

# halkam

Jurnal Kajian Hukum Islam dan Hukum Ekonomi Islam

- Hak Kekayaan Intelektual (HKI) sebagai Objek Jaminan Pembiayaan dalam Perspektif Hukum Ekonomi Syariah
- Peran Istri sebagai Pencari Nafkah dan Dampaknya terhadap Keutuhan Rumah Tangga Perspektif Islam
- Konsep Nabawi dalam Membangun Keharmonisan Rumah Tangga
- Implementation of The Wakalah Bil Ujroh Contract in Financing Products at Islamic Financial Institutions
- Deconstructing Mu'asyarah Bi Al-Ma'ruf: Toward A Gender-Just Framework of Islamic Family Law
- Eksistensi dan Perkembangan Kelembagaan Hukum Islam di Indonesia
- From Formal Validity to Ethical Accountability: Good Faith in Sharia Electronic Contracts Under Indonesian Law
- Legal Protection for Parties When MPD Fails to Collect Notarial Protocols
- Review of Islamic Law and Law no. 1 of 1974 and Constitutional Court Decision no. 46/PUU-VII/2019 Concerning Siri Marriage Law: The Position of Wives, Children And Property
- Sharia Economic Law on The Growth of Micro, Small, And Medium Enterprises (UMKM) In The Digital Era
- Konsep Kafa'ah dalam Prespektif Imam Malik dan Imam Syafi'i: Analisis Metodologi Ushul Fikih
- Implikasi Normatif dan Sosial Perjanjian Pra-Nikah Perspektif Hukum Keluarga Islam di Indonesia
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- Juridical Review of Marriage Contracts For Pregnant Women In Islamic Law And National Law

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## THE BOYCOTT OF ISRAELI PRODUCTS FROM THE PERSPECTIVE OF SADZ AL-DZARAI': A NORMATIVE ANALYSIS WITHIN ISLAMIC LAW

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### ABSTRACT

The phenomenon of boycotting Israeli products reflects the moral stance and solidarity of communities against Israel's aggression toward Palestine; however, few studies have analyzed this boycott from the perspective of *sadz al-dzarai'* within contemporary Islamic legal literature. This study aims to examine the legal basis, shari'ah justification, and practical impacts of boycotting Israeli products using the framework of *sadz al-dzarai'*. A qualitative method was employed through the analysis of secondary literature, including scholarly journals, books, and case studies related to the BDS movement. The main findings indicate that the boycott has clear shari'ah justification to prevent financial, moral, and material support to the aggressor, while simultaneously protecting *hifz al-nafs* (life), *hifz al-māl* (wealth), and *hifz al-dīn* (religion). Boycotting also raises moral awareness, influences consumer behavior, and exerts ethical pressure on involved companies. This study confirms the boycott as a legitimate preventive strategy under shari'ah, contributes new insights to contemporary Islamic legal scholarship, and opens avenues for further empirical research on its economic, social, and policy impacts.

**Keywords :** *Boycott, sadz al-dzarai', Islamic law*

### ABSTRAK

Fenomena pemboikotan produk Israel mencerminkan sikap moral dan solidaritas masyarakat terhadap agresi Israel terhadap Palestina, namun sedikit penelitian yang menganalisis boikot ini dari perspektif *sadz al-dzarai'* dalam literatur hukum Islam kontemporer. Penelitian ini bertujuan menelaah dasar hukum, justifikasi syar'i, dan dampak praktis pemboikotan produk Israel menggunakan kerangka *sadz al-dzarai'*. Metode yang digunakan adalah kualitatif melalui analisis literatur sekunder, termasuk jurnal ilmiah, buku, dan studi kasus terkait gerakan BDS. Temuan utama menunjukkan bahwa boikot memiliki justifikasi syar'i untuk mencegah dukungan finansial, moral, maupun material terhadap pihak agresor, sekaligus melindungi *hifz al-nafs* (jiwa), *hifz al-māl* (harta), dan *hifz al-dīn* (agama). Pemboikotan juga meningkatkan kesadaran moral masyarakat, memengaruhi perilaku konsumen, dan memberi tekanan etis pada perusahaan terkait. Studi ini menegaskan boikot sebagai strategi preventif yang sah secara syar'i, sekaligus memberikan kontribusi baru pada literatur hukum Islam kontemporer dan membuka peluang penelitian empiris lebih lanjut terkait dampak ekonomi, sosial, dan kebijakan.

