The Sharia Compliance of Online Commerce and Networking: An Analytical Study
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ABSTRACT
This analytical study investigates the compatibility of online transactions and networking with Sharia principles and assesses the ethical and legal aspects of conducting business and building relationships in the digital age while adhering to Islamic values. The purpose is in an increasingly interconnected world, the Internet has revolutionized commerce and communication, raising new questions about adherence to Islamic jurisprudence. This study investigates important aspects of online commerce and networking from a Shari’ah compliance perspective. This study delves into the intricacies of e-commerce practices such as online trading, digital marketing, and social networking to assess compliance with Shari’ah principles such as ethical considerations, financial transactions, and social interactions. It also explores the perspectives and experiences of Muslim consumers and businesses operating in digital markets, providing valuable insights for policymakers, entrepreneurs, and academics working to promote a Shari’ah-compliant online commerce and networking environment. It is intended to. This study contributes to the ongoing dialogue about the intersection of technology and religious ethics in the modern world by highlighting the compatibility of online practices with Islamic values.

Keywords: Sharia Compliance, Online Commerce, Networking, Islamic Ethics, E-commerce, Digital Age, Halal Business, Online Transactions, Islamic Jurisprudence, Ethical Considerations, Muslim Consumers

1 Introduction
The rapid development of online networks and commerce has changed the global economic landscape, providing unprecedented opportunities for businesses and individuals. However, in the midst of this digital revolution, the issue of respecting Sharia law in this dynamic space becomes extremely important. The convergence of technology-based business activities and the ethical principles of Islamic jurisprudence raises questions about the compatibility of business activities in accordance with Sharia principles. This analytical study sets out to explore the multifaceted aspects of online commerce and networks through the lens of Islamic ethics and legal frameworks, delving into the complex, interactive web of digital transactions social and ethical considerations to assess compliance. By examining this intersection, we aim to contribute to the understanding of how technology and Islamic values can coexist harmoniously in the digital age, providing perspective for practitioners. Policymakers, entrepreneurs and scholars to promote an environment that respects both the principles of Islamic jurisprudence and inquiry.

In today's advanced era, there is no shortage of inventions and innovations, new changes are taking place in various areas of life, countless forms of trade and economy promotion have come into existence, when a new form comes out, to adopt it, Every Muslim wants information about justification and non-justification to do or not; Because it is difficult to take a single step in practical life without determining them, it is not difficult for the scholars of jurisprudence and fatwa to explain these rulings, which are clearly written in the Qur'an, Hadith and Fiqh, but due to the change of time. It is difficult to tell the legal order of the new cases that arise; Because for the determination of halal and harram, one has to find out the reason first, or by looking at the jurisprudence precedents, it is decided on the basis of common reason, this is a very delicate stage; Because it is not permissible to call something haram halal, in the same way it is not right to call something halal haram, at this point the problem-teller really starts to feel himself between heaven and hell.1
In the modern methods of the economy, the networking method is becoming very common nowadays, at first there were few companies, but nowadays different companies are expanding their business in this way. What is the legal status of these companies? Is it permissible or illegal to participate in them? A detailed discussion is being presented in this paper, before discussing its Shari'ah rational and economic status, it seems appropriate to introduce this method of trade.

The number of members in each stage is double that of the stage above it, and the number of members of the last stage is slightly higher than the total number of members of all the stages above, as we see in the above map. That the number of members in the fourth stage is sixteen while the number of all the members above is only fourteen, thus the total number has become thirty, if this series continues, the number of members in the tenth stage will be one thousand and twenty four (1024) The number will be two thousand forty six (2046).

In this way, the purchase commission of the lower members will continue to go to the upper one, as the monthly purchase of the company increases, the commission given to the members also increases per century as per the rules.

And the limit of this increase is determined in some companies, for example, in Amway (Amway) the commission reaches only twenty one percent (21%); however, in case of exceptional performance and reaching a certain high level of purchase, the company gives some amount as royalty on the specified commission. Being an absolute member under you is not enough to get a commission; Rather, there is a certain number of conditions, for example the total number of persons must be at least nine such that there are at least three members in each stage only then the company will issue the commission, once the commission is fulfilled then excess of nine members. There is a condition. (iii) However, it is not far-fetched to have a difference in the number in each company's regulations.

