their deeds therein, and they will not be deprived therein" (Hud: 15). But when deeds are done for God's pleasure, they benefit both in this world and in the Hereafter. This explains how much of the Western world has attained material progress through effort—yet, the Qur'an states that all their deeds will be erased in the Hereafter, and they will receive no reward for works not done for God (Makarim Shirazi, 1980; Tabataba'i, 1986).

4.6. Political Proofs

It is self-evident that people, regardless of religion or sect, must engage in trade and business exchanges with other nations to meet their individual and social needs. However, some countries exploit such relations, which is not acceptable for Muslims. The Qur'an states in al-Tawbah: 28: "O you who believe, indeed the polytheists are impure, so let them not approach Al-Masjid al-Haram after this year. And if you fear poverty, God will enrich you from His bounty if He wills."

Based on jurisprudential sources, one of the key considerations in entrepreneurship is strengthening the Islamic community's power and autonomy by reducing dependence on non-believers and fulfilling the needs of Muslims through self-sufficient economic activity (Irvani, 2004; Qaderi, 2007).

5. The Relationship Between Entrepreneurship Theories and Jurisprudential Proofs

To examine the relationship between entrepreneurship theories and jurisprudential proofs—and to ensure their concordance or conflict—a comparative reflection on these definitions is necessary. According to Robert Ronstadt (1984), entrepreneurship is a dynamic method oriented toward creating and increasing capital. This is undertaken by a person who accepts the risk of wasting time or foregoing other job opportunities in order to realize an intention regarding a service or product (Brockhaus & Horwitz, 2000; Shah Hosseini, 2004). In fact, under Ronstadt's view, the ultimate aim of entrepreneurship is capital formation and increase, a path that requires risk-taking. By contrast, when we consider Islam's perspective on entrepreneurship, it is evident that Islam recommends earning lawful income—not merely to create or increase capital, but to secure livelihood and meet the needs of oneself, one's family, and society (Irvani, 2004; Makarim Shirazi, 2005). In this regard, Maleki Tabrizi argues that because God has commanded engagement in work and trade, a person who has the strength to work must take up its means and requisites; such a person will not be avaricious in business and will refrain from unlawful wealth and even doubtful wealth (Maleki Tabrizi, 2015).

As Ronstadt's definition implies, the results and outcomes of a venture—both quantitative and qualitative—are essential. In other words, prior to initiating an entrepreneurial effort, one must ascertain the worth of the undertaking; put simply, one must determine whether the anticipated results justify the investment. In Islam, however, the value of work is measured by how much it brings us closer to the purpose of creation, namely proximity to and the pleasure of God. In Islamic culture, the spiritual value of an outcome supersedes its material value; there may be acts with higher spiritual value but lower material yield that are endorsed because they lead to divine proximity. Conversely, some acts may have high material returns yet lack spiritual worth—or even constitute disvalue—and thus are impermissible for a Muslim (e.g., entrepreneurship in prohibited foods such as alcoholic beverages, or in industries of mass destruction) (Irvani, 2004; Makarim Shirazi, 2005). Robert Hisrich (1985) holds that entrepreneurship is the process of creating something new, assuming financial, social, and psychological risk, and expending considerable time and effort to attain financial resources, independence, and self-actualization—a view that, like other non-Islamic theories, remains materially oriented (Meredith et al., 1992). By contrast, numerous verses and narrations indicate that Islam treats entrepreneurship as a means for discovering and recognizing new sciences, creating novel facilities, enhancing social welfare, and, indeed, strengthening the power and standing of Muslims—hence the mention of the extraordinary architecture of the people of 'Ād, who, by grasping the laws governing stones and inanimates and their relation to fire, arrived at brickmaking and, in turn, advanced architecture and the building of new cities (Makarim Shirazi, 1980; Tabataba'i, 1986).

Frank Knight (1921) posits that entrepreneurs strive to foresee market changes and act accordingly, emphasizing their role in risk tolerance amid market fluctuations. This accent on risk-taking and hazard differs somewhat from Islam's approach. Implementing novel ideas carries the possibility of failure, and the entrepreneur must accept this hazard, relying on confidence, personal talents, and available resources. In Islam, however, beyond these elements, a believer possesses the firm support of trust in God when facing unknown and unforeseeable factors attendant upon new ideas; the Muslim believes that God guarantees his rectitude and success in accord with divine will. If God has decreed and deems it good, the endeavor will succeed; if not, the believer does not succumb to despair, trusting that God has ordained better circumstances. Thus, the faithful Muslim begins with reliance upon God, recognizing divine power as surpassing all others: “And rely upon God; and sufficient is God as Disposer of affairs” (Ahzab: 3), and “If God supports you, none can overcome you; but if He forsakes you, who is there that can support you? So let the believers rely upon God” (Al 'Imran: 160) (Makarim Shirazi, 1980; Tabataba'i, 1986).

