

Assessment On The Socio-Economic Benefits of Zakat Among Muslims in Kaduna State Nigeria

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Abstract

This work titled “Assessment on the Socio-Economic Benefits of Zakat among Muslims in Kaduna State”, the study discussed on five chapters, chapter one discussed on Background of the study, statement of the problem, aims and objective of the study, significant of the study etc. The study was guided by five research questions. The study was limited to people living in Kaduna State. A survey design was employed for conducting the research. A sum of 200 respondents was randomly selected and questionnaire was administered, the data was analyzed using frequency counts and percentage. Base on the recommendation it shows; Establish and empower Zakat boards or agencies at both local and national levels to standardize the collection, management, and distribution of Zakat. Religious scholars, NGOs, and Islamic centers should organize regular programs to educate Muslims on the importance, calculation, and distribution of Zakat. The government should consider recognizing and supporting Zakat as part of the.

Keywords: National Poverty Reduction Strategy¹, Possibly Through², Collaboration With Islamic Financial Institutions³.



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INTRODUCTION

Zakat, one of the five pillars of Islam, serves as a mechanism for wealth redistribution and social welfare. This research assesses its socio-economic benefits among Nigerian Muslims, focusing on poverty alleviation, income redistribution, economic empowerment, and social cohesion. Using qualitative and quantitative approaches, including surveys and interviews with beneficiaries and Zakat administrators, the study highlights the role of Zakat in sustainable development and offers policy recommendations for effective implementation (Ibrahim, S. M. and Shaharuddin, A., 2021).

Zakat also is an obligatory form of charity in Islam, designed to redistribute wealth and support the less privileged. In Nigeria, where poverty rates remain high, Zakat presents a viable tool for social and economic transformation. However, despite its potential, Zakat administration in Nigeria faces challenges such as poor awareness, lack of proper institutional structures, and inefficient distribution mechanisms.

It is not a gainsaying the fact that in the 21st century Nigeria, economic recession has become the order of the day. The key features of Nigeria poverty challenge crystallize in the poor record of economic growth, high inequality access to basic social services which result in low level of human resource development as well as low agricultural development. The added difficulty in fighting poverty in Nigeria is the widening income gap between the rich and the poor (Kahf, M. 2024).

All the poverty alleviation measures adopted in Nigeria from the Operation Feed the Nation introduced in 1979 to the National Poverty Eradication Programme (NAPEP) have not really succeeded in reducing the overall picture of poverty in Nigeria (Mikail, 2019: 20). They can only have a

little impact on a few members of Nigeria society because the financial resources available for their implementation are scarce.

In effects, the Islamic economic system offers fundamental and comprehensive approaches to poverty alleviation through the institution of zakat (Obligatory charity), Sadaqat (voluntary alms), among others, particularly in countries where Islamic law is not strictly in use, the only means of funding Islam is zakat. Nigeria Muslim Ummahis injuriously afflicted by two implacable disasters, namely ignorance and poverty. These two disasters are closely interwoven that solution to one can easily proffer solution to the other. Mustapha et al, (2024).

The issue of wealth and its management is a significant chapter of human life that covers about two third of Islam, there can be no meaningful observance of fasting during Ramadan, performing of Hajjrites, proper upbringing of children, acquisition of knowledge, contribution to the social well being of the needy and orphans in the society without due consideration for wealth. Thus, in order to bring the virtue of love, security and self respect, Allāh introduced the institution of zakat as a means of redistribution of wealth and establishment of cordiality in human interrelationship. This means that no institution in Islam has brought so much harmony to human society as zakat.

