

HOW DOES ZAKAT EMPOWER SOCIETY? A CASE STUDY OF THE KHAIRPUR DISTRICT, PAKISTAN

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Abstract

Poverty is a worldwide issue of concern to the international community, including Pakistan. Khairpur is a rural region in Pakistan where a significant proportion of the population lives below the poverty threshold. This research aims to describe the practice of Zakat and its implications for the residents of the Khairpur district in Pakistan, using qualitative research techniques. The methods employed to collect data in this study involved conducting interviews with Khairpur residents, observations, and reviewing relevant literature. The findings indicated that in Khairpur, the local community perceives the practice of Zakat as a means of providing socio-economic security for the elderly by allocating Zakat funds to healthcare facilities. Donating Zakat to educational institutions can also provide assistance to economically vulnerable groups of children. Zakat initiatives can aid women's groups in funding their wedding expenses and dowries. Nevertheless, this research also exposed that the transparency of Zakat management has been inadequate and requires further improvement to ensure that a larger portion of the Khairpur population can reap the benefits of Zakat.

Keywords: Zakat; Poverty alleviation; Ideal Management; Pakistan

Abstrak

Problem global kemiskinan telah lama menjadi perhatian masyarakat dunia, termasuk di Pakistan. Khairpur adalah salah satu daerah pedesaan Pakistan yang memiliki banyak segmen masyarakat yang hidup di bawah garis kemiskinan. Penelitian ini bermaksud untuk menjelaskan praktik Zakat dan refleksinya bagi masyarakat di distrik Khairpur Pakistan melalui metode kualitatif. Teknik pengumpulan data dilakukan melalui sejumlah wawancara dengan penduduk Khairpur, observasi, dan telaah pustaka. Hasil penelitian menunjukkan bahwa praktik Zakat di Khairpur telah dianggap oleh masyarakat setempat dapat memberikan jaminan sosial ekonomi untuk orang lanjut usia melalui Zakat yang dialokasi ke dalam fasilitas kesehatan. Zakat yang dialokasikan ke dalam fasilitas pendidikan juga mampu membantu kelompok anak-anak yang memiliki kerentanan ekonomi. Sedangkan bagi kelompok perempuan, program Zakat dapat membantu mereka dalam pembiayaan mahar maupun upacara pernikahan. Meski demikian, pada sisi lain, penelitian ini juga mengungkapkan bahwa praktik pengelolaan Zakat belum transparan dan masih perlu ditingkatkan lagi jumlahnya agar semakin banyak segmen penduduk Khairpur yang merasakan manfaat Zakat tersebut.

Kata Kunci: Zakat; Pengentasan kemiskinan; Manajemen ideal; Pakistan

A. INTRODUCTION

Zakat is one of the five pillars of Islam, the 5th number of the Islam concept, and it has been required of Muslims with the aid of Almighty Allah. *Zakat* is the Muslim community's first and most influential group (Kaslam, 2009). It is an essential weapon for removing poverty by supporting the ones in need (Lubis et al. 2011). *Zakat* is an Arabic word that signifies "purification" (Zayas 2003). Further, it includes the connotations of 'increase.' *Zakat* is available in sorts. *Zakat* Fitr is the primary, and *Zakat* on Wealth is the second. Muslims pay *Zakat* Fitr every year following the holy month of fasting. Meanwhile, Muslims who have met the *nishab* must pay *Zakat* of wealth.

From an Islamic viewpoint, it legitimately promotes economic justice, equality, and social welfare by using redistribution mechanisms. Moreover, *Zakat* is not best related to non-secular goals but is firmly related to financial desires. *Zakat* is a duty (*al-ibadah mahdah*) with socio-economic dreams (*al-ibadah al-maliyyah al-ijutimaiyyah*), including redistribution of profits, poverty discount, and social welfare. *Zakat* performs an essential role in a country's socioeconomic development. We look at a model for *Zakat*, waqf, and Islamic microfinance and their characteristic in assuaging poverty in society, resulting in a country's socio-economic development (Hassan & Ashraf 2010). *Zakat* is one of the top vital guns for alleviating poverty and injustice in society and retaining social justice and harmony in the network, leading to Pakistan's socio-economic progress (Farooq 2008; Siddique 2009). Most professionals accept as accurate that the issues of poverty and socio-economic inequality are reflected in most Muslim international locations because of non-training of the natural means of *Zakat*, guidelines, and strategies for enjoying the essence of *Zakat* within

the whole spirit given out through and Islamic concepts (Barizah, Rahim & Rahman 2007).

