

İslam Hukuku Açısından Ekonomik Boykot: Aksa Tufanı Sonrası Boykot Uygulamaları Özelinde

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Öz

Ekonomik boykot, başkalarıyla ticari iş veya ortaklık şeklindeki etkileşimlerin kasıtlı olarak durdurulması anlamına gelir. Devlet otoritelerinin, kurumların ve bireylerin, bir tarafın saldırgan davranışlarda bulunmasına yanıt olarak o tarafla ticari ilişkileri kesmek için kullandıkları bir yöntemdir. Araştırmanın amacı, ekonomik boykot kavramını İslam hukuku açısından, maslahat (kamu yararı) temelinde tanımlamak ve boykotun şer'i hükmünü incelemektir. Araştırma, Aksa Tufanı sonrasında bazı uluslararası şirketlere yönelik boykot çağrılarının artması üzerine ortaya çıkan ekonomik boykot ile sınırlıdır. Boykotun ekonomik etkisini değerlendirmek için uluslararası markalardan bir kısmı değerlendirilmiştir. Araştırmada, muâsir âlimlerin ekonomik boykotla ilgili görüşleri ve Aksa Tufanı sonrasında boykot listesine giren şirketlerin ticari faaliyetlerine ilişkin veriler örnekleme metodu ile incelenmiştir. Aynı zamanda bu verilerin analitik yöntemle analiz edilmesi ve İslam hukukundaki kamu yararı kavramı ile ilişkilendirilmesi amaçlanmıştır. Araştırmanın en önemli sonuçları şu şekilde ifade edilebilir: Öncelikle ekonomik boykotun İslam hukukundaki hükmü, boykot uygulanan şirketin Müslümanlara verdiği zararın derecesine göre değişmektedir. Araştırma, şirketlerin verileri ile ilgili kendi web sitelerinde paylaşılan ekonomik istatistiklere dayanmaktadır. Söz konusu verilerde Aksa Tufanı sonrasında şirketlerin boykot nedeniyle önemli bir ekonomik kayba uğramadığı iddia edilmektedir. Ancak bu verilerin sağlanmasının yapılacağı bir kontrol mekanizması tespit edilememiştir. Bu veriler çerçevesinde, boykot edilen çok uluslu şirketlerin hedeflenen ölçüde ciddi bir maddi kayba uğramadıkları söylenebilir. Araştırmanın sonucuna göre Müslümanlara potansiyel veya bilfiil zarar veren bu tür şirketlerin boykot edilmesi çağrılarında daha fazla hassasiyet gösterilmesi gerektiği ortaya çıkmaktadır. Zira mevcut boykot uygulamalarının, makalede ulaşılan İslam Hukuk sistemindeki boykot ile ilgili hükümlerle gerçekleştirilmesi hedeflenen maksatları elde etmede yetersiz kaldığı anlaşılmaktadır. Ayrıca tüketici ihtiyaçlarını karşılamak adına yeterli oranda alternatif ürün de bulunmaktadır. Bu da boykotun gerçeklikten uzak bahanelerle ihmal edilemeyecek önemde olduğunu göstermektedir.

Anahtar Kelimeler

İslam Hukuku, Makâsıdu'ş-Şerîa, Ekonomik Boykot, Boykotun Hükmü, Tûfânı'l-Aksâ.

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Economic Boycott from the Islamic Law Perspective: A Post-Tūfān al-ʿAqṣā Case Study

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Abstract

An economic boycott is a process that states, agencies, and individuals use to cut off trade relations with another party, aiming to apply economic pressure. This research aims to define the concept of economic boycott from an Islamic perspective and its rulings. The study concentrates on the economic boycott that followed the Tūfān al-ʿAqṣā in Gaza and the subsequent increase in calls for the boycott of international corporations. A selection of prominent brands was examined to assess the financial impact of the boycott on the selected companies and to evaluate whether the objectives of Shariʿah were met while practicing boycotts. The inductive approach was employed to trace the opinions of jurists regarding the economic boycott as well as the commercial activities of the companies involved following the Tūfān al-ʿAqṣā. Additionally, the analytical approach was utilized to analyze this data and connect it to the concept of public interest within Islamic law. This research was based on economic statistics shared on the boycotted companies' websites. The data in question claims that the companies did not face a significant financial loss due to the boycott after the Tūfān al-ʿAqṣā. However, a control mechanism to verify this data could not be determined. While it can be said that the companies did not face a serious financial loss, more sensitivity should be shown to calls for the boycott of such companies that potentially harm Muslims or support enemies who commit genocide in places like Gaza. Since current boycott practices are insufficient to achieve the purposes aimed to be realized with the provisions regarding boycott in the Islamic Law system reached in the research. In addition, there are sufficient alternative products to meet consumer needs. This shows that boycott calls cannot be neglected with unrealistic excuses.

Keywords

Islamic Jurisprudence, Shariʿah Perspective, Economic Boycott, Boycott's Ruling, Tūfān Al-ʿAqṣā.

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Introduction

The study aims to give economic boycotts a conceptual and jurisprudential meaning. It clarifies the terms of the economic boycott of the Zionist organization, its businesses, and the nations and businesses that support it.

After defending concept of economic boycott, The research sought to establish a clear Shari'ah's opinion regarding economic boycotting by following the jurists' opinions, Additionally, it aimed to assess the boycott's impact on select international companies, including McDonald's, Starbucks, and Coca-Cola".

Boycotts have been the subject of several prior studies, such as Khālid b. 'Abdillāh al-Shamrānī, *al-Muqāṭa'ah al-iqtisādiyyah: haqīqatuhā wa hukmuhā* (Economic Boycott - Its Reality and Ruling - A Jurisprudential Study).¹ He defines the economic boycott, provided recommendations on how to deal with enemies financially, and argues that the boycott was a form of jihad.

In his study *al-Muqāṭa'ah al-iqtisādiyyah* Rabiya shr'īya (Economic Boycott from a Shari'ah Perspective), Hānī ibn 'Abdullah al-Jubir referres to recent findings regarding strategies for countering enemies, the kinds of goods they produce and should be boycotted, the importance of proof that the boycott is a need during a time that a person couldn't defense himself by other tools and the relationship between the boycott and taking permission from the government to do it, as some jurists said.²

'Ābid b. 'Abdillāh al-Sadūn in his research titled *al-Muqāṭa'ah al-iqtisādiyyah: ta'sīlūhā al-shar'ī wāq'uhā wa al-ma'mūl lahā*³ (Economic Boycott: Reality and Hope). Before focusing on identifying the Shari'ah's justification for the economic boycott and whether the citizens should have the state's approval before participating in the boycott, he first addresses the positions of some Muslim countries regarding the economic siege imposed on them for various reasons and whether other countries should help those countries under siege by using the boycott method.

