

[Home](#) > [Khums, the Fund of Independence of Bayt Al-Mal](#) > Khums, One of Important Islamic Financial Resources

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The point which should be noticed before anything else in this discussion is that:

With little study in history and “teachings” of Islam it clears that this religion was not only series of moral and belief orders and rulings about the origin and afterlife, but it bring a governing system with itself which guarantied all needs of a pure and advanced society, and surely one of pillars of his government had been constituting the Bayt Al-Mal (house of wealth; bursary) for eliminate financial needs.

Islamic Bayt Al-Mal (also Baitulmal) which had been founded by entering Prophet (S) to Medina and establishing Islamic government was consisted of funds which were collected from several sources:

- 1- From “Zakat” (Islamic concept of tithing and alms)
- 2- From “Khums” (one fifth; a kind of Islamic tax)
- 3- From “Anfal” (Spoils and also public resources)
- 4- From “Kharaj” (Islamic tax on agricultural land)
- 5- From “Jizya” (tax taken from religious minorities) which any of them has an explained section in Islamic Fiqh and exclusive orders and rulings.

Here in this booklet, our purpose is not to discuss about all sources of income of Islamic Bayt Al-Mal and costs and usages, but we only want to talk about “Khums”, because some people protest that:

“Why Khums has been extended in Shi’aa and consists of any income, while firstly, Khums has been mentioned in holy Qur'an only for spoils and secondly, we have no historic record in which Prophet (S) or Ali (a.s.) or caliphs had took Khums from any source other than spoils while Shiite scholars and Faqihs insist that Khums means one fifth of surplus of income, and it is not limited to spoils of war but any income that can be made from agriculture or ranching, industry or business, working or any other

sources.

A person should pay one fifth of his savings after subtracting costs for one year from any income that he had and pay it to Bayt Al-Mal in order to spend in defined usages, and they have no clear proof for this extending; and therefore Sunni scholars are not believed on Khums other than spoils of war and if we assume that Khums has some extending cases and advancements it is forgiven during the major absence of Imam Zaman (a.s.)!”

Here, some matters should be discussed accurately:

1–What is the “Purpose of the Objectors” from this much of brabble about the issue of Khums?

2– Is Khums exclusive to spoils of war in Qur’an?

3– Is Khums exclusive to spoils of war in cabbalas of Prophet (S)?

4– What do cabbalas of “Ahlul Bayt of Prophet (S)” say to us about this matter?

5– Has Khums been “forgiven” during the absence of Imam Zaman (a.s.)?

6– Had Khums been taken from people at the beginning of Islam according to history?

7– Is allocating Khums for Sadat (pl. of Sayyid) Discrimination?

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