

Investigation of the concept of entrepreneurial action with Islamic knowledge

Thanaa Abdul Kareem Abdul Raheem Alsaatee*

College of Administration and Economics - University of Babylon

* Corresponding author: Thanaa Abdul Kareem Abdul Raheem Alsaatee,

Abstract

Action is a fundamental concept in philosophy and the social sciences, such as sociology, psychology, and economics. Entrepreneurial action refers to behavior in response to a judgmental decision in a situation of uncertainty about a potential opportunity for profit. Wherever there has been or will be a change in human life, either positively or negatively, it is rooted in the work and performance of human society. At the same time, good effort and work that emanates from a good attitude and sound thought provide a favorable atmosphere for the happiness and economic growth and prosperity of the people, and create and fertilize great civilizations (Al-Insan: verse 11). This study seeks to investigate these drivers by studying entrepreneurs. Assuming entrepreneurial action as a meaningful response to environmental stimuli that requires mental processes, this study is consistent with the "interpretiveness" epistemology. This research intend to present comprehensive and integrated conceptual propositions based on conceptual propositions and definitions of entrepreneurial action, therefore, , it is considered fundamental in terms of objective. Islam invites people to do business, it calls on human beings to benefit others through their work, and directly and indirectly encourages people to become entrepreneurs and create jobs in order to prevent poverty and hunger in an Islamic society. As a result, a person's religious thoughts can affect his or her entrepreneurship.

Keywords: Entrepreneurial Action, Islamic Knowledge, Entrepreneurship, Islamic Entrepreneurship

Introduction

With the expansion of the international business environment in which culture and religion play an important role in the development of relations. (Dana, 2009, Dana 2010) Islamic entrepreneurship and management become the main research field. (Ramadani et al, 2015) As a religion, Islam emphasizes involvement in business activities and considering the benefit of society, and many of the restrictions imposed on Muslim entrepreneurs are aimed at reducing activities that can harm society, hence Muslims are expected to conform to the beliefs of the Qur'an and Sharia. act When Muslims engage in entrepreneurial activities, it is believed that they are fulfilling their religious obligations to please God. Islam defines entrepreneurship at different levels of the economy and at the same time creates the context for entrepreneurial activities.

Islamic laws, with a combination of ethical, social, environmental and economic factors, have determined a platform for commercial achievements.(Hamid and Sa'ari, 2011) Therefore, all important practical and functional areas in an organization such as "strategy, human resources, financial affairs and marketing" can be influenced and monitored by the Islamic perspective.

In general, when organizations are looked at from the perspective of Islam, they are not only seen as a profitable institution. (Hamid and Sa'ari, 2011) Rather, it is expected to be associated with socio-economic well-being and spiritual growth. The success of an entrepreneur usually depends on the financial gains from investing in his businesses. .(Ramadani et al, 2014; Raza, 1999; Yaakub ,2011)

However, from the Islamic point of view, the success of the entrepreneur is not only in the material aspect and the production of wealth; It also has spiritual dimensions and otherworldly happiness and can have otherworldly rewards for the entrepreneur. .(Campante and Yanagizawa-Drott, 2013)

According to Kreuzner (one of the leading scientists in the field of entrepreneurship), the existence of entrepreneurship requires entrepreneurial action. Entrepreneurial action is the act or action that the entrepreneur performs in order to create value or entrepreneurship. Entrepreneurs with bold, daring and speculative actions seek to discover and take advantage of opportunities to create value and make a net profit. There is a very important element in entrepreneurship called "opportunity discovery". According to the discussed perspective, opportunity is the existence of entrepreneurial errors in the market and, entrepreneurial errors are also defined by incorrect results of previous decisions of other entrepreneurs. According to Mises (1949), action is a fundamental concept in philosophy and social sciences such as sociology, psychology and economics (Arabion, Dehkordi and Seljukh, 2019). According to Sheen and Wakarta (2000), entrepreneurship is defined as identifying, evaluating, and exploiting opportunities (Kevin C. Cox, Jason Lortie, and Gary Castrogiovanni, 2018). According to Gartner, Carter and Reynolds (2010), the process of creating new businesses is a central feature and distinguishes the field of entrepreneurship from other fields such as management and economics. Accordingly, the importance of using a process approach in entrepreneurship studies and the need to study entrepreneurs in the whole entrepreneurial process, to achieve a proper understanding of entrepreneurial action, has been emphasized by various researchers (Zivdar and Imanipour, 2015). According to the Global Entrepreneurship Watch (2015), Iranians understand 40.3% of entrepreneurial opportunities by enjoying 62% of their entrepreneurial potential and ranking 12th out of 60 countries and, 35% of people intend to be entrepreneurs (Safari Jafarloo, Ghorbani and Zareian, 2017). Also, following the research of Jafarloo et al. (2017), it is stated that spiritual intelligence is one of the types of multiple intelligences that can grow and develop independently (Vaughan, 2002). Zohar and Marshall first introduced this type of intelligence. According to these two researchers, spiritual intelligence, facilitates the interaction between the processes of logical thinking and emotional intelligence by integrating intellectual intelligence and emotional intelligence, and can lead to personal growth and transformation. According to Howarng (2001), education should be on the agenda of higher education that promotes entrepreneurial attitudes and