There has been a good-sized quantity of educational and expert research on *Zakat*, which may be divided into three extensive agencies. The following phase offers a survey of such topical regions and identifies gaps inside the literature that this study will significantly fill. First, it recalls the research on *Zakat* as a socio-economic intervention. A maximum of the papers in this part explain how *Zakat* can lessen poverty and inequalities using proof from numerous Muslim countries (see, amongst others: Abdelbaki 2013; Kasri 2014; Ali & Hatta 2014; Kareem & Bankole 2016). Furthermore, Huq (1993) explains how *Zakat* not best addresses poverty but sustains economic progress. In addition, Kahf & Yafai (2015) argue that *Zakat* can offer enormous relief to the countrywide finances in terms of providing social help and safety. In addition, danger-sharing agreements and *Zakat* as a redistributive car in Islam can encourage economic inclusion (Iqbal & Mirakhor 2012).

Furthermore, studies have elaborated on *Zakat* estimation and its determinant factors in Muslim countries. Consistent with Shiraz and Amin (2009), OIC nations can mobilize the *Zakat* budget starting from 1.8% to 4.3% of their GDP yearly. For example, a typical *zakat* collection in Pakistan is believed to be as much as 7% of the GDP Shaikh (2014). Moreover, Sapingi et al. (2011) suggest that the academic historical past is undoubtedly and appreciably related to the *Zakat* payment aim. On the contrary, a loss of institutional aid ends in *zakat* literacy (Ummulkhays et al. 2017). Other than that, studies on *Zakat* amassing cowl Fiqh-related subjects. Wahab and Rahman (2012) use records envelopment analysis to assess the productivity increase of Malaysian *Zakat* institutions. Using the same technique, Hamzah and Krishnan (2016) found that excessive worker usage has ended in inefficiencies in Malaysian *zakat* establishments. Further, Rusdiana and Al-Farisi

(2016) nation that high operational prices are the foundation of inefficiency in *Zakat* institutions. Sooner or later, (AbuBakar & AbdulRahman 2007) underlined the relevance of statistics and communication technology, in addition to the computerized *zakat* machine, in enhancing the efficiency of *Zakat* establishments.

In Pakistan, *Zakat* is essential for the socio-economic well-being of widows, orphans, and disabled individuals. The quantity of *Zakat* is paid monthly, in addition to the incapacity to furnish (Toor & Nasar 2003). Similarly, a look at became finished to analyze the Benazir earnings assist application and the *zakat* program. Nevertheless, it focuses solely on the program's implementation techniques in Pakistan. It is not based on a survey and does not incorporate a proper analytical approach and exams of the *mustahik* (read: *zakat* recipient) or others (Khan & Qutub 2010). Meanwhile, some researches in Peshawar were carried out to evaluate the function of *Zakat* and the challenges encountered by using the nearby *mustahik*. It selected eighty human beings for interview classes. According to the research findings, the neighborhood *mustahik* has been having difficulties receiving *Zakat*. This demonstrates that the socio-economic condition of Peshawar residents has not stepped forward. However, this study is debatable (Zeb & Zaman 2014).

This article investigates *Zakat's* effects on the socio-financial increase in the Khairpur District of Sindh, Pakistan. Khairpur District is a district in the province of Sindh, Pakistan. It is located in the northern part of the province and is known for its rich history, culture, and agricultural production (District Government Khairpur 2021). In fact, Khairpur District faces several socio-economic challenges, including high poverty levels, unemployment, and underemployment. According to a 2019 survey, the poverty rate in the district is 54.6%, which is significantly higher than the national poverty rate of 24.3% (Pakistan Bureau of Statistics 2020).

Additionally, the district's economy is primarily based on agriculture, which is vulnerable to natural disasters and climate change (United Nations Development Programme 2018).

The Khairpur district is fascinating to research because it is a rural area with many disadvantaged humans. There are such *zakat* establishments there, but the role is inadequate. Notably, it explains how this standardized approach organizes new areas of intervention and, without forsaking the unique poverty comfort packages, to network development and empowerment in Pakistan. Furthermore, the district becomes stricken by the battle and terror crises between 2007 and 2011. As a result, the local people's necessities have been taken. In a nutshell, that is why this district was chosen. This looks at objectives to develop and endorse an excellent system for *Zakat* management.

B. METHODOLOGY

This article used qualitative approach to understand closely the actors and structures as well. A qualitative approach was chosen as the method with the consideration that data could be obtained in more detail. Qualitative research is a method of inquiry that aims to understand complex phenomena in their natural settings. It involves collecting data through observation, interviews, and other forms of non-quantitative methods, and analyzing the data to identify themes, patterns, and relationships. It's used in order to provide (1) the depth and detail. Qualitative research provides a rich, in-depth understanding of the social phenomena being studied. This level of detail can help researchers to develop more nuanced and comprehensive theories about the subject; (2) participant perspectives.

Overall, the qualitative approach can be a powerful tool for exploring complex social phenomena and generating new insights and understandings. However, like any research method, it also has

its limitations and challenges, and researchers must carefully consider the strengths and weaknesses of this approach when designing and conducting their studies. Data were collected through interviews with informants including tehsils from Khairpur District and several documents and publications relating to topic. Informants were selected based on the snowball sampling method, based on the consideration that when the data from several informants was not satisfactory, the researcher would take other data from other informants until the data was saturated (Sugiyono 2017).

The interviews were accomplished in tehsils of the Khairpur district. People were asked ten questions of interview, including FGF, carried out via zoom and WhatsApp (Video call) in three occasions, on 10, 14 and 20 October, 2022. The medium language became Urdu and then translated into English for a similar look; there were 30 members selected. They are classified into three categories: the stakeholders¹, administrators², and societies³.

This research was conducted in Khairpur District of Sindh, Pakistan. Khairpur district is 450 Km from the province's capital city Karachi. Due to its position, this district is crucial. It connects the Dir decrease and Dir top with Karachi and Hyderabad, in addition to District Hyderabad to Karachi. Furthermore, it contains Tehsils (Khairpur Tehsil and Kingri Tehsil). It has a population of 720295 human beings. Khairpur Tehsil has a population of 304,112 humans, and Kingri Tehsil in khairpur District, Sindh, Pakistan, has a populace of 416,183 people (records 2017).

To test the validity of the data, the researcher used a triangulation technique, and the results of the data were then analyzed using the data reduction technique from Miles and Huberman. Data reduction is needed to take the essence of all

¹ ST, interviewed on 10 October

² AD, interviewed on 14 October

³ SOS, interviewed on 20 October

primary and secondary data that has been obtained from informants.

Theoretical Framework

1. Sociological Overview of Zakat

Zakat is an Islamic form of charitable giving that has significant social and economic implications for Muslim communities worldwide. As a form of religious organization, *zakat* management is influenced by a range of sociological factors, including cultural norms, social structures, and religious beliefs (Khan 2018). In the Khairpur District of Pakistan, where poverty, inequality, and social marginalization are significant challenges, the effective management of *zakat* has the potential to address these issues and promote social justice and economic development (Naseem & Shah 2015). To achieve this potential, *zakat* management in Khairpur must be informed by a sociological understanding of the factors that shape charitable giving, trust, and cooperation within communities.

The Sociology of Religion offers a valuable theoretical framework for understanding the role of *zakat* in shaping social and cultural practices in Muslim communities. This framework emphasizes the importance of religious beliefs and values in shaping the practices of *zakat* management and how religious institutions can promote social justice and well-being through charitable giving (Razak & Shah 2017). In Khairpur, the religious significance of *zakat* and its role in promoting social justice and economic development must be considered in the development and proposal of effective *zakat* management strategies.

Social capital theory is another important sociological perspective for understanding the role of *zakat* management in Khairpur District. This framework emphasizes the importance of social networks, norms, and trust in promoting cooperation and

collective action within communities (Putnam 1993). Effective *zakat* management requires strong social capital, including trust and networks between *zakat* donors, managers, and recipients. In Khairpur, the development of social capital through *zakat* management can strengthen community ties and contribute to the social and economic development of the region (Agha 2014).

Overall, a sociological perspective on *zakat* management in Khairpur can help to identify the sociocultural factors that influence charitable giving, promote social justice and economic development, and develop effective *zakat* management strategies that are tailored to the unique needs and challenges of the region. By drawing on theoretical frameworks from sociology, including the sociology of religion and social capital theory, this study aims to provide a comprehensive overview and perspective on *zakat* management in Khairpur District.

2. Organizational Management

Organizational management is a theoretical framework that can be applied to the study of *zakat* management in the Khairpur District. *Zakat* management requires effective organization, leadership, decision-making, and accountability. This framework can help explain the factors contributing to effective *zakat* management, including best practices for managing nonprofit organizations, leadership skills, and strategies for decision-making and accountability. It can also explore how the management of *zakat* can contribute to the economic and social development of the Khairpur District, as well as how the management of *zakat* may be impacted by external factors such as political instability or climate change.

However, this article can draw upon the sociological theories of the sociology of religion, social capital, and organizational management. These frameworks can help explain the role of religion in shaping *zakat* management practices, the impact of *zakat* on the

social and economic development of the Khairpur District, and the factors that contribute to effective *zakat* management. *Zakat* management is of course important in implementing the distribution of *zakat* among society in need.

C. RESULT AND DISCUSSION

The results and discussion of this study focus on the development and proposal of a *zakat* management framework for the Khairpur District, Pakistan. Drawing upon theoretical frameworks from sociology, including the sociology of religion, social capital, and organizational management, this study examines the central socio-economic issues facing the district, the current state of *zakat* management, and the potential for *zakat* management to contribute to the economic and social development of the region. The study utilizes a case study approach, drawing on qualitative data to develop a comprehensive *zakat* management framework that is tailored to the unique needs and challenges of the Khairpur District. The results and discussion presented in this paper provide valuable insights into the role of *zakat* in promoting social justice and economic development in the region and offer practical recommendations for improving *zakat* management practices in Khairpur and other similar contexts.

The understanding of *zakat* is very fundamental aspect to further implement its function in empowering society and taking a crucial role toward social development. Some of informants highlighted that *zakat* approach purity of money. It is for a predetermined amount of wealth that Muslims must deliver to the impoverished zone of society. In the Holy book of the Quran, Allah Almighty has precise eight heads to whom *Zakat* may be paid (SOS, interviewed on 20 October 2022).

As formerly said, the locals are aware of *Zakat*. In addition, the interviewees are asked the second question. For stakeholders, *zakat*

is vital to the upliftment of the impoverished in society and consequently to the upliftment of society as an entire. This is because the oppressed and needy individual receives money to meet simple requirements: meals, nutrition, protection, fitness, schooling, and other basics of life. For that reason, the wealthy and the bad can live happily by receiving *Zakat* (ST, interviewed on 10 October 2022).

In keeping with numerous male and female people in the Khairpur District, *Zakat* is an essential factor for the socio-economic improvement of a society in terms of presenting a couple of necessities of lifestyles, which improves their way of life and consequences in the shape of the community's socio-economic development. The use of current *zakat* gadget is insufficient. It is not a concern for the state or the administration. It has demanding organizational situations; there is no single approach or manner for amassing and distributing it as wished AD, interviewed on 14 October 2022).

People inside the region consider that the current *zakat* system has to be adjusted and that the authorities and organizations have promoted it to the needed degree so that the impoverished segment of society can benefit the maximum from *Zakat* within the vicinity. As an example, the response to the way how *Zakat* implement is very interesting.

Zakat, for my part, is the spine of the Islamic financial gadget. If efficaciously administered, it can potentially boost the underprivileged out of poverty. Furthermore, the circulation of wealth is a sign of prosperity, and an Islamic moral economy may be ensured. Finally, a uniform magnificence can be formed if the distance between wealthy and terrible is narrowed; peace and harmony can be performed (AD, interviewed on 14 October 2022).

Meanwhile, *zakat* is an important religious obligation in Islam, and it has significant social implications in Muslim society. It is a form of charitable giving that Muslims must pay each year, and it is considered one of the five pillars of Islam. *Zakat* is a way to purify

one's wealth and a means of fulfilling the obligation of supporting those in need. The social aspect of *zakat* in Muslim society is that it creates a sense of community and solidarity among Muslims. It fosters a sense of responsibility for one another's well-being and encourages the wealthy to support the less fortunate. *Zakat* is seen as a form of social justice, as it redistributes wealth from the rich to the poor and helps to bridge the gap between the two.

In the local context of Khairpur District, *Zakat* is also used to support the growth of the Muslim community. It can be used to build mosques, Islamic schools, and other institutions that benefit the community as a whole. It can also be used to support Islamic scholars and leaders who work to promote the teachings of Islam and improve the spiritual and social well-being of the community.

Individuals' attitude shows that *Zakat* is the most device for removing poverty in society by using the gap inside the drift of wealth from rich to terrible inside the network. "Sure, *Zakat* is the perfect alternative for a rustic's socio-economic improvement because it distributes wealth from the ones who have *nishab* to the needy and negative network of allowing the poor network to acquire simple wishes and necessities for a higher and wealthy existence, resulting in a rustic's socio-financial development (ST, interviewed on 10 October 2022).

In addition, the management of *zakat* should be highlighted as an important aspect. There is a lack of transparency in *Zakat* distribution. Therefore, reforms are required in all areas to ensure the proper management and distribution to the eligible bad. Similarly, the amount *Zakat* paid to the presiding officer's loved ones must be tested (SOS, interviewed on 20 October 2022).

In keeping with the declaration, *Zakat* recipients within the Khairpur district have trouble coping with *zakat* distribution because they desire, they are recognized and forget about the poor community.

The Zakat amount can help oldsters with the aid of getting cash from wealthy humans for health and education centers for their youngsters. However, in the Khairpur district, the scenario will not be as first-class as preferred. Therefore, the Zakat management corporation on the district, tehsil, and village council tiers must be hastened so that the right and terrible community can be targeted and helped. (SOS, interviewed on 20 October 2022).

Within the case of Khairpur's dowry and bridal ceremony, *zakat* role to their solutions. *Zakat* also can help underprivileged women and ladies with their marriage fees and dowry; however, in the Khairpur district, the quantity of *Zakat* received is insufficient to meet their needs due to the small quantity received. Consequently, the provincial government and the branch of *awqaf* are expected to pay *zakat* monies to the district stage based on population, which may be a useful resource within the proper distribution and success of their requirements.

Individuals trust that *Zakat* improves and adjusts the harmful lifestyle in society if it is far as it should be managed and given. The prevailing *zakat* system has most effective a minor impact. The country and the government need to oversee it. *Zakat* series and public focus are both essential. Furthermore, the government must cope with folks who do not pay *Zakat* (AD, interviewed on 14 October 2022).

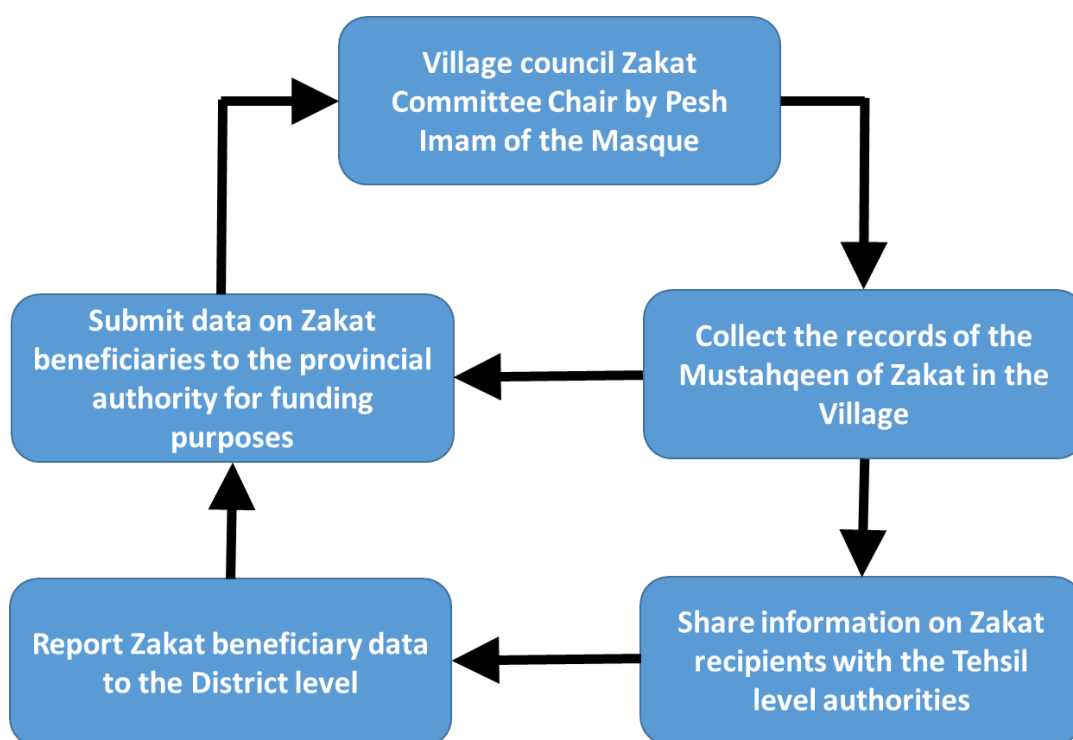
Developing and Proposing a Model of Zakat Management in the Khairpur District

