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Network Marketing and Its Legal Status under Islamic Commercial Principles

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ABSTRACT

Network marketing has emerged as a widely practiced commercial model in contemporary economies, presenting itself as an alternative system of income generation and product distribution. Despite its rapid expansion, this model has raised serious ethical, legal, and economic concerns across various societies. This study critically examines network marketing within the framework of Islamic commercial law, with particular attention to its structural mechanisms, operational objectives, and underlying financial assumptions. Employing a qualitative analytical methodology, the research draws upon classical juristic principles, established fiqh maxims, Qur'anic injunctions, Prophetic traditions, and authoritative contemporary fatwas issued by leading Islamic institutions.

The study investigates key juristic issues embedded in network marketing practices, including elements of gharar (excessive uncertainty), qimar (gambling), riba-like profit generation, deceptive inducement, conditional sales, and the concentration of wealth through hierarchical commission structures. The analysis demonstrates that, although network marketing is outwardly presented as a form of lawful trade, its internal reality is primarily dependent on continuous recruitment rather than genuine sale of commodities.

This structural dependency leads to economic injustice, exploitation of later participants, and violation of the fundamental objectives of Islamic commercial ethics, particularly fairness, transparency, and protection of public interest. The findings conclude that prevailing forms of network marketing are incompatible with Islamic principles of trade and fall under prohibited transactions due to the convergence of multiple invalid elements. The study emphasizes the necessity of ethical scrutiny in modern financial models and highlights the relevance of Islamic jurisprudence in addressing contemporary economic challenges.

Keywords: Network Marketing, Islamic Commercial Law, Gharar, Qimar, Riba, Business Ethics, Maqasid al-Shari'ah

Introduction

Islam is a comprehensive and complete code of life that provides guidance on all aspects of human existence. It addresses matters related to beliefs, acts of worship, social dealings, marriage and divorce, criminal laws, judicial rulings, as well as internal and external relations. In essence, Islam offers principled or detailed solutions to every dimension of human life. The primary objective of Islam is to bring humanity out of



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darkness into light and to establish a morally guided social order. This foundational mission of divine guidance is clearly articulated in the Qur'an, where Allah the Exalted declares:

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

“This is” a Book which We have revealed to you “O Prophet” so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy.¹”

Islam provides comprehensive principles for addressing economic and social problems faced by humanity. However, with the advancement of time, numerous new forms of commercial transactions have emerged. Whenever a new economic model appears, Muslims seek clarity regarding its permissibility or impermissibility, since religious legitimacy is a prerequisite for ethical participation in economic life.

Classical juristic rulings are relatively straightforward when explicit textual evidence exists in the Qur'an and Sunnah. The real challenge arises with newly developed commercial practices that did not exist in earlier periods. In such cases, jurists must analyze the underlying nature (ḥaqīqat al-mu'āmalah) of the transaction and determine its ruling through analogy and identification of effective legal causes ('illah). This process is particularly sensitive, as Islamic law strictly prohibits both the legalization of the unlawful and the prohibition of the lawful.

Theoretical Framework: Defining Network Marketing

In the landscape of contemporary commerce, Network Marketing has emerged as a distinct organizational form characterized by decentralized, layered distributorship structures. Unlike traditional retail models that rely on fixed physical locations and massive advertising budgets, this model leverages interpersonal relationships to facilitate the movement of goods and services. Daryl Koehn, a prominent American business ethicist, provides a foundational definition of the practice:

“The practice of distributing, selling, or supplying products or services through various levels of independent agents... who are compensated through commissions, bonuses, or other incentives based on sales and recruitment”²

Structural Components

Based on Koehn's definition, the network marketing model is predicated on a dual-pathway incentive system. This structure distinguishes it from standard direct selling through two primary mechanisms:

Product/Service Distribution: Revenue is generated through the direct sale of tangible value to the end consumer, bypassing traditional wholesale intermediaries.

Organizational Expansion: Compensation is tied to the recruitment and training of new independent agents. This creates a geometric progression in the workforce, where an agent's income is leveraged against the collective productivity of their established network.

Economic Utility From a functionalist perspective, network marketing serves as a low-overhead entry point for entrepreneurship. It shifts the burden of marketing and distribution from the parent corporation to a distributed network of independent contractors. This "variable cost" model allows firms to scale rapidly across geographical

¹ The Holy Qur'an. Surah Ibrahim 14:1.

² Daryl Koehn, Ethical Issues Connected with Multi-Level Marketing Schemes, Journal of Business Ethics, Vol. 29, No. 1-2 (January 2001), p. 153.