intentions in individuals. Human success in work is one of the most important issues. A person spends most of his waking time at work, and it is natural for him to seek the best result and, in a word, success in business. God has provided its tools and means for man (Al-Jathiya, verse 13) to strive for success (Al-Ra'd, 11). In examining the religious content in the field of success at work, Quranic verses and religious texts are the guide for obtaining information; on the one hand, the enlightening verses of the Qur'an on this subject provide a wide range of information in this field. Considering the emphasis of Islamic texts on success in work and business and its results in energizing and empowering human beings in the workplace, it is possible to strengthen the Islamic epistemological model in the field of entrepreneurial actions (Masah and Dibaji, 2020). According to Ibn Shuba (2003), Imam Ja'far Sadiq (AS) considers expertise and intelligence in work, trustworthiness and kindness to the employer as the reason for success in work. It is also stated in Gharr al-Hakam that there are two groups of people working in the world: one who works in the world for the world and the world entertains him/her to neglect the hereafter, fears his survivors from poverty and misery and is safe from his misery, such a person wastes his life to benefit another, and another is who works in the world for the world after it reaches him without work and effort if what is destined for him, and he/she is the one who has reached the two benefits of interest (world and hereafter) and has become the owner of both (world and hereafter). (Al-Amdi, 1987, vol. 2, p. 205, p. 149). As on the one hand, in order to succeed in work, effort has been suggested (Al-Ansan, verse 22 and Al-Isra', verse 22) and according to Khalilian Ashkazari (2222), effort has been described as the practical life of the Messenger of God and the Imams. And also according to Klini (1995) on the other hand, laziness has been forbidden. By the way, it can be said that entrepreneurial action is imbued with Islamic knowledge and by relying on God Almighty, who has subjugated everything to man so that he can earn sustenance and cultivate and build up the earth therefore, we should seek to build a better future in this world and the hereafter with our inner transformation and unparalleled efforts. By reviewing Quranic studies, the author states that easiness is along with difficulty. This strengthens entrepreneurial action in human beings to remind everyone that although entrepreneurship is associated with difficulties, but at the same time, facilities can be created and technologies can be produced to enable the welfare of humanity and the simplification of life. Entrepreneurial action with a deep understanding of Islamic knowledge and following the example of the Imams (AS) will lead to more blessings in trying to start new businesses. According to Weber (1958) in contemporary times, Max Weber's book Protestant Ethics and the Spirit of Capitalism can be considered as a modern look at these concepts (Alizadeh, Hejazi and Kashif Azar, 2017). The aim of this study is to re-conceptualize entrepreneurial action based on Islamic knowledge.

2. Research literature

Action can be a kind of action for an effect on any subject. Human action is a fundamental issue in philosophy (Arabiun et al., 2019). In its most basic form, it is the behavior that an actor performs and is based on intention (Wilson and Shpall, 2016). According to Vankataraman et al. (2012) as well as Shavar (2012), entrepreneurial action refers to behavior in response to a judgmental decision in conditions of uncertainty about a potential opportunity for profit (Selajgeh, 2019). Very little research has been done on entrepreneurial attitudes and beliefs. In the following definition, it can be stated that entrepreneurial opportunity becomes a motivating factor for creating entrepreneurial action. According to Shaw and Vankataraman (2000), opportunity refers to any situation in which new products, services, raw materials, markets, and methods of organization can be introduced. Shane also states that opportunity is a situation in which one believes that one can make a profit by recombining resources. Finally, in another statement, quoted by Kronger (2000), opportunity makes sense versus threat; Opportunity refers to situations that first have the ability to be controlled by the individual (Zivdar, 2019). The definition of entrepreneurial action in research that deals with the mental dimension is different from research that deals with the behavioral dimension. However, the problem goes beyond this, because the definitions provided in these currents are also fragmented. For example, while Krueger et al. (2000), Gielnik et al. (2014) and McMullen and Shepard (2006) emphasize the mental processes of entrepreneurial action, they

