

SAYYID MAHMUD TALEGHANI'S ECONOMIC THINKING CONTRIBUTION TO THE DEVELOPMENT OF THE CONTEMPORARY ISLAMIC ECONOMY

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Abstract

This article discusses the contribution of Sayyed Mahmud Teleghani's economic thought to the development of contemporary Islamic economics. To know and understand the contribution of Sayyed Mahmud Teleghani's economic thought to the development of contemporary Islamic economics. The data used are primary data taken from Teleghani's works and secondary data from various documents obtained both online and offline and analyzed descriptively. The results of this article show that as one of the important figures in the Iqtishad school, teleghani transmits many of his economic ideas which play an important role in the development of contemporary Islamic economics. One of the important concepts is about humans as economic actors whereas Teleghani believes that humans have internal principles in the form of a desire for wealth and external impulses that are strongly influenced by the environment and economy. Therefore, three major thoughts become the focus of the economy, namely, property and ownership, freedom, and circulation of money. To achieve harmony, the state must play an important role, especially in decision making and the allocation of resources, the role of the state, prohibiting usury and optimizing zakat, as well as allocating well the concepts of production, distribution, and consumption.

Keywords; *Islamic Economics, Sayyed Mahmud Teleghani, State Ownership*

Abstrak

Artikel ini membahas tentang kontribusi pemikiran ekonomi Sayyed Mahmud Teleghani terhadap perkembangan ekonomi Islam kontemporer. Dengan tujuan untuk mengetahui dan memahami sejauhmana kontribusi pemikiran ekonomi Sayyed Mahmud Teleghani terhadap perkembangan ekonomi Islam kontemporer. Data yang digunakan adalah data primer yang diambil dari karya-karya Teleghani dan sekunder dari berbagai dokumen yang diperoleh baik secara online maupun offline dan dianalisis secara deskriptif. Hasil dari artikel ini memperlihatkan bahwa sebagai salah satu tokoh penting dalam mazhab Iqtishad, teleghani banyak menularkan ide-ide ekonominya yang sangat berperan penting terhadap perkembangan ekonomi Islam kontemporer. Salah satu konsep pentingnya adalah tentang manusia sebagai pelaku ekonomi dimana Teleghani menyakini bahwa manusia mempunyai prinsip internal berupa keinginan akan harta dan dorongan ekesternal yang sangat dipengaruhi lingkungan dan

ekonomi. Oleh karena itu, ada tiga pemikiran besar yang menjadi fokus ekonomi, yakni, harta dan kepemilikan, kebebasan dan peredaran uang. Agar bisa harmoni maka negara harus berperan penting terutama dalam pengambilan keputusan dan alokasi sumber peranan negara, melarang riba dan mengoptimalkan zakat, serta mengalokasikan secara baik konsep produksi, distribusi dan konsumsi.

Kata Kunci; *Ekonomi Islam, Sayyed Mahmud Teleghani, Negara, Kepemilikan*

Introduction

The world knows Iran as a producer of qualified Muslim scholars, not least in the field of Islamic economics. The emergence of Muhammad Baqir Al-Sadr as the founder of the Iqtishad school and productive economic thinker who produced works such as *Iqtishaduna*, *Al-Bank al-Ribawi fi al-Islam*, *Muqalat al-Iqtishadiyyah*, and *al-Bank al-Islamiyyah* (Rizvi, 2010) which put the basis of the argumentation of his economic thoughts directly from Islamic teachings and other Islamic sources (Aziz, 2008), and succeeded in formulating a clear vision of what the ideal Islamic economy would look like (Wilson, 1998). In addition, there is Ali Shariati with the concept of *rausyan al-fikr* and monotheism, Murtadha Mutahhari, and Bani Sadr, all of whom are Iranian Muslim intellectuals in the economic field. However, there is one, very unique and interesting intellectual named Sayyed Mahmud Teleghani. Teleghani with the spirit of the Iranian Islamic revolution built economic thinking through his *ijtihad*s on religious understanding and revitalized the religious understanding of the Iranian people so that they became an enlightened Muslim community and inspired other Muslims. One area that has not escaped Teleghani's revitalization is the field of Islamic economics.