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boundaries without the capital expenditure typically required for physical infrastructure.

Conceptual Understanding of Network Marketing

Network marketing involves a chain-based commercial structure in which each participant functions simultaneously as a consumer and a recruiter. Individuals join a company as members and are encouraged to expand the network by enrolling new participants under them. As these recruits further enlist others, a multi-tiered structure is formed, commonly described as a “network” or “chain” system. In Arabic academic discourse, this system is termed *al-taswīq al-shabakī*, reflecting its interconnected hierarchical nature.

Operational Dynamics of Networked Distribution

The operational framework of networked distribution is predicated on a cycle of internal consumption and organizational expansion. Unlike traditional commerce, where the boundary between the firm and the consumer is clearly defined, this model necessitates that participants purchase proprietary products, frequently at price points that carry a significant premium over comparable open-market alternatives.

This internal purchasing requirement serves as the primary revenue engine for the organization, shifting the economic burden of inventory from the corporation to the individual agent. Within this structure, the role of the participant undergoes a fundamental metamorphosis; they are no longer merely end-users but are transformed into decentralized distributors. The system incentivizes these agents to move beyond product promotion toward the active recruitment of a secondary layer of buyers. As Taylor observes, once these new participants are onboarded, their primary function is to replicate the purchasing behavior of their sponsors³.

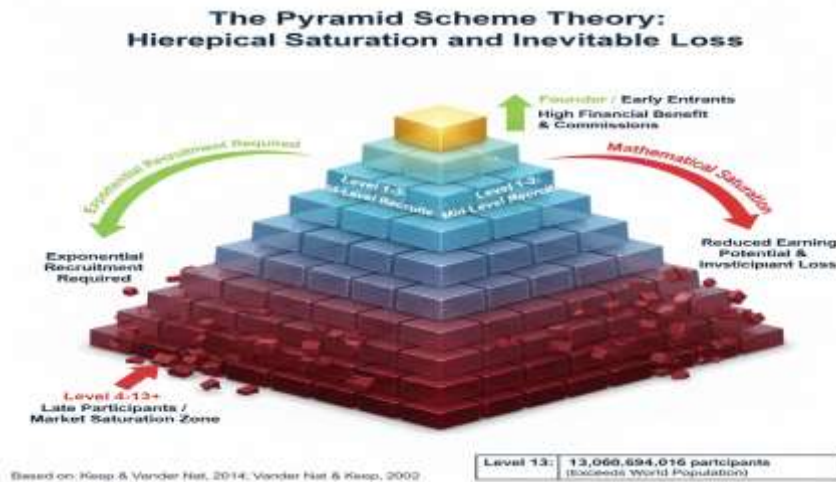
This creates a recursive financial loop where the purchasing activity of the newly recruited “downline” generates override commissions and bonuses for the upward tiers of the hierarchy. Ultimately, this dual-layered architecture, marrying personal consumption with aggressive recruitment, represents a significant departure from conventional retail paradigms. While traditional businesses focus on broad-market penetration and customer retention, networked distribution relies on a self-sustaining ecosystem of participant-buyers. This structural synthesis of consumption and recruitment creates a unique economic identity where the agent is simultaneously the salesperson and the principal customer of the enterprise.

Pyramid Scheme Theory

A distinguishing feature of network marketing is that participants do not operate on equal footing. Those who enter the system earlier occupy higher positions and enjoy broader earning potential, whereas later entrants are placed at lower tiers with restricted financial outcomes. The numerical expansion of participants follows a geometric pattern, whereby each level requires the continuous addition of new members. Economic studies demonstrate that such expansion inevitably leads to saturation, after which the majority of participants, particularly those at lower levels, are unable to recover their initial investment⁴.

³ Quarterly Magazine Bahth wa Nazar, (Hyderabad, India: Al-Ma’had al-‘Aali al-Islami), pp. 165–166

⁴ Robert L. FitzPatrick, “The Case for Researching Multi-Level Marketing,” *Journal of Public Policy & Marketing* 22, no. 1 (2003): 117-123



Commission and Incentive Structure

In most network marketing models, commissions are calculated based on the total purchasing volume generated within a participant's subordinate network. As the number of participants increases, commission percentages may rise according to predefined company policies. This method of compensation often results in income being derived from network growth rather than from genuine market demand, thereby blurring the distinction between lawful profit and speculative gain⁵.