offer different definitions. The first two research teams have defined entrepreneurial action with an emphasis on entrepreneurial intention, "behavior in response to the formation of intention" (Arabian et al., 2019). Entrepreneurs, with their skills in identifying opportunities and creating momentum to develop opportunities, are the real pioneers of change in the economy and social change. They recognize that success and survival in the vision of tomorrow require agility, initiative and creativity. In addition, entrepreneurship requires risk-taking, innovation and entrepreneurial action and based on economic theories and experiences gained in emerging economies, entrepreneurs are the driving force of economic development and growth and of course job creation is one of the important results of entrepreneurship. Entrepreneurial opportunity as the main structure of the field of entrepreneurship has a rich and at the same time multiple philosophical and theoretical foundation. From the point of view of philosophical foundations in the objectivist paradigm, opportunities are ontologically natural events discovered by sober and lucky people (Berghlund, 2007). In contrast to the above view, the nature of entrepreneurial opportunities from the paradigms of subjectivism, social constructivism and structuralism has been examined. The objectivism paradigm ignores the role of the social context and interactions, as well as the knowledge, insight and action of entrepreneurs in the emergence of entrepreneurial opportunities. Second, the paradigms based on the evolutionary realism approach, although less critical, completely ignore the pre-existing nature influencing the formation of opportunities (Mehrabi, Yadollahi Farsi, Talebi, 9999..

2-1. Islamic principles in entrepreneurial action:

Islam is the religion of work, effort and the ritual of action and effort, and it invites all human beings to earn sustenance and live with dignity and honor. Hard work and resistance to hardships are the basic teachings of Islam. And diligence to work and effort is a kind of worship from the Islamic point of view. As it strengthens his soul and body. Islam attaches importance to productive work, especially agriculture, animal husbandry and trade and forbids unemployment, laziness and complacency. According to Saeedi Kia (2005), "According to the thinker Iqbal Lahori, it is a defect in the thinking of Muslims. The values of Islam all support the work and effort and the acquisition of wealth for the Muslims. But these are the wrong attitudes of Muslims, that has caused they can not gain power. It seems that our misconceptions and rare views on these arches have caused a great gap between entrepreneurship and public culture. Accordingly, a believer can be an entrepreneur in every sense of the word, and achieve success in this world and the hereafter. According to Islamic culture, an entrepreneur is a hard worker who can take steps towards individual and social interests by relying on himself and trusting in God also, the person who change and evolve by using creativity and innovation based on work conscience and social discipline. (Hezar Jaribi, 9999..

2-2. Principle of end:

Regarding the Marxists' position on the purpose of existence, Professor Motahhari writes: "Materialists consider the system of creation to be absurd and meaningless. They do not consider the issue of end at all and they cannot believe that creation is not in vain, they know the origin of everything by accident and do not believe in wisdom in the system of the universe." Spiritual Emotional Nature and the Principle of Purposefulness: According to the research of Gustav Young, William James, and Brexon, the tendencies and desires in the human subconscious are not limited to those who are driven out by the conscious human psyche rather, a series of requests and desires are hidden in the human subconscious mind that have nothing to do with his repressed emotions. These are the desires that connect man with the higher world and expand the limits of his life and make his soul great and honorable. Among the tendencies and emotions that psychoanalysts and psychoanalysts have discovered in their experimental research and they proved that the mentioned tendencies have nothing to do with the repressed complexes of human beings, it is a "sense of immortality" (Ranjbar Haghghi, 2006). The verses of the Qur'an about work and effort in the realm of life are so many and varied that it can be said explicitly that "Islam is a religion of work and effort" and