Islamic economics has indeed become a hot study after the bankruptcy of the conventional economic system such as capitalist and socialist, which is discriminatory and exploitative for the development of human life. Where the rich are getting richer, while the poor are getting left out. Socialism with the concept of equality and the same taste makes the value of creativity and innovation stop, humans are like robots who do not respect the intellectual value of one another. This is where Islamic economics comes with its equilibrium position, being a solution to the inability of the capitalist and socialist economies to stand in the middle between wealth and poverty. The economic

systems of capitalism and socialism ignore the moral dimension of human existence and highlight aggressive opportunism, dishonesty, and distrust (Savaş, 2010). The concepts offered by Islamic economics have turned out to be real human desires and hopes regarding relations between individuals and groups. There is harmonization and the erosion of the gap between rich and poor, even the two can synergize with each other under the umbrella of benefit and *falah* which is the essence of human life.

Teleghani departed from this problem to formulate fundamental economic problems such as humans as economic actors who instinctively need wealth, so they must be spiritually guarded so that lust can be controlled and understand that the existence and purpose of human life are to worship Allah SWT and become the caliph (leader) for the people. a life whose leadership will later be accounted for before Allah SWT. So that every human being can answer big problems in the economy such as property and ownership, freedom, and circulation of money in which there is a very large role for the state in decision making and resource allocation, so that it can be evenly distributed and does not result in conflict, both vertically and horizontally. Furthermore, in the context of zakat and usury both are central themes of the economy, zakat is an element that provides safety for humans, while usury on the other hand will create an animalistic spirit, there is an illegal taking of rights so that religion forbids the act, and closes with a discussion of production and distribution that must be carried out. is in religious signs.

Method

This research is a type of library research where the data and data sources are obtained from a study of the literature that is by the problem. Primary sources are taken from the works of Sayyed Mahmud Teleghani, while secondary sources are obtained from library research and related documents in the form of books, scientific articles, papers, theses, theses, and dissertations obtained both offline and online. After the data collected were analyzed descriptively, namely collecting data, information, general opinions, and then drawing specific conclusions from these data. To describe precisely

the problem under study, by analyzing the data beforehand. The descriptive analysis starts from the stage of data collection, data reduction, and data presentation to concluding.

A. Biography of Sayyed Mahmud Teleghani

Sayyed Mahmud Taleghani is the most interesting of the various revolutionary scholars in Iran (Bayat, 1982). Served as Chairman of the Revolutionary Council of Iran, member of the Assembly of Experts elected to draft the constitution for the new Islamic Republic and Grand Imam of the Grand Mosque in Tehran. Teleghani was not like Ayatollah Khomeini, who directed the resistance from his hiding place in Najaf, and Murtadha Mutahhari, who did not want to take big political risks in the period before the Iranian revolution. Teleghani actively opposed the policies of the Shah of Iran and consistently taught his efforts to revitalize the Iranian religious understanding of Islam and make it a socio-political force that should be appreciated as an answer to the urgency and complexity of modern society's life (Bayat, 1982).

Teleghani was born March 5, 1911, in the village of Gilyard, Taligan district, Northern Iran. He received his formal education in Qom, at the well-known Razaviya and Fayziya Madrasas, and obtained certification of competence in the field of ijtehad from his teachers there. From Qom, he continued in Tehran (Haneef, 1995). After that, he went to Najaf and studied with great scholars such as Ayatollah Seyyed Abolhassan Isfahani (1905-1986) and Sheikh Mohammad Hossein Gharavi Isfahani (1917-1982). After much struggle and effort, he was able to receive the title from Ayatollah Isfahani.