In addition to these papers, many other researchers have examined the economic boycott from the perspective of Islamic law; some of these studies are: "Influence on Brand Image, Loyalty, and Product Judgment" Abosag and Farah (2014) explore how religiously motivated consumer boycotts impact brand image, loyalty, and product judgment. They find that such boycotts can significantly damage brand perception and loyalty, leading to long-term negative effects on consumer behavior.

"*Al-Muqāṭa'ah al-Iqtisādiyyah: Mafhūmuhā wa Aḥkāmuhā fī al-Fiqh al-Islāmī*" Al-Dousarī (2009) and Al-Rushūdi (2005) provide comprehensive analyses of economic boycotts from an Islamic jurisprudence perspective. They discuss the concept, legal rulings, and conditions under which boycotts are considered permissible in Islamic law.

1 al-Shamrānī Khālid b. 'Abdillāh, *Al-Muqāṭa'ah al-Iqtisādiyyah: Haqīqatuhā wa Hukmuhā* (Ed Damman: Dār Ibn al-Jauzī, 2006).

2 Hānī ibn 'Abdullah al-Jubir, *al-Muqāṭa'ah al-Iqtisādiyyah Ru'īya Shr'īya* (Riyadh: Dāru l-hadī n-nabawyyu, 2006).

3 al-Sadūn Ābid b. 'Abdillāh, *Al-Muqāṭa'ah al-Iqtisādiyyah: Ta'sīlūhā al-Shar'ī Wāq'uhā Wa al-Ma'mūl Lahā* (Riyadh: Dār al-Tabī'in, 2008).

“Religious Beliefs and Consumer Behavior” Al-Hyari et al. (2012) examine the relationship between religious beliefs and consumer behavior, highlighting how strong religious convictions can lead to both loyalty and boycotts. Their study emphasizes the role of religion in shaping consumer decisions and actions.

“Participation of Muslim Consumers in Boycotts of Global Companies’ Products: Social Dilemma Perspectives” Asnawi et al. (2023) investigate the participation of Muslim consumers in boycotts of global companies’ products, using social dilemma perspectives. They find that collective action problems can hinder boycott participation, but strong community ties and religious motivations can overcome these challenges.

“BDS: Nonviolent, Globalized Palestinian Resistance to Israel’s Settler Colonialism and Apartheid” Barghouti (2021) and Halevi (2012) discuss global movements like the BDS (Boycott, Divestment, Sanctions) campaign against Israel and the concept of “consumer jihad.” These studies highlight the use of boycotts as a form of nonviolent resistance and their impact on international politics.

Jevtic (2009) examines the economic impact of “*Global Muslim Boycott of MNCS as a Method of Economic Weakening of Israel’s economy*.” The study provides insights into the effectiveness of boycotts as a strategic tool in economic warfare. However, most of the previous researchs, as al-Sadūn’s research showed that (The boycott rule is non-binding recommendation (*mandūb*), and it may become binding obligation (*wājib*) if violence is demonstrated by the government that controls the Companies from which Muslims purchase).⁴

Therefore, the study aims to highlight the economic boycott concept in Islamic law, which should be subject to an economic boycott, whether the economic boycott carried out by Muslims has affected some international companies that support Israel’s illegal occupation of Palestinian territory, bringing up some data to examine how these businesses got affected by boycott activities after October 7, 2024, and whether they admit their connection to the Jewish occupation in Palestine.

To achieve the objective of the study, an inductive approach was used to track jurists’ opinions on the economic boycott and commercial activity of international companies. And an analytical approach to analyze the data and connect it to the (*maṣlaḥa mursalah*) in Islamic law.

1. Economic Boycott and Its Objectives in Islamic Jurisprudence

1.1. The Concept of Economic Boycott

Boycotts may manifest in various forms, such as political, economic, ethnic, or other boycott types. Consequently, the word “economic” was added to “boycott” to ensure that the scope of our research is limited to the economic boycott.

One of the modern definitions is that a boycott (Is a voluntary refusal by one or more parties to engage with a specific target to express disapproval or impose conditions to resolve political, economic, or social issues, motivated by instrumental, psychological, moral,

4 Ābid b. ‘Abdillāh, *Al-Muqāṭa’ah al-Iqtisādiyyah: Ta’ṣīluhā al-Shar’i Wāqī’uhā Wa al-Ma’mūl Lahā*, 1/203.

financial, or cultural reasons).⁵

In the UN article 16 (...it shall ipso facto be deemed to have committed an act of war against all other Members of the League, which as a result of this undertake immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the covenant-breaking State, and the prevention of all financial, economic or personal intercourse between the nationals of the covenant-breaking State and the nationals of any other State).⁶

From these definitions an economic boycott is an approach used by a state, institutions, or individuals to stop business connections with another party and avoid communicating with it because it has committed offensive behaviors.

This is the general definition of boycott; however, there are a few forms. This is what drives us to identify the difference between them.

1.2. Types of Economic Boycott

Different researchers refer to Economic boycotts, sometimes as financial jihad or customer boycott. However, we would rather think of it as economic boycott because the term "economic" is used to denote the sphere in which boycott action occurs, not to describe the motives underlying the action according to this usage an economic boycott might also be political in the sense that its informing purpose was political one indeed most of the examples that follow are of economic boycotts with a political motive.

An examination of economic boycotts reveals that those who boycott can differ as individuals, countries, or groups, and on different factors.

1.2.1. Individual Boycotts

This type is performed by individuals or a group of people belonging to a specific ethnicity, to avoid buying or getting products from a particular company.⁷

This type of boycott is well-known among people, and it includes boycotts against some brands such as Coca-Cola, and Starbucks, which are believed to be sporting Israel's occupation in Palestine.

Also, Muslims boycott French products in response to an offense against the Prophet Muḥammad in a French magazine. As well as boycotting Denmark angrily to cartoons mocking the Prophet Muḥammad, published in Danish magazines.⁸

This study focuses on boycotts of products and organizations from certain countries that dominate the global market. These boycotts serve as tools for individuals who lack other means of defense. We will explore this type of boycott in detail but will also briefly discuss other economic boycotts for methodological reasons.

5 Fawzi Dekhil et al., "Effect of Religiosity on the Decision to Participate in a Boycott: The Moderating Effect of Brand Loyalty – the Case of Coca-Cola," *Journal of Islamic Marketing* 8 (June 12, 2017), 3.