If a person wants to become a direct member, in some companies it is not allowed, he also has to become a member under someone, in such companies there are often those whose products can be purchased through the member. However, some companies allow their products to be purchased even without becoming a member, but the discount is exclusive to the member. Here, too, it is a rule to give commission to members above and below members.

At the time of becoming a member, the company gives some goods at (they say) a discounted price, and collects a fixed sum of money for membership fees, literature, etc. receives in the name of etc., as if the company does not have even a single rupee of the member which it can demand.

The point of view of the people involved in this trade is that there is usually a lot of expenditure on advertisement of the product, so the company tries, that the money that is spent on advertisement, is instead spent on the customers (members) to be given, hence the commission is paid to the members. (iv)

Although this is a white lie, since these companies print and mail promotional literature to members almost every month, they also provide cassettes and CDs, apart from conducting seminars at various times, is there anything in them? Does not cost? If it is accepted that there is no cost, then why are the goods of these companies not very cheap? These people usually give the example of a cold drink that costs one rupee and they are available for ten rupees. If this is true, why don't these companies price their goods ten times less than the market price. Keep the reality is that all these are a cover to extract money through membership, nothing else.

2 Network Companies:

Probably the first company in India, Amway India, came in 1995, and started collecting huge sums of money by collecting people, showing its members the dream of getting rich quickly and becoming millionaires overnight, 1998. This company was introduced to the people of Deoband and the students of Darul Uloom Deoband through certain sources, and many students fell into its trap by thinking that it was legitimate, without researching the legal and illegitimate, some of them were my friends. To discover the situation, I read his introductions and participated in the programs many times, I had some basic problems and did not get the explanation on justification, then the Kafta of non-justification that was published by Darul Uloom Deoband, then without thinking in this company. The colleagues who participated felt sorry, I was more sorry that the company had taken several lakhs of rupees from the hands of the students by showing Harbagh. Such companies are very attractive especially for the unemployed youth, the youth starts dreaming of becoming a millionaire as soon as possible, and the recipe is so easy that neither investment nor much is required. There is hard work, but in some stages you don't even have to work hard and there is no capital left in the company.
Apart from Amway India, a large number of companies have entered the field of action under the names RC, C, M (R.C.M) etc. Over the years the daily "Munsif" in Hyderabad has been advised by the Department of Economics of India to stay away from fraud and harm from such companies, as such companies are a poison for the country's economy, . a gentleman told me that some time ago the owner of "Amway" ran away after collecting all the people's money, which caused a lot of concern among the members of this company, but after a few days the company took over again. Lia, then the members got to know, so now they hesitate to mention the name of this company while introducing.\textsuperscript{v}

"Multi-level companies" were introduced in India in the last decade of the 20th century, but before that, other countries, especially European countries, had gone through the experimental stage, even in Amway's programs. However, the introducers make rhetoric as if these companies have benefited these developed countries and have now come to benefit our country, although this is not the case.

The fact is that they have been banned from those countries, the economists there have rejected them and because the basic structure (system) is fraud and business fraud; Therefore, it has been banned in most countries of the world, and governments have advised to avoid their harm., the members get nothing but mirage and deception. Pakistan is also advised to refrain from participating in multi-level marketing as it involves fraudulent, unethical and illegal transactions, details are available on the SECP website.

A similar company in the United States is Skybiz.com, this company has branches in many countries, but the American government itself accused the said company of fraud and trickery with the public. In view of this, the court of "Oklahoma State" has decided to stop the activities of the company, and to freeze the assets of the company in view of returning the capital and wages of the workers and agents of the company.\textsuperscript{vi}

Amway and similar companies have been banned in Japan and China in 1998.\textsuperscript{vii}

3 Products just as tricks:

A clear example of products being secondary is that when the "Amway Company" started, its products were very few. And car wash fluid, toothpaste, cream, etc. and all the things were very expensive and expensive, most of the things were three, four or even six times more expensive than the market price, even though it was claimed that these things were of high quality. I am high-ranking, but she was also very backward and high above the economic status of the members who joined. Those members also brought things that they never needed, all those things were wasted, like cars and expensive floor cleaning materials, etc. This situation is a clear proof that they earned the commission. Joined for the same, even today the situation remains that the joiners join only with the intention of commission, if they are forced to ask people to become non-members and buy the products of the said company just to use the products. They will not buy at all, but instead they will buy products of the same gender from other companies, which will be relatively standard and of moderate price, they will consider them as suitable for them, likewise if they know that their members After being created, the company will be closed and they will not get the commission, even in such a case they will never buy the products of the said company. Commissions are the real goal and purpose, the products are just the excuse.\textsuperscript{viii}