as a result, the importance of business in human life is clear. Man with his own thoughts and deeds; " it is work and effort religion and builds its character, work and production cause human beings to live in peace and comfort, and the root of every happiness should be sought in the good thoughts and deeds of man (An-Nahl: verse 111) and man achieves peace along with work (Al-An'am: verse 111) and wherever a change has occurred or will occur in human life, whether in a positive or negative direction, it is rooted in the work and performance of human society. In addition, good efforts and deeds that emanate from a good attitude and sound thought provide a favorable atmosphere for the happiness and economic prosperity of the people and create and fertilize great civilizations (Al-Insan: verse 11) and, save the countries from the domination of foreigners and at least, work and production is the main cause of poverty alleviation, even if man does not want to work for his hereafter and enjoy the benefits of good deeds in the hereafter (Al-Ghashiyah, verse 11) (Ali Ahmadi, Azadegan , Azadegan, 2016). According to Saati N. (2015), the first and most basic characteristic for a manager according to Islamic criteria is his heartfelt and practical faith in God Almighty. God is only in the light of the correct belief of the rulers and the decent behavior of the servants that God supports the love of the people. The reflection of a believer's faith in his attributes, state and behavior according to the order of Imam Sadegh (AS) is as follows: Be heavy and calm when there is severe hardship. Be patient in the face of troubles and unpleasant trials of the world. Be thankful when you have a good day, comfort and well-being. He should not put the burden on the shoulders of his friends or he should not burden them because of worldly friendship. His body should suffer in obedience to God and service to God's creation (Ahmadi et al., 2016).

2-3.Principle of change and innovation:

Non-stopping in the current situation and moving forward based on the "substantial movement of the universe" and "moving towards a more noble end"

Imam Sadegh (as):

Whoever has two identical days has lost, and whoever has a worse tomorrow than today is deceived and whoever does not look for his shortcomings, he will always remain in the shortcomings, and whoever maintains his shortcomings, death is better for him.

Bihar al-Anwar: 78/277/113. In economics and entrepreneurship, continuous progress is based on innovation.

2-4.The principle of flow of grace and sustenance:

The world of creation is based on a system of cause and effect. And divine grace to meet the material needs of man through a series of natural causes and causes that all affect the permission of God reaches him and spiritual grace is not separate from this principle, material sustenance and spiritual sustenance, including knowledge, guidance, forgiveness and education, which are considered as divine graces, follow the same system. (Handijani Fard, , Hijazi,2017)

2-5.Encouraging for work and production

Hazrat Amir al-Mu'minin Ali (AS) paid a lot of attention to needlessness and self-sufficiency, and encouraged everyone to work and produce in order to be needless.

And in a hadith, he said: (trade and turn to work and production so that you will not need what is in the hands of others).

Hazrat Amir al-Mu'minin (AS) said about work and production:

(Indeed, God loves the faithful artisan).

And in another narration he said:

Whoever has water and soil and stays poor, is far from God's mercy. Basically, business and entrepreneurship are a value in the monotheistic view of Islam and the verses of the Qur'an about the work and Islam of social religion, ijtehad: "Effort in the realm of life is so abundant and varied that it can be said quite clearly that religion is effort and attempt, and he fiercely fights against any monasticism, solitude, vanity, unemployment and laziness that leads to poverty, deprivation and moral vices. Therefore, considering the importance of

business, in an Islamic society, everyone should feel responsible and perform the remained work as much as they can with quality, sincerity and pure intention and pay attention to the fact that business and entrepreneurship in the Islamic society causes the society not to be dominated by foreigners and all forces should be mobilized against the enemies and the degeneration of the Islamic society should be prevented. Therefore, considering the importance of the subject, the present article has expressed the importance and value of business and entrepreneurship from the perspective of the Holy Quran and other religious sources. Then, considering that Imam Ali (AS) was a human model for work, effort and development, examples of his economic behavioral patterns have been presented (Dehghanizadeh, 2012). The religion of Islam, the hadiths and prayers assigned to the saints and the infallibles (AS) of this humanizing religion, always invite man to effort and sincerity in action. As Amir Momenan Ali (AS), in the blessed prayer of Komeil, humbly asks God Almighty: " " or in another prayer that is assigned to this infallible Imam, he asks God for sincerity in action and breadth of sustenance: in a hadith, this justice-oriented leader instructs one of his governors, following an ethnic request from the tribes of the society under his wise leadership, to make the necessary conditions to create a working environment for people. Do you think that the religion, regulations, orders and hadiths of our Imams can not guide entrepreneurs in creating entrepreneurial processes? Isn't entrepreneurship and business skills valuable when there is a drop from the roaring sea of divine knowledge and a part of the valuable treasure of the sayings of the Imams and the Infallibles? In value entrepreneurship, thought, speech, behavior, habit and personality are very important because thought becomes speech, speech becomes behavior, behavior becomes habit and habit becomes personality and shapes human destiny. As a result, human destiny depends on what one does. The elders say if you want to rest for an hour, take a nap, if you want to rest for a week, take a leave, if you want to rest for a month, go on a trip, and if you want to be comfortable for the rest of your life, enjoy what you do (Badiani and Talebi, 2009).