6 United Nations, "The Covenant of the League of Nations" (Geneva, June 28, 1919).

7 Mūsa Ḥusanm Tawakkul, "Ḥamalātu L-Muqāṭa'ah t-Tijāriyah" 2/52 (2012), 61–102.

8 Al-Ghānam Aḥmad Khalif, "Ittijāhātu r-R'ayu l-'āmu l-'Arabiyyu Tijāha r-Rusūmi l-Gharbiyati li n-Nabiyyi Muḥammad," *Majallatu Shari'ah Islāmiyah, Jāmi'atu l-Kuwwayt* 32/127 (2021), 283–329.

1.2.2. Governmental Boycotts

This type of boycott is carried out by one country against another, in which it officially announces that it has stopped economic relationships with that country, it prohibits exports to and imports from that country for political, humanitarian, or religious reasons.

Sometimes it forbids the country's official business enterprises from conducting business with that country, On other occasions it prohibits all public and private companies from conducting trade with that country.

For example, following the considerable slaughter committed by Jews against Palestinians in Gaza, the Turkish government⁹ imposed a boycott against Israel.

This kind of boycott is typically conducted within the scope of international political relations, as previously stated within the framework of United Nations law and is generally caused by political concerns. It could also be for humanitarian reasons, like Türkiye's boycott of the Zionist occupation state. Türkiye has decided to restrict the export of 54 products to Israel in the first phase, as of April 9, 2024. later on, on 06.05.2024, The second phase of measures taken at the state level has begun, and export and import transactions related to Israel were suspended, covering all products.¹⁰

1.2.3. International Boycott Against a Nation

This type of boycott falls under a special framework formulated by the United Nations, or the Security Council after the Council determines that a country has broken international law.

As an example, on August 6, 1990, the United Nations imposed an economic blockade and boycott on Iraq in response to the war between Iraq and Kuwait, and the UN intervened to mediate the crisis.¹¹

These three types of economic boycotts have the same goal, which is to prevent the other side from benefiting from the financial resources that it can gain by doing business with it or purchasing its goods, because money has been regarded as one of the most effective weapons since the beginning of history and has become even more effective in today's world. Harming the opponent economically is viewed as come out over him, as it weakens his military machine, because he finances his army and military with revenues from commerce or multinational corporations that support him for ideological, religious, or ethnic reasons, which he uses to oppress or kill people, as has been the case in Gaza and Palestine for decades.

1.3. Economic Boycott in Islamic Jurisprudence

Islamic law holds that activities and concerns are permitted unless banned by Islamic principles. Classical fiqh texts emphasize avoiding business links with enemies. The motiva-

9 "Türkiye Says Israel's Decision to 'legalize' Settlements in Occupied West Bank Violates International Law" (Accessed August 13, 2024).

10 "T.C. Ticaret Bakanlığı," <https://ticaret.gov.tr> (Accessed August 17, 2024).

11 Mary Ellen O'Connell, "Enforcing the Prohibition on the Use of Force: The U.N.'s Response to Iraq's Invasion of Kuwait," *Canadian Yearbook of International Law* 15 (1991), 455.

tion behind this is to avoid supporting non-Muslims in conflict with Muslims or indirectly empowering prospective foes.¹²

According to Al-Sarakhsi (1090), it is forbidden for a *ḥarbi* (citizen of an opponent state) to bring non-weapon commodities from Muslim territory to their nation since they empower the enemy.¹³ Also Māliki scholars and fuqahā from other schools share similar viewpoints.¹⁴

In the same approach Majalla Al Ahkām Al Adaliyyah (article 34), Muslim consumers are prohibited from purchasing commercial items that strengthen the adversary during times of actual war against Muslims or high potential for war.¹⁵

Classical jurists' scholars have put forward legal rationales for boycotts, citing (being in a state of war or potential war with Muslims) as the underlying cause.

Contemporary scholars' opinions on the boycott can be divided into two groups: those who say it is permissible (*mubāh*) and those who say it requires permission from the state or the Muslim Governor. We will discuss these two approaches and then explain how the boycott ruling changes with the change of circumstances.

1.3.1. The Muslim Governor Must Permit a Boycott

The Permanent Committee for Fatwā in Saudi Arabia (*āllajnatu d-dā'imah li l-buḥūthi l-ilmīyati wālifātā'*) is one among several who have stated this: (Buying Halal goods regardless of their source is permissible (*mubāh*), unless the country's Governor orders a boycott for the benefit of Islam and Muslims. The basic principle in buying and selling is *mubāh*, as God said, *وَأَحَلَّ اللَّهُ التَّيْبِعَ وَحَرَّمَ الزَّبَا*, (but Allah permitted trade and forbidden usury)¹⁶¹⁷, Also the Prophet, bought from the Jews).¹⁸

Another fatwā stated that the central concept is that a Muslim may purchase what he requires from a Muslim or non-Muslim.¹⁹ However, suppose a Muslim refuses to buy from his Muslim brother for no reason, as there's no fraud, rising prices, or poor quality goods, and instead prefers to buy from non-Muslim, in that case this is forbidden because it involves befriending, pleasing disbelievers. It also entails a deficit for Muslim merchants.

Among the contemporary jurists who have the same opinion is Sheikh Sāleh Al-Fawzān; he stated that the (boycotting goods is not allowed, unless the Muslim governor imposes an embargo and boycott of a specific country; then the boycott is compulsory).²⁰

This is the first viewpoint on the economic boycott, and they linked it to the approval

12 Burhān al-Dīn al-Marghīnānī, *Al-Hidāyah* (Beirut: Dār Iḥyā al-Turās al-'Arabī, 1431), 4/346.

13 al-Sarakhsi Muḥammad b. Aḥmad, *al-Mabsūṭ* (Beirut: Dār al-Ma'rīfah, no date), 10/91.

14 al-Mawwāq Abū al-Qāsim, *Al-Tāj Wa al-Iklīl* (Beirut: Dār al-Kutub, 1994), 5/66.

15 al-Jābī Bassām 'Abdu l-wa ḥāb, *Majalla Al Ahkām Al Adaliyyah* (Beyrūt: Dāru Ibn Ḥazm, 2004), 1/98.

16 Abdullah Yusuf Ali, *The Holy Quran - Text, Translation and Commentary* (Al-Madinah Al-Munawarah: King Fahd Holy Qurān Printing complex, 1410), al-Baqara 1/275.

17 Yusuf Ali, *The Holy Quran - Text, Translation and Commentary*, 126.

18 Darwish Ahmed, *The Fatwas of the Permanent Committee* (Riyadh, Saudi Arabia: Presidency of Scientific Research and Fatwa, 1421), n. 12712.