And of course, even if the products are cheap, the intention of the members and their intention is to earn commission by making new members, because there will be some fool in the society, who (according to them) will discount the price in the initial stage. But it should be enough to get the goods and not intend to get a commission rather than a huge commission. It should also be noted here that it will be difficult, if not impossible, to create a member by simply stating the quality and discount of the goods, because the world all the companies advertise the quality and price of their products, in this case there will be no feature left from the network marketing end.\textsuperscript{ix}

(3) An example of the product being secondary and commission being primary is that most of the rules and regulations of such companies include participation in companies and related terms and conditions, their introduction to names of purchases and Goods are mentioned only in a few phrases, at this point it is worth considering whether the purpose of this behavior is only to buy and sell products. And participation and membership is optional? Or is it the other way around?

(4) As mentioned in the "Introduction" to maintain your membership, you have to pay a fixed amount annually and some have a fixed monthly purchase requirement, it is included in the terms of such companies, obviously the payment. In marketing, continuity is only in return, it is nothing else, because the purchase of the product and its compensation has already been completed in the beginning.

(5) It is also worth noting that these companies provide full support for membership, but they have no role in selling the products, rather they sell in the open market against the rules, obviously where When the products come
out in the open market, all the hype will explode, when people will compare the products of other companies, their status will be reduced and the truth will come out.

(6) Some multi-level companies allow interested persons to participate even without buying the products, if the intention is to sell the products, then they would not give such permission at all.\textsuperscript{x}\textit{i}

The result of all the details mentioned above is that selling products of such companies is actually a trick and an excuse to participate in the program, the real purpose is to earn commissions through membership.

4 Main defect:

The main drawback due to which this company is being rejected on a global scale is that the system is not sustainable. After stages it will become difficult to recruit members, and there will be a stage after which there is no room for further memberships, for example in a city a company starts a business and the first stage buyers are divided by different customers. become six thousand, and each member is responsible for making nine members, as in some companies, then in the fourth stage their number becomes four hundred and thirty-eight thousand five hundred (7438500), this is such a large number that India It covers the entire city except six or seven major cities, obviously it is not practically possible that an entire city will be connected to this scheme. (\textsuperscript{x}\textit{ii}) So the result will be that in such a case, the people above will get a lot of profit, but the members of the last stage will lose by getting block commission. I will be left, though the latter stage has more members than the above, the defect is such that every man can easily understand it.

\textsuperscript{x}\textit{iii} But consideration shows that since in such companies the number of members and steps forward is a condition for getting commission, so in companies which for example have a condition of November in three steps, three steps from the bottom. The people at will be blocked, and the disadvantage is that whenever the company is suspended, the people at the lower levels will be deprived and since the lower levels have more members, every moment is often The members live in loss, according to the analysts, five to six percent of the people of this company get a lot of profit, the remaining ninety-four percent of the people live in hope and insurance and take losses or even wash their hands of their original money are Consequently, the loss of many members for the benefit of a few members is the main flaw of this system.

To support this system would be to support the deception of the public for the benefit of company officials and a few others.

A network marketing worker is the "trap", where a person becomes a member and pays the membership fee and a few more bucks slip away in the name of purchasing goods; He just wants to get his money back and more, because getting stuff from the company isn't the goal; Rather, profits and commissions are to be earned; So others try to trap others by telling lies and truths in different ways, then the next person also falls victim to the same disease, keeps his mouth shut in the greed of profit even when the company's faults are exposed. The word neither speaks nor let's speak, if the purpose was to purchase the product, the matter would not have reached this point.\textsuperscript{x}\textit{iv}

Many people go to become members, but they do not have good language and language, or they do not have the habit of telling lies and truth. Lose the profits.

5 Opinion of Economists:

Since this system is worse than the “usury system”, because in the usurious system the wealth of the particular needy and the usurious borrowers and usurers goes to the moneylenders and usurers, the lack of a network system does not collect such organized and widespread interest.

