The Islamic Culture

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Islamic Vs Conventional Social Finance: Comparative Perspectives and Implications, Pakistan a Case in Point

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Abstract:

Purpose: This paper seeks to take a comparative view of Islamic and conventional social finance in the contemporary environments with Pakistan as a case in point. In its holistic outlook, the term social finance refers to the mobilization of financial means for the collective uplift of society, which includes poverty alleviation, meeting urgent needs of the individuals, and their social inclusion. The paper maintains conceptual foundations, operational management, accountability, sustainability and measurements of social impact in focus.

Method: The research is quantitative as well as qualitative in nature, hence follows the mixed method approach. Accordingly, the sources of data include relevant official websites, non-governmental organizations, charity platforms, individuals receiving social assistance and donating societal groups. In addition to rich literature review, interviews and panel discussions provided insights into the existing practices in both the domains i.e. Islamic and conventional social finance. Secondary data as available from open sources has been used to draw relevant statistical inferences.

Findings: Pakistan's social finance system, like many other countries especially of South Asia works on hybrid mode i.e. conventional, mostly under the state control and Islamic, predominantly by the individuals on totally personalized as well as in collective manners. The study concludes that although social finance network is very strong in countries like Pakistan, it serves to meet subsistence needs of the individuals, hence falls short of uplifting the social status of the people as a permanent solution. In some cases, it rather makes them inherently dependent, unproductive members of the community and undesirable example of living beings. At the same time, it is found that there is no scientific way of measuring the impact of such social financing in either case i.e. conventional as well as Islamic.

Keywords: Islamic Social Finance-Conventional Social Finance-Societal Impact-Social Inclusion

1. Introduction

1.1 **Social Finance and Common Practices**: Almost all over the world, the common modes of social finance spendings include distribution of food items, provision of shelters, assisting healthcare, supporting education and waiving off loans etc. It is done at the government levels as well as through the individual and community platforms. In essence, the basic idea is to uplift social status of individuals so that they become self-sustaining after some time; rather start contributing in support of others. However, it largely depends upon the social financer's spirit or intention of contribution and motives behind. There are two well-known practices under the distinct parameters of contributions and motives behind i.e. Islamic social finance and conventional social finance having religious and non-religious motivations respectively. These are two broader dimensions of social financing practices in countries like Pakistan (Naeem and Haq 2025a).

1.2 **Islamic Social Finance**: The basic concept of Islamic social finance is rooted in Shariah and it encompasses ethical obligations of individuals especially the Muslims towards other living beings. The spirit behind is to enable a person to get out of difficult times and attain self-sustainability in due course of time. In this way, the very idea behind Islamic social finance supports sustainable development goals (SDGs), the concept of collective growth orchestrated under United Nations' Charter (Ahmad 2021). At the same time, one finds deviations from the very essence of Islamic social finance even in Muslim countries. Distribution of money for example to apparently needy persons sitting or standing on road-sides makes them rather dependent on easy money. The very concept of Islamic finance in reality is one of the best sources of financial inclusion under the divine instructions. However, it needs to be abided by the Shariah guidelines (Bashir et al. 2019). The concept of Islamic social finance includes mandatory as well as voluntary contributions grounded in Islamic ethics and jurisprudence like Zakat (obligatory almsgiving), Sadaqah (voluntary charity), Waqf (endowment), and Qard-e-Hasana (benevolent, interest-free lending). These practices have conceptual orientations towards collective growth, empathy and social solidarity (UNDP, n.d.).

1.3 **Conventional Social Finance**: Conventional social finance is based on secular philosophy; however almost with the same spirit of collective growth and wellbeing. In its distinctive mode, it includes state governed social protection initiatives and safety nets, government-regulated microfinance measures and philanthropic donations channelized through non-profit organizations, corporate social responsibility actions and others impact-oriented financial

transactions. In countries like Pakistan, social protections initiatives are funded and managed by the federal and provincial governments (Akram et al. 2023). In contextual meaning, we can say that conventional social finance mobilizes means on non-religious basis; may include interest-permissible platforms as well as other secular economic frameworks to attain and maintain developmental objectives. It may include projects like poverty alleviation, financial inclusion, social protection, healthcare, education, housing, and environmental sustainability. The concept entails public finance, and development economics without the restrictions of religious laws (Biancone and Radwan 2018a). Therefore, we can say that unlike Islamic social finance, the conventional social finance is deeply grounded in welfare economics, social policies leading to overall welfare, and market-based development theory. Obviously, it relies mainly on state institutions, regulated financial markets, development agencies, and philanthropic organizations. It can be interest-based system of adding to the financial means and making it market compatible at the same time through institutional delivery mechanisms.