Membership Conditions and Financial

Obligations Network marketing companies commonly impose entry fees under various designations, including registration charges, training costs, or administrative expenses. In many cases, participants are also required to make periodic purchases to maintain active membership status and eligibility for commissions.⁶ Such obligatory financial commitments effectively transform participation into a conditional system of continued payment, raising serious legal and ethical concerns within Islamic commercial jurisprudence.

Network Marketing in Pakistan: A Socio-Economic and Jurisprudential Overview

In the Pakistani economic landscape, several entities have adopted networked distribution models, utilizing recruitment-intensive structures to facilitate market penetration. These organizations frequently market their platforms as vehicles for financial autonomy and rapid wealth accumulation, a value proposition that resonates strongly with a wide demographic seeking entrepreneurial opportunities.

However, the operational mechanics of these firms have sparked significant academic and legal scrutiny. The ambiguity inherent in their profit-generation mechanisms, specifically the tension between genuine retail activity and commission-based recruitment, has placed these companies at the center of intense Shari'ah-based deliberation.

Given these complexities, a systematic Shari'ah evaluation is requisite. Such an analysis must move beyond surface-level marketing claims to scrutinize the underlying contractual obligations, ensuring that the commercial arrangement adheres to the

⁵ Peterson, Robert A., and Gerald Albaum. "Likert Scales." In Wiley International Encyclopedia of Marketing. Edited by Robert Jagdish Sheth and Naresh K. Malhotra. John Wiley & Sons, Ltd, 2010.

⁶ Keep, William W., and Peter J. Vander Nat. 2014. "Multilevel Marketing and Pyramid Schemes: The United States, Red Flags, and Search for a Cause." *Journal of Macromarketing* 34, no. 2: 214-235.



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foundational Islamic principles of transparency, equity, and the avoidance of exploitative gain.

Emergence of Network Marketing Companies and Global Legal Responses

The first network marketing company in the world was Amway, established in 1959, which later developed into one of the largest global networking corporations (Amway Corporation, 1959). In Pakistan, a Chinese company known as Tomco, which entered the market in 1995, expanded rapidly among economically vulnerable segments of society and reportedly achieved unprecedented sales records⁷.

The author personally visited a marketing company located in a commercial area of Lahore, where the operational reality of such systems was observed firsthand. Under the name of herbal medicine business, individuals were charged registration and training fees ranging from PKR 1,500 to PKR 4,000. During these sessions, participants were instructed not merely on product knowledge, but primarily on methods of recruiting others and drawing them deeper into the network structure. This observation is not based on hearsay, but on direct personal experience and verified practice.

This discussion is presented deliberately because many educated and respectable individuals fall prey to such companies. In particular, unemployed youth find these organizations highly attractive. They are shown dreams of becoming wealthy within a short time through methods that apparently require neither substantial investment nor serious effort. The illusion of effortless prosperity becomes the strongest instrument of deception. In Pakistan, several such companies, including World Trading Network, Gawandan International, Biznas, and many others, have reportedly disappeared after extracting large sums of money from the public, leaving countless individuals financially devastated (SECP, 2017).

Fraudulent Network Marketing Practices in Other Countries

Although network marketing companies were introduced in Pakistan toward the end of the twentieth century, similar models had already been tested in other countries, particularly in Europe, much earlier. Promoters often portray these companies as successful international enterprises that supposedly transformed developed economies and are now arriving to benefit developing nations. In reality, such claims lack factual foundation. In the United States, a company operating under a similar structure, SkyBiz.com, expanded its operations across several countries. However, the U.S. government formally charged the company with fraud and deceptive business practices.⁸ (Federal Trade Commission, 2001).

Consequently, the State Court of Oklahoma ordered the suspension of the company's activities and froze its assets to ensure the return of investors' funds and unpaid earnings (State of Oklahoma v. SkyBiz, 2001). In Japan, companies operating on comparable pyramid-based structures, including Amway-style models, were legally restricted as early as 1978, followed by comprehensive legislation criminalizing such schemes. Japanese law states:

“A person who has created or operates a pyramid scheme shall be punished by imprisonment for not more than three years or by a fine not exceeding three million yen, or both.” (Japanese Penal Regulations, Article 5) Similarly, the Government of Pakistan

⁷ Khan, Muhammad Akram. *Islamic Economics and Finance: A Glossary*. 2nd ed. London: Routledge, 2001.

⁸ Federal Trade Commission, "FTC v. SkyBiz.com, Inc., et al.," Case No. 01-CV-396-EA (N.D. Okla.), May 30, 2001.