**Kata Kunci:** *Boikot, sadz al-dzarai', Hukum Islam*

## INTRODUCTION

The boycott movement against products affiliated with Israel has regained momentum as a form of global solidarity with the suffering of the Palestinian people, who continue to face humanitarian violations. In the Indonesian context, the Indonesian Council of Ulama (MUI) Fatwa No. 83 of 2023 provides a normative basis for Muslims to support the struggle for Palestinian independence and to reject any form of support for Israel's acts of aggression.<sup>1</sup> Thus, the boycott is understood not merely as a moral expression but as a non-violent strategy aimed at exerting economic and political pressure on parties considered to be committing injustice.

In Islamic legal studies, the practice of boycott is closely related to the principle of *sadq al-dzarai'*, a preventive mechanism applied to actions that are originally permissible (*mubah*) but have the potential to lead to *mafsadah*. This concept—as explained by Ahmad bin Idris al-Qaraḥi (1998)—functions as a form of preventive harm blocking, namely an effort to avoid contributing to harm or injustice. The application of this principle to the boycott movement indicates that consumers' economic participation may have broader implications, including strengthening the financial structures of parties engaged in oppression. The availability of alternative products from local Muslim-owned companies further reinforces the argument for preventing *mafsadah*, as it allows society to meet basic needs without participating in economic chains that may be detrimental to the Muslim community.<sup>2</sup>

Although discussions on boycotts have been widely explored from political, economic, and social solidarity perspectives, studies specifically linking them to the principle of *sadq al-dzarai'* remain very limited. The scarcity of research integrating the concept of preventing *mafsadah* with the dynamics of modern boycott movements highlights an academic gap that has not yet been addressed. Furthermore, the lack of analysis positioning the boycott as an instrument of preventive harm blocking within the framework of *ushul al-fiqh* demonstrates the need for more in-depth study of the Islamic legal legitimacy of this practice and its implications in the modern social context.

Based on this gap, this study seeks to examine how the principle of *sadq al-dzarai'* views the boycott of Israeli products and how the concept can explain the social, economic, and political impacts of boycott actions in contemporary contexts. With this focus, the study

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<sup>1</sup> "Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina" (2023).

<sup>2</sup> Audra Laili and Muhammad Ibrahim, "Analisis Hukum Ekonomi Syari'ah Terhadap Pemboikotan Produk Israel," *Jurnal Program Studi Ekonomi Syariah* 2, no. 2 (2021): 167–68.



aims to provide a more comprehensive understanding of the position of boycott within the framework of Islamic law while also highlighting its relevance in responding to global injustices in the modern era.

## RESEARCH METHOD

This research uses a qualitative approach with a literature review method to analyze the phenomenon of boycotting Israeli products from the perspective of *sadz al-dzarai'*. Data collection was conducted through a literature search, compiling classical *ushul fiqh* books, contemporary literature, fatwa documents, and scholarly publications discussing the boycott movement and the Israeli-Palestinian conflict. As a research literature, this study does not rely on a specific population or sample, but rather relies on secondary data to generate conceptual and analytical understanding. The literature review was conducted by reviewing previous research results and analyzing documents published by official institutions. The collected data were analyzed using content analysis to examine the concept of *sadz al-dzarai'*, descriptive-qualitative analysis to describe the boycott phenomenon and its impacts, and comparative analysis to examine the differences in the views of classical and contemporary scholars. This approach provides a comprehensive overview of the legitimacy of boycotts in Islamic law and its relevance in the modern socio-political context.

## FINDINGS AND DISCUSSION

### Historical Background of The Conflict And The Emergence Of The Boycott Movement

The Palestine-Israel conflict began with the shift of power in 1917 when the Ottoman Empire was defeated and control over Palestine was transferred to Britain. This transition paved the way for the Zionist colonial project, as Palestine previously part of the Islamic State under the Ottoman Empire began to undergo political and demographic changes. During this period, the Zionist movement systematized through the *Judenstaat* organization in 1897 encouraged large-scale migration of Jewish communities from various countries to Palestine.<sup>3</sup> This movement positioned Palestine, particularly al-Quds, as a symbolic and political center for establishing a Jewish state.

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<sup>3</sup> Muhammad A Agha, *Yabudi: Catatan Hitam Sejarah*, 2005.

Strategic support for this movement came from figures such as Dr. C. Weizmann and the Zionist British.<sup>4</sup> Explains four methods used by the Zionists to achieve the establishment of a Jewish state in Palestine: colonization through Jewish industrial and agricultural workers; the formation of organizations that controlled institutions and cooperated with the Jewish military; strengthening collective awareness and sentiment among the Jewish people; and efforts to obtain legitimacy from kingdoms or other states. The intensity of Jewish immigration during this period increased significantly, triggering tensions between the Jewish community and Arab Palestinians.