2. **Problem Statement**:

2.1 Antecedent: Like other developing countries of the region, Pakistan, rather in a leading position, enjoys a large and highly diverse pool of social finance means based on Islamic as well as conventional modes of aiding its social structure. The modes include state-run social protection programs, donor-funded societal development initiatives, microfinance, Zakat, Sadaqah, Waqf, and Interest-free-Loans on easy terms and conditions. Keeping to their cultural and religious traditions, the people spend handsome amounts of their income in charities and other similar projects to help sustain the humanity. Estimates from different policy reports and institutional claims conclude billions of rupees being given to the needy segments of the society through formal state-controlled mechanisms and informal social finance channels (Mokdad 2025a). Despite this apparent large volume of wealth, countries like Pakistan continue to show stagnant social developments; resultantly the people continue to suffer from persistent poverty, lack of civic amenities, financial exclusion, and vulnerability to economic and climate shocks.

2.2 **Consequence**: According to Charities Aid Foundation (CAF) reports of 2024 and 2025, globally on average, 64% of people donate their money in support of social works. In Pakistan, it is 73% of the people who donate their money in such obligations. In Muslim countries, the total amount donated for social works makes around 2% of the aggregate income; in Pakistan, it is 1.64%. Among majority Muslim population countries, Nigeria stands at the top donating

2.83% of income, followed by Egypt at 2.45%, Kenya 2.13%, and India at 1.92%. Accordingly, in Global Generosity Index, Pakistan ranks 17th world over ("CAF World Donors Report 2025," n.d.). According to these reports, Pakistan has shown high levels of voluntary social contributions, both by participation and share of the total income donated, compared to global averages. Religious giving (zakat and other forms of Islamic charity) is a major component of social finance in Pakistan; often it exceeds formal state-run social spending (Khan 2014).

2.3 **The Problem**: In Pakistan, people prefer to donate the part of their income to social works at their own rather than routing the same through government circles (Akram et al. 2023). However; both the modes i.e. state managed social finance and that of individuals' make substantial contribution to meet the needs of the people. Despite this strong culture of donating ones' income for social works at the state and individual levels it does not make any visible improvement in the social uplift of the society (Abbasi 2021). Therefore; the question remains as to why this kind of enormous amount of social finance does not translate into sustainable social improvement in the lives of receiving individuals of the society (Akram et al. 2023). There are numerous studies on Islamic and conventional social finance; however, mostly highlighting the volume of such financial initiatives or drawing comparisons of Islamic social finance with other similar development endeavours, almost all falling short of assessing the impact of such initiatives on the social development of the society (Bashir et al. 2019). This paradox presents a critical orientation as well as academic problem which needs an assessment and a resolve. Whereas in countries like Pakistan, social finance mechanisms are in place rather expanding with the passage of time; their impact on social uplift of the individuals and communities remain limited or non-existent. The poverty reduction outcomes are mostly not objectivized or remain short-lived. The aid recipients or beneficiaries of these programs remain dependent even on repeated transfers. The structural challenges on accounts of social development such as unemployment, low productivity, inadequacies of health facilities and lack of quality education remain unresolved (Akram et al. 2023). This kind of scenario raises basic questions regarding the usefulness and strategic orientation of the social finance motives in countries like Pakistan. Keeping this scenario in mind, the paper is aimed at exploring the impact of such initiatives in conventional as well as Islamic social finance with that kind of large volume of money being spent for meeting the basic needs of the people at government and individual levels, finally highlighting the needs of developing a measuring mechanism for that.

3. **Purpose and Scope of Study**

3.1 **Purpose**: To analyse Islamic and conventional social finance in comparison and highlight implications for Pakistan in social developments and societal impacts.

3.2 **Scope:** The scope of the study includes following points: -

- Foundational objectives and institutional essence of Islamic and Conventional Social Finance as instruments of societal uplifts.
- Comparative outlook of Islamic and conventional social finance in terms of development capacity, governance, and measurable social outcomes.
- Measures to improve the effectiveness of social finance mechanisms in countries like Pakistan for sustainable developments respecting Islamic fundamentals.