2-6. Prayer and its connection with entrepreneurship:

If we look at prayer from different angles, we find that the action that we do five times a day and seems repetitive, has many mysteries. In Islam, it is highly recommended that worship be accompanied by research and reflection and studying prayer from different perspectives and realizing its wisdom is a step in this direction. The spiritual and educational principles of prayer in entrepreneurship are investigated in the following:

Table (1): The spiritual principles of prayer and its relationship with entrepreneurship
Gholami (2009)

۱- No.	۲- Spiritual principles of prayer in entrepreneurship
۳- 1	۴- Order and priority of the main work over the secondary work
۵- 2	۶- Timeliness and non-closure
۷- 3	۸- Education and learning and having science and knowledge
۹- 4	۱۰- Compensation and overtime
۱۱- 5	۱۲- cleaning
۱۳- 6	۱۴- Concentration
۱۵- 7	۱۶- Accuracy
۱۷- 8	۱۸- Teamwork
۱۹- 9	۲۰- Prevention of harm and social responsibility
۲۱- 10	۲۲- plan
۲۳- 11	۲۴- Motivation for success
۲۵- 12	۲۶- Determination
۲۷- 13	۲۸- creativity

Since Islam is a complete religion that has paid attention to all the obvious and hidden aspects of human life, by exploring it, one can find saving instructions for all aspects of worldly life, albeit to the extent of one's own understanding and ability. Perhaps there is a beautiful definition of entrepreneurship in Islam and in the language of the Great Prophet. He said that "The best people are the ones who are most useful to the people,". What is the greater benefit than creating a business for oneself and creating and preparing for a lawful livelihood, which is itself the source of many blessings and rewards. From this point of view, a wide range of entrepreneurship and entrepreneurs can be defined according to the type of idea and creativity and its level of impact. Of course, it must be remembered that human dignity and Islamic morality are always the saving act of humanity in avoiding evil and succeeding in moving towards evolution. In the field of economic activities, the entrepreneur creates benefits for himself, others and society. Inducing the idea that in any activity, having the spirit and culture of entrepreneurship and innovation leads to group and individual promotion, provides the preconditions for the development, excellence and independence of society. The last messenger of God considers worship as seventy types and the best of them is seeking the lawful sustenance. In addition to the great importance it attaches to work and effort, Islam also emphasizes the necessity and importance of innovation, advancement, and the use of new technologies in activities. Regarding innovation, the Holy Prophet (PBUH) said: "God loves the believer servant who has a new profession." Other words used in the Qur'an and hadiths to describe God's creativity and innovation are "creator" and "innovator". It has been stated from Imam Hussein (AS) that God is the "creator of things", that is, the innovator of things. Numerous characteristics for an entrepreneur are stated in the entrepreneurial literature, but undoubtedly the Qur'an and the narrations of the Imams are also a rich source in the field of attention to work and entrepreneurship and related categories. Therefore, according to these characteristics in the entrepreneurial literature, similar cases specific to the religion of Islam have been studied, which include characteristics such as righteous action with faith, rational risk-taking while relying on God, foresight and patience, patience. And patience, success (motivation for success), chronology and opportunism, perseverance, effort and persistence in doing things, seizing the opportunity, ambition, self-reliance (self-confidence) and responsibility (Amiri and Amiri, 2014).