After World War II, the United Nations issued Resolution 181, which divided Palestine into Jewish and Arab Palestinian territories. This division, deemed unjust by the Arab side, triggered the first Arab–Israeli war in 1948. Israel’s victory resulted in the declaration of its independence and forced a massive exodus of Palestinians from their own land.<sup>5</sup> Israel then expanded its control to include Gaza, the West Bank, the Golan Heights, and parts of East Jerusalem, prolonging the conflict and placing millions of Palestinians under conditions of siege, restricted access, and violations of basic rights.<sup>6</sup>

Peace efforts carried out over several decades have not produced significant resolutions. By 2024, the escalation of violence carried out by Israel had caused thousands of casualties and sparked accusations of genocide against the Palestinian people. This humanitarian situation generated global solidarity, including in Indonesia, which expressed its support through boycott movements against products affiliated with Israel. As a Muslim-majority country, Indonesia views the boycott as a form of solidarity and rejection of aggression. The modern boycott movement was in fact introduced through the international BDS (Boycott, Divestment, Sanctions) campaign in 2005, but it only gained major momentum in Indonesia in October 2023.

### **Sadz al-Dzarai’**

Sadz Al-Dzarai’ is one of the methods used to formulate legal decisions in Islamic law, examined by scholars of ushul fikih who possess the necessary expertise in this field. Linguistically, sadz al-dzarai’ (سد الذريعة) is a construct phrase (mudhaf – mudhaf ilaih)

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<sup>4</sup> Mohd. Razif Nor, “Konflik Israel–Palestin Dari Aspek Sejarah Modern Dan Langkah Pembebasan Dari Cengkaman Zionis,” *Journal of Tamaddun*, 2010, 75.

<sup>5</sup> A Mustafa, “Palestinians Fighting against Nazis: The Story of Palestinian Volunteers in the Second World War,” *War in History* 26, no. 2 (2021): 227–49.

<sup>6</sup> E Ginting, “Konflik Israel–Palestina Ditinjau Dari Hukum Internasional,” *Jurnal Saintech* 5, no. 1 (2020).

consisting of the verb sadd (سَدُّ), meaning “to block” or “to prevent,” and al dzari‘ah (الدَّرِيعَةُ), meaning “means,” “pathway,” or “instrument”.<sup>7</sup> In the science of ushul fikih, sadz al-dzarai’ refers to the principle of blocking means that potentially lead to harm or unlawful outcomes.<sup>8</sup>

### المسئلة التي ظاهرها الإباحة ويتوصل بها إلى فعل المحذور

“A matter that appears permissible (*mubah*), yet carries the potential to lead to something prohibited (*haram*).”

مَنْعُ كُلِّ مَا يَتَوَصَّلُ بِهِ إِلَى الشَّيْءِ الْمَمْنُوعِ الْمُشْتَمِلِ عَلَى مَفْسَدَةٍ أَوْ مُضَرَّةٍ

“Preventing anything whether speech or action that has the potential to lead to a prohibited matter that contains harm or corruption.”

In brief, sadz al-dzarai’ means “blocking the means”. The term derives from two words: *sadz* (closing or prohibiting) and *dharī‘ah* (a means, path, or cause that leads to either beneficial or harmful outcomes). Thus, *sadz al-dzarai’* refers to the principle of preventing or blocking any means that may lead to a prohibited act.

According to Ibn Qayyim al-Jawziyyah an influential scholar in *fiqh* and ushul fikih, *sadz al-dzarai’* is one of the four foundational principles of Islamic law. He explains that Islamic law consists of commands (*amr*) and prohibitions (*nahy*). Commands are divided into: commands related to objectives, and commands related to the means that lead to those objectives. Likewise, prohibitions are divided into: 1) prohibitions of matters that inherently contain harm or corruption, and 2) prohibitions of matters that act as causes leading to such harm. Therefore, *sadz al-dzarai’* functions as a preventive legal concept to block any action that may ultimately result in a prohibited outcome. This is what makes it one of the essential pillars in the framework of Islamic legal methodology.<sup>9</sup>

Elements of *sadz al-dzarai’* According to Muhammad bin Ahmad,<sup>10</sup> the components of sadd al-dharī‘ah consist of three elements: 1) *al-mutadharri‘ bih* (*wasīlah*) the means or instrument leading to a particular objective; 2) *Alif dā’* the causal connection between the means and the intended outcome; 3) *Al-mutawassal ilayh* the intended outcome, which may be permissible in essence but becomes restricted due to the potential harmful consequences associated with its means.