Richard Cantillon (1730) regarded entrepreneurship as self-employment in any possible form; in his view, the entrepreneur is the risk-taker who buys merchandise at a known price and sells at an unknown price (Brewer, 1992). In Islam, however, entrepreneurship has higher functions. One objective is aiding others; thus, it is related that whoever takes steps to assist a

brother and benefit him will receive the reward of those who strive in the path of God (Sheikh Sadouq, 1989). Another objective is fulfilling the needs of oneself and one's family; in Islam, providing for the material and spiritual needs of the family falls upon the head of household (often the husband or father) and bears lofty value—so much so that striving to provide for one's family is likened to striving in God's path (Majlisi, 1989). In all actions, seeking divine proximity and God's pleasure must be observed. Islam calls upon Muslims to do all deeds for nearness to God, so that all acts take on a divine hue; this is reflected in the recommendation to begin every task with "Bismillah," for any work begun without invoking God's name is incomplete and remains without fruition (Abtahi, 1988; Makarim Shirazi, 2005). Another aim of Islamic entrepreneurship is attaining independence and freedom from reliance upon people, for striving meets needs and removes dependency on others (Kafi, 1990).

Kirzner views entrepreneurship as bringing about greater mutual coordination in market activities—a perspective that, by setting aside invention and innovation, risks settling for mere accommodation to prevailing conditions. By contrast, Islam recounts the lives of the prophets to highlight their invention and initiative across times and domains: it relates that the Prophet of God Idris—whose given name was Enoch and who is five generations after Adam—was the first to sew garments and teach people tailoring, which thereafter became widespread; it also speaks of the first crafting of armor by Prophet David and of Prophet Solomon's innovation in constructing glass palaces (Ibn Abi, 1962; Majlisi, 1982; Tabataba'i, 1986). The Qur'an's purpose in enumerating these accounts is to underscore the importance of entrepreneurship, the necessity of invention and innovation, and the refusal to be complacent with the status quo; transformation is person-dependent, and therefore "Indeed, God does not change the condition of a people until they change what is within themselves" (Ra'd: 11) (Tabataba'i, 1986).

6. Conclusion

The conducted investigations clearly reveal that Islam places special emphasis on business and entrepreneurship. By distinguishing between the two concepts of work and entrepreneurship, and by reflecting on the verses of the Qur'an and narrations while identifying the components related to entrepreneurship, it becomes evident that the Qur'an, by recounting instances of entrepreneurial acts in the lives of the prophets, highlights the following advantages of entrepreneurship:

1. Discovering and utilizing unknown sciences
2. Invention and innovation
3. The necessity of providing for oneself and one's family
4. Preserving independence and avoiding reliance on others, which safeguards dignity and honor
5. Orienting the intent of entrepreneurship beyond material profit, framing it as a means of serving others and ensuring public welfare
6. Treating entrepreneurship as a tool for enhancing the power and authority of Muslims and reducing their dependence on enemies and polytheists

These points exemplify Islam's broad perspective on entrepreneurship, which—although it aligns with some elements of modern entrepreneurship theories such as profit-making, independence, and innovation—transcends individualism and regards entrepreneurship as a means of serving others and society. Moreover, from the Islamic perspective, regardless of the outcome or material success of entrepreneurial efforts, their reward is guaranteed when performed with the intention of seeking divine proximity, as the criterion of *ahsan al-'amal* (the best deeds) depends on this intention.

Based on the findings of this study, several suggestions can be offered. First, since entrepreneurship is both a religious recommendation and a social, economic, and political necessity, it should be recognized as part of the general culture of Islamic society. This will only be achieved through institutionalizing entrepreneurship across all educational structures—from elementary levels to higher education and universities.

Second, the current situation of the entrepreneurial population indicates that entrepreneurship tends to be approached as hereditary rather than acquired; in other words, most entrepreneurs merely follow the professions of their predecessors, either unchanged or with minor modifications. Unfortunately, the current educational system does not sufficiently guide individuals toward creativity and innovation through their studies. It is therefore crucial to integrate this goal into the design of curricula and to place serious emphasis on technical and practical skills training in relevant academic fields.

Finally, to make entrepreneurship more practical and field-oriented, it is recommended that research be conducted on local value chains and community-specific issues. This would allow entrepreneurs to generate ideas, innovate, and develop solutions aligned with real societal demands—thereby achieving the purpose of entrepreneurship while minimizing its associated risks.

Ethical Considerations

All procedures performed in this study were under the ethical standards.

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Conflict of Interest

The authors report no conflict of interest.

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