3. Research background:

Arabiun, Dehkordi, and Selajgeh (2019) also conducted a research entitled "conceptualization of entrepreneurial action" which resulted in the following results; action, the requirement of entrepreneurship; however, the area of entrepreneurship research has mostly studied entrepreneurial people and situations. As the inefficiency of previous study traditions becomes clear, although the research process on entrepreneurial process and action has increased, but the current research has not only provided a definition of entrepreneurial action, but has only looked at it from a theoretical perspective. Since the existence of clear and comprehensive definitions and clarity of the structure is necessary for the development of the theorizing and generalizability of the findings, the purpose of this study is to present a concept of entrepreneurial action based on the achievements of the mainstream around it. This research is fundamental in terms of objective and identifies, collects and analyzes the various definitions and propositions presented about the concept of entrepreneurial action basis with the systematic-qualitative review method in terms of data collection, and a definition has been provided for it by using the approach integration. Indicators were applied to identify articles from the SCOPUS database, and finally, out of a total of 256 articles in top international journals, 27 articles were selected. The components and dimensions of entrepreneurial action in these articles, after going through the coding process, were classified into seven main categories: causal preconditions and conditions, context, logics and strategies of entrepreneurial action, behavioral, mental dimensions, characteristics and consequences. Based on the classification of concepts presented about entrepreneurial action, a definition with an integration approach has been proposed with various structures that have already been identified separately in research.

Shamsollahi, Khodadad Hosseini and Mohammadian (2011) in a study entitled "The effect of strategic intention on entrepreneurial action; case study of small and medium companies in the food industry in Tehran" have reached the following results; Entrepreneurship with the utmost power has been considered as the main source of wealth creation, technological development, economic growth and social progress. In the past, people considered successful entrepreneurs to be the heroes of fundamental change, innovation, and risk. In recent decades, the strategies, structure and creative direction that organizations pursue are considered as a legitimate and important entrepreneurial phenomenon. In this research, it has been tried to investigate the relationship between the components of strategic intention, entrepreneurial orientation and entrepreneurial action. The research literature begins with the definition of entrepreneurship and ends with an examination of the dimensions of strategic intent. In this direction, organizational entrepreneurship and entrepreneurial orientation are described and developed as two important issues of entrepreneurship and the advantages of their implementation in the organization are stated. The four dimensions of entrepreneurial orientation that have been examined in this study, namely innovation, initiative, risk-taking and aggressive competition, are also examined. The dimensions of strategic intention, which includes three dimensions of opportunistic intention, futuristic intention and growth intention, are also examined from the perspective of various researchers. Entrepreneurial action is also defined by the two structures of entering new markets and introducing a new product. Structural equation method and LISREL software were used to analyze the data in this study. The results of this study showed that strategic intention has a positive and strong effect on entrepreneurial orientation and can explain up to 64% of variance changes in entrepreneurial orientation. Entrepreneurial orientation also has an effect on entrepreneurial action and can predict and explain up to 36% of the variance of entrepreneurial action. But the results for the effect of strategic intention on entrepreneurial action are not significant and as a result, strategic intention has no effect on entrepreneurial action.

Motevaselli, Ayini and Torabi (2016) conducted a study entitled "Collective Action, a Mechanism in the Development of Productive Entrepreneurship", summarizing their activities in order that today entrepreneurship is one of the important factors in the economic development of countries. In the meantime, trying to direct entrepreneurial actions in productive ways is of special importance. The theory of productive and unproductive entrepreneurship refers to the role of the institutional environment in guiding entrepreneurial activities in productive, unproductive or even destructive paths. It is necessary to find tools to influence the institutional and regulatory environment of society in order to form institutions that support productive entrepreneurship. Although several studies have considered Bamol theory, but there is little research that provides a solution to the formation of regulatory and legal institutions for the development of productive entrepreneurship. This research seeks to pave the way for this by proposing an integrated theory derived from Bamol theory and Commons' collective action theory as a legislative practice. This integrated theory points to the importance of the combined role of government and entrepreneurial activists in the formation of regulatory and legal institutions effective on productive entrepreneurship and, he believes that the order formed on the basis of such collective action can be fruitful in the formation and development of productive economics.

Parjad and Parjad (2014) conducted a study entitled "The Future of Entrepreneurship Research", which is summarized as follows; it is a rapidly evolving field of research and includes a growing number of studies. It is the action and intention of the entrepreneur that makes or becomes a powerful theoretical framework however, some researchers are constantly reviewing the future of research on entrepreneurial intent.

