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THE EFFECT OF SPIRITUAL GROWTH DEGREES AND HUMAN PERFECTION IN MANAGEMENT AND ENTREPRENEURSHIP FROM ISLAM PERSPECTIVE

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1. Introduction

There are very important topics in the humanities, such as ontology, anthropology, epistemology and methodology. From among these four topics, one of them is considered as “the most important topic” since it is human-centered and in a sense, the subject of most of the human problems or those related to the human being. Religion, science, wisdom, knowledge, morality, art, politics, management, society, history, government and notions are some examples of the human-centered topics which are senseless or even unimaginable without human being.

Therefore, all the philosophical and theoretical systems in the history have taken human being and defining it into account. Human being and the aspects of his life have always been the focus of many schools and religions from India to the philosophy of Greece and Rome, thoughts of the medieval thinkers to pure Islamic ideas, from the Renaissance to the present day (Nasri, p. 1). According to Islam and in particular Quran, anthropology has always been related to Islamic sciences. Some experts believe that “all the Quranic teachings are associated with anthropology in a manner” (Misbah, p. 324).

Two sciences of management and entrepreneurship are among the human sciences which has been widely extended and considered extremely important during the last century. These sciences are interdisciplinary knowledge which do not directly discuss human being, but make use of the achievements of other social sciences such as psychology, organizational psychology, sociology, organizational sociology, anthropology, culture, political science, history and economics which directly argue one of the human dimensions. Therefore, it is first necessary to study the view of Quran and Western thinkers about human being and his spiritual growth and perfection. In addition, human sciences, including the science of management and entrepreneurship are based on these differences. So, in the article is going to examine the effect of human spiritual growth and perfection on the management and entrepreneurship.

2. The degrees of spiritual growth and human perfection

“Perfect Human being” is a mystical term defining “someone who embodies all the Divine Names of God”. Ideas and different theories that have been developed throughout the history about this concept led to the loss of a comprehensive and simple definition of it. However, according to a set of ideas and thoughts that have been discussed in the works of mystics in the sense, It can be said that a perfect human being is created with divine morality, is the ultimate cause of creation and survival of the world, realized in the name of Allah, intermediaries between God and people, the undisputed Caliph of Allah whose knowledge about religion, spirituality and the truth is certain, and in a sense, good words, good deeds and good ethics are reached perfection in him. In appearance and reality, he is the guide of human being and all the creatures and healer of the sensual and emotional problems.

Perfect human being is the creature of God, but is represented as God. The divine attributes and morality provided for him are on behalf of the divine nature and when the duality is raised in him, he had an intrinsic unity with divine transcendental identity to attain such a degree (Ibn Arabic, from 2013, S129-13; Ibn Arabic, 2013 p. 8 -11; Khwarizmi, 1985, p. 61, *ibid.*, p. 67-68).

2.1. The issues related to perfect human being

The term is not used explicitly in the Qur'an, but it's the meaning can be understood from the verses related to the caliph of God, Imam, pure, sincere, the guide, honest, competent, Archangel, the former, friend of Allah, apostle, prophet, owners of safe personality and divine devotion. In addition, since a perfect man excels in all the attributes of perfection, all the verses that refer to human virtues and values can be attributed to the perfect human, but because the perfect man is the speaking Quran and Quran is his creation, Quran can be considered as the written nature of perfect human being and all the chapters and verses of the Quran are his degrees and status.

2.2. The lowest characteristic of perfect human existence

Although perfect human being based on his lowest degree and rank introduces his degree same as other human being by the order of God as: “Say (O Muhammad): I am only a man like you”; “Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills” and “nor do I know what will be done with me or with you” and due to living in the material world I use other creatures and walk like others in the markets and need to eat and drink: “And they say: "Why does this Messenger (Muhammad) eat food, and walk about in the markets (like ourselves)”, in terms of happiness and postures he has other officials the identification and enumerating all of the virtues is out of the understanding of ordinary people and also outside the scope of this paper.