4. **Literature Review**

4.1 **Welfare Dimensions of Conventional Social Finance**: Conventional social finance comes under welfare economics and specifically operates in conditions of market failures when people face credit difficulties due to factors beyond their control and they need bailout assistance. It is a social protection mechanism to address eventualities through the provision of goods and services of immediate needs. The instruments of conventional social finance include tax relaxations, cash transfers in case of urgent needs, subsidies and in-kind support to sustain survivability under the conditions. Regulated microfinance credits are the means undertaken by donors and NGOs under certain terms and conditions to support the initiative (Naeem and Haq 2025b). In Pakistan, banks, certain organizations and some NGOs provide necessary assistance on case to case basis for making up the losses in business, healthcare expenditures, educational expenses and house building loans on easy terms and conditions ("CAF World Donors Report 2025," n.d.).

4.2 **Modes and Mechanism of Islamic Social Finance**: The basic concept of Islamic social finance is grounded in Shariah advocating and obliging justice, benevolence, social solidarity (takaful in the broad sense), and protection of fundamental human interests (Ratna 2024). The main mechanisms of Islamic social finance include Zakat, Sadaqah, Waqf and Qard-e-Hasana, one by one briefly explained below: -

- **Zakat**: In Islam, it is obligatory wealth transfer for specified categories of beneficiary

under the Islamic state laws with certain amounts and quantities as laid down in Shariah. In Pakistan, there is a formal legal framework for the collection and distribution of Zakat with certain specified exemptions and legalities under the Zakat and Ushr Ordinance, 1980 ("Zakat_and_ushr_ordinance-_1980-Pdf," n.d.).

- **Sadaqah**: It is a voluntary giving away the part of your income to the needy people, fundamentally based on belief system. This kind of social financing is flexible and mostly undertaken on individual basis. It does not fall under the government control. The state machinery however becomes the facilitator to improve the response of the people (Ratna 2024).
- **Waqf**: It means the doner voluntarily gives away part of its property or asset to benefit the common people. Historically, in countries like Pakistan, it has been more often devoted for education and public health (Bashir et al. 2019).
- **Qard-e-Hasana**: Qard-e-Hasana is an interest free loan intended for the welfare and financial inclusions (Mokdad 2025b). It facilitates the needy people to make up their financial shortfalls and return the original amounts without interest.

4.3 **Operational Modalities of the two Mechanisms**: Islamic social finance in essence is a belief or faith-based redistribution of financial means. It is guided by the Shariah in collection, distribution and consumption. Here, the main challenge is looking for deserving individuals, transparency in distribution, and consistency to uplift the social status to the level of self-sustainability. In its conventional form, provision of assistance is predominantly based on laid-down policy parameters and state controlled administrative targeting systems. Like in Pakistan, the social protection mechanism at times works in tandem with voluntary contributions of the individuals and social groups (Khan 2014).

4.4 **Sustainability Dimensions**: Conventional programs, the state-controlled initiatives, operate under financial constraints; hence face sustainability issues especially with the change in governments and other mechanisms of policy makers. Islamic social finance is not dependent on such changes; hence comparatively better sustainable through recurring obligatory contributions like Zakat and others alike as mentioned earlier in this paper. Similarly, conventional microcredit initiatives at times face over-indebtedness and incentive distortions under market dynamics. Instruments like Qard-e-Hasana, however need strict screening, monitoring, and governance to reduce default risk while maintaining the actual spirit behind (Biancone and Radwan 2018b). The question whether social finance efforts are useful to the

overall community in sustainability or not, has multiple dimensions, yet to be answered within social structure of countries like Pakistan. NGOs, however, like Akhuwat in Pakistan have claims that their large-scale interest-free microfinance mechanisms are very effective including poverty reduction outcomes (Bashir et al. 2019).

4.5 **Regulations and Governance of Social Finance Mechanisms**: Like other developing countries, NGOs and other charitable set-ups in Pakistan operate under multiple legal norms based on their position in the federal and provincial governments' domains (*The Companies Act, 2017 – Updated 18-Aug-2022 | SECP*, n.d.). Security and Exchange Commission of Pakistan's regulations for associations with charitable and not-for-profit setups specify licensing, governance, and reporting requirements. These are applicable to conventional as well as Islamic social financial organizations in Pakistan. As per these regulations, SECP (Security and Exchange Commission of Pakistan) does not allow crowdfunding which restricts activities of public fundraising and deposits. It also impacts the digital social finance in both the domains i.e. Islamic as well as conventional social. Pakistan's Islamic banking inclinations have grown substantially over the last ten years (Saqib and Zafar 2020). This growth supports the very idea of Islamic social finance in multiple ways although with different points of views even within different groups of Islamic scholars.