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enacted regulatory measures in 2017. The Securities and Exchange Commission of Pakistan (SECP) officially warned the public against network-based companies due to their deceptive practices, unethical financial structures, and unlawful transactions (SECP, 2017).

Scholarly Opinion on the Fundamental Flaw of Network Marketing

Maulana Khalid Saifullah Rahmani, General Secretary of the Islamic Fiqh Academy (India), identifies the core defect of this system in the following words:

He explains that the fundamental weakness of network-based systems lies in their lack of sustainability. While the initial stages may appear functional, recruitment inevitably becomes increasingly difficult after a few levels. Eventually, a stage is reached where further member enrollment becomes practically impossible⁹.

For instance, if recruitment expands through only four stages, the number of participants may exceed seven hundred thousand individuals, a figure large enough to cover entire cities. Such numerical expansion is neither socially nor economically feasible. Consequently, while individuals at upper levels continue to benefit, those at lower tiers inevitably suffer financial loss, despite constituting the majority of participants.

Supporting such systems therefore implies endorsing public deception for the financial benefit of a small group. The very foundation of network marketing rests upon entrapment and continuous inducement.

Shari'ah Perspective on Network Marketing

Islamic law rejects any commercial arrangement that involves deception, exploitation, public harm, or unjust concentration of wealth. Transactions that impose conditional sales, combine multiple contracts into one, or create grounds for dispute and conflict contradict the ethical framework of Shari'ah¹⁰.

Primary Reasons for Impermissibility in Islamic Jurisprudence.

Absence of Legitimate Capital-Labor Structure

In Islamic commercial law, profit entitlement must be linked either to capital investment or to genuine labor, such as in sale (bay') or partnership (muḍārabah). No lawful structure exists in which profit is earned without either capital or effort.

In network marketing systems, membership fees are charged separately from product prices. From a legal perspective, no actual investment exists within the company, rendering commission-based earnings unjustified. Moreover, compensation generated through the recruitment of others' members results in the combination of lawful and unlawful income sources. According to the juristic maxim:

إذا اجتمع الحلال والحرام غلب الحرام¹¹

“When lawful and unlawful elements combine, the unlawful prevails.”

Resemblance to Interest-Based Gain (Ribā)

Interest is prohibited because it generates wealth from wealth without productive activity. Network marketing fosters the same mentality¹².

⁹ Maulana Khalid Saifullah Rahmani, "Minara-e-Noor," Daily Munsif April 12, 2007, p. 1.

¹⁰ Shah Waliullah al-Dihlawi, Rahmatullah al-Wasi'ah Sharh Hujjatullah al-Baligha, Commentary by Maulana Sa'id Ahmad Palanpuri, (Karachi: Zamzam Publishers, Urdu Bazar,), Vol. 4, pp. 562-584.

¹¹ Ahmad bin Muhammad al-Sarrah, Qa'idah Idha Ijtama'a al-Halal wa al-Haram Ghulliba al-Haram [The Principle: If the Halal and Haram are Joined, the Haram Prevails], 1st ed. (Riyadh: Dar al-Sumay'i, 1436 AH [2015]), 122.

¹² Palanpuri, Sa'id Ahmad, Rahmatullah al-Wasi'ah Sharh Hujjatullah al-Baligha, Vol. 4, p. 542



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Participants aim to generate income purely through network expansion rather than real economic output. This mirrors the very logic behind ribā, which the Qur'an explicitly forbids:

﴿الرِّبَاُ أَهْلٌ وَآهْلٌ اللَّهُ أَلْبَيْعُ وَحَرَّمَ الرِّبَاُ﴾

“Allah has permitted trade and prohibited interest.¹³”

Presence of Gambling (Qimār)

In such systems, participants do not join with the primary intention of purchasing goods; rather, the dominant motive is commission and profit. Thus, the product becomes secondary while financial speculation becomes central.

Islamic jurisprudence states:

“Consideration in contracts is given to objectives and realities, not merely to wording.”

Participation therefore places individuals in a state of uncertainty, either they gain substantial profit or lose their entire investment, an essential characteristic of gambling.

Ibn Sīrīn defines gambling as:

14 عن ابن سيرين، قال: كل شيء فيه قمار فهو من الميسر

“Every transaction that involves qimār is included within maysir.”

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

“O believers! Intoxicants, gambling, idols, and divining arrows are filth from the work of Satan, so avoid them that you may succeed.¹⁵”

Excessive Uncertainty (Gharar)

Success in network marketing is restricted to individuals possessing persuasive skills and aggressive marketing abilities. Those lacking such traits inevitably fail, despite equal financial participation. This uncertainty constitutes gharar, which the Prophet ﷺ explicitly prohibited:

16 عَنْ بَيْعِ الْعَرَرِ

“The Messenger of Allah forbade transactions involving gharar.”