Teleghani is known to be very vocal in proclaiming the truths of Islam and criticizing the policies of the Shah of Iran which contradicted Islamic teachings. As a consequence Teleghani is often thrown in jail. While in prison Teleghani met many revolutionaries. They have a dialogue and Teleghani absorbs their views and interprets Islam which is highly committed to social justice (Bayat, 1982). Taleghani died on September 10, 1979, in Tehran, Iran, and will always be remembered as an outstanding expert and leader, there was much emotion and conflict before and during the funeral, and there were many changes for moderation and progressive thinking in Iran's Islamic revolution (Haneef, 1995).

B. Economic Thoughts of Sayyed Mahmud Taleghani

Ayatollah Seyyed Mahmoud Taleghani (1910-1979) is one of the thinkers who influenced the contemporary historical tradition of Iran's Islam and includes Islamic Socialist thinkers along with Ali Shariati, Jalal Al Ahmad, and Mohamed Mahmoud Taha with many ideas oriented towards justice, seeking equality, class differences, emphasize subjectivity and objectivity, oppose private property, and collective ijtihad (Mirlotfi et al., 2016). Taleghani and Baqir Sadr consider that economic development is the responsibility of mujtahids or ulama (Haneef, 1995). In addition, Taleghani succeeded in formulating Islam as an alternative, especially regarding ownership and the economic system. By citing the Qur'an and Hadith, the sayings of Shia Imams, and prominent Mujahids, Taleghani's thoughts reflect much on his desire and belief in economic justice and socio-economic freedom (Haneef, 1995). Works in the field of economics include Society and economics in Islam and Islam and ownership.

Below are some of Sayyed Mahmud Taleghani's economic thoughts that have greatly contributed to the thought and development of contemporary Islamic economics, namely;

1. The Concept of Humans as Economic Actors

Humans play a central role in Taleghani's economic thought. Human character, according to Taleghani, has two aspects, namely internal principles including the desire for wealth, and external (changing) impulses caused by environmental and economic conditions. Economic actors in Islam are known as Homo Islamicus. Homo Islamicus is defined as an individual who acts according to Islamic norms outlined in the Koran and Sunnah in the practice of daily life. Epistemologically, homo Islamicus is conceptualized as an example because it is largely based on positive human traits contained in primary sources (Mahyudi, 2015). Therefore, Homo Islamicus has a different ending from homo economicus. This difference is caused by a paradigm shift that occurs in Islamic economics. Homo economics are people who make rational choices based on self-interest and are bound by constraints. While homo islamicus is a person who seeks meaning and purpose in life and creates space, time, rituals, practices,

ethics, and sacred stories in helping the search for that meaning (Bose & Blanchard, 2012). The end of homo economicus is to maximize utility, while homo Islamicus is to maximize *maslahah* (Azizy, 2019).

As economic actors, the human desire for wealth is an instinct. For this reason, Islamic economics is closely related to seeing and stating the limits of desire. Because Islamic economics is very focused on ethical training, and intellectual assessment, and includes religious and social teachings (Haneef, 1995). So ethics and education as well as intensive ethical training can be realized as a balance between the desire to sacrifice and lust. so that humans can achieve material and spiritual improvement. At the same time, human beings through spiritual means can understand their existence and purpose as well as the importance of the role of intellect in various activities of human life, including in the economic field.

2. Characteristics of Islamic Economics.

Islamic economics is an economy whose activities are always sourced from the Qur'an, Sunnah, Ijma, and benefits. In a different sense, Islamic Economics is an approach to interpreting and solving economic problems based on values, norms, laws, and institutions derived from the Qur'an and as-Sunnah (Haneef, 2005). In Teleghani's thought, Islamic Economics is still in the process of evolution. Islamic economics was initiated as a new scientific discipline and was challenged to be able to build a complete scientific building. Islamic economics is expected to have a solid scientific foundation and basis from its scientific tradition. As a science, Islamic economics is expected not only to be different from conventional economics but also to be able to answer the various weaknesses that exist in the science/economic system with its scientific sources (Furqoni, 2016). Because Islamic economics has a very firm footing when compared to liberal and socialist economic systems. The Islamic economic system must not apply and is still looking for an ideal form in the reality of contemporary life.