5. Research Methodology

5.1 **Research Type and Approach**: The type of research adopted in this paper is explanatory in nature and essence basically to understand the functioning modalities of social finance systems in Pakistan and find out their social development impacts within the existing social structure. Therefore, it follows the mixed method approach of quantitative as well as qualitative dimensions based on the data from primary as well as secondary sources; it is also called the critical social science approach (Djamba and Neuman 2002).

5.2 **Data Collection and Analysis**: The sources of data for this research include relevant official government websites, open sources of United Nations, World Bank and others alike, non-governmental organizations, charity platforms, individuals receiving social assistance, donating societal groups, faculty members and government officials as parts of discussion groups. In addition to rich literature review, the panel discussions provided insights into the existing practices in both the domains i.e. Islamic and conventional social finance. For primary data, interviews have been the main source which included the interviewees like social financial aid

recipients, roadside begging individuals (mixed of male, female and children of both sexes), silent financial assistant providers, volunteers in the hospitals, servants, maids, recipients of financial assistance like Benazir Income Support Program. Total 75 individuals were interviewed all from Karachi and Hyderabad, Pakistan which mainly included those receiving financial assistance, roadside aid seeking individuals, government officials of lower grads, faculty members, employees of volunteer groups and NGOs. Initially, a questionnaire was prepared and adopted but response was not satisfactory at all because people do not want to share and disclose it being too personal. Even the individual doners were not ready to discuss because of their personal belief system. So, the mode of interviews was adopted which partially succeeded as people declined their recording. For secondary data, the main sources have been as appended below: -

- Legal texts of various government regulations like Zakat and Ushr Ordinance 1980 and SECP regulations as available on the official website of Government of Pakistan.
- State Bank of Pakistan's official reports especially on Islamic Banking Bulletins, SBP (State Bank of Pakistan), monetary policy studies, financial reviews and other miscellaneous studies.
- Information as available on the website of World Bank, UNDP and relevant forums of the Government like Pakistan Poverty Alleviation Fund (PPAF) annual reviews.
- Peer-reviewed and authentic academic studies on interest-free lending and Islamic microfinance models undertaken in NGOs like Akhuwat and others of similar kinds.

6. **Discussion**

6.1 **Comparative Perspectives of Islamic and Conventional Social Finance**: The fundamental difference of Islamic Social Finance with that of Conventional Finance is not merely of financial assistance but of philosophy as well as moral obligations where social welfare is embedded in religious obligations and laid down in Shariah (Hussain et al. 2024). Essentially, it covers areas like poverty alleviation, social justice, wealth circulation, maintaining human dignity while remaining under religious obligations. Conventional Social Finance is secular rather pluralistic in outlook as in theory it focuses at financial inclusion, reduction in inequality, supporting environmental sustainability, innovations and impact driven subjects (Mokdad 2025a). In the developing countries, it actually, scales down to daily sustenance of people, not in its long-term dimensions. In Pakistan which is Muslim-majority country, the idea of Islamic Social Finance is likely to have higher legitimacy and voluntary contributions. However that is possible when

institutions of social finance could obtain the public trust (Akram et al. 2023). During the survey for this research paper, when individuals and community groups contributing at their at own were asked as to why they were not joining the government circles for a better coordinated contribution at the national level; 98.50% declined due to the reasons of corrupt practices, apprehending that the money will go elsewhere. It was also found that majority of the volunteer contributors do not want to disclose their identity, rather are reluctant to discuss it. Over 60%, even preferred to remain invisible to the recipients of their aids. So, there is a wide difference in theory and practices of both the types i.e. Islamic and conventional; one being too secretive and belief centric and second suffering from lack of trust, politicized, and corrupted with malpractices respectively. At the end of the day, none is serving the very purpose of uplifting the social status of society as visible from the world reports on social progress, and SDGs implementations etc.