In this system of networking, a large amount of wealth accumulates, accumulating in a coordinated and pyramidal fashion to the few members at the top, with the members at the bottom always missing out on the profits. There is wealth in both, but in network marketing it is more than Riba (interest) system, so network marketing is being rejected on a global scale.

Economists and economists have likened the networking system to a "cancerous tumor" in that just as a cancerous cell continues to grow until it poisons the entire body and proves fatal, so does membership in network marketing. The entire society gets wrapped up and becomes a victim of economic crisis.\textsuperscript{x}\textit{v}

In the "Interest System ( Riba)" since the main defect is the collection of wealth, the rich get richer and the poor get poorer; that is why Islam rejected it, so it is obvious that a system or a social situation in which wealth is even more deadly than the usurious system, how can Islam support it? And when the usurious system itself has rejected "networking", it is incomprehensible that the "Islamic system of wealth" should embrace it.\textsuperscript{x}\textit{vi}
So far the entire discussion has been about the introduction of "Network Marketing", its economic and ethical aspects, the opinions of economists and the reasons for the opposition to this method of business on a global scale, from which it has come to light that this type of marketing is not beneficial to the investors and the country in any way, it will cause the society to suffer severe financial crisis, the wealth will be concentrated in the hands of few people and that's it.

6 Shariah Status:

Islam has rejected every matter in which deceit and deception are found; Or in which there is an element of mismanagement of the country and the harming of the people, or in which there is the possession of a few people over things of public interest, or in which a condition is imposed on buying and selling, or the case is such that if any other matter is intended with Bai' and it is only a pretext for Bai', similarly that matter is also not compatible with the mood of the Shariah, in which there is a possibility of conflict and fighting, in which two matters have been combined into one, etc. etc. Imam Shah Waliullah has described such "nine" existences in "Hajjatu Allah al-Balaga", due to which the Shari'ah has declared the matters as disgusting and illegal.

By reading the above quote to discover the Shari'ah order of network marketing, if you look at this business style, its illogicality will be revealed after a little reflection; because there are many reasons of illogicality in it.

Reasons for invalidity are explained in more detail below:

The principles laid down by the Shari'ah for obtaining profit involve either capital or labor, such as sale and purchase; Or there is only labor and the capital belongs to others, such as mudarabat (مصاربة) etc., but there is no such case which is not permissible in Sharia, in which there is neither labor nor capital.

A consideration in Network marketing shows that when a person becomes a member, the company takes the membership fee, and gives their products and takes their price separately. Legally, the company has no monetary demand from the member. It would be as if there is no money and capital in the company.

Then when the members are formed, then in the first stage it should be accepted that they have worked hard to make members under themselves, only if they get compensation for the formation of members, it can be called legitimate at some level; Because not capital but labor was found, but there was no labor in the formation of members in the second, third and later stages, how can the formation compensation of the later members be justified, when there is neither labor nor capital.

The people associated with this trade say that "the workers have to be cooperated in the next stages too, like explaining the people, explaining the importance of the goods, removing their doubts, etc." But research has revealed this. Even if the first member does not cooperate in the next stages after being made a direct member, he is still entitled to commission according to the company's rules. The result is that in the next stages, getting commission without capital and without effort is all of this type of business. There is a big problem.

First stage membership fee is also not valid:

Membership in such companies is not paid separately for each level of membership; Rather, it is necessary to fulfill a certain number in a few stages, for example, in some companies, it is a condition that when the number of members reaches "nine" and they are also in three stages, then the specified commission for the purchase of all of them is given to the member above. It is obvious that in such a case, the compensation of the members made by others will also be received together, so it will be forbidden to take this compensation due to gathering in halal and haram.

The rule of jurisprudence is:

اذَا اجْتَمَعَ الْحَلاَلُ وَالْحَرَامُ غُلِّبَ الْحَرَامُ

Translation: When the halal and the haram come together, the haram is considered dominant.

"Usury" is forbidden in the Shari'ah because it is used as a means and a pretext for obtaining money from money, neither does it produce any product nor does labor exist, thus when money is used for money. When the money-making sand runs out, people leave the basic means of livelihood, such as farming and handicrafts, and this proverb begins to be repeated in the language of the present day, "When you get bread, why should you farm?"