3.2. The status and virtues of perfect human being

Perfect human being is related to one reality in terms of origin and root who is referred to as the “Mohamad truth” in mysticism. However, this unique truth can have various representations and appearance in terms of various capabilities in different time (Khawrazmi, p. 128). These representations and appearances are not anything except the faces of prophets and innocent Imams. Thus, holy Quran despite accepting the superiority of some prophets over others based on the fact that “there are some prophets superior to others” considers all of them together and complementary: “ and said Jesus the son of Mary, O sons of Israel, I am the messenger of God to you after Torah and enunciate the messenger coming after me called Ahmad” and no difference is recognized between the prophets by Quran: “ and all the believers who believe in God, His angels, book and prophets do not differentiate between the prophets of God”.

In some statements, this fact is also mentioned including a narrative by Imam Ali Ibn Abi Talib that the first thing God has created from the light of Muhammad (PBUH) included 20 seas of light. Then addressed the light of Muhammad: O! my friend and the superior to all my prophets, you are the defender of the last day”, then the light kneeled down and then raised then 124 thousands rays of light shined from him and the Almighty God created a prophet from each and when the lights of prophets were complete, they turn around the house of Allah and light of Muhammad (pbuh).

Perfect human being is the only word which with its comprehensibility represents all the features related to the beauty and mightiness of Allah and his holy names. “He said: O Devil! What prevented you form kneeling down to my creature” and “ teach all His names to human being” and so human being was chosen as the caliph of Allah and “ then ordered the angles that I nominated a caliph on the earth”.

Although some interpreters define caliphate as the replacement of angels, but some consider it as the replacement of Devil and his followers on the earth including all the human being or Adam the father of human being. However, as it is shown in many interpretations, this caliphate can be considered as the replacement of God and is devoted to the perfect human being which is the symbol if the Great name of Allah and place of emergence for all the good names of Allah.

It is also added that this perfect human being is taught all the facts about the objects and their nature by Allah; “and I teach man all the names” and is considered as the teacher of angels “Said O! man teach them the names” and praised by them “ we ordered the angles to kneel down in front of the man” and all the other creatures.

As the perfect human being is the caliph of God and God knows everything: “In fact Allah knows everything”, perfect human being can be the representation two names of God namely the learned and able. Thus, the spread of human being knowledge extends over the borders of unknown “ He knows the unknown and none of the prophets knew the unknown”, observing heaven “ as we showed Ibrahim the heaven in the sky and the earth”, knowing the language of the birds, “ we thought him the language of birds” , “ then said oh my lord, I don’t know what the pewit is saying and we taught him the language” and the ants “ and he laughed to what they said” and news about personal secrets and his power was extended to the statues of creating “ as I create birds from soil and then fly them by the will of my God”, reviving the death by the will of God, healing the inborn blindness and blot and seizing the material of the world “ and we gave him the iron” all of which are known as genetic powers.

It should be mentioned that considering the wide range of perfect human being knowledge and the limitation of the others’ knowledge, when the God differentiates him from all the adjectives by the praises, He demurs for perfect human being and recognize his sayings about Him: “God is pure to be describes except by His real friends.

In addition, based on the power of perfect human being, those having knowledge and awareness consider his statues as the status of Allah’s will and the verse “he creates what he wants and has will for what is good for them and God is pure” and other similar verses are considered referring to His will and His will is considered same as the Mohamad truth and the truth of Alavis.

Perfect human being in all fields and domains has been superior to others and is closest to God. Therefore, there is not distance between him and Allah but he is the intermediate between others and Allah and his perfectness originates from his existence toward God and for this reason, the governance and management of the others’ affairs has been given to him; “ you are the authority of God and His prophet and those who believe and pray and pay the tax and those who bend for God” and has the right to define rules and is the legislator and also has the right to administer and occupy and own the creature of the world.

The adjectives and perfectness of the perfect human being are based on the kindness of Allah and His devotion and there is no role played by learning or imitating. The words of dominance, governance and guiding, pureness all are accompanied and approved by special spiritual meaning and based on referring to God. This Imam Reza (pbuh) in his famous narrative about knowing Imam stated that Imam without will owns all the adjectives and conditions. Therefore, others who are not perfect human being cannot reach his place by learning.

However, they are obliged to follow him and based on their talent become closer to him and his status and use his plentitude, obviously, as they got near to the condition of a perfect human being, they depend more to him and try to become like him.