6.2 **Conflicting Relationship of Generosity with GDP Per Capita and Happiness**

6.2.1 **Data Collection from Secondary Sources**: For the purpose of this study, data of 60 countries (sampled proportionately from all over world) was taken on the following parameters: -

- GDP per capita income in world ranking order (Worldometer, n.d.).
- Social progress in world ranking (AlTi Global Social Progress Index- Report.Pdf, n.d.).
- Unemployment percentage of countries ("World Economic Outlook (October 2025) - Unemployment Rate," n.d.).
- World ranking in SDGs progress ("SDGs Report 2025," n.d.).
- World happiness index (Helliwell et al. 2025).
- Generosity index of countries ("World Giving Report | Charities Aid Foundation CAF," n.d.).
- HDI ranking of countries ("HDI Report 2025," n.d.)

Then out of those 60 countries, 33 countries were retained on the basis of availability of data in multiple formats and comparatively covering more fields. Rest of countries did not have generosity data for example which is being compared here and similarly in some other areas of our research interest were missing, so they were not shortlisted for the purpose of this study.

Accordingly, the data of 33 countries was compiled as attached at the end of this paper. This data has been taken from the open sources of World Bank, UN, IMF and other relevant forums, as per references given therein.

6.2.2 **Analysis of Data and Logical Inferences**: Looking at the generosity index as given in the world giving report (doners as well as charity parts), one finds the world divided in two parts i.e. group of countries leading in donating their incomes for others and those not much willing to part with their own income for the colleague human beings ("World Giving Report | Charities Aid Foundation CAF," n.d.). This is in terms of percentage of the total income as well as numbers of people participating in social financing. With very few exceptions, one finds countries with Muslim population in majority or in reasonable numbers leading in donating their wealth for others to uplift their social status. For example, Nigeria stands at number one in generosity index donating 2.83% of the total income for social financing, although in GDP per capita, it ranks 171 and around 64% of its population participates in social financing. Pakistan, another example, stands at ranking 17 in the generosity index donating 1.64% of its income for social finance and 73% of the population participates in it, which is highest in the world. It ranks 162 in GDP per capita, 168 in HDI, 109 in happiness, and 140 in SDGs progress indexes whereas 5.47 % of its population remains unemployed ("World Economic Outlook (October 2025) - Unemployment Rate," n.d.). Switzerland is ranked 4 in GDP per capita, 3 in HDI however 26 in generosity index. Saudi Arabia, maintains a kind of consistency i.e. 37th in GDP per capita, 10.70 in social progress indexing, has 3.9 percentage of unemployed people, ranks 105 in SDGs progress, stands at 32 in world happiness index, 34th in generosity and 29th in HDI ranking as per data available from the world sources as referred in the attachment with this paper. In these countries, one does not find, however, any scientific method of measuring the impact of such contributions for the social improvements. This refers to probably the basic instinct of living beings that they would like to accumulate wealth; the more you have, the greater is your intensity and love for the money. It has religious dimensions as well especially for the Muslims to give away the extra money you have to those who do not have to meet their basic needs.

6.3 **Analysis of Interviews**: During the structured and unstructured interviews of volunteer donors, roadside men, women and children asking for assistance on multiple grounds, precipitants of state run social financial schemes, individuals working in the NGOs, servants and some government officials by the study team, following has been the outcome in summarized form: -

- 76% of interviewee respondents gave their views that state controlled social finance is dependent upon the wish and will of local influentials having political linkages, linked with the elections campaigns and affiliations therein. Outside this circle, it is not possible for anyone, deserving may be, to receive the assistance. Mostly (over 50%), people declined to give their opinion in either case, 76% figure given above is with complete assurance of confidentiality without recording that too in some of the cases inferred from the body language or conveyed indirectly by those being asked. About 12% respondents were of the view that only deserving individuals receive such assistance from the government circles however they desired their views may be shared with the leaders in public or may be shown in the social media.
- 95% of the interviewees believed that social assistance is only for their subsistence, it has no growth intentions and potentials. They were of the view that social assistance is not designed for the social uplift purpose. At the same time, over 93% of the individuals contributing at their own to roadside persons and others alike believe that their actions are for the sake of the rewards hereafter, it does not matter whether social status of the recipients' improves or not. They are not concerned about it; their satisfaction is only in giving alms to the people for sake of dispelling the bad eyes from their loved ones.
- 65% of the interviewees said that receiving free assistance and begging for that is in their inheritance. Over the generations, it has become their profession and business; one should however know to whom approach and how to approach. People give money for the sake of their children and families and in return ask us to pray for them. They have no concept of morality or ethics in raising their hands on the roads sides for money. These people do it for the purpose of collecting money on easy earning and playing with the emotions of the population.