In network marketing, a strategy is adopted to get money from money by investing a little capital as membership fee, every member's desire is to get more members under him so that he can earn a good amount of
money without any hard work and commission. To be deposited with them; although extracting gold from gold is usury, this type of trade is very similar to usury, which is prohibited in the Holy Qur'an:

"Allah has made buying and selling lawful and usury forbidden."

Another aspect is worthy of attention from the Shari'ah point of view, that is, the purpose of those participating in this company is not to buy the company's goods, but to earn commission and profit, as if the purpose is commission, not goods. gets secondary status; Therefore, when determining the Shari'ah ruling, only the intention and dominance will be considered, as the jurisprudence rules are the advisors towards it.

Translation: "In matters, only intentions and meanings are valid, not words and phrases."

"The popular status is the most important, not the rare"

Translation: The subject cannot be preceded by the subject.

Since the main purpose of joining a network system is to earn commissions and profits, this aspect is attractive to participants; Therefore, it can also be said that by paying the fee to become a member, a person gets into a state of hope and insurance, it is possible that a lot of profit will be made under this excuse, and it is also possible that what was invested will also sink, this is the fact. Gambling and Gambling. Gambling (of win-lose) is any game in which there is often a bet that the one who prevails will take something from the loser, and the fact is that one partner takes little by little from the other partner in the game.

And the definition of gambling is written as follows:

Translation: Suspending ownership at risk, while there is wealth on both sides.

The result is that in gambling (gambling) the matter is between profit and loss; There is also the possibility that a lot of wealth will be found, and also that nothing will be found, this is called "risk" and in the term of the Qur'an, "possibility".

Gambling revolves around greed, false desire and deception, gambling sucks the last drop of blood from the weak, if the loser remains silent, he remains silent by drinking blood in deprivation and anger, and if from the other side If he fights, then no one listens to him because "self-made cure is not a cure" gambling has no part in civilization and mutual cooperation.

The Mufti of Baghdad, Sahib of "Ruh al-Ma'ani" Allama Muhammad Alusi, has written explaining the possibility:

That is, "Maser" is either a derivative of yusr, which means, one's property easily and conveniently. Although the current form of network marketing is new, it still has the reality of gambling, as is not hidden from those who consider it, the sanctity of gambling is as well established as usury.

Allah says:

Translation: O believers! The point is that alcohol, gambling, idols, etc., and the arrows of the lot are all dirty things and evil deeds, so stay away from them completely, so that you will be well. (Bayan al-Qur'an)

(4) In network marketing, the same person is successful and meaningful, who is quick-witted, talkative and eloquent, who can influence the people in front of them and make them members, who do not follow such a cunning trick, or do not have this ability in them. , they do not succeed in this, all their hopes are dashed and they are disappointed by being cheated.

The sale and purchase of such fraud has been prohibited by the Prophet, may God bless him and grant him peace:

Allama Sarkhsi, may God bless him and grant him peace, has defined Gharar in the following way.

The result of which is that the end is not known in Gharr, it is not known whether or not to get profit in the mentioned trade, as if the other definition of gambling (gambling) is "Bey Gharr".

Some people have described this way of trading as worse than Lottery; Because a person waits calmly by buying a ticket in the lottery, but after getting membership in it, he runs hard to become a member, spends money,
but if he does not become a member, he washes his hands of the original capital. And when the company stops, the bottom three people are definitely deprived, so the chance of profit is less than the lottery. It will not become a member, the fact is that it contains "Gharar Kathir", which has been advised to be avoided by Sarkar Dualam. xxx

(5) Islam has taken care of national expediency in its trade rule, artificial barriers prove to be very harmful for national expediency. It is confined to the people.

In the era of Jahiliyyah, when a village merchant would arrive in the city with his merchandise, some of the merchants of the city would say to him, "Don't sell the goods yourself yet." Because the price is low, it will sell cheap; Rather, you hand it over to us! After a few days we will sell you dearly, in this the seller would also suffer; These traders used to tell false prices, and the public also found the goods expensive, in the term, it is called "Bay al-Hadar al-Badi".