Islamic economics, therefore, is a doctrine. He has his view of life on how to run and solve the economic problems of his people. Since the time of the Prophet SAW, events and phenomena that occur in the Islamic world cannot be separated from this

doctrine (Nurrohman, 2013). Taleghani argues that Islamic economics has fixed laws taken from Islamic sources. Ijtihad (the result of independent intellectual studies) is a very important element and Taleghani places great emphasis on the role of 'ulama and mujtahid (ijtihad experts) in finding solutions to contemporary issues (Haneef, 1995).

According to Taleghani as stated by Haneef, (1995) economic problems revolve around three major issues, namely property and ownership, freedom, and circulation of money.

a. Rights and ownership

Rights are divine gifts that are based on sources that are used as a basis for determining the syara' laws. Right is a privilege using which the syara' stipulates an authority or a burden. Rights as authority over something/goods (al-sulthah ala al-syai'), namely rights that pass to objects (huquq al-aini), such as property rights (milkiyah), ownership rights over objects, guardianship rights over assets.

Property rights in Islam are essentially a gift from God to be used and distributed to others within the limits of the human position as caliph. While the absolute owner is Allah SWT. Therefore, humans with existing natural resources have utilization rights (Haq al-intifa') not ownership rights (Haq al-tamlik). While the concept of ownership is that God is the owner of everything. Humans are recipients of the use of usufructuary rights through a shari'a system. As the caliph of Allah SWT on earth, humans are mandated to manage the earth with limited and conditional ownership rights. According to Taleghani, these restrictions are regulated according to three levels, namely: (a) through one's faith and conscience (individual level), (b) through the rule of law, and (c) through government intervention (Haneef, 1995).

The basic principles regarding limited and conditional property rights encourage Taleghani to formulate basic rules regarding ownership, including Land and natural resources may not be owned by anyone, both individuals and communities. Only the guardians of the Muslims (imam and wali amr), who commit to public welfare, have the right to control the earth and its resources (Haneef, 1995).

- 1) Land and natural resources may not be owned by anyone, both individuals and communities. Only the guardians of the Muslims (imam and wali amr), who commit to public welfare, have the right to control the earth and its resources (Haneef, 1995).
- 2) Individuals can have limited or conditional rights to land and other resources, through work.
- 3) Individuals or special groups in society may not own natural resources (Anfal and fay).
- 4) Money and currency, which is a medium of exchange and standard of value, should not circulate only to a small number of people (rich).
- 5) Liquid assets and wealth are subject to zakat and khums.
- 6) Muslim guardians (Imams, power holders, or their representatives) have the right to own wealth and impose taxes on land and natural resources.
- 7) Profits and wealth obtained by illegal means (interest, gambling, lotteries), as well as assets obtained from trading prohibited (haram) or dangerous goods, cannot be owned.
- 8) Children and crazy people have no right to own wealth in their name.
- 9) Islam prohibits wasteful and harmful spending (Haneef, 1995)

Ownership is generally divided into three parts, namely; First, private ownership (al-milkiyat al-fardhiyah) which means the provisions of syara' that apply to certain substances or uses, which allow the owner to take advantage of the goods, and obtain compensation either because their use is taken by other people such as rented or because they are consumed from goods. the. Because ownership is an al-Shari'a determination to use an object, ownership of an object does not only come from the object itself or because of its basic character, such as useful or not. However, it comes from the permission given by al-Shari'a to own it (such as ownership of houses, land, chickens, and so on instead of liquor, pigs, marijuana, etc.), so that it gives birth to consequences, namely ownership of these objects. (Suntana, 2010).

Second, public ownership is a shari'a provision for a community to jointly use objects, while objects belonging to the general ownership category are objects that have

been declared by Allah SWT as objects that are owned by the community together and should not be controlled by the community. only one person or a certain group. Third, state ownership (al-milkiyyat al-daulah) is a property that is the right of all the people and its management is the authority of the state, where the state has the right to give or specialize to some people by its ijtihad, the meaning of management by the state is the power owned by the state to manage it). State ownership includes all types of property that cannot be classified as public property (al-milkiyyat al-'ammah) but can sometimes be classified as individual property (al-milkiyyat al-fardiyyah) (Suntana, 2010).