Also, of the five pillars of Islam only zakat affects other people directly, as it plays central role that the other four pillars only rotate around its axis because it is divinely designed to serve a special purpose in the social lives of the Muslim ummah. However, this paper covers the attitudes of Muslims in Iba Local Council Development Area (LCDA) in Lagos State, Nigeria to poverty alleviation through the institution of zakat among them. It discusses definition of zakat; the significance of zakat in Islam;

administration of zakat in Islam; administration of zakat in Nigeria, Lagos State and Iba LCDA; challenges besetting the payment, collection and distribution of zakat in Iba LCDA; assessment of Iba Housing Estate Agency (IHEA) on collection and distribution of zakat for poverty alleviation with recommendations and conclusion. National Bureau of Statistics: Annual abstract of statistics, (NBS, 2019).

Despite the presence of Zakat institutions in Nigeria, poverty and economic disparity persist among many Muslim communities. This raises questions about the effectiveness of Zakat in addressing socio-economic challenges. This study examines whether Zakat in Nigeria is effectively managed and whether it achieves its intended objectives of poverty reduction and social welfare enhancement.

This work is aimed at assessing the socio-economic benefit of Zakat among Muslims in Kaduna State Nigeria. Evaluating the role of Zakat in income redistribution and analyze the effectiveness of Zakat in economic empowerment through entrepreneurship and employment.

METHOD

This study employed a descriptive survey research design. This design was considered appropriate because it enables the researcher to gather data from a large population through the use of structured questionnaires. It also allows for the assessment of opinions, behaviors, and socio-economic conditions related to Zakat practice and benefits.

Sample Size and Sampling Technique

A sample of 120 respondents was selected for this study. The sample was drawn using a purposive and stratified random sampling technique to

ensure representation across different age groups, genders, education levels, and socio-economic statuses.

- Purposive sampling was used to select locations with established Islamic centers or Zakat institutions.
- Stratified random sampling was used to ensure that both zakat Payers and beneficiaries were included

Method of Data Analysis

The data collected were analyzed using descriptive statistics such as frequencies, percentages, and tables. These tools were used to identify patterns in Zakat knowledge, practice, and socio-economic impact. Simple interpretations followed each table for clarity.

RESULT AND DISCUSSION

Table 1. Mode of Zakat Distribution

Mode	Frequency	Percentage (%)
Direct to needy individuals	62	52.1%
Through Islamic organizations	37	31.1%
Government agencies	12	10.1%
Others	8	6.7%
Total	119	100%

The above indicate that 62 respondents representing 52.1% pay their Zakat directly to the needy individuals, 37 (31.1% use to pay through Islamic Organizations and 12 (10.1%) use to pay through government agencies and 8 (6.7%) use others.

This shows Most Muslims prefer to distribute zakat directly, possibly due to trust issues with institutions

Table 2. Personal or Community Benefit from Zakat

Response	Frequency	Percentage (%)
Yes	67	56.3%
No	52	43.7%
Total	119	100%

The above table shows that 67 respondents representing 56.3% sees Zakat as Personal and community benefit. While 52 respondents representing 43.7% oppose.

Over half of the respondents or their communities have benefited from Zakat in some way.

Table 3. Forms of Zakat Assistance Received

Type of Support	Frequency	Percentage (%)
Cash	32	27%
Food	28	23.5%
Business Capital	20	16.8%
Education Support	18	15.1%
Healthcare Aid	11	9.2%
Others	10	8.4%
Total	119	100%

The above indicates that 32 respondents representing 27% use to receive Zakat in cash, 28, (23.5%) in food items, 20 (16.8%) in business capital, 18 (15.1%) in educational support, 11 (9.2%) health care aid and 10 (8.4%) others.

This shows that Zakat has been used for various needs, especially cash and food support, indicating its flexibility as a social welfare tool.

Challenges to Effective Zakat Administration

Table 4. Challenges Identified

Type of Challenge	Frequency	Percentage (%)
Lack of awareness	25	21%
Poor institutional framework	32	26.9%
Mismanagement/corruption	40	33.6%
Lack of trust in organizations	22	18.5%
Total	119	100%

The table above indicates that, the biggest challenge to effective Zakat management is mismanagement and corruption, followed by weak institutional structures.