Fasaei, Saeedi and Shafiei (2017) in a study entitled "Returning Home" conducted qualitative study of self-employment and entrepreneurial action of women university graduates, the results of which are as follows; the study seeks to qualitatively study the dimensions and sociological characteristics of entrepreneurial action of women as the creators of handicraft brands. In this study, they sought to answer a general question: how do women in the field of handicrafts perform entrepreneurial action and what are the dimensions and characteristics of this action? According to conventional understanding, women's

entrepreneurship and self-employment is considered as a response to the constraints of the formal labor market or overcoming the isolation of the private area and, it is the best choice to balance traditional and modern roles. According to this conventional understanding, women have turned to the informal sector and domestic employment markets because they have not been able to enter the formal labor markets and the formal employment sector. Also in this view, women are considered as people who are economically dependent and work only to earn a living or earn more. However, the authors of this article do not deny the conventional understanding but the results of the present qualitative study are the result of in-depth semi-structured interviews with 40 women brand-building entrepreneurs in the field of handicrafts. They show that women's narrative contains other important concepts. Interviewees find the formal job market orderly, flexible, monotonous, and submissive, showing in-depth interviews. That the brand-building entrepreneur women are not those who are attracted to the formal labor market, but they seek to go beyond existing structures and take a creative and new path due to the limitations of the informal sector. Narratives show that these women did not choose self-employment out of desperation or flight. Rather, they have consciously and voluntarily chosen financial independence, creativity, preference, and a central role over order and flexibility.

Amiri and Amiri (2014) conducted a research entitled "Fundamentals and components of work and entrepreneurship in the Qur'an and hadiths"

4. Research materials and methods:

In order to increase our knowledge of the propellants of entrepreneurial action or what is beyond the formation of belief in the opportunity and intention of entrepreneurs, this study seeks to explore these propellants by studying entrepreneurs, assuming entrepreneurial action as a meaningful response to environmental stimuli that requires mental processes, this study is consistent with the "interpretivism" epistemology. According to epistemology, interpretivism is a mental reality, and to study it, one must believe in multiplicity instead of just one fact. In order to research what are the entrepreneurial action propellants, we chose a multiple case study method for this research. Because it allows the researcher to get an accurate description of the problem in one or more cases. Some characteristics of the entrepreneurial realm, such as the youth and infancy of the entrepreneurial realm, the heterogeneity of the entrepreneurial phenomenon, dealing with unusual and unpredictable and unconventional events, reveal the need for phenomenon exploration through exploratory and qualitative research approaches (2019). The research wants to present conceptual propositions and definitions of entrepreneurial action in the mentioned research based on comprehensive and integrated conceptual propositions, therefore, in terms of objective, it is considered fundamental. Also, since its data are the text of concepts and propositions related to the identified components of the concept of entrepreneurial action in the literature, this research has used the systematic review method (Arabiun et al., 2019)

Action one. Understanding the need for a systematic review of the growing growth of research on entrepreneurial action and the lack of review studies to provide comprehensive roles of them Lack of a clear and comprehensive definition of entrepreneurial action in the literature

Action two. Identifying the objectives of the study of examining the concept of entrepreneurial action in the literature and presenting the achievements of different approaches to it in a model of identifying the definitions of entrepreneurial action and



Action three. Definition of conceptual area

The actions and interactions of the inner (aspirations, beliefs, attitudes) and outer world of entrepreneur (market structure, institutions, stakeholders) in starting an entrepreneurial action business at the individual level

Applying the inclusion criteria

Study period :

No dates to start -

March 2018

Search words

act, acts, activity, و entrep*
activities, action, actions, acted,
acting

Search Boundaries: Scopus
AMR, AMJ, JBV Database
Related Reference Journals in
Identified Articles

Entrepreneurial action at the organizational, industrial or institutional entrepreneur level with the franchise