<sup>7</sup> Louis Ma‘luf, *Al-Munjid Fi Al-Lughah Wa Al-A‘lam* (Beirut: Dar al-Masyriq, 1986).

<sup>8</sup> Abdul Wahhab Al-Zuhaili, *Al-Wajiz Fi Usul Al-Fiqh* (Damascus: Dar al-Fikr, 1999).

<sup>9</sup> Muhammad bin Abu Bakar Ibn al-Qayyim al-Jauziyyah, *I‘lam Al-Muwaq‘in ‘an Rabb Al-Alamin*, Juz II (Saudi Arabia: Dar Ibn al-Jauzi, 2011).

<sup>10</sup> Muhammad Zainuddin Sunarto, “LARANGAN PERNIKAHAN BEDA AGAMA DALAM PERSPEKTIF SYAD ZARI‘AH IMAM AL-SYATIBI,” *JURNAL ISLAM NUSANTARA* 2, no. 2 (2018): 174–88.

One of the textual evidences supporting *sadḡ al-dḡarai*’ is found in Qur’an, Surah al-an’ām (6:108), in which Allah prohibits insulting the idols of the polytheists to prevent them from retaliating by insulting Allah a serious offense arising from a seemingly permissible act.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ (الانعام : ١٠٨)

The meaning of the verse is: “Do not insult those they invoke besides Allah, lest they, in enmity and ignorance, insult Allah. Thus We have made pleasing to every community their own deeds. Then to their Lord is their return, and He will inform them about what they used to do.”

The principle of *sadḡ al-dḡarai*’ aligns with the example presented in the Qur’an, specifically in Surah al-An’ām verse 108, which prohibits Muslims from reviling the deities worshipped by polytheists in order to prevent a greater harm, namely the possibility that they might retaliate by insulting Allah. According to Ibn Qayyim, this prohibition demonstrates that Islamic law prioritizes the prevention of harm even when the prohibited act is originally permissible.<sup>11</sup> This understanding is further reinforced by al-Qarāfi and al-Shatibi, who classify *dhari’ah* based on the strength of its potential to lead to harm: a dominant cause that leads to corruption is deemed forbidden, a weak cause remains permissible, and intermediate cases must be evaluated according to context, public interest, and the likelihood of causing harm.

This framework becomes particularly relevant when applied to contemporary issues such as boycotting products allegedly involved in supporting Israel’s aggression against Palestine. A boycott, which is originally permissible, may change its legal ruling depending on the degree of connection between consuming a product and the harm that results from it. When the support provided by a product to an unjust actor is strong and direct, its consumption becomes a *dhari’ah ghālibah*, making the boycott obligatory. When the connection is indirect yet still carries indications of involvement, the boycott becomes recommended as a precautionary measure, in accordance with the principle *tark al-mafṣadah muqaddam ‘alā jalb al-maṣlahah* (preventing harm takes precedence over pursuing benefit). Conversely, if no significant relationship exists between a product and any act of injustice, the ruling on boycott remains permissible. Thus, *sadḡ al-dḡarai*’ positions boycott not merely as a moral gesture of solidarity but as a legitimate Shari’ah-based effort to block means that may contribute to sustaining injustice.

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<sup>11</sup> Ibn al-Qayyim al-Jauziyyah, *I’lam Al-Munwaqī’in ‘an Rabb Al-Alamin*, Juz II.

## Boycott, Divestment, Sanctions (BDS)

The term *boycott* is widely familiar to the public. The word originates from the English term “boycott,” derived from the name of an Irish land agent (Warl Land) and estate manager of Earl Erne, Captain Charles Boycott. Due to Boycott’s decision to raise land taxes, tenants responded by withholding payment and refusing to pay rent. This tax increase was triggered by the poor harvest of 1879, which caused income to fall below the estate’s expenditures.<sup>12</sup>

Boycott’s actions prompted resistance from the Irish National Land League. In 1880, the League launched a political campaign known as the “Three Fs,” which included fixity of tenure, fair rent, and free sale. They also planned coordinated opposition to Boycott’s evictions. This movement encouraged Boycott’s workers including those involved in harvesting Earl Erne’s estate to withdraw their labor, thereby isolating him. The campaign of social and economic ostracism began at the local level.