Being Zakat is a well-structured system in Islam that ensures wealth is distributed fairly among those in need. It serves as a means of financial justice, social welfare, and spiritual purification, strengthening the bonds of the Muslim community., majority of Muslims were aware of Zakat and its importance in Islam. Many participants indicated that they understood the obligation and conditions under which zakat becomes compulsory. This high level of awareness can be attributed to both formal and informal Islamic education.

However, despite the awareness, not all eligible Muslims fulfill their Zakat obligations regularly. A significant number cited reasons such as lack of proper knowledge about calculation methods, distrust in Zakat administrators, or the absence of reliable institutional channels. These findings suggest a gap between knowledge and practice, which weakens the potential impact of Zakaton socio-economic development. The Quran

frequently warns against neglecting Zakat, linking it to faith and accountability in the Hereafter:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن
سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

﴿٣٤﴾

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid] and spend them not in the Way of Allah, announce unto them a painful torment. (Q.9:34)

This verse highlights that withholding Zakat leads to severe consequences in the Hereafter. With all this Zakat is more than just a financial obligation; it is a spiritual duty, a social responsibility, and a key element in maintaining economic justice. It strengthens the bond between individuals in society and deepens a Muslim's relationship with Allah. Therefore, its position in Islam is both fundamental and indispensable.

Secondly, the study found that when Zakat is properly administered, it has a tangible impact on the lives of recipients. Beneficiaries reported improvements in their ability to meet basic needs, start small businesses, pay school fees, and afford medical care. Zakat was also reported to promote social solidarity, reduce the wealth gap, and strengthen communal ties among Muslims. The Quran explicitly mentions eight categories of people who are eligible to receive Zakat. These are outlined in Surah At-Tawbah (9:60):

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e. for Mujahidun - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

Nonetheless, the administration of Zakat in Nigeria faces major challenges, including poor institutional frameworks, lack of transparency, and limited government or organizational support. Respondents suggested that without proper management and oversight, the effectiveness of Zakat in combating poverty remains limited. This research concur with the work of Saleh (2024) provides insights into the practical benefits of Zakat and suggests ways to enhance its effectiveness in Nigeria's socio-economic landscape.

CONCLUSION

The findings of this study demonstrate that Zakat has great potential to serve as a tool for poverty alleviation and socio-economic empowerment among Muslims in Kaduna State Nigeria. While awareness of Zakat is relatively high, its implementation and impact are hindered by poor institutional support, irregular payment, and inadequate distribution mechanisms.

Zakat, if well-managed, could complement government social welfare programs and contribute significantly to reducing economic disparity,

especially in underserved Muslim communities. Therefore, there is a critical need to strengthen zakat institutions and promote policies that enhance transparency, accountability, and efficiency in zakat collection and distribution.

Recommendations

Based on the findings of the study, the following recommendations are proposed:

1. **Strengthening Zakat Institutions:**

Establish and empower Zakat boards or agencies at both local and national levels to standardize the collection, management, and distribution of Zakat.

2. **Public Education and Awareness Campaigns:**

Religious scholars, NGOs, and Islamic centers should organize regular programs to educate Muslims on the importance, calculation, and distribution of Zakat.

3. **Integration with Government Policy:**

The government should consider recognizing and supporting Zakat as part of the national poverty reduction strategy, possibly through collaboration with Islamic financial institutions

4. **Improved Transparency and Accountability:**

Zakat administrators must maintain clear records and publish annual reports to build public trust and encourage more Muslims to contribute regularly.

5. **Digital and Online Platforms for Zakat Payment:**

Utilize technology to make Zakat payment easier and more accessible through mobile apps, online banking, and digital wallets linked to verified Zakat institutions.

6. Monitoring and Evaluation:

There should be mechanisms to monitor the impact of Zakat programs to ensure that beneficiaries are genuinely in need and that the assistance provided translates into measurable socio-economic improvements.

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