6.4 **Analysis of Panel Discussion and Relevant Inferences**

- The analysis here is based on three such panel discussion sessions on the subject of social financing trends and mechanisms in Pakistan. The panelists included faculty members, donors from the business community, government officials and recipients of the social aid assistance. All the sessions were organized within a month in the university academic discourses.
- By and large, the panel discussion sessions remained conflicting as most of the views pointed towards state's obligations to channelize social finance including Zakat and Ushr and fulfill the obligations of welfare state. It was obligatory for the state to see that

the basic needs of the citizens are met to include food and shelter. The state mechanism is responsible for the collaborations of social financing for all its citizens.

- Most of the times, the discussion drifted towards political shortfalls and malpractices. The panelists however, agreed to, that such a collaboration for social financing is possible at the district government levels under the conditions of fair elections and continuity of the system of local governments. Till the time, there is strong mechanism of accountability of the government officials, social financing of any category would not work for the uplift of the society.
- At the end, concluding the discussion on the disappointment of state's governance mechanism, still seeking a solution as way forward, about 60% voted for the social groups to rise and develop societies for the collective improvements through building mega projects and imparting skills to self-sustainability instead of giving alms etc. They were in favor of enabling individuals to earn rather than feeding them free of cost. It was agreed to that in the present way of social finances, may it be Islamic or conventional, the social status of the aid recipients would remain unchanged. As a counter-productive, we would rather be creating and adding to the begging hands. Contrarily the requirement is put idle hands to work rather than making them dormant, useless and redundant.

7. **Conclusions and Recommendations**

7.1 **Collective Volume of Money and its Impact on Social Development**: Calculating from the Generosity Index i.e. at 1.64% of the total income, Pakistan's giving (charity) becomes Rs 1.89 trillion or 1,890 billion. This is in addition to what government receives from religious obligations like Zakat and others or earns from Umrah and Hajj or keeps it in the budget as social security. So, actually, its total volume becomes over 2 trillion. If its collection and spending become centralized at one or even multiple manageable nodes and coordinated with a purpose of social uplift; it can alleviate poverty to a large extent. In the present shape, it is rather counterproductive i.e. creating and adding to the begging bowls. Inferring from the panel discussion, it is possible through volunteer social groups with the support of the local governments in countries like Pakistan. This can make substantial improvement in the social development index and SDG's progress. Local governments in the present system of governance in Pakistan can create reliable focal points where people would voluntarily give their money for collective social development and social inclusion. The mechanism would

however need to be established on scientific grounds to make it accountable and measurable for constructive feedback and corrections.

7.2 **Creating Awareness about the very Purpose of Social Financing**: Our study concludes that people in general do not understand the very spirit behind the whole idea of donating money and at the moment, do not want to understand as well with their own logics or belief systems. It is through the collective efforts of government machinery, Ulema, civil society and teachers in the educational institutions to create awareness for the very purpose of social finance. It is basically to help alleviate poverty and improve social status of the individuals so that they get out of the difficult times and become self-sustaining. In this way, a time would become when there would be no begging bowl in the society as all become self-reliant. Creating awareness about philosophy of social finance and in that Islamic perspective in particular is complex and important as well because of the people contributing in greater numbers on the basis of religious obligations. They just want to give away their money; may it be zakat or usher or any other kind of contribution for the sake of seeking Allah's blessings. The spirit is in the righteous cause but shortsighted; it needs to be put on rather seeking social uplift of the recipient and not making him / her permanently dependent on aids or financial assistance.

7.3 **Development of Impact Measurement Models and Case Studies**: The study did not find any scientific method of measuring the impact of social financial mechanisms in Pakistan. There is a need of developing a scientific framework for measuring the impact of such initiatives so that resources are diverted to other sides at some point in time. For example, Benazir Income Support Program is in place for the last many decades; how far it has been successful in uplifting the social status of those families is needed to be audited and analysed on yearly basis. It should be obliging the recipients to self-reliance with the passage of time. Similarly, in other initiatives at the individuals, groups and NGOs levels, we need to have a measuring system. Modern technology provides such formats; those need to be refined and further developed even for the individuals and groups levels social financing. As Peter Drucker said; "If you can't measure it, you can't improve it" when we start measuring the impact of social financing, we shall start improving the social standing as well. Similarly, preparations of case studies for discussion at various forums including social media and educational institutions shall improve the awareness levels as well as the spirit for collective social uplift.