19 Ahmed, *The Fatwas of the Permanent Committee*, 12715.

20 Al-Hasin Muḥammad, *Fatwas on Contemporary Issues* (Riyadh: Dar Al-Akhiar, 1424), 37.

of the Muslim governor. Consequently, they fell under the concept of the official boycott that we mentioned above.

1.3.2. Boycott is Permissible (*mubāḥ*)

Jurists who used the word “legitimate” or (*mashrū*), which means that it is not forbidden (*not ḥarām*), and they did not broach the government’s permission. So, the Individuals are free to practice boycotts in any way they want.

Jurists like Yusuf al-Qaradāwī, Nasiruddin Albānī, Abdul-Rahmān al-Sa’di, Abdullāh ibn Jibrīn. Their general evidence is that the boycott is one of the ways to weaken the enemies economically, and one of the most essential actions that a Muslim may do to support the misery of his Muslim brother, as is happening in Gaza and Palestine.

Depending on the circumstances, the economic boycott rulings can be classified into three *hukums* based on the evidence of the two viewpoints and the specifics of the *Ahkām Sharī’ah*.

First, a boycott is a binding obligation (*wājib*): which occurs when a Muslim observes that an organization has chosen to support the state or army that attacks and murders Muslims, and the company proclaims this publicly, without hesitation.

The harm is realized for Muslims since the money that a Muslim purchase from that company goes towards funding the enemies’ army. This quickly can be quickly established because of technological innovations, and it is now possible to catch news of those companies and their public support for the enemy army.

One example is the McDonald firm, which has branches all over the world and is owned by an American company, while the American government actively supports Jews in Palestine. Furthermore, McDonald, revealed that it endorses the army of occupation with everything it has, and it even shows how it offers free food to the Jewish military²¹ that kills Muslims in Gaza, bragging about it and attempting to distort the truth that this army is defending itself.²²

This confirms the harm caused by this organization, as well as the fact that the money paid by the Muslim is mixed with the funds used to kill his brother in Gaza. He had to boycott the company as it was a religious duty.

Second, a boycott is a non-binding recommendation (*Mandūb*): In this case, an economic boycott is recommended (*Mandūb*) when the individual Muslim is unsure whether the company supports the enemy or funds the army that kills Muslims. Some firms may deny supporting the occupation army out of fear of economic loss, yet they secretly help the opposing army. Furthermore, if the corporation does not reveal its actual owners, one of them could be one of those who advocate for the murder of Muslims in Gaza or other Muslim countries.

In this case, and because it is not certain that this company constitutes a threat to the

21 “McDonald’s Israel | (@McDonaldsIL) / X,” X (Formerly Twitter) (July 27, 2024).

22 “Free Meals for Israeli Soldiers Divide McDonald’s Franchises | Reuters,” <https://www.Reuters.Com/> (Accessed August 14, 2024).

Muslims, it is best to stay away from buying from them, to avoid suspicion. The Muslim gets rid of his faith as the prophet Mohamed said: (what is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know...)²³

Third, boycott is permissible (*mubāh*): Boycotting is lawful as long as buying and selling with non-Muslims is permitted under Islamic law. Dealing with Christians and other unbelievers is allowed, unless it involves forbidden things or what aids in what is forbidden. The Prophet made purchases and sales with pagan, (narrated ‘Abdur-Rahman bin Abu Bakr: We were with the Prophet when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet asked him, are those sheep for sale or for gifts? The pagan replied, they are for sale. The Prophet bought one sheep from him).²⁴ Since commerce with non-Muslims is permitted, it is up to the individual Muslim to buy from them or not, but this is limited to not harming Muslims.

The ruling on boycotting differs depending on its form and the situation of Muslims. As a result, a Muslim must understand that if the value of what he buys somehow aids enemies in killing Muslims, therefore buying from them is forbidden and indicates sinful collaboration.

2. Achieving Shari‘ah’s Goals using an Economic Boycott

The Shari‘ah came to serve the individuals’ interests and avoid harm. in this section, what interests can be achieved in the Boycott’s ruling will be clarified.

2.1. The Public Interest Concept in Islamic Law

Abū Hāmid al- Gazālī (505 AH), (the objectives of Shari‘ah serves individuals in five different manners, to preserve their religion, souls, minds, offspring, and wealth, everything that includes the preservation of these five principles is *maşlahā*; everything that deprives these principles is considered Harmful).²⁵ He defined the interest by its causes.

However, Taqayyu d-dīn Ibn Taymiyya (728 AH) offered a broader definition of public interest (*maşlahā*) compared to al-Ghazālī, who limited it to five essential elements. According to Ibn Taymiyya, *maşlahā* is determined by the mujtahid’s understanding that action brings a substantial benefit, provided that nothing within Shari‘ah contradicts it. He further defines *maşlahā* as the means that leads to achieving such benefits.

Ibn Taymiyya’s statement about not limiting the interest to preserving these five subjects is more appropriate because the interest includes the interest stated by Shari‘ah, and the one not stated, Still, it serves the intended purpose of Shari‘ah.

The Islamic law has mandated that these five matters be taken into consideration. However, restricting interest to these five topics eliminates independent public interest (*maşlahā mursalah*), Additionally, many interests are not stipulated but achieve the goals of the Shari‘ah, so the definition of interest must encompass both aspects. We can define it as it is the benefit that the wise Lawgiver intended for his servants in their religious and

23 Muḥammad b. Ismā‘il al-Bukhārī, *Al-Jāmi‘ al-Şaḥīḥ* (Dār Tawq al-Najāt, 2001), “Business,” 39 (no.1946).

24 al-Bukhārī, *Al-Jāmi‘ al-Şaḥīḥ*, “Sales and Trade” 99 (no.2103).

25 Abū Hāmid al-Ghazali, *Al-Mustaşfā Min al-Uşūl* (Bûlâq: al-Matba‘a al-Amîriyya, 1904), 174.

worldly affairs, and nothing in the law negates it.

According to that, one of the Shari'ah's objectives (maqāsid al- Shari'ah) is *maṣlaḥa mursalah* (independent public interest), which is not addressed in the classical Islamic legal books. but is still consistent with the main objective of Shari'ah.

The purpose of our definition of *maṣlaḥa mursalah* here, is to determine whether and to what extent the economic boycott falls within these interests.