Concept of Gharar and Its Application to Network Marketing

In al-Mabsūt, Imām al-Sarakhsī defines gharar in the following words:

17 الْعَرَرُ: مَا كَانَ مَسْئُورَ الْعَاقِبَةِ

This definition indicates that gharar refers to a transaction in which the outcome remains unknown. In the aforementioned model of trade, it is uncertain whether profit will be achieved or not. Such uncertainty closely resembles qimār (gambling). Another juristic expression used for this concept is “akhdh al-ḍarar”, meaning the acquisition of wealth through potential harm.

Fifth Major Reason for the Impermissibility of Network Marketing

Islamic commercial principles place strong emphasis on public economic welfare (maṣlaḥah ‘āmmah). Artificial barriers within trade systems are extremely harmful to national economic interests. They result in abnormal inflation of prices and prevent

13 (Al-Qur’an, 2:275)

14 Muhammad Amin al-Ahsan al-Majdadi al-Barkati, Qawa'id al-Fiqh, (Karachi: Al-Sadaf Publishers, 1986), p. 91.

15 (Al-Qur’an, 5:90)

16 Sahih (Darussalam) : Sunan Ibn Majah 2195 In-book reference : Book 12, Hadith 59: Vol. 3, Book 12, Hadith 2195

17 Al-Sarakhsi, Shams-ul-A'imma Muhammad bin Ahmad. Al-Mabsut. Kitab al-Buyu', Bab al-Khiyar bi Ghayr Shart. Vol. 13. Beirut: Dar al-Ma'rifah, 1993, 68.



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goods from reaching the general population. Instead, wealth becomes concentrated in the hands of a limited group of individuals. This practice is referred to in Islamic jurisprudence as “bay’ al-hādir lil-bādī”, whereby intermediaries intercept goods before they reach open markets.

The Messenger of Allah ﷺ explicitly prohibited this form of trade so that market prices would not rise artificially and so that economic circulation would remain open and fair for all members of society¹⁸.

Sixth Major Reason for the Impermissibility of Network Marketing

The Messenger of Allah ﷺ prohibited transactions that combine sale with conditional obligations. The relevant narration states:

”نَهَى عَنْ شَرِيْطَةٍ“

(He ﷺ forbade a sale combined with a condition.)

This prohibition applies because conditions often compel a person to accept terms unwillingly due to necessity. In network marketing, purchasing the company’s product is inseparably linked with mandatory conditions, such as enrolling under specific uplines and fulfilling predefined structural requirements. Thus, multiple conditions are attached to a single contract, many of which contradict the very nature of a valid sale contract. Therefore, such a transaction becomes fasid (invalid). It is stated in al-Hidāyah:

”وكل شرط لا يقتضيه العقد وفيه منفعة لأحد المتعاقدين أو للمعقود عليه وهو من أهل الاستحقاق يفسده“

(al-Hidāyah) Meaning: any condition that is not required by the contract itself, and which benefits one of the contracting parties, renders the transaction invalid.

Seventh Major Reason for the Impermissibility of Network Marketing

In network marketing, the contract of sale is combined with ijārah (employment or agency work), meaning that earning commission is conditional upon performing recruitment services. Consequently, this system becomes a combination of two separate contracts within a single transaction.

Such a combination is explicitly prohibited in the Prophetic traditions. In Sunan al-Tirmidhī, a narration from Abū Hurayrah RA states:

عن أبي هريرة رضي الله عنه قال: ”نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْعَرْرِ“

(The Messenger of Allah ﷺ forbade combining two²¹ transactions.)

A deeper analysis of network marketing reveals that the system is essentially built upon attracting people through illusory commissions, thereby consuming wealth unlawfully. Economists describe this structure as a zero-sum game, in which a small number of participants gain profit while the majority inevitably suffer loss. Allah Almighty has strictly forbidden all methods of consuming wealth through false and deceptive means. Opinions of Prominent Scholars of the Muslim World Opinion of Mufti Muneeb-ur-Rahman

According to Mufti Muneeb-ur-Rahman, network marketing is impermissible. People are drawn to it due to the desire to become wealthy in a short time without genuine effort. However, the divine principle is that every individual must strive through lawful labor. Allah Almighty never allows sincere effort to go unrewarded, but wealth obtained without legitimate struggle carries no blessing.