The concept of the perfect man, though in Islamic mysticism has Islamic origins, however, its similarities with the Gnostic system cannot be ignored. What is known in Gnostic systems and ancient religions as primitive man to Mazdakian, the old man for the worshipers of God and the old man (eternal man) to Manichaeism is considered a form of thinking.

The issue of creating human being as God which has been mentioned in Old Testament and the issue of prophet perfectness in the same book indicate the recognition of divine human being by the Jews and Christians. This perspective has also been mentioned in the Middle Ages so that perfect human being is someone who is as perfect and similar to God. In contrast the non-perfect human being is not similar to God due to lack of perfection (Gilson, 1987).

The primitive man in Islamic mysticism resembles the perfect man in the Iranian Sufism. The first man - often seen as Kioumars is defined as the child of God that his soul is part of God's spirit. Schrader believes that the concept of the perfect man in Islam is always in the realm of mysticism backgrounds of Iran. Based on the discussion in the literature, Zoroastrianism on the issue of the first man deals with the fact that the relationship between man and the whole man is impressive and definitive, because based on the Bundahishn, primitive man (Kioumars) is the prototype of humanity, and shall act and global affairs; and According to some traditions, the eight components of the human body that eight mines there. As well as some of the features and attributes in Islamic mystical thought attributed to the perfect man, in the Zoroastrian religion are attributed to Zoroaster.

In the prophetic tradition we also observe the sacred sayings that the Lord selected the heavens (universe) for human existence - and to speak for the existence of the Prophet Muhammad (peace be upon him and his progeny) - and on the other hand, given the Prophet of Islam his eternal prophecy. The Companions and followers on interpretations of the Koran have found the motifs of the theory of the perfect man in the field of Islamic mysticism - the ideal personality of Prophet Muhammad (peace be upon him and his progeny).

"The light of Mohammad (peace be upon him and his progeny) which is the foundation of the ideal character of the Prophet Muhammad (peace be upon him and his progeny) as a perfect man – by an interpretation of Ibn Abbas is explained as the light superior to other lights. Theory, of light of Mohammad (peace be upon him and his progeny)"

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in interpretations of Ben Solomon (d 150 AH / 767 AD) is also discussed in the verse 35 of Surah Noor. This attitude of the Quran, suggests that the theory of the perfect man in Islam according to the signs of the Qur'an and theories on utopian character of the Prophet Muhammad, (peace be upon him and his progeny) was highlighted by the commentators in the Muslim world, and then related with In Islam prophecy theory, then the theory of Imam at in Shia religion.

Although the word perfect man was written and recorded for the first time in the late 6th century AH / 12th by Ibn Arabic but long before Ibn Arabic in the perfectionist ethical theories, this phrase was used with connotations of moral by the intellectual of Islam world.

Raghib Isfahani has stated that the motifs and some of the issues related to the concept of the perfect man - of course with other interpretations – can be find among mystics of Islam, from the first half of the 3rd Century AH / 9th. Bayazid Bastami, in the mystical theory of caliphate based on one of the divine names has interpreted it as totally perfect (Qushayri, 1408, vol. 1, p. 262).

3. The role of man and human perfection in a new theory of management

According to Western scientists who view human nature as positive, negative or neutral, one should plan from the beginning based on the understanding of human being. For example the positivists based on trust to the human, can establish an open and democratic organizational and social system with the field of surveillance and flat hierarchies. But according to the negativist theory, it is quite the contrary. Based on the neutral theory, man has no authority of its own and depends on what organizational and social environment imposes on him.

However, according to the Holy Quran that knows all human behavior potential, no fixed plan can be designed for human resources at the beginning and the appropriate theory should be used and examine how people who are gathered in the organization and the way they select ungratefulness or gratefulness, then the plan can be set for them. In sum, what is the human being? Is it inherently evil, malignant or being opportunistic or has pure nature? There are three different views among the scientists of the West: positive, negative, and neutral theories.

In the Qur'an mankind is actually neither good nor bad, and he is completely neutral, but has the talent to be good or bad based on his own authority. That is, he could choose the right path and be superior to the angels or he can select the wrong direction and get lower than animals. One of the issues that affect significant impact on management science, truth and human nature because human nature if we said the same of his body, the Director shall run organization that only she could understand the human body at rest, and any damage. But if, on the basis of the

Islamic attitude, said the truth, man is not only his body, but he also has spirit, then the administrator must manage the organization, satisfaction and mental health, which is far more important to him than his body, according to That is due not only to food is a human body, but also consider his spiritual food which is faith, worship, spirituality and contentment of the God Almighty and he will be given the eternal life in the hereafter.