7.4 **Linking Social Finance with Social Developments Initiatives at Global Levels**: In view of the well-founded realization of measuring the impact of various social development initiatives at UN and other similar levels, in countries like Pakistan social development efforts need to be linked with the same. Such impacting initiatives include for example global HDI, Happiness Index, Social Development Index, Generosity Index, Donations and Charity Platforms, SDGs Progress Index and Employment Index. Social finance whether in Islamic or conventional perspective need to develop individuals or societal segments to self-sustainability otherwise it becomes counter-productive thereby producing receiving hands only. This is possible with the true realization, reorientation and education of the society. The present trend is not going to make our planet peaceful, crime free, sustainable and coexisting.

8. Conclusion

Social financing in both the categories i.e. conventional as well as Islamic supports the basic theme of collective well-being of the community. In countries like Pakistan Islamic social finance is more acceptable to the general population; therefore, need to be propagated and understood in true spirit of social inclusion. However, when it is briefly understood and misdirected, it creates begging bowls and unemployed hands. Free lunch is not sustainable; the social financing should rather make the free-lunch seeker to work and eat.

9. Limitations of the Study

The study has been concluded with small sample size and respondents mainly from Karachi Pakistan. Therefore, its generalizability is limited to urban centres similar to Karachi only. In order to make it more generalizable, another study may be conducted involving respondents from other parts of the country and making the sample slightly broader in variety and volume. Similarly, it is based on the secondary data of thirty-three countries only with focus on Pakistan in comparison and outlook. Including more countries in the data analysis shall expand its scope.

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Data Social Finance Impacts and Implications

#	Country	World Ranking (GDP Per Capita)	Social Progress World Ranking	Un-employment Percentage	Ranking SDGs Progress	Index World Happiness	Generosity Ranking	HDI Ranking
1.	Liechtenstein	1 (231713)	-	-	-	-	-	-
2.	Luxembourg	2	-	-	39 (76.7)	9	-	-
3.	Switzerland	4 (111047)	-	4.11	-	-	26	3
4.	Singapore	6 (94481)	-	-	-	13	46	-
5.	USA	8 (89599)	-0.45	4.10	44 (75.2)	34	46	20
6.	Qatar	11 (71441)	-	-	107	-	7	35

7.	Sweden	14	-	8.53	2 (85.7)	4	86	6
8.	UK	20	-	4.11	11 (81.9)	23	64	13
9.	Finland	21	-	8.26	1 (87)	1 (7.74)	99	-
10	UAE	23	-	2.13	80	21	7	-
11	France	27	-	7.37	5	33	97	-
12	Saudi Arabia	37	10.70	3.9	105	32	34	29
13	Japan	39	-	2.56	19	-	101	-
14	Kuwait	44	-	2.14	-	30	-	-
15	Bahran	45	-	1.10	118	-	-	47
16	Oman	61	0.94	3.16	97	52	-	40
17	Türkiye	65 (18198)	-	8.45	73	94	11	104
18	Russia	67	-	-	51	66	75	-
19	Kazakhstan	71	-	4.8	70	43	30	-
20	Malaysia	76	-	-	84	64	38	67
21	China	77	-	4.57	49 (74.4)	68	3	70
22	Brazil	84	1.9	7.63	54	36	48	-
23	Azerbaijan	101	-	5.6	64	-	64	-
24	Indonesia	121	-	-	77	83	21	113
25	Sri Lanka	130	-0.46	4.2	93	-	17	-
26	Iran	133 (4074)	-	9.19	83	99	-	75
27	Egypt	138	-	7.2	91	135	2 (2.45)	92
28	India	144 (28180)	-	4.2	-	118	7 (1.92)	-

29	Bangladesh	147 (2734)	-	4.7	114	134	13	139
30	**Pakistan**	**162 (1707)**	**-**	**5.47**	**140**	**109**	**17 (1.64)**	**168**
31	Nepal	165	9.50	10.70	85	92	-	-
32	Nigeria	171	0.87	-	-	-	1(2.83)	-
33	Afghanistan	196 (417)	-0.94	13.29	160	147	-	-

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