¹⁸ Muhammad ibn ‘Isa al-Tirmidhi, Sunan al-Tirmidhi, Research by Ahmad Shakir, Abwab al-Buyu’, Bab Ma Ja’a La Yabi’ Hadir li-Bad, Vol. 3, p. 517.

¹⁹ : Mishkat al-Masabih 4090 In-book reference : Book 20, Hadith 27

²⁰ Shaykh Zadeh, ‘Abd al-Rahman bin Muhammad. Majma’ al-Anhur fi Sharh Multaqa al-Abhur. Vol. 3. Beirut: Dar Ihya al-Turath al-‘Arabi.

²¹ Muslim bin al-Hajjaj al-Naysaburi, Sahih Muslim, Hadith no. 1513.



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Opinion of Shaykh al-Islam Mufti Muhammad Taqi Usmani

Shaykh al-Islam Mufti Muhammad Taqi Usmani (ḥafīzahullāh) maintains that network marketing is economically, morally, and religiously unacceptable. For this reason, senior scholars of the Ummah have consistently advised the public to refrain from engaging in such systems.

Opinion of the Grand Mufti of Egypt (Dār al-Iftā' al-Miṣriyyah)

The Grand Mufti of Egypt, Professor Dr. Shawqi 'Allām, states: After conducting an extensive juristic study in collaboration with scholars, legal experts, and specialists in commercial transactions, Dār al-Iftā' al-Miṣriyyah issued a specific fatwa regarding network marketing conducted through the internet. Due to the widespread cases of fraud associated with it, the institution concluded that such practices are religiously prohibited²².

He further explains that after a thorough examination of the reality of these transactions, it became evident that they contain serious legal and ethical violations. This led to a decisive ruling declaring them explicitly unlawful. Consequently, engaging in network marketing is impermissible due to the absence of legal, economic, and Shari'ah-based protection for both buyers and marketers.

Fatwas Issued by Renowned Islamic Institutions

Dar al-Ifta, Jamia Uloom-e-Islamia, Banuri Town (Karachi): Affiliation with network marketing companies and earning commission by enrolling others is not permissible.

Dar al-Ifta Ahl-e-Sunnat (Dawat-e-Islami): Becoming a member of network marketing companies is unlawful and strictly prohibited, as the entire system from beginning to end contradicts Islamic principles and contains numerous corrupt elements, including gambling, deception, harm, and invalid contractual conditions²³.

Conclusion of the Study

Network marketing represents a pyramid-based concentration of wealth that is even more dangerous than interest-based systems. Due to its exploitative structure, it has been banned or strictly regulated in several countries, and public warnings have repeatedly been issued against it. From ethical and economic perspectives, multi-level marketing fails to meet acceptable standards, while from an Islamic legal standpoint, it embodies multiple prohibited elements, including deception, gharar (excessive uncertainty), resemblance to riba and qimār, conditional sales, the combination of multiple contracts into a single transaction, unlawful acquisition of wealth, and violation of public economic welfare. Islamic jurisprudence strictly prohibits all such mechanisms that lead to unjust enrichment and harm collective economic balance.

Therefore, participation in network marketing, providing assistance to such systems, or accepting employment within them is categorically impermissible. The leading scholars and jurists of the Muslim world, as well as authoritative religious institutions, are unanimously agreed upon its prohibition. Accordingly, network marketing companies are neither economically beneficial, nor ethically acceptable, nor permissible under Islamic principles of trade. Becoming a member of such companies or facilitating their expansion constitutes unlawful and prohibited conduct.

²² Dar al-Ifta, Jamia Uloom Islamia Allama Muhammad Yusuf Banuri Town (Karachi). Fatwa No. 144109200921. Issued on May 2, 2020.

²³ Dar al-Ifta Ahle Sunnat (Dawat-e-Islami). Fatwa No. UK-78. Issued on 13 Ramadhan 1443 AH / 15 April 2022.



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Recommendations

Network marketing is a vast and complex subject. Further comparative research may be conducted at postgraduate and doctoral levels within Islamic studies to examine its relationship with various commercial models in greater depth.

To protect the public from fraudulent network marketing schemes, the services of qualified scholars should be utilized to raise awareness through Friday sermons and educational programs, enabling the dissemination of accurate religious guidance.

Public awareness campaigns may also be launched through social media, print media, and electronic platforms to educate society about the deceptive mechanisms and harmful consequences of network marketing, thereby producing constructive and preventative outcomes.