2.2. The Relation of Economic Boycott and Maṣlaḥa

In this part, specific elements of the economic boycott that fulfill Shari'ah's objectives will be discussed. This makes it evident that the economic boycott benefits the Muslim individual, communities, and countries. Some of these objectives include the following:

2.2.1. Avoiding the Strengthening of the Enemy's Economy

One of the established rulings in Islamic law is not to strengthen enemies' economy, such as a Muslim not paying blood money (*diya*) to a non-Muslim when he murders commits by mistake to prevent the enemy from using financial power against Muslims. As Allah said in the Qur'an:

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۗ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

(And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim's family—unless they waive it charitably. But if the victim is a believer from a hostile people, then a believing slave must be freed. And if the victim is from a people bound with you in a treaty, then blood-money must be paid to the family along with freeing a believing slave)²⁶

Ibn Jarīr al-Tabari (310 AH) interpreted it as: that the money should not be given to non-Muslims so that they do not use it to gain power over Muslims²⁷. From the interpretation of the verse, we may conclude the following:

It is not allowed (haram) to pay money to countries in conflict with Muslim states.

When the circumstances change, paying money goes from permissible to forbidden. As it mentioned in the Qur'anic verses above, when a country conflicts with Muslim states and two countries sign a peace settlement, the rule for giving money to them it changes.

Reaching this conclusion companies that publicly state they support the Jewish army, as is occurring in Gaza, are simply ruled out as unlawful and prohibited for business dealings.

2.2.2. Economic Warfare as a Strategies for Weakening an Enemy

Economic jihad was one of the Prophet's techniques for dealing with enemies. As in Sa-hih al-Bukhari: (when the Prophet realized that Quraysh had delayed embracing Islam, he said, O Allah! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph. So, they were struck with a year of famine that

26 Yusuf Ali, *The Holy Quran - Text, Translation and Commentary*, al-Nisā'. 4/92.

27 Ibn Jarīr al-Tabari, *Jāmi' Al-Bayān 'an Ta'wil al-Qur'an* (Cairo: Dār Al-Hijra, 2001), 7/318.

destroyed everything till they had to eat bones).²⁸

One of the Shari'ah objectives is harming the enemy economically; this is validated if we are confident that the enemy will be weakened if we avoid cooperating in any economic engagement with him. If we comprehend this, we can say that the economic boycott is likewise a means of weakening the enemy; also, it is an objective that is in line with the Prophet's sunnah, just as the Prophet aimed to weaken the enemy in the hadith above.

There is also a clearly stated hadith regarding one of the Prophet's companions boycotting the people of Quraysh.

It is a long hadith in Şahih al-Bukhari, about Thumama (RA) after he converted to Islam saying: (...By Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission)²⁹

It clearly states that it is in the section of boycotting enemies who fight against Islam, and there is no more substantial evidence than this that an economic boycott serves the interests of the Muslim state. The Prophet did not object to what Thumama did. Because if it were different, the Prophet would have told Thumama not to do it if it had been different.

Although these hadiths don't mention economic boycott in the sense that we have defined it, However, these hadiths prove that a certain interest namely, harming the enemy's economy is attained and that this is the primary goal of the economic boycott.

Since the economic boycott leads to maşlahā, it is evident that is an obligation (wājib), especially if the harm from the enemy we trade is sure as is occurring in Gaza.

To conclude, the economic boycott fulfills the objectives of Islamic law by preventing the enemy, putting an end to his inhumane treatment, empowering Muslims, and convincing them that they can challenge the enemy. These objectives are attained using economic weapons, as stated in Islamic law.

2.3. Impact of Economic Boycott on Global Companies Post-October 7, 2024.

Because America and the occupying state are both economically and militarily strong, it may be argued that there is no purpose in boycotting American products or those from Jewish-owned businesses that support Israel.

Many economic studies have revealed that Islamic nations' marketplaces are among the most significant for distributing American products.³⁰ These countries are also major suppliers of raw resources to American companies. As a result, America seeks to impose its authority in Muslim and weak countries to ensure that its companies have access to raw resources.

However, this section will cover three points, first, the way the boycott is implemented in the Islamic world, particularly following the Tufān al-ʿAqşā; second, some companies

28 al-Bukhari, *Al-Jāmi' al-Şahih*, "Tafseer," 65 (no.4416).

29 al-Bukhari, *Al-Jāmi' al-Şahih*, (*Al-Maghaazi" 67 (no.4114)

30 Nadia Noormohamed, "Muslim-American Marketplace: Understanding Cultural Diversity," *International Business & Economics Research Journal (IBER)* 5 (February 17, 2011), 2.

that Muslims and Palestinian supporters boycott because they support the Israeli occupation, and the degree to which they are associated with the Zionist occupation. Third, From a jurisprudential view based on the outcomes of the economic boycott, by getting statistics regarding these companies' Financial income, will see if the Shari'ah aims were realized in this boycott.

2.4. The Call for Boycott in the Muslim World

Following an increase in injustice from the Western world toward the Muslim world, and with countries' inability to respond officially in many cases, people began to consider tools that would allow them to express their thoughts, because they felt let down and helpless, particularly in supporting the Palestinians.

Therefore, the call for an economic boycott of Western products began, because people felt tied to these countries that oppressed them and their Muslim brothers. They don't want to eat their products or give them money.

The boycott took place in several areas around the world, for instance the Muslim organizations in 2020 have called for a boycott of French products in reaction to incitement against the derogatory remarks about Prophet Muḥammad.

On 2020, a called for a boycott of French products against the publication of caricatures of the Prophet Muḥammad through Charlie Hebdo magazine. Boycotting of Danish Products after the cartoons published by the privately owned Jyllands-Posten newspaper aroused outrage in the Muslim world, and the boycott of America followed the increase in anti-American sentiment generated by the Iraq war.

This is a short look at the reasons behind the call for an economic boycott during the previous 20 years. However, we will focus on the call for a boycott in response to the criminal onslaught against Palestine following the Tūfān al-ʿAqṣā.

The popular campaigns witnessed by Arab and Muslim countries, as well as supporters of Palestine from various countries around the world, Since 7 Oct. 2023 have resulted in a kind of revolution in concepts that serve humanitarian principles.

This was greatly helped by the fact that the world has become a village due to the ease of communication with the spread of the Internet and social media. The scope of popular response has expanded steadily and unprecedentedly in practical response to the ongoing massacres against the Palestinian people in the Gaza Strip.

The boycott is viewed as consumer pressure, as the shares of numerous restaurants, cafés, and businesses have fallen, affecting their sales volume.