Coding data and identifying themes by the authors separately to ensure validity

5. Findings and Results

Action, the requirement of entrepreneurship; However, the field of entrepreneurship research has mostly studied entrepreneurial people and situations. As the inefficiency of previous study traditions becomes clear, although the process of research on entrepreneurial process and action has increased, but not only has research in this field not provided a definition of entrepreneurial action, it has only looked at it from a theoretical perspective. Basically, business and entrepreneurship are a value in the monotheistic view of Islam and the verses of the Qur'an about work and Islam, social religion, ijtehad: "Effort in the realm of life is so abundant and varied that it can be said quite clearly that religion is effort and effort, and with any monasticism, solitude, vanity, unemployment and laziness that leads to poverty, deprivation and moral vices. Perhaps there is a beautiful definition of entrepreneurship in Islam and in the language of the Great Prophet. "The best people are the ones who are most useful to the people," he says. What is the greater benefit than creating a business for oneself and creating and preparing for a lawful livelihood, which is itself the source of many blessings and rewards. One of the most important events that took place in the last century and continues in the present century is the movement of production of scientific documents and writings in various fields. As is clear from the Qur'an and the existing hadiths, the religion of Islam invites people to engage in activity and business, and calls on human beings to benefit others from their work and, it directly and indirectly encourages people to be entrepreneurs and create jobs to prevent poverty and hunger in an Islamic society. As a result, a person's religious thoughts can affect his entrepreneurship. With effort (based on effort) man can mediate himself in attaining grace (sustenance) and goodness and blessings to the servants of God. Man does not see any property for himself in what comes to him and sees himself only as an intermediary and trustee (in the religious view, the real property belongs only to God. The elimination of stinginess and narrow-mindedness is also a constant effort to meet the needs of society (the principle of effort). In examining the research methods related to the mentioned article, the systematic method can reach a deep understanding of the relationship between entrepreneurial concept and Islamic knowledge by studying articles related to the subject, which is of great importance, because by referring to verses and narrations, one can receive that entrepreneurial action originates from Islamic knowledge.

References

۱. Arabion, A., Dehkordi, E. M., Salajegheh, N. (2019). Conceptualization of "entrepreneurial action". *Entrepreneurship Development Jurnal*, Volume 12, Number 2., 241-260.
۲. Ahmadi, H., Azadegan, A., & Azadegan, A. (2016). Principles of Islamic management in entrepreneurship development. Sixth International Conference on Management and Accounting and Third Conference on Entrepreneurship and Open Innovation (p. 7). Tehran: Talash Conference Center.
۳. Amiri, M., & Amiri, Z. (2014). Fundamentals and components of work and entrepreneurship in the Quran and hadiths. *Meshkat Journal* No. 124.
۴. Campante, F., & Yanagizawa-Drott. (2013). Does religion affect economic growth and happiness?(Working paper). Evidence from Ramadan. Accessed February 01, 2016, from <http://www.hks.harvard.edu/fs/dyanagi/Research/Ramadan.pdf>.
۵. Cox, K., Lortie, J., & Gary, C. (2018). An Integrated Model of Intentional

- Entrepreneurial Action. Springer International Publishing
۶. Dehghanizadeh, M. (2012). Business and entrepreneurship from the perspective of the Quran and Islam. National Conference on Entrepreneurship and Management of Knowledge-Based Businesses. Sari: North Taroud Research Institute
 ۷. Gholami, M. (2009). Investigating the educational effects of prayer on entrepreneurship as a healthy lifestyle. The first national conference on business management focusing on entrepreneurial businesses and knowledge-based economy. Sari: Payame Noor University.
 ۸. Handijani Fard, Morteza, Hijazi, Seyedreza. (2017). Identifying influential factors in social entrepreneurial intention in the Islamic context. Scientific Research Quarterly Journal of Entrepreneurship Development, 11(3), 581-600.
 ۹. Hamid, A. S., & Sa'ari, Z. C. (2011). "Reconstructing entrepreneur's development based on al-Quran and al-Hadith." International Journal of Business and Social Science, 2(19), 110-116.
 ۱۰. Ramadani, V., Dana, L.-P., Ratten, V., & Tahiri, S. (2015). "The context of Islamic entrepreneurship and business: Concept, principles and perspectives." International Journal of Business and Globalisation, 15(3), 244-211.
 ۱۱. Ramadani, V., Rexhepi, G., Ge'rguri-Rashiti, S., Ibraimi, S., & Dana, L.-P. (2014). "Ethnic entrepreneurship in Macedonia: The case of Albanian entrepreneurs." International Journal of Entrepreneurship and Small Business, 23(3), 313-355.
 ۱۲. Raza, M. S. M. (1999). Science and Islam. Leicester: Leicester Central Mosque.
 ۱۳. Motusali, M., Aini, M., & Torabi, Zh. (2016). Collective action; A mechanism in the development of productive entrepreneurship. Quarterly Journal of Economic Research, Year 16, No. 61, 1-32.
 ۱۴. Yaakub, B. M. (2011). "Islamic conceptualisation of knowledge management." American Journal of Economics and Business Administration, 3(2), 363-399