Teleghani believes that limiting ownership rights to natural resources has a very important role in achieving economic justice. If started properly, then the economic problems that arise from economic relations will be reduced a lot. In this context, Teleghani strongly condemns the system of Capitalism which seeks to provide a satisfactory solution to the problem of the initial distribution. By seeing that all land and natural resources are common owners, the government must distribute them to individuals according to their willingness to work and according to their needs. Therefore, work and needs are the basis for determining property ownership, and similarly, they are the basis for distributive rights. However, this is a characteristic of the Islamic economic system and is not the basis for absolute ownership, but temporary ownership. Absolute ownership is only over the product of the work.

In other words, man has only the fruit of his labor. In addition, needs are also seen as the official basis for distributive rights. In this case, the state is responsible for meeting the needs of the poor either by distributing initial resources or by redistribution through zakat or other taxes. The duty of the State is very clear, which is to ensure that a fair distribution is created as a means of realizing economic justice.

b. Freedom

Freedom is inherent in humans because humans have been gifted with reason to consider between good and bad, what is maslahah and mafsadat, benefit and harm, so humans must be responsible for all decisions they make. Meanwhile, in a philosophical sense (ushul fiqh) it means that in the case of muamalah Islam opens the door as wide as

possible where humans are free to do anything as long as there are no texts of the Qur'an and hadith that forbid it. . This is based on one of the rules of ushul fiqh "in muamalah everything is allowed as long as there is no evidence that forbids it" (Aravik & Zamzam, 2020)

Islam views freedom as the foundation of human values and human dignity. Freedom distinguishes humans from other creatures. In other words, individual freedom is not absolute without limitations but is limited on the condition that it does not violate and take the rights of others or endanger the public interest and does not do things that violate the law. Freedom is always on the path of norms where the freedom to recognize the norms that they believe in is an obligation (Aravik & Zamzam, 2020).

Human freedom as a servant of Allah is the main capital for a Muslim to form an Islamic economic life. Without this freedom, a Muslim cannot carry out his basic obligations as a caliph (Surat An-Najm [53]: 39). This freedom opens up opportunities for freedom to seek and determine the type and style of moral action that is free from forces that can interfere with the optimization of human efforts to achieve the true happiness that is desired by every intelligent human being. In addition, it can open opportunities for self-discipline in finding and determining the type and style of moral action that is free from forces that can interfere with the optimization of human efforts in achieving the true happiness that every intelligent human wants (Aravik). & Zamzam, 2020).

c. Money circulation

The reality of modern society today shows a high and excessive level of consumption and tends to be wasteful. The spirit of materialism, hedonism, and consumerism has made money the measure of everything because money will get everything you want and everything requires money. The impact of consumerism based on materialism and hedonism in the end has given birth to unlimited greed and greed (Asy'ari, 2015).

Whereas Islam teaches that the life of this world is temporary and the hereafter is forever. For this reason, every human being is prohibited from doing mischief on

earth (Surah [7]: 56) as is what happened on land and sea because of the actions of human hands (Surah Rum [30]: 41), enjoying life in this world by not forgetting life hereafter (Surat al-Qashash [28]: 77) because living in splendor can neglect and harm humans (Surat At-Takasur [102]: 1-6). The impact of the damage is very clear in the form of destruction (Surah Al-Isra[17]: 16, Al-Qashash[28]: 58). Therefore, Islam obliges every human being to make the best use of everything that is in him. Spending, for example, is only oriented to aspects of benefit, blessing, and benefit. Not excessive (Surah Al-A'raf [7]: 31), clean and healthy (Surah An-Nahl [16]: 114), and avoid forbidden (Surah Al-Maidah [3]: 88).