Charles Stewart Parnell, the League’s president, argued that in similar cases tenants were justified in refusing communication with landlords or land agents attempting to evict them. However, he believed that the term “resistance” was insufficient to describe the new form of political strategy they envisioned. Therefore, a new term was needed, and the name “Boycott” taken from the unfortunate land agent was adopted. Eventually, the term became the verb *to boycott*, signifying a strategic method of resistance that proved highly effective.

A similar form of resistance is reflected in the global Free Palestine movement through the Boycott, Divestment & Sanctions (BDS) Movement. Modeled after the BDS campaign that contributed to the end of apartheid in South Africa, today’s BDS movement offers a range of tactics for individuals worldwide to exert meaningful pressure on governments, corporations, and institutions to withdraw support for Israel’s apartheid system and oppression of the Palestinian people.

The BDS movement promotes the boycott of Israeli and international companies involved in or complicit with violations against Palestinians. It also calls for the boycott of cultural and academic institutions that maintain cooperation with Israel.<sup>13</sup>

Sanctions are imposed by states or multinational organizations such as the United Nations. Governments affiliated with Israel are required to fulfill their legal obligations by

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<sup>12</sup> Michael W Ryan, “Treatment of Group Boycotts under Section 1 BT - American Bar Association Antitrust Section Spring Meeting,” 2006.

<sup>13</sup> David Feldman, *Boycotts Past and Present: From the American Revolution to the Campaign to Boycott Israel* (London: Palgrave Macmillan, 2019).

ceasing all forms of assistance to Israel's apartheid and occupation regime and instead taking active steps to end it. This includes terminating all military and arms trade with Israel, canceling free trade agreements, and working to suspend Israel's membership in international forums, including UN bodies, global sports organizations such as FIFA and the Olympics, and entertainment bodies such as Eurovision.

In the modern era, BDS has also emerged in Indonesia, with activity increasing during 2023–2024. Research on the import policies of “pro-Israel” products shows that around 65% of Indonesians support the boycott and believe the movement can influence import policies.<sup>14</sup> Additionally, the Muslim consumer organization, Yayasan Konsumen Muslim Indonesia (YKMI), launched the #RamadhanWithoutGenocide campaign in March 2024 and released a list of ten major brands considered affiliated with Israel to be boycotted by Muslim consumers.

This boycott movement also received institutional support from the Indonesian Ulema Council (MUI), which in 2024 urged the public to continue boycotting Israeli products as a form of solidarity with Palestine (ANTARA News). However, the economic and policy impact of the boycott remains complex. The Ministry of Industry of the Republic of Indonesia emphasized its focus on enhancing domestic industry competitiveness and has not officially taken a stance on supporting or opposing the boycott of Israeli products (ANTARA News), while APINDO reported that most affected products are domestic, so the correlation with “Israel-affiliated” products is weak (Indonesia Business Post).

Thus, empirical data from 2023–2024 shows that the BDS movement and product boycotts in Indonesia are not merely rhetoric. There is significant support from the public and Islamic institutions, but they also generate complex economic and policy dynamics, demonstrating how modern boycott practices combine historical context, international solidarity, and contemporary strategic considerations.

### **Boycott as an Implementation of *sadz al-dzarai'*: An Islamic Legal Analysis of the BDS Movement**

In Islamic law, *sadz al-dzarai'* is a legal principle used to block pathways leading to actions that may cause harm or result in prohibited acts. As previously explained, terminologically, *sadd al-dharā'i* refers to “blocking the means” that may lead to *mafsadah*

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<sup>14</sup> K Patria, “Analisis Gerakan Boikot Israel Terhadap Kebijakan Impor Produk Pro-Israel Ke Indonesia,” *Perspektif* 13, no. 3 (2024): 727–35.

(harm or corruption).<sup>15</sup> This concept can be contextualized in the practice of boycotting, which is recognized as a form of resistance aimed at exerting pressure and expressing disapproval toward certain actions. Within the framework of *sadd al-dharā'i*, boycotting can be understood as a preventive measure to avert further harm caused by Israel's aggression toward Palestine. By engaging in boycotts, individuals avoid offering moral or material support to parties responsible for such harm.<sup>16</sup> For instance, if a company or product is known to support actions contradicting Islamic ethical principles, boycotting can be justified as an application of *sadd al-dzārai'* that is, blocking any form of participation in wrongdoing, whether directly or indirectly. In this context, boycotting serves as both a moral reminder and a pressure mechanism, urging the targeted party to reconsider their actions and reflect upon the ethical consequences involved. Therefore, boycotