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Empowering Lives: Assessing the Impact of Zakah Payments on the Well-being of Payees in Pakistan

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ABSTRACT

Zakah, as a vital pillar of the Islamic economic system, holds great significance in Islamic principles. This research serves as an extension of a prior survey, delving into the awareness and understanding of Zakah in Pakistan's urban areas through a cross-sectional study. This study aims to scrutinize the status of Zakah recipients in society and assess the aftermath of their Zakah payments, seeking to comprehend the overall impact on their lives. A sample of 125 male respondents was selected from four provinces of Pakistan, encompassing diverse backgrounds such as religious scholars, Muftis, students of Islamic education, individuals with formal education, and uneducated individuals. The respondents, aged between 20 and 60, were categorized

into three age groups for statistical analysis, and Data Tab along with Graph Prism edition 9.5.1. were employed for result interpretation. The research findings suggest that Zakah payees express high levels of satisfaction with their lives, despite facing challenges associated with the economic and political instability prevailing in the country. The analysis reveals a consistent level of satisfaction among Zakah payees, transcending demographic variables like location, education, and age group, with a remarkable 100% satisfaction rate in each category. This underscores the positive impact of Zakah payments on the overall well-being of recipients in Pakistan.

Keywords: Zakah Implications, Zakah benefits, Zakah Results, Zakah Societal Impact (ZSI), Eradication of Inequality, Poverty Eradication.

INTRODUCTION

Our present research about Zakah-payee benefits and results is a precursor and extended to previous research about Zakah awareness, and knowledge of every individual in Pakistan. In the present extended research, we analyze the main factors from Zakah payees feel after paying Zakah on a timely basis and its results which they feel psychologically emotionally & spiritually (Azhar & Imran, 2024). Zakah brings equality and welfare in society eradicates the poverty rate, minimizes the distinction between poor and rich, creates patience, and removes the love of wealth from the heart establishing brotherhood among people and in the entire society (Ali et al. 2022).

As “ALLAH Subhanhu Wa Tala” says in Holy Quran-E-Pak in Surah Al-Imran, Chapter No, 4, Verse No# 1

Translation

“ By no means shall you attain righteousness unless you give (freely) of that which you love most, and whatever you give, of a truth ALLAH knows it very well” It means that you can never achieve perfection in goodness unless you spend what you love in the way of Almighty “ALLAH S.W.T” (Surah Al-Imran#3, Verse,1)

Our research area in Pakistan’s 4 provinces, Kashmir and Gilgit Baltistan state, According to statistics 96% of Muslims people lived in Pakistan, Punjab is the biggest province by population than Khyber Pakhtunkhwa KPK, Sindh lastly Balochistan, very few populations lived in Kashmir and in Gilgit state, recently Pakistan has faced many challenges and calamities like COVID-19 recent flood disaster in three provinces Sindh, KPK and Balochistan because of these natural disasters people of Pakistan suffering a lot of challenges in the form of the food crisis, energy crisis, political crisis, etc (Ali et al. 2022).

Islamic economic system IES always focuses on the equal distribution of money and discourages the SBD social bad norms and immoral values from society. Islam had declared Bai’s (Trade, Merchandising, Sale, etc) as halal and ordered to abolish usury (Naseer, et al., 2024). Islamic economic system (IES) always discourages and dislikes the capitalist economic system because, in this system of economy, the wealth remains only in a few specific hands, the rich become richer, the poor becomes the poorest, and many evils are born in the society, the poor people suffer from inferiority complex and use wrong methods to get wealth. By which society suffers further degradation

(Ali et al. 2022).

The people are exploited, the rights of the right people are violated, people follow the path of crime, and the BOS balance of society is disturbed only because of economic inequality. The present research focus is to need to know the people who pay Zakah and how they feel in their life spiritually we mainly focus on those people who pay Zakah Ulema, Religious Scholar, Mufti, Students, and graduates of Madrassa (Islamic Teaching Institutions) few people of formal education ranging from grade 1 to post-graduate level. The current topic is very important to implement in the country practically and people will also get its benefits. Another problem of Zakah is the institutional Zakah system because of the institution in many countries Zakah system is institutionalized people donate their Zakah to institutions but the Zakah does not reach the original right person. Promoting and consolidating Zakah culture in society is as important as important other life matters. So for the Zakah application and implementation, every organization and individual has to play their role (Ali et al. 2022).

Monarchies in the world always try to consolidate their powers for the sustainability of their state for a long-time and long-lasting purpose (Ali et al., 2022) that is also a type of capitalism that buffer the country's economies capital system is staled now while applying Zakah culture is propitious and conducive to economic growth, Islamic cognitive system of Zakah is the best peculiarity system economically (Ali et al. 2022) that's why Islamic banks and other institutions perform better than a conventional economic system. Islamic institutions and banks perform better and lag behind the conventional institution and banks, Capital and financial systems of the Islamic system are better concise and comprehensive compared to the conventional system (Ali et al. 2022). By applying Zakah culture it is also imperative to implement strong measures and regulatory policies to tackle natural or un-natural calamities like COVID-19 a study shows that Islamic banks in GCC countries don't show any resilient during the COVID-19 pandemic like a financial crisis in 2008 (Ali et al., 2022), after applying the Islamic economic system in society in the form of Zakah or any other non-obligatory charity must be built on strong grounds and basis so the effect will be long-lasting for the society and human welfare. According to basic concepts and implications of Islamic economic instruments practically in a society, Zakh can play a more vital role in the welfare of society and present the best Islamic economic system (Ali et al. 2022). The application of the Islamic economic system in society is the solution to many economic problems ubiquitous in society economically and can eradicate many bad symptoms and evils from society Zakh is one of the major instruments of the Islamic economic system Zakah impacts inflicted in the entire society (Ali et al. 2022).

LITERATURE STUDY IN THE LIGHT OF QURAN AND AHADITH

Zakah importance according to Ahadith-E-Nabwi

According to Ahadith Zakah is very important and it is like an economic bridge in society.

According to Hadith Mubarak “Prophet Muhammad S.A.W.W” Says

It has been narrated from the Noble Prophet (blessings of Allah be upon him and his family), that he said: “Zakat is the bridge of Islam; so whoever performs it can cross the bridge and whoever withholds it will be detained beneath it. And it (Zakat) extinguishes the anger of the Lord.” Bihar al-Anwar, Page (405,)

According to the 2nd Hadith significance and usefulness of Zakah“ Prophet Muhammad S.A.W.W,” says

It has been narrated from Abi {Abdullah (Imam) al-Sadiq (peace be upon him), that he said: “Allah has not imposed anything more serious than Zakat upon this nation – and due to it, many of them shall perish.” Al-Kafi, Page (497)

According to 3rd Hadith, the reason for Pay Zakah is the accountability of the rich “ Prophet Muhammad S.A.W.W”, says

“Indeed Allah has imposed on the rich people a measure that will suffice their poor ones. Thus if the needy one is at a loss, is overly strained, or is unclothed, then it is due to what the rich one has withheld. And indeed Allah, the Sublime and Glorious, shall hold the rich ones accountable for that on the Day of Resurrection and shall punish them with a painful punishment.” Bihar al-Anwar, Page (28)

According to the 4th Hadith, Zakah’s purpose is to help the poor people for sustenance “Prophet Muhammad S.A.W.W”, says

“The reason for zakat is to ensure the sustenance of the poor and to levy the wealth of the rich, for Allah, the Blessed, and Exalted has charged the people of good health with upholding the affairs of the people afflicted with illness and tribulation.” Bihar al-Anwar, Page (18)

Zakah’s importance according to Holy-Quran

ALLAH Subhanhu Wa Tala repeats the Zakah and Prayer (Salah) words a hundred times together in Qurane-Pak and emphasizes the Zakah importance. “ALLAH Subhanhu Wa Tala” says

“Allah will certainly aid those who aid His (cause); for verily Allah is Full of Strength, Exalted in Might, (able to enforce His Will). (They are) those who, if We establish them in the land, establish regular prayer and give their Zakat, enjoin the right and forbid wrong: with Allah rests the outcome of all affairs.” Surah Hajj 22, Verse no (40-41)

In another place “ALLAH Subhanhu Wa Tala” says “But (even so), if they repent, establish regular prayers, and give their Zakat, they are your brethren in Faith.” Surah Al-Taubah 9, Verse (9:11)

Another place “ ALLAH Subhanhu Wa Tala” says “And establish the prayer and pay the Zakat and bow (in prayer) with those who bow.” Surah Baqra Verse No (43)

Interpretation of Zakah in Quran-E-Pak and in Ahadith Nabwi (S.A.W.W) (IZ-QA)

The primary source of Zakah is Holy Quran and Hadith Nabwi, in light of the above-mentioned ahadith it is clear that paying Zakah (obligatory charity) it is very important the purpose of paying Zakah is to eradicate poverty individually from society by paying Zakah man close to piousness and also becomes close to “ALLAH Subhanhu Wa Tala”. From Hadith, it is revealed that Zakah is like an economic bridge

in society without a bridge it's difficult to cross but having a bridge help to cross the difficult way so Zakah has the same importance as a bridge in an economic system.

Zakah Interpretation in Hadith

According to above mentioned three Hadith it is revealed that first Zakh is a bridge for the IES Islamic economic system 2nd the importance of Zakah is too much, like other fundamental pillars of Islam, Prayer, Fasting, Hajj, and Toheed. Hazrat Muhammad S.A.W.W. implemented Zakh in society but also practiced it in practice and taught people to practice it so that the people who came later would not have any justification. Prophet Muhammad S.A.W.W (PBUH) implemented Zakah in all Arab societies. After his (Prophet Muhammad S.A.W.W) departure from this world, Hazrat Abu Bakr Siddiq(R.A) waged Jihad against Zakat deniers. It's a famous saying of Hazrat Abu Bakr Siddiq (R.A)

“that it is not possible for a pillar of Islam to be removed and Abu Bakr (R.A) to be alive”

This shows how important Zakah is and how important its full implementation is in Muslim society.

The current research did a complete analysis of Zakah-Payee and how they feel in their routine rather than the person who doesn't pay Zakah even though Zakah is obligatory on him. According to Hadith Zakah must be implemented in a society in spite of all the difficulties, the implementation of Zakah must be done in all circumstances and according to the correct Islamic principles & practices (Zaheer, et al., 2021; ul Haq, 2017; ul Haq, 2012).

Zakah Interpretation in Quran-E-Pak

Almighty ALLAH Subhanhu Wa Tala is the planner creator and owner of this universe Ali et al. (2022). He knows better about this world the religion that Almighty ALLAH has chosen for Muslims is in accordance with the nature of human beings and all the components of Islam are for the best survival of humanity. The implementation of all these components is necessary and if they are not implemented, society becomes the victim of destruction and devastation. At present, poverty, starvation, and hunger are encamped all over the world, Syria, Yemen, South African countries, and almost developing and under-developing worlds all are suffering from food supply-chain problems. The entire world is engulfed in a vicious circle of poverty. That's why Islam presents the best Islamic system in the world Ali et al. (2022).

“ ALLAH Subhanhu Wa Tala” says

“ Today I showered my blessings on you and choose Islam as your religion” Surah Maida 5, Verse No (3)

The crucks & bottom line of all these interpretations is that we have been provided with the best Islamic Economic System, which we have not appreciated. As a result, the whole Muslim world is in strange chaos, some countries are rich and some are the poorest. Society is completely demoralized, economic collapse, economic degradation, market volatility, high commodity prices, stock of commodities by monopolists and so many other health problems and challenges exist in every country.

At last “ALLAH Subhanhu Wa Tala” repeat the word Zakah in Quran-E-Pak a hundred of times mostly with Salah (Prayer) so we should realize the Zakah

importance that how compulsory and obligatory it is.

In the present research, we have to analyze the benefits & results of Zakah from people who pay Zakah. The above discussion is integrated with our research projects that's why we discuss everything in detail as it was necessary to explain in depth.

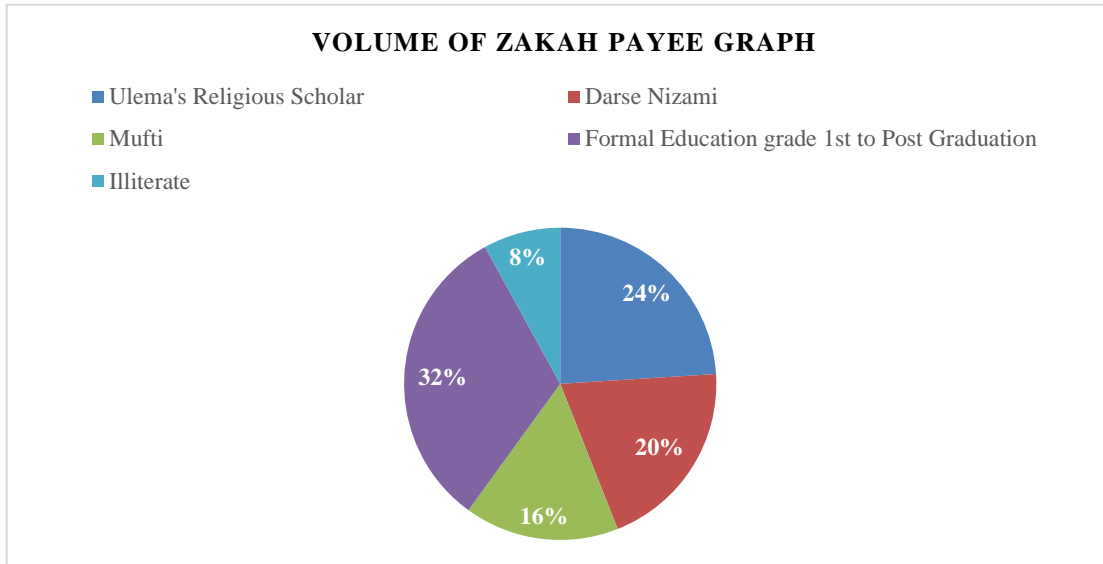


Fig 1: The Above figure shows the volume of Zakah-Payee with a different profession group

Source: (Author Research)

Generation of Hypothesis

The Present research study hypothesis is described as:

- H1:** Balance of Society has a significant relation with Zakah-Payee in good time
- H2:** Unbalance of Society has a significant association with Zakah-Non payee in good time
- H3:** The Balance of Society has a direct impact due to the obligatory influx of funds Zakah-payee in a bad time
- H4:** An unbalanced Society has a direct link with Non-payee-Zakah in a bad time

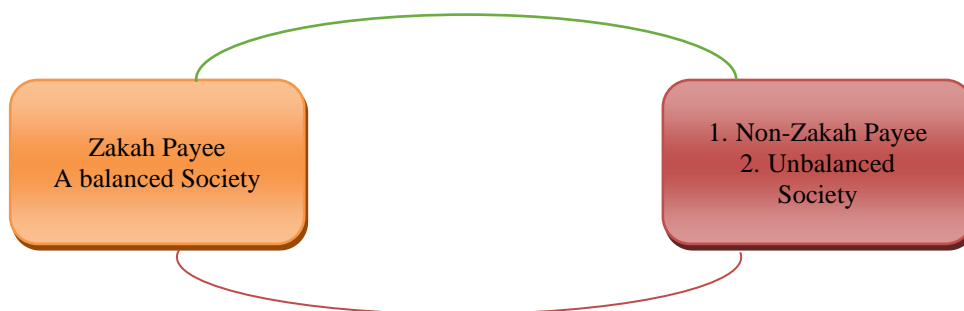


Fig 2: The above figure shows the Zakah-Payee & Non-payee interconnection with time & Society balance & unbalance

Hypothesis Figure Source : (Author Research)

Research Aims and Objectives

- Analyze the state of the Zakah-Payee people.
- Virtually Compare the state of Zakah Payee & Non-payee people
- The effect of Zakah implementation on society
- Results of Zakah-Payee people feel virtually
- Benefits of Zakah which people originally feel after paying Zakah
- Spiritual feelings of Zakah-Payee and their future perceptions regarding advice to other Muslim Brothers and convince them to also practice Zakah practically.
- The purpose of this research is to develop the love of Zakah and the tendency to give Zakah among the people of Muslim Ummah starting from Pakistan in order to deal with the economic and financial problems of society and eliminate poverty.

RESEARCH METHODOLOGY

Research Sample

In our current research, a deliberate selection process led us to engage with 125 participants, strategically incorporating diverse demographic variables. The geographical distribution considered four provinces and two states of Pakistan, while participants were categorized into five distinct professions or educational backgrounds. Additionally, the participants were further segmented into three age groups, covering individuals from 20 years old to those aged 60 and above. It's noteworthy that, for the purpose of this research, our focus remained exclusively on male candidates, narrowing down the gender variable to gain specific insights into the experiences and perspectives of this particular demographic group.

Research design

In our current research, we strategically narrowed down our focus to the four provinces and two states of Pakistan, delving into the distinct dynamics of Zakah contributions within these regions. Although we concentrated on male participants in this particular study, we acknowledge the universal obligation of Zakah on both genders. This research, with a specific emphasis on male contributors, seeks to provide a detailed understanding of Zakah practices, particularly among targeted individuals such as religious scholars and consistent Zakah donors (Rooh, et al., 2025). As we progress, the scope of our research endeavors will expand to encompass a more inclusive approach, extending the analysis to include new participants, specifically females, in upcoming projects. This trajectory aims to unravel novel insights into Zakah and its broader significance, enriching the discourse on Islamic philanthropy.

Data Collection

The data collection process for our research spanned across four provinces, including the capital city Islamabad, as well as two states, Azad Kashmir and Gilgit-Baltistan. The information gathering was executed autonomously by our dedicated research team, leveraging personal sources and established relationships in various regions. This approach facilitated a comprehensive and nuanced collection of data, ensuring a rich dataset for our analysis. The use of personal connections and rapport with participants contributed to the reliability and depth of the information acquired

for the study.

Inclusion & Exclusion Criteria

The participant selection process in our present research focused exclusively on male candidates who were regular contributors to Zakah. This deliberate choice was made to align with the primary objective and scope of the research, which centered around individuals actively engaged in Zakah payments. As a result, those who did not fall into the category of Zakah payees were automatically excluded from the sample of respondents. The rationale behind this approach was to gain insights specifically from individuals who regularly fulfill their Zakah obligations. The study aimed to explore the social and spiritual benefits experienced by Zakah payees, providing a detailed understanding of their perspectives and sentiments.

Research gap

The current research study stands as a pioneering effort in shedding light on the benefits experienced by Zakah payees, filling a notable gap in existing literature. Until now, there has been a dearth of studies exploring the positive impacts of Zakah contributions on individuals and society. This unique research initiative is driven by the intention to bring forth the advantages of Zakah in society, raise awareness among the general public, and persuade individuals to actively participate in Zakah donations.

The study not only marks a significant contribution to the academic landscape but also serves as a practical guide for encouraging the love and inclination towards giving Zakah. Furthermore, the research aims to address economic and financial challenges in society, playing a pivotal role in the alleviation of poverty. Insha Allah, future extensions of this research endeavor are anticipated to delve deeper into new analyses related to Zakah, contributing valuable insights to the scholarly discourse.

Delimitations of Research study

The current research study has certain limitations that warrant acknowledgment. It is confined to a specific demographic, focusing solely on male respondents and particular segments of society. The study intentionally excludes the general public and professionals from diverse fields such as businessmen, teachers, doctors, etc., due to the predefined scope of the project. Additionally, the research does not encompass government institutions and dedicated Zakah organizations like Bait-UL-Mal, Ukhwat, and charitable trusts such as Edhi Welfare Trust. Future iterations of this study are envisioned to progressively expand to include a more diverse audience and respondents from various professions. The forthcoming research endeavors will aim to conduct a comparative study, scrutinizing challenges and issues pertaining to Zakah practices in Pakistan for a more comprehensive understanding.

Zakah Research Model & Benefits of Zakah Payee

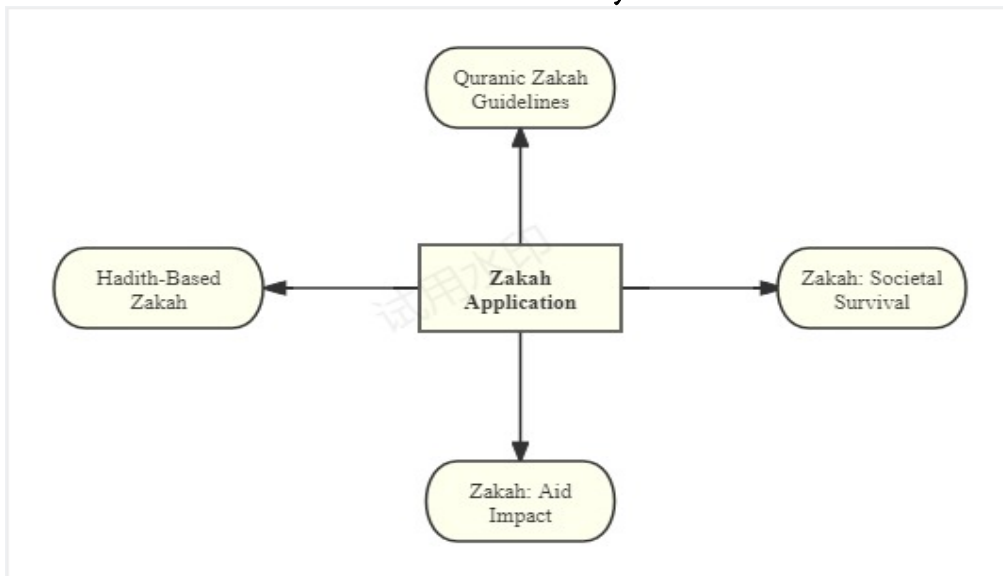


Fig 3 : Zakah Application Research Model According to Quran & Sunnah
Research Model Source: (Author Research)

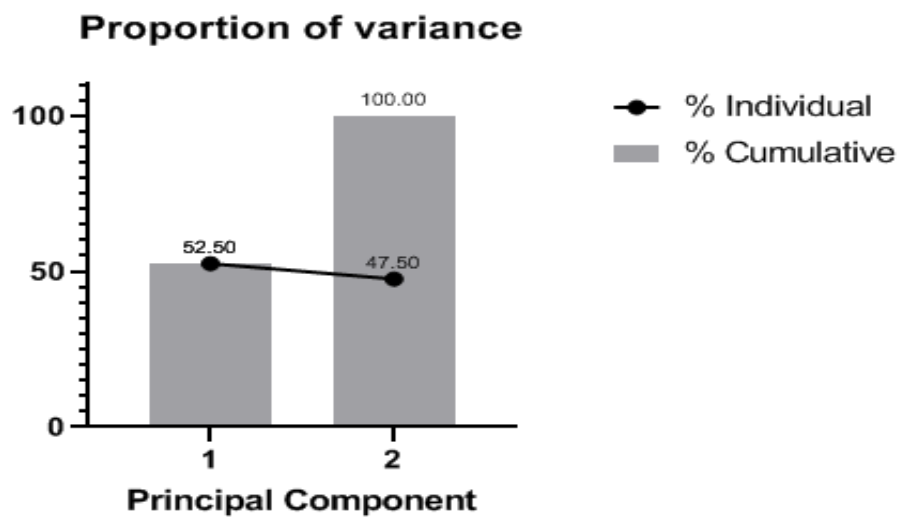


Fig 4: Proportion of Variance among respondents
Source : (Author Research)

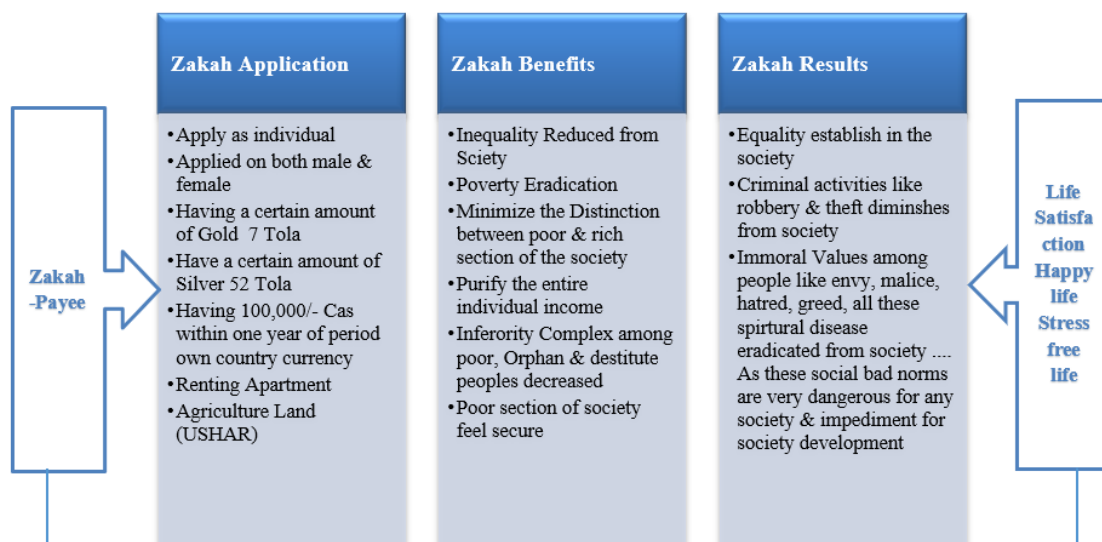


Fig 5 : Zakah Application → Benefits → Results

Source: (Author Research)

Statistics & Mathematical Analysis

Total Selected Respondents 125 based in 4 provinces, Punjab, KPK Khyber Pakhtunkhwa, Sindh & Balochistan with 2 states and Capital denoted Capital and Misc area in Table 1 details of all respondents is available.

Table 1 : Detail of respondents regarding the demographical area of the location

Group	Numbers
Punjab	40
KPK	30
Sindh	10
Balochistan	20
Capital and Misc Area	25
Total Respondents	125
Zakah-Payee	100%

According to gender group, there is a total 125 (n=125) Male participants in survey design.

Table 2: Detail of Respondent based on Gender group

Gender	Total
Male	125
Zakah-Payee	100%

Group segregation according to Formal and Religious Islamic Education and Illiterate.

Table 3: Detail of Respondent based on Religious and Formal education

Darse Nizami,	25
Ulema,	30
Mufti,	20
Formal Education Graduation/ Post Graduation	40
Illiterate	10
Zakah-Payee	100%

Age groups include the different numbers of respondents regarding their exact profession. Basically, we have divided the respondents into 3 age groups 25-45, 46-65 & 66+ generally, it has been seen that the young generation depends on their parents for 25-30 years, then the amount of Zakah is less and not obligatory on them. Above this age, people become involved in business and various professions and Zakah becomes obligatory for them. We divided the age groups according to the formal and religious education of respondents.

Table 4: The Table 4 is showing number of ULEMA'S religious scholars with various age group as a **Zakah-Payee** **The number Ulema include in our research is 25 (n=25).**

Age Group	Education & Profession	Numbers
25-45	Ulema	15
46-65	Ulema	10
66+	Ulema	5
Zakah-Payee		100%

In Table 5 Dare-E-Nizami mostly includes students of Religious education students almost adult young people include not much older as there is a special age factor to getting Madrassa Education (Islamic education) we include these students because mostly in Pakistan Dars-E-Nizami students lived in Madrassa his food and shelter management covered by Madrassa (Islamic education institution). It was important to include these groups in Zakah-Payee most people donate a major portion of Zakah to Madrassa. Number of Dars-e-nizami student is (n=25).

Table 5: Number of Islamic Education Dars-E-Nizami students (n=25)

Age goup	Education & Profession	Numbers
25-45	Darse Nizami (Islamic Education)	25
46-65	Darse Nizami (Islamic Education)	0
66+	Darse Nizami (Islamic Education)	0
Zakah-Payee		100%

Mufti is the most highly prestigious rank of Islamic education. Mufti has the authority to give "Fatwa" on Islamic rulings according to their specialization "Fiqh" (Jurisprudence), "Islamic economics & Banking system" Interest & Usury & Islamic Law & constitution" In short Mufti have the right to implement change any wrongful things or anything which are against to Islamic economics and Rule of Law according to "Quran-O-Sunnah" and also can change via "Ijtihad" & "Ijma". So it was important to include some Mufti Hazrat in our research for Zakah-Payee's purposes. In Table 6

number of Mufti in the present research is 20.

Table 6: Number of Mufti Participant (n=20)

Age Group	Profession	Numbers
25-45	Mufti (Peak Rank of Islamic Scholar)	10
46-65	Mufti (Peak Rank of Islamic Scholar)	8
66+	Mufti (Peak Rank of Islamic Scholar)	2
Zakah-Payee		100%

In Table 7 we include a number of formal education respondents almost 40 numbers include respondents from grade 1 school level to post-graduation level. And analyze their life routine and the impacts of Zakah on their life, etc.

Table 7: Number of formal education respondents are 40 (n=40)

Age Group	Profession	Numbers
25-45	Formal Education 1 grade upto post-graduation	25
46-65	Formal Education 1 grade upto post-graduation	12
66+	Formal Education 1 grade upto post-graduation	3
Zakah-Payee		100%

Table 8 includes illiterate respondents so the number of respondents in this group is 10.

Table 8: Number of Illiterate respondents 10 (n=10)

Age Group	Profession	Numbers
25-45	Illiterate (Know read & write without formal education)	4
46-65	Illiterate (Know read & write without formal education)	3
66+	Illiterate (Know read & write without formal education)	3
Zakah-Payee		100%

Table 9 is showing the descriptive statistical analysis results using Data Tab and Graph Prism Version 9.5.1 for the entire respondents using a 95% CI of median whereas the actual CI is 93.75% with an SD standard deviation of 11.18, Mean value is 25, with a minimum percentile 25% and a maximum mean percentile is 75% with value 15 and 35 respectively.

Table 9: Descriptive Statistical Analysis

Number of values	5	5
Minimum	10.00	10.00
25% Percentile	15.00	15.00
Median	25.00	25.00
75% Percentile	35.00	35.00
Maximum	40.00	40.00
Range	30.00	30.00

95% CI of median		
Actual confidence level	93.75%	93.75%
Lower confidence limit	10.00	10.00
Upper confidence limit	40.00	40.00
Mean	25.00	25.00
Std. Deviation	11.18	11.18
Std. Error of Mean	5.000	5.000
Lower 95% CI of mean	11.12	11.12
Upper 95% CI of mean	38.88	38.88
Coefficient of variation	44.72%	44.72%
Lower 95% CI of geo. mean	11.84	11.84
Upper 95% CI of geo. mean	43.44	43.44

Table 10 : Histogram of Normalize of Frequency distribution

	Bin Center	Number of Respondents	Number of Respondents by Education
1	0	1	1
2	20	0	0
3	40	1	1
4	60	2	2
5	80	0	0
Total	100	1	1

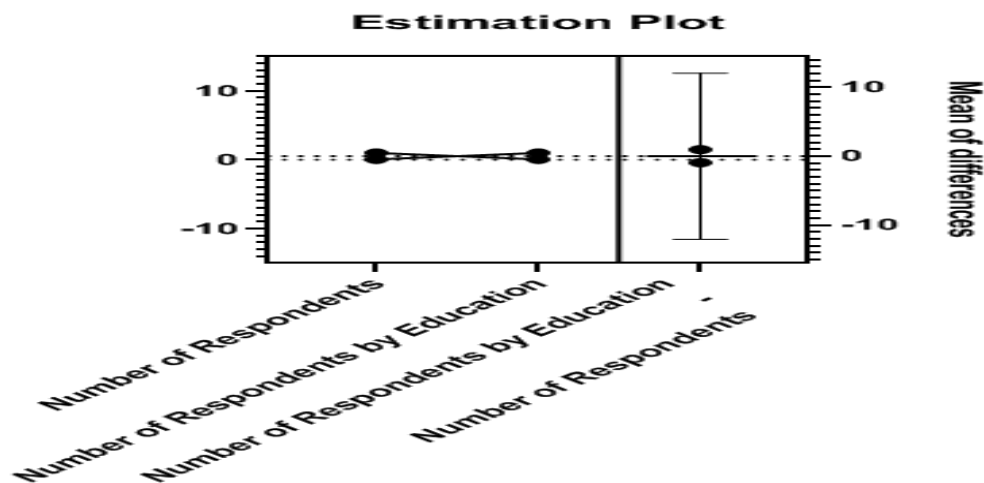


Fig 6: Estimation Plot of the respondents according to Total Number of respondents and Educational Level

Source : (Author Research)

RESULTS

Our analysis of Zakah-payee results indicates a noteworthy trend across provinces, with people displaying eagerness and an equal inclination to contribute to

Zakah, reflecting a sense of unity in the respondents. Interestingly, a significant portion of affluent individuals, although hesitant to disclose their contributions, express a commitment to fulfilling their Zakah obligations privately, adhering to the Islamic principle of Ikhlas (sincerity). This profound belief, rooted in the idea that Allah rewards those who perform good deeds without seeking recognition, shapes the respondents' discreet approach to Zakah donations (Ali et al., 2022).

Our research, involving 125 participants, unveils a remarkable observation: despite societal norms of discretion, all participants express satisfaction with their lives after contributing to Zakah. Their contentment extends beyond the material realm, encompassing spiritual well-being, and notably, they report a lower prevalence of communicable and non-communicable diseases like depression and anxiety (Ali et al., 2022)). In essence, the satisfaction level among Zakah-payees is unanimously high, reflecting the multifaceted positive impact of Zakah, not only materially but also spiritually and psychologically. This resounding satisfaction prompts a collective call from Zakah donors to encourage others and advocate for the practical implementation of Zakah in society—an emphatic 100% consensus among our respondents.

Gender wise total number of respondents was male 125 they all paid Zakah to feel good and satisfied with their private domestic and public life they don't have many troubles and problems in life. By gender all are happy and wish to implement the Zakah system in society result was 100%.

All Zakah-Payee respondents, including Muftis, Ulama, Dars-e-Nizami students, formally educated individuals, and even illiterate participants, express satisfaction and happiness with their lives after paying Zakah. They emphasize the importance of the state's proper implementation of the Zakah system in Pakistan for poverty eradication. Despite hurdles at the state level, Muftis are eager for practical Zakah implementation. Ulama and Dars-e-Nizami students are spiritually and physically content, while formally educated individuals encourage Zakah application in real life. Even illiterate participants, motivated by fear of Zakah punishment, lead fulfilling lives with spiritual satisfaction. The overall satisfaction rate is 100%.

By the analysis of age group all group respondent results was 100% but the age group 25-45 was much more enthusiastic about Zakah implementation because mostly in Pakistan ages 20 to 30 adults and young people depend on their parents but they like to implement the Zakah system and happy to reduce discrimination of equality and inequality from the society. They also want to remove the immoral values bad symptoms and evils from the society and want to encourage an equality system-qualified society and poverty reduction. In the group aged 46-65, most people are busy with their work profession but having all those tasks, they want to implement of Zakah system in Pakistan for the welfare of their coming generations and for the future of their children the result was 100% in three groups by age. 66+ years are mostly older people and they want Zakah implementation in the society at state level & individually because they have passed their whole life they have seen many ups and downs in the country they examined carefully societal evils they encourage and teach their children about Zakah benefits and its benefits and results.

CONCLUSION

Implementing Zakah comprehensively, both individually and at the state level, can significantly contribute to reducing the poverty rate in society. The fair distribution of wealth through Zakah ensures balance and peace, diminishing the exploitation of rights and minimizing financial crimes, theft, and robbery. Despite the desire of a specific section of the population in Pakistan to implement Zakah at the state level, certain obstacles hinder its effective application. Embracing Zakah culture in a country not only brings spiritual and physical benefits, such as preventing diseases like depression and anxiety, but also has positive economic and social impacts. The collective wish of the majority, irrespective of socio-economic status or education level, emphasizes the widespread desire for Zakah implementation throughout the entire country.

Recommendations

The present research highlights the existing problems hindering the proper implementation of Zakah in Pakistan at both state and individual levels. At the national level, it is suggested that the state takes responsibility for establishing Zakah centers, supervised by the government, in every district, city, town, and village based on population capacity. Strict checks and balances are crucial for verifying Zakah recipients, ensuring that only eligible individuals receive assistance. To address the issue of ineligible recipients, the state should deploy volunteers or government employees to investigate and identify those genuinely in need, providing Zakah to the deserving recipients. Additionally, there is a call for community-driven initiatives to establish Zakah organizations for the welfare of the local population, with voluntary contributions from individuals, and the affluent elite class contributing according to their status and profile.

Further Research Study

Our research on the application and implementation of "Zakah" will extend to further studies, as there is a dearth of research on this topic in Pakistan. The research team will continue to delve into the application, implications, and conduct comparative analyses of Zakah with other Islamic instruments such as Sadqa (Charity money), Usher, Fitrana, and the obligatory and non-obligatory elements of the Islamic economic system. The aim is to contribute more comprehensive insights into the role and impact of Zakah within the broader context of Islamic economic principles.

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Ethical Consideration

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Acknowledgement & Conflict of Interest Statement

I hereby sincerely acknowledge that the current scientific research is the original work of myself and my team. We declare no potential conflicts of interest among the authors, and affirm that our research paper is free from plagiarism, data fabrication, paraphrasing, or any other malpractice. This submission to the *Turkish Journal of Islamic Economics* is made with the mutual consent of my team.

Author Contributions

Author Dr. Muhammad Ali initiated and supervised the research, personally conducting the survey and concluding results. Prof. Al-Harath Atiek, Prof. Abdulrahman Al-Jounaidi, contributed to reviewing and writing the research paper.

Sample Questionnaire for Research Purposes only

Dear participants, please fill out the questionnaire we are carrying out our research for ZAKAH benefits results and implementation in Pakistan's four provinces including the Capital and 2 states. Your data will be kept confidential. If you have any problem to filling out the questionnaire you can let me know or you can contact me through email.

Research Questions

Q1: How do you feel after paying Zakah?

Positive

Negative

Q2: What benefits do you observe after paying Zakah orally & spiritually?

Positive

Negative

Q3: What is your opinion about Zakah implementation at the Pakistan state level & individually?

Positive

Negative

Q4: Do you think Zakah is good for societal progress financially socially & economically?

Positive

Negative

Q5: Do you want the implementation of Zakah in Pakistan?

Positive

Negative