These calls for boycotts came from international religious organizations like the Muslim People's Boycott and the International Union of Muslim Scholars. One such statement (fatwa), no (4), which was released on November 8, 2023, by the Fatwa Committee of the International Union of Muslim Scholars, calling for a worldwide boycott of the occupying force: (the situation in the honored land of Palestine, where Muslims and the Zionist occupier have been at war since October 7, 2023, requires the entire nation to engage in a

thorough jihad with everything it has to break the power of the fighting enemy, especially since the land of Muslims is one and any inch of it that is occupied requires the Muslims to expel the occupier and liberate this inch, among the things that all Muslims, both governments and individuals, share in common, is a type that is easy and available to all, which is the comprehensive boycott).³¹

Also, in a call by the President of Religious Affairs in Türkiye he said: (The products of companies that support Zionism must be continuously boycotted), and many other religious organizations such as the Indonesian Ulema Council (MUI), The Pakistan Ulema Council (PUC).

At times, these efforts originate from small local organizations that are well-known within cities and neighborhoods. In contrast, they come from international organizations actively defending human rights at other times.

Consumers can also find the products they should boycott through many of websites and applications on phones and other electronic devices. Some of these websites and apps are like: BDS list, Disoccupied.com, The Witness UK, Bdnaash, Albadeel.org, No Thanks app, Investigate.afsc.org, Boycott X app, Boycott for Peace, Boykothareketi.com, boykot.co, boykotyolu.com.tr...etc.

Numerous websites and programs gather data regarding companies and specify which ones should be boycotted in support of Palestine. These websites are not exclusive to the Muslim world; on them, not only Muslims who engage in economic boycotts, but also a large number of non-Muslims who are concerned with human rights and consider the Israeli army's conduct in Gaza to be genocidal, and that should not aid in this genocide by providing financial support to those companies through the purchases of their goods.

Because it is electronic and easily accessible to anyone, it spreads swiftly among individuals and groups and across social media platforms.

2.5. Relations Between Boycotted International Companies and Zionist Occupation in Palestine

2.5.1. Examples of The International Support for the Zionist Occupation in Palestine

The Office of the United Nations High Commissioner for Human Rights released a list of more than 100 businesses on February 12, 2020, alleging that they violated Palestinian human rights through Israeli settlement operations in the occupied West Bank. Israel harshly criticized the first attempt at naming and shaming corporations on a global scale.³²

Among the well-known foreign corporations on the list were Airbnb, Motorola, and General Mills. Ariel Group, Booking.com, and Expedia...etc.³³ Many people believe the colo-

31 IUMS Official website, "IUMS, Fatwa (4) November 8, 2023, Ijtihad and Fatwa Committee," <https://iums-online.Org/Ar/ContentDetails.aspx?ID=31524> (Accessed August 16, 2024).

32 Human Rights Council United Nations, "Annual Report of the United Nations High Commissioner for Human Rights and Reports of the Office of the High Commissioner and the Secretary-General/A/HRC/43/71," 2020, 6.

33 United Nations, "Annual Report of the United Nations High Commissioner for Human Rights and Re-

nies are illegal, yet the researchers did not accuse the firms of breaking international law. Instead, it seemed to be an effort to showcase their support for an Israeli policy that has drawn harsh criticism to put them under pressure.

According to media sources, none of these organizations denied their ties to Israel. Additionally, it is unable to find any formal statements distancing themselves from the Zionist occupation's activities on the websites of these businesses.

To support the authenticity of the connection between certain internationally recognized companies and the crimes carried out by Israel in Palestine, this example can be provided, which was released by an official international authority acknowledged by all nations. By displaying some global companies we will emphasize the relationship between some multinational corporations and the funding or assistance provided to the occupation army.

2.5.1.1. Starbucks

Starbucks offers millions of people worldwide coffee drinks. Currently, there are more than 15,000 branches are located in 50 different countries. Starbucks' market value as of August 2024 is estimated to be \$107.43 billion.³⁴

Although the company denies any link to Israel, consumers do not accept it because numerous old reports in Starbucks website indicate its support for the Israeli occupation. The multinational coffee brand has been accused of supporting Israel through multiple channels and methods for more than 20 years.

Starbucks, for example, is one of the official sponsors of (Jerusalemfund) which is fund-raising efforts for the Emergency and Solidarity Fund with Israel, which helps soldiers, their families, and settlers in the Zionist state, as is stated in its official website.³⁵

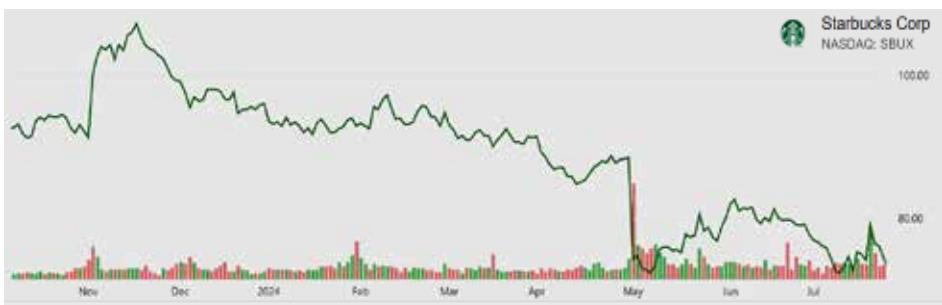


Figure 1: Companiesmarketcap.com

ports of the Office of the High Commissioner and the Secretary-GeneralA/HRC/43/71.”

34 “Starbucks (SBUX)- Market Capitalization,” <https://Companiesmarketcap.Com/Starbucks/Marketcap/> (Accessed August 17, 2024).

35 Jerusalemfund, “The Jerusalem Fund of Aish HaTorah,” https://Web.Archive.Org/Web/20041025163050/Http://Www.Jerusalemfund.Com/Missions/Homeland_sponsorship.Php (October 25, 2004).

Moreover, Since October 7, 2024, on its website Starbucks has provided clarifications and replies to questions asked by those seeking the truth; we can find answers that ignore the genocide in Gaza, refer to the cruelty as “violence,” and dismiss the children and women who were slaughtered by the Zionist army, The company’s continued neutrality, ignoring the ongoing genocide, and continuing to cover up the matter leads the observer to believe that the company supports the occupation but does not want to publish to avoid problems with Jewish organizations and do not want to lose customers.

Herman Schultz, who bought the coffee shop and turned it into a global brand in 1982, is a Jew. However, the fact that, Schultz, is Jewish does not mean that Starbucks supports Israel. There is an attitude and lack of attitude that puts Starbucks side by side with Israel. However, it can be learned about his views on the Palestinians from an explicit declaration, made on April 4, 2002, during a meeting with American Jews saying: (if you leave this synagogue tonight and go back to your home and ignore this, then shame on us...The Palestinians are doing their job they’re not stopping terrorism.)³⁶

Workers United, the labor union representing Starbucks employees in America, shared a “Solidarity with the Palestinians” post on the X account on October 9th. The post was deleted within 40 minutes or was forced to be deleted under pressure. Starbucks quickly acted against the “Jewish boycott,” initiating legal action against the union. It applied to the court to prevent Starbucks from using the name and logo that evokes the brand.

These perspectives, among many others, convince people across the world that the issue has two sides; firstly, this company financially, media-wise, and internationally supports the occupation, but it hides this fact, which implies that it supports the killing and displacement that is taking place in Gaza, which means it must be boycotted. Secondly, is that the corporation does not take a clear position on the matter, so dealing with it is uncertain. Consequently it is best to avoid suspicious situations.

Following a downturn in growth, the coffee chain Starbucks cut its annual sales projection. The company had previously predicted full-year sales growth of between 5 and 7 percent, later expecting both worldwide and US growth of 4 to 6 percent; We can see the financial reports on Starbucks’ operations show a dramatic fall in global sales after October 7, 2024.

As the above graph illustrates, Starbucks announced that it had lost more than nine percent of its market value, or \$11 billion. The company attributed this to the boycotts that followed its October lawsuit against Starbucks Workers United for a social media post that voiced sympathy for Palestinians.

2.5.1.2. Coca-Cola

like many other large companies, Coca-Cola is faces boycotts in the Middle East and several major Muslim countries. However, because it combined the Middle East and North Africa region with Europe and Africa in its financial report, it did not disclose the impact of the current boycott of its revenues from the region in 2023.

36 “KING5.Com | Local News,” https://Web.Archive.Org/Web/20020418224331/Http://Www.King5.Com/Localnews/NW_040402WABschultz.43d45a4b.Html (April 18, 2002).

Despite this, the business’s earnings in the last quarter of 2023 dropped by 3% to \$1.98 billion from \$2 billion in the same period in 2022.³⁷

Revenues and Volume							
Percent Change	Concentrate Sales ¹	Price/Mix	Currency Impact	Acquisitions, Divestitures and Structural Changes, Net	Reported Net Revenues	Organic Revenues ²	Unit Case Volume ³
Consolidated	2	11	(6)	(4)	3	13	2
Europe, Middle East & Africa	0	23	(21)	0	2	23	1
Latin America	4	21	(10)	0	15	25	4
North America	0	9	0	0	9	9	(1)
Asia Pacific	3	2	(5)	1	1	5	1
Global Ventures ⁴	2	(2)	1	0	2	1	2
Bottling Investments	7	6	(3)	(26)	(16)	13	(17)

Operating Income and EPS				
Percent Change	Reported Operating Income	Items Impacting Comparability	Currency Impact	Comparable Currency Neutral Operating Income ⁵
Consolidated	(17)	(23)	(10)	15
Europe, Middle East & Africa	3	1	(19)	21
Latin America	13	3	(13)	23
North America	(22)	(31)	0	9
Asia Pacific	5	4	(5)	6
Global Ventures	14	3	1	9
Bottling Investments	(3)	0	(3)	0

Percent Change	Reported EPS	Items Impacting Comparability	Currency Impact	Comparable Currency Neutral EPS ⁶
Consolidated	(1)	(6)	(9)	16

Figure 2: Coca Cola’s Operating Review – Six Months Ended June 28, 2024

Earnings per share amounted to \$0.46 in the fourth quarter of 2023, down from \$0.47 recorded in the corresponding quarter of 2022, and the market expected 0.49.

The share value declined by less than 0.49, which is insignificant and falls short of the desired outcome of the boycott by Islamic nations and the international community in support of Gaza.

Regarding the specific countries where the corporation was impacted by the boycott following Tūfān al-ʿAqṣā, in Türkiye Coca-Cola distributor sales fell by 21.8% in the three months that ended in December 2023 as compared to the same time in 2022. The Middle East, Africa, and Europe region contributed around 15.6% to the company’s \$10.9 billion in revenue during the fourth quarter of 2023. This is less than the 18.2% recorded in the third quarter of 2023 and slightly more than the 15% recorded in the same quarter of 2022.

If this company’s relationship to the Zionist occupation will be investigated, numerous organizations that actively participate in the boycott of Zionism have intensified their calls for a boycott of Coca-Cola due to the company’s illegal operations in settlements created on land that the Palestinian people have ethnically cleansed in violation of international law.

37 “Coca-Cola Reports Second Quarter 2024 Results,” <https://www.coca-colacompany.com/media-center/coca-cola-reports-second-quarter-2024-results> (Accessed August 19, 2024).

Coca-Cola has a Technical Service Center³⁸, Corporate Office³⁹ and Manufacturer⁴⁰ in the illegal Israeli settlement of Atarot, an illegal Israeli settlement built on usurped Palestinian land.

Companies that enter these settlements are also considered complicit in the crime of genocide committed by the criminal Zionist army.



Figure 3: Coca-Cola offices and Manufacturer in Atarot illegal Israeli settlement – Palestine

There is also a record of historical assistance to Israel from Coca-Cola. In 1991, Coca-Cola Israel and the Danish corporation Carlsberg agreed to construct a \$32 million facility and the exclusive distribution of Tuborg and Carlsberg beers in the occupied territories.⁴¹

In 2004, Coca-Cola Israel and its CEO, Ronnie Koprowski, had 45% of the Israeli mineral water company, Neviot. However, the company, led by Mozi Wertheim, acquired complete control of Neviot, as reported by Haaretz.

Furthermore, according to Haaretz, Coca-Cola Israel agreed to pay \$39 million to acquire Tara Dairy, the third-largest Israeli company in the industry at the time.⁴²

Additionally, Coca-Cola Israel has supported Israeli basketball teams, committed hundreds of millions of dollars in this area each year, and has sponsored Israeli tennis events and marathons. Anyone holding a computer or phone may readily reach all of this.

38 "Google Maps," <https://maps.app.goo.gl/4u8YKG6y3M9i8Lq47> (Accessed August 19, 2024).

39 "Google Maps," <https://maps.app.goo.gl/HA4K7nD7UNA3DYCi9> (Accessed August 19, 2024).

40 "Google Maps," <https://maps.app.goo.gl/Ak9FPsAAKsstMYu6A> (Accessed August 19, 2024).

41 "Carlsberg Israel (Israel Beer Breweries Ltd.)," <https://beerpal.com/Brewer/Carlsberg-Israel-Israel-Beer-Breweries-Ltd> (Accessed August 19, 2024).

42 Ora Coren, "Wertheim's Coca Cola to Buy Control of Neviot Water," *Haaretz* (June 28, 2004).

McDonald's Stock Information



Figure 4: Mc Donalds's Operating Review Oct 2023- August 2024

2.5.1.3. McDonalds

Due to boycott movements in response to the Israeli war on Gaza, McDonald lost a sizable chunk of their sales in Middle Eastern countries as the year came to an end.

At the start of 2024, they declared that due to poor sales growth in its Middle East, China, and India businesses, it had missed its sales targets for the first time in almost 4 years during the most recent quarter.

The company relies on thousands of independent companies to own and operate most of its more than 40,000 stores worldwide, about 5 percent of which are in the Middle East.⁴³

McDonald global same-store sales rose 3.4% in the fourth quarter, missing estimates for a 4.9% gain. The quarter's results marked the slowest sales growth in about three years.

By comparing the graphs with previous years, it is evident how the firm was affected by the boycott by failing to reach the sales target.

The Leading company in Israel, which has more than 191 branches, tweeted on October 19, 2023, on the X platform that it had donated more than 100,000 free meals to IDF, and 5 restaurants affiliated with the chain opened for this purpose; they are giving a 50% discount to all soldiers.⁴⁴

However, the CEO of McDonald's said that the company does not support these crimes. The company has blocked its official website in the occupying state and its social media page can't be accessible worldwide.

These are some of the multinational companies that we have attempted to investigate in connection with the economic boycott; nevertheless, numerous multinational corporations dominate the world economy, particularly in the Muslim nations that are the focus of our study.

43 "About Us: McDonald's Facts and Story | McDonald's" (Accessed October 31, 2024).

44 "Media Posts by McDonald's Israel (@McDonaldsIL) / X," <https://twitter.com/McDonaldsIL/Status/1714342472237596674/Photo/1> (October 17, 2023).

3. Achieving Shari'ah Objectives by Boycotting These Companies

By examining these companies, we will try to determine if the Shari'ah objectives are met by practicing the economic boycott, to get a clear ruling on the financial dealings with these companies.

3.1. Strengthening the Enemies' Economy

One of the Shari'ah's objectives is not to strengthen the enemy, whether militarily, economically, or in other ways and we learned that McDonald's, Starbucks and Coca-Cola, are owned by an enemy that is always ready to fight against Us. This has been proven time and time again throughout history. Countries like the United States, Israel, and other Western nations helped destroy Afghanistan, Iraq, Yemen, Libya, Syria, and other Muslim nations.

So, there's no option but to boycott these companies, and similar ones do not support the economy by purchasing from companies controlled by an actual or expected enemy. Particularly since, as a nation or as individuals, we can easily survive without them.

3.2. Weakening an Enemy's Economic

Anyone who chooses to boycott the enemy's products like the mentioned companies, to weaken their economy will be rewarded for their noble intentions, and this intention transforms action from a simple task to one that accomplishes the Shari'ah's objectives. As the Prophet said: (deeds are to be judged only by intentions, and a man will have only what he intended...)⁴⁵

Muslims must follow through on their obligation to boycott their opponents on the economic front if they believe it to be in their best interests and to prevent aiding them in their conflict with our Muslim brothers, because our trade with them boosts their economy and improves their control over Muslims.

3.3. Fulfilling Desires Without Engaging with Adversaries

Islamic law allows Muslims to buy necessities from anyone, but if there's no fraud, price hikes, or poor quality, they should encourage fellow Muslims to support their products first.⁴⁶

This highlights the issue of inferior local goods, which can be divided into two categories. The first includes electronics not readily available in the Muslim world, where customers may turn to foreign corporations. The second consists of readily available items like coffee, hamburgers, and soft drinks, which do not need to be purchased from non-Muslims. Instead, healthier, tastier, and cheaper alternatives from local sources can be found.

Buying stuff from the second category certainly involves adhering to the *haram*, even if there is no genocide occurring in Gaza. Muslims enterprises should develop their products, to prevent Muslim consumers from being forced into purchasing goods from their enemy Particularly. considering that many people refuse to boycott, claiming that local goods are of poor quality.

45 al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, "Revelation" 1 (no.1).

46 al-Qaḥṭānī Muḥammad Sa'īd, *Ālwa Lā'u Walbarā'u fī l-Islāmi* (Riyāḍ: Dār ṭiba, 1992), 356.

3.4. The Unclear Ruling on Dealings with These Companies

There is a possibility that the support of these international companies for the Jews who are committing genocide in Gaza will not be confirmed, in which case it will be difficult to make a final judgment.

The answer can be found in the Prophet ḥadīth: (both legal and illegal things are evident, but in between them there are doubtful (suspicious) things and most people do not know about them. So, whoever saves himself from these suspicious things saves his religion and honor).⁴⁷

Muslims should be cautious about suspicious items, including food and drink. It's preferable to avoid businesses if there are concerns about buying from them, as mentioned in the ḥadīth.

Conclusion

Economic boycotts aim to undermine the enemy, and reduce harm; this is a critical Shari'ah objective, Allah says:

لَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ إِنَّمَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“Allah forbids you not, regarding those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for ALLAH loveth those who are just. Allah only forbids you, regarding those who fight you for (your) faith, drive you out of your homes, and support (others) in driving you out, from turning to them. It is such as turn to them, that do wrong”⁴⁸

Considering the boycott concept, Shari'ah's view on maṣlaḥa, and examples of boycotted global companies, we can draw several conclusions, including:

The boycott's objective is to encourage Muslims to rely on themselves in every way, particularly economic independence, which is regarded as a potent weapon in today's time.

According to economic statistics provided on boycotted companies' websites, the boycott did not result in major financial losses following the Tūfān al-ʿAqṣā. However, a verification process for this data could not be identified.

Statistics show that boycotted companies often miss their annual targets, but real economic losses are minimal.

Although the boycotted companies did not suffer significant financial losses, it is important to be mindful of calls for boycotts of companies that support genocide in Gaza.

The objectives that the boycotts were meant to achieve, such as harming enemies financially, cannot be accomplished with the boycotting efforts that are underway. Instead, they require more consideration from both the decision-makers and the customers.

47 al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, “Belief” 37 (no.52).

48 Yusuf Ali, *The Holy Quran - Text, Translation and Commentary*, Mumtazina 60/8.

A solid religious reference is crucial for economic boycott rulings; credible jurisprudential councils' opinions should prevail despite some disagreements.

The Muslim world must maintain economic boycotts, educate Muslims on their importance and explain techniques, to restore its global status.

Economic boycotts fulfill Shari'ah objectives by strengthening the Muslim community and weakening the enemy.

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