For example, if we know that the human spirit can remain independent of the body, in that case, the meaning of hereafter and the Resurrection is increased and managers should work for peace and prosperity in the world in the organization plan but if they do not have to accept this dimension of human existence, Resurrection theme is basically not a reasonable assumption. In this case, it is not required that the director of organizing plans for this sector of human life and his human growth and development or take into account a time for his worldly life and also provide growth and perfection for the last day.

4. Results and Discussion

According to the secular, humanistic and ideas of Epicurus and Marx, the human spirit beyond the physical manifestation of the truth they know and not care for it, shall be governed organizations that meet physical needs and worldly man and his material life development immaterial and physical needs are met, but must be organized in such a way that the satisfaction of mental and spiritual perfection is achieved at different levels of human excellence. This has meant that today the mental satisfaction of the most important will be considered issues for effectiveness and efficiency of the organization.

4.1. The status of human development in the management according to Islam

The humanism of Islam is at the center of criticism from head to toe from the original idea to its components. The criticism is focusing on the man who is the centrality of God. The Quran is the centrality of God: He is the First and the Last, appearance and reality, and he knows everything ", and anyone who submits himself to Allah while doing well while certainly a firm hold on the rope and the end of things to Allah ". The reason for this is that the relationship between us and God, evolution is true, that our existence depends on him.

In other words, as we depend on our actions and mental states, for example, if you create in your own mind, your own and it is not possible then the same in the mind of someone else, created the whole universe and including human existence, based on substantial movement far stronger and stronger depend on the existence of God, so that if he has the slightest Nazi, would collapse all formats. Based on the centrality of God, some Islamic scholars say: "Man must see that the existence of God is a relation and communication; His life is involved in iodine divine power and he

is if He wants and he is not if He does not want. Because the bus that says something to offer super work out after [immediately] are available. " Therefore, based on the centrality of God, man is not independent of any and all universe is an expression of the will of God and as noted earlier, this is the world's asked if there was anything he wanted. Of course the Qur'an is not only the God of creation and evolution of focus for humans, but also the developmental aspects of divinity, divinity legislation, and being God are taken into account.

It means that no one in this world is responsible for the management of the world not only in nature but no one has a right to legislate and no one and nothing is worthy of worship except Him. It should be noted that the aforementioned human being independent does not mean that one is forced, but while the presence of humans and other issues, is totally dependent on God's will, the will of God has a will and choice, and even he as well as many other factors, by the permission of God can carry out more effective measures.

But according to God-based organization can be very different from that of Humanism, because the Quran to manage not only the intellectual community of humanistic equivalent of divine revelation and might know better than that, can draw on, but the revelation of use he does. Although the place is quite a high sense of religion alone, just a bird without wings wing human flourishing and the other, the 'revelation', the power of flight, and will fall.

Therefore, based on the attitude of godliness is God according to the man is free of all aspects of physical and mental, individual and social, political and cultural, military and economic, can be aware of his or life for the welfare of the human world and is also the happiness of the hereafter He organized and planned in the next world, or whether other people (angels, prophets, saints, the supreme leader, husband, wife, children and parents to children) allows the use of internal prophets (wisdom) and external prophets (revelation) for individual and social life legislation, planning and organizing the world and guide them towards happiness.

Obviously, this approach also has enforcement because it is short about this man in this world is the focus of the wrath of God and will be punished in the next world. It is noteworthy that in Quran, being God-centered does not mean that Islam and especially the Holy Quran is not considering human being. The Holy Quran is based on, but not in the sense that the humanists say: all values must be considered on the centrality of man and apart from Him nothing else can be the source of value, it means that everything is created for humans and to the man with his hands in his conquest of all the blessings of God to achieve prosperity in this world and the Hereafter benefit. The promotion of human development to this stage, but using the resources of the material world may not exist so, human development, along with the material world and the world of nature is flourishing. It affects his prosperity, and

Mohammad Bagher Babaie Talatapeh et al. International Journal Of Pharmacy & Technology* creates amazing progress. But the Quran organizations shall organize and communities shall be governed by the human potential to flourish in this world and in the Hereafter he will be happy and blessed by God. In other words, according to this view that western thinkers man should be managed in such a way that the world of human organizations to be prosperous and enjoy life more. But look on the Quran that knows him as desiring and demanding and should be managed in such a way that organizations build the house in addition to the human world, he built the house next to that is added the community and organizations that will benefit from the pleasures of the world cross. In this mindset, what would improve the organization and management of the organization is to promote the growth and promotion of human perfection and without engagement and planning for the growth of human perfection cannot be under the management hoped to improve the organization.

4.2. The status of human development in the entrepreneurial according to Islam

The Holy Quran is the constitution and the legal basis for Muslims, in fact, the book of life, training and pure life, and the prophet of mercy, Prophet Muhammad (S) was also highlighted work and entrepreneurship, and it worked. What the Qur'an operation is to achieve a decent and healthy life depends on taking advantage of the divine teachings, meditation, contemplation and positive activity, prudent and useful.

General lines and highways to achieve the good life, unlocking a part of the inner talents and realize their human perfection is through the growth stages; Because this worldly life and material prosperity of total capacity or not even much of human talents. In fact, some of the levels of human perfection, and without it man cannot be considered as a perfect man. Quran with an emphasis on titles and positions, the importance of business and entrepreneurship as part of human perfection has emphasized, that the following are some of them:

1. Human time unity manifested in the economy and entrepreneurship: according to the Quran, the whole universe, especially human resources and means of production and the productive activities of man, created by God and have God revealed the Koran, they are all the works of mercy and grace of God and entrepreneurs are the manifestation of this feature of God.
2. References to the resurrection of the economy and entrepreneurship: the Holy Quran in different places emphasizes that all human actions on the Last Day (of Judgment), and calculated assessment and even said: "The language they locked arms and legs off and we speak with us." And this category has special attention to the action and economic behavior. Quran in this regard emphasizes on such things as production, distribution, consumption, work motivation, effort and, along with it, bears, kindness, charity, forgiveness and giving.

3. The order of justice, and justice in a balanced economy and entrepreneurship: the principle of fairness and justice, along with monotheism and resurrection, the important teachings of the Holy Quran. When Imam Ali was asked to describe wise for us now, he said, the wise one who put everything in its place. In this respect, entrepreneurs precision and creativity necessary to do the job and do the right thing, at the desired time and the right place, from its symptoms.
4. Much pure life and entrepreneurship: the Qur'an, the source of the pure life and good practice, useful activity, positive and constructive in all areas of science, cultural, economic, political and cultural wars. Great inventions struggle and martyrdom, and the big things like the mission of the prophets to the smallest things, like pushing a small stone from the road, all in the broad sense, are collected and all of these, in the words of the Prophet ﷺ expressed as equal human effort and hard work, the essence of his existence. It says: "God, work and effort has been prescribed for you, then try".

5. Conclusion

From the above it becomes clear that an approach based on non-material aspects and the spirit of the man on the one hand and God-centered view of the Holy Quran and Islamic teachings on the other hand demands that in management science and the entrepreneurial spirit of his spiritual growth and development as a core element of our conception. With this view, in addition to the development of the material life of human resource management organization, it is essential to consider spiritual growth and perfection, so that without human perfection, there is no hope to improve the organization.

Entrepreneurship as part of human perfection is seen as much growth as a human being entrepreneurs actually not a perfect man. As such, the look of the Quran to the human aspects of the creation, purpose of life, nature and the truth and value-based, with western thinkers are completely different look.

Based on these differences, political and administrative system governing the West, the Islamic political and administrative system will be different, i.e. differences in political and administrative system, arising from the different views of the Holy Quran and Western thinkers about humans; for example, in the modern era, the idea of humanism and Humanism on the West dominates the political system and its proper management is needed as secular system.

While the Quran, the centrality of God. At the Koran, everything depends on man to God, from Creation to the legislation and regulations in individual and social life. From the viewpoint of the Holy Qur'an is human happiness in

this world and hereafter under the guidance of the prophets inside (mind) and external (prophets) to achieve human perfection and closeness to God and his divine color.

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