Sarkar-i-Dualalam, peace and blessings of God be upon him, forbade this type of trade so that the prices of commodities do not increase, and the practice of "artificial barriers" ends.xxxi

In the era of Jahiliyyah, there was a similar form that when a merchant would come to the city from the villages, some merchants of the city would go out of the city to meet him first, and would buy all the goods so that these goods could not come to the city. And all the people are forced to buy from them, this is called "Taliqi-e-Jalab" in the term, the government of two worlds... has prohibited these two situations because (xxxv) because in both of them the goods are few people. It becomes expensive for the people by going into the hands of Network marketing also has the disadvantage that not everyone can buy the products of these companies, only members can buy; that is why the items are very expensive.xxxii

The price of goods in such companies is three times or six times higher than the normal market rate, the claim of quality and excellence of the goods also seems futile; because if the same products are placed in the general market, people will never buy at such a price, they will prefer the products of other companies.

In summary, this extortion is called "Ghanan Fahish", which is abominable, even the Shari'ah has given Jupiter the right to return the mabi' (purchased thing) due to Ghanan Fahish.xxxvi

Shah Waliullah has stated the fourth reason out of the phrase "nine" reasons of prohibited matters in "Hajjatullah Allah al-Balagah":

وَمَلِئَها أَنْ يَقْصُدُ بِهِمَا الْبَيْعُ مَعَامَلَةٌ أُخْرِيَةٍ يَتَرَقَّبُهَا فِي مَنْفَعَةٍ أَوْ مَعَ مَنْفَعَةٍ.

And one of the reasons for the prohibition is that this sale is intended for some other matter, which he waits for in connection with the sale or with the sale.

It is important to keep the purchase and sale pure, if any other transaction is intended with the purchase and sale, then the sale becomes illegal. In network marketing, the person apparently buys the company's product; but the aim is to earn commission through membership, hence this form of trading seems illegal. The Messenger of Allah, peace and blessings be upon him, forbade "conditional sales":

آنَبِيَا صلی الله عليه وسلم نبي عن بيع وجبریع.

It is not permissible to submit a sale and a bet together; because conditions make a person deal out of necessity and accept conditions unwillingly, in network marketing there is a condition along with the purchase of the company's property, that for example:

(a) Company property cannot be kept in the market and sold.
(b) Cannot describe defects in the company's property or its procedures;
(c) It is a condition to become an agent and a member to buy the goods of the company, the membership fee must be collected.
(d) In some companies, it is necessary to be a member and pay the membership fee to buy the goods at a discounted price, without becoming a member, the goods will be expensive.

As if in this type of trade, such a condition with the sale; Rather, there are some conditions, which are against the requirements of the contract; Therefore, this case will be irregular, it is in Hidayah xxxviii كلَّ شرْطٍ لاَیَقْتَضِی بِهِ مُعَامَلَةٌ أُخْرِیَةٍ وَفِیْ فَیْضَا، مَفْعُوْلَةٌ لَأَحَدٍ مَنْفَعَةٍ أَوْ مَنْفَعَةٍ، أَوْ مَنْفَعَهُ مَنْفَعَةٍ، فِیْفِضَا.

Franchise (i.e. employment to be an agent) is conditional upon the transaction of purchase and sale in network marketing; therefore, such Aqd-e-Bay and Aqd-e-Ijarah can be called a combination of two factors, and this is prohibited according to Hadith Sharif.


xxxviii. لَنِی رَسُوْلِ الله صلى الله عليه وسلم نبي عن بیع وجبریع.

"He, peace and blessings of God be upon him, have forbidden to do two things in one matter".

In a tradition of Musnad Ahmad:
"He have forbidden to do two things in one matter."

Taking a closer look at Network Marketing suggests that in fact, it has adopted a pattern of false and illegitimate consumption of wealth by luring people to an imaginary commission, this pattern is what economists’ call "micro-interaction" "in which some people make a profit and most people live in a loss. (4) Allah has strictly forbidden the false method of earning money:

A few more suspicious cases
1. Generally, these companies are not allowed by the government to collect capital from the public, so there is no guarantee of protection against embezzlement of capital.
2. These companies raise huge amounts of capital from the public with no limit to the amount of capital raised, although their business, if any, does not appear to be so vast that there is no limit to investment.
3. The rate of profit that various companies of this type give in today’s economic conditions makes their system itself questionable.
4. In general, their business is not under the supervision of trusted and expert Muftis, although the supervision of Muftis is very necessary to run the business in accordance with the Sharia on such a large scale.
5. Generally, these types of companies keep their facts hidden. That is, something is visible and there are some other matters going on inside.
6. In the recent past, countless people have lost enormous amounts of money due to such attractive titles. The scandal called "Mudarabat" is not hidden from anyone, in which the immense capital of the country and the nation is gathered in a few hands and stolen. It was done and millions of people lost their savings and now they are wasting time and money in a futile attempt to go around the courts. Unfortunately, in this scandal, some simple-minded scholars and religious community were also badly affected and discredited, and they are suffering the punishment till now.

In these circumstances, this online business is a modern computerized version of the scam, which is full of doubts. Therefore, first of all, it is necessary for the relevant government agencies to take timely action in this regard and save the public’s capital. Ensure the protection of the country because this kind of capital draining from the country every few years is tantamount to hollowing out the economic foundations of the country. It is the responsibility of the government to take notice of this before it is too late and then without regrets. There is no other way.

Also, the scholars and the religious community should work with an alert mind and take action against this reference so that they do not become a tool for someone’s nefarious purposes and become a source of defamation of the religion and the people of religion.

In the light of the sayings of the last Prophet of Allah, it is necessary to save life from suspicions. Therefore, do not get caught in the cycle of high profits and become a part of any suspicious business.

It should be noted that online trading is neither absolutely illegitimate nor absolutely permissible, but some forms of it are permissible and some are illegitimate:

In online commerce, if the "merchandise" (the item being sold) is not owned by the seller and he merely sells the goods to someone by displaying an advertisement, image and later buys the goods from another shop, store etc. The case is invalid because the "seller" does not exist in the seller’s possession; because the thing to be sold must be legally owned by the seller.

Its justifications are as follows:
1. Tell the seller to Jupiter that this item is not in my possession, if you want, I can buy it and sell it to you at such a price, so if the seller buys this item and takes possession of it and sells it to Jupiter through a regular transaction, then this will be correct.

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2. It is also permissible if an online worker takes an order from someone and takes the required item from someone else to the buyer and sets a wage for this process. That is, instead of buying and selling goods, he should fix the brokerage fee.

3. If the seller is in the possession of the seller and the transaction is being done by showing the picture, then even in such a case the online purchase will be legally valid. However, in every case of justification, the buyer will have the right to return it if it is not in accordance with the required conditions after viewing.

**It is in the hadith:**

"عن حكيم بن حزام، قال: يا رسول الله، يأتيني الرجل يبيع مني البيع ليس عندي، أفأبيعه له من السوق؟ فقال: "لا تبيع ما ليس عندك.""

**In Marqaat al-Mufatih it is:**

الثاني: أن بيع منه متاعا لا يملكه ثم يشتريه من مالكه ويدفعه إليه وهذا باطل لأنه باع ما ليس في ملكه وقت البيع، وهذا معنى قوله: قال (لا تبيع ما ليس عندك) أي شيئا ليس في ملكك حال العقد.

**Al-Jawharat al-Nairat is in:**

وأما نهيه عن بيع ما لم يقبض يعني في المنقولات، وأما نهيه عن بيع ما ليس عنده فهو أن بيع ما ليس في ملكه، ثم ملكه بوجه من الوجه فإنه لا يجوز إلا في السلم فإنه رخص فيه.

"ومنها) القبض في بيع المشتري المنقول فلا يصح بيعه قبل القبض؛ لما روي أن النبي - صلى الله عليه وسلم - "نهي عن بيع ما لم يقبض"."

7 **Conclusion**

In summary, this analytical study on Sharia compliance of online commerce and networking highlights the evolving dynamics of e-commerce and digital interactions within the framework of Islamic ethics and jurisprudence. This highlights the diverse challenges and opportunities presented by the digital age and emphasizes the need for a thorough understanding of how online business practices align with Shari'ah principles. As commerce and connectivity continue to shape today's economic landscape, policymakers, entrepreneurs, and academics must work to ensure the development of a Shari'ah-compliant online environment that respects the values of ethical behavior and economic justice. It is essential to engage in thoughtful and ongoing dialogue and ultimately contribute to the harmonious integration of Islamic principles into the digital realm. This study not only paves the way for further exploration of this important interface, but also the importance of considering ethical and legal aspects in the evolving landscape of online commerce and networking in the context of Islamic values is also emphasized.

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