We established and proposed a method of effective *zakat* use, distribution, and management from the village council to the provincial stage within the united states caused the federal level *zakat* department for the *zakat* monies to worried provinces, as proven in determine within figure 1; we proposed forming a committee at the village level to gather the statistics and statistics of terrible individuals; the committee will then share this collected statistics with the tehsil level, in which all of the village's information

and files could be accrued; and the tehsil stage facts might be shared with the district level *Zakat* workplace.

After that, all statistics at the district level may be shared with the provincial *zakat* and *awqaf* departments. The provinces then share this data and records with the federal *Zakat* and *awqaf* departments. Further, the national branch of *Zakat* and *awqaf* will appropriately estimate and compare those unlucky individuals' documents and files and switch the finances and amount of *Zakat* following the population of *mustahqeen* of *Zakat*. Naturally, this affects a's socio-economic improvement, especially inside the worried network and regions.

Figure 1.
Model for Zakat Management system
(developed by Author)



The main focus of management of *zakat* in Khairpur District has related to *zakat* distribution which is managed in several ways in society. In general, it is the responsibility of individuals to

distribute their own *zakat*, but there are also organizations and institutions that can help manage the distribution process. One way to manage *zakat* distribution is through the establishment of *Zakat* committees or councils. These committees are responsible for collecting and distributing *zakat* funds to those in need. They are typically made up of knowledgeable and respected members of the community who have experience in managing charitable organizations. The committees can also provide guidance and advice to individuals on how to distribute their *zakat*.

Another way to manage *zakat* distribution to empower society of Khairpur District is through the establishment of charitable organizations. These organizations can be local, national, or international in scope and provide a more structured approach to *zakat* distribution. They may specialize in particular areas, such as education or healthcare, and may have partnerships with other organizations to ensure that the funds are used effectively. Individuals can also manage their *zakat* distribution by identifying recipients themselves. They may choose to give directly to individuals in their community who are in need, such as the poor or those affected by a natural disaster. This approach allows individuals to have a more personal connection with the recipients and ensure that their *zakat* is being used effectively.

D. CONCLUDING REMARKS

The *Zakat* is an essential component of Islamic *Shariah*. Allah Almighty prescribes it to all rich Muslims who have *nishab* to provide it to the negative phase of society. Consequently, *Zakat* is crucial in elevating the impoverished in maximum developed and developing international locations globally. This results in economic development in their respective international areas.

Pakistan's state of affairs is similar to the relaxation of the growing international. *Zakat* can assist in satisfying the wants and

desires of the impoverished network in society. It no longer most effectively met their necessities but also stepped forward their socio-financial status. By contributing to the *zakat* quantity, *zakat* can enhance the way of life of the impoverished population of the Khairpur district by offering basic requirements like food, refuge, health, and education. Moreover, different necessities of life encompass marriage fees and dowry for their kids. The modern-day *Zakat* distribution and management approach in the Khairpur district is appropriate. However, it could be higher. The district *zakat* office distributes the *zakat* budget to the locations terrible. This could raise individuals out of poverty and enhance their dwelling requirements by addressing their fundamental desires.

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