From the explanation above, it can be understood that the concept of property and ownership according to Taleghani is that all land and natural resources are public assets that are mandated by Allah SWT. to humans as a whole which is limited and conditional. The state can grant these limited and conditional 'ownership' rights to individuals about their work and practice. Individuals have the right to own the results of their work, but the state can burden them with taxes (zakat, khums, kharaj). Islam prohibits the use of ownership in activities that are prohibited by the Shari'a, such as bribing, committing adultery, and paying people to commit crimes. In addition to being prohibited from being used for non-shari'a activities, the use of activities permitted by sharia must also be limited to reasonable and normal levels. Therefore, Islam forbids israf and tabzir. Israf and tabzir are the principles of the use of ownership based on the prohibition of Allah (Surah Al-Isra '[17]: 26-27) (Suntana, 2010).

3. Decision Making and Resource Allocation of the Role of the State

The state is mandated to ensure that justice takes place in all areas of life. This is done by the state by assuming the responsibility as a guardian or supervisor of public welfare. According to Taleghani, the state has the power to limit or reduce the rights of individuals to use and own things to uphold justice and equality for the common good. The state has authority in property matters and builds equality among the people for the

realization of public welfare and prioritizes the public interest over private interests. Even the State has the power to limit individual ownership to a greater degree than is permitted by law (Bayat, 1982). The state is mandated to ensure that public welfare and the advancement of religion, intellect, and science are not threatened by the production or consumption of harmful goods. The state must provide a legal framework or instrument relating to all economic transactions, thereby ensuring property rights, security, and so on. The state must be a regulator, a producer, a consumer, and even a redistribution of income in society.

In general, Teleghani sees that the main task of the state is to oversee the interests of the farmers (the poor, the needy, and the oppressed) by implementing four simple therapies (Haneef, 1995).

- a) Distribute unused and tilled land, free of charge, to those who want to work on it. The state must provide irrigation, seeds, and fertilizers to enable farmers to 'own' the land and receive income from their labor.
- b) Limit land ownership and give farmers the right to own their crops rather than just being good workers for the landowners.
- c) Stop giving support to the feudal lords who exploited the poor.
- d) Collect taxes in the form of zakat and kharaj from certain products and cultivators, and spend those taxes to help the farmers to revive the next land.

For this reason, the State and its agents are not allowed to support the landowners, because the excessive feudal ownership pattern in Islamic countries does not get support in Islamic regulations and laws derived from them (Bayat, 1982). More than that, the government is the holder of God's mandate to carry out collective tasks in realizing prosperity and justice (*al-Ihsan wa al-adl*) and a good life order (*hayyah thayyibah*) for all people. So that it is not appropriate and appropriate to take sides or be in the ranks of people who have the potential to create economic instability in society.⁴ Prohibition of Riba and Implementation of Zakat

Zakat and usury are central themes in various Islamic economic thought, including that of Teleghani. Teleghani believes that Riba is a disease in the economy and zakat is a solution to various economic problems. Teleghani sees usury in economics, as

something "an automatic increase in wealth without any labor productivity (whatever the definition)". This definition includes not only interest on money (as practiced by people in the lifetime of the Prophet) but also prepaid transactions and credit transactions. The prohibition of usury is an attempt to increase the efficiency of wealth and eliminate interest, which will result in lower production costs, thereby increasing efficiency (Al-Ayubi et al., 2018).

Riba is one of the prohibitions in transactions in the Islamic economic system, in addition to the implementation of zakat and the prohibition of maisir (gambling), gharar, and other falsehoods (false). In muamalah, the prohibition of usury will ensure a direct flow of investment, the implementation of zakat will increase aggregate demand and encourage investment flows into the property, while the prohibition of maisir (gambling), gharar, and other false (false) will ensure the flow of investment to the real sector. for productive purposes, which in turn will increase aggregate supply (Sofhian, 2015). Therefore, Taleghani stipulates a wider scope for usury, namely any acquisition that involves exploitation (Haneef, 1995).

While zakat is one of the five pillars of Islam, which is required by Allah SWT to every Muslim to be carried out. Zakat has several meanings such as blessing, growth, development, purity, and neatness (Johari et al., 2014). In terms, zakat is part of the property with certain conditions, which Allah SWT obliges the owner to be handed over to someone who is entitled to receive it, with certain conditions as well (Adilla et al., 2021). For this reason, zakat means 'obligatory payment' by Muslims of a certain portion of their legal property for the benefit of the poor and other classes mentioned in the Qur'an (Retsikas, 2014).

While Teleghani defines Zakat as a fixed part of 'land products', pets, cash, foreign currency, and precious metals (Haneef, 1995). Thus Zakat, together with Khums (one-fifth), Kharaj (land tax), and Khafarat (tax in the form of fines), is viewed by Taleghani not only as a religious obligation but also as a means to maintain cooperation, fair distribution, and to fulfill demands. public.

One of the functions of zakat is as an antithesis of the usurious economic system. This means that efforts to combat the usury system will not work well if the zakat institution cannot be optimized. Because since the beginning, zakat has encouraged brotherhood and social harmony among Muslims. Zakat saves recipients from participating in crime and other social crimes, thereby enabling social security and harmony in society (Yusuf et al., 2020).

5. Production and Distribution Concept

Production is a human activity that produces goods and services for the benefit of consumers. This activity is not only about how to manage and utilize economic resources but also how to actualize human capabilities and expertise. Therefore, Islam guides production activities starting from the process, the goal, to the final result (Ayuniyyah & Hambari, 2017). In general, production means a process to produce goods and services or increase the value of an object. Production as a utility creation. However, conventional economic production activities sometimes forget where the product will be distributed. As long as efficiency is achieved and getting the maximum profit, it will continue to complete. This is not to the Islamic economic concept that the goods and services produced must increase economic welfare (Ilmy & Setiawan, 2019).

According to Sayyed Mahmud Taleghani, production is not limited to natural resources and final product preparation, (but also) includes all subsequent uses and distribution to those in need. A product is not a physical creation of something that doesn't exist. But what humans do is only make things useful, called "produced". Products are produced because the goods or services have utility (use-value). Islam views that an item or service has a use-value if it contains benefits that lead to Falah. Specifically, the value of the benefit can be realized through various forms including fulfilling human needs at a moderate level, finding community needs innovatively, preparing supplies of goods and services in the future, and fulfilling facilities for social worship activities to Allah SWT. In this context, making a profit is not prohibited as long as it is within the framework and objectives of Islamic law.

Taleghani does not differentiate between the process of product distribution (post-production distribution) and the production and distribution of natural resources. For Taleghani production is not limited to natural resources and final product preparation, (but also) includes all subsequent uses and distribution to those in need. Distribution policies taught by Islam are related to property, so that assets do not accumulate in certain groups in society, and encourage the creation of distribution justice so that the government must not side with one particular group or class so that the distribution process can run fairly.

Conclusion

Referring to the discussion above, it can be concluded that Taleghani is one of the leading economists from Iran, his expertise in the field of religious studies made Taleghani a very influential scholar, and became one of the important figures in the Islamic Revolution of Iran. In the field of economics, Taleghani's thinking participates and contributes significantly to the development of contemporary Islamic economics. Taleghani's real contribution to economic thought can be seen in the concept of humans as economic actors. In this concept, Taleghani believes that humans naturally have a desire for wealth which is an internal principle of him and is driven by economic and environmental conditions.

Thus, the desire for wealth is a natural human instinct. For this reason, Islam regulates in such a way that this desire does not injure the rights of others. In addition, the state as the guardian or supervisor of the welfare of the people has the responsibility to create justice in all areas of human life, so that human desires for property can be fulfilled. Riba and zakat are two important components of the economy. Riba is a disease that must be avoided and prohibited in any economic activity. On the other hand, zakat is a solution to economic inequality. In these two concepts, Taleghani formulated his brilliant ideas to create economic prosperity. Riba must be suppressed and zakat must be increased. In production, Taleghani sees that production is not only about natural resources and the preparation of the final product, but everything that

leads to distribution. The inability to properly manage production will damage the distribution system as well as have implications for economic instability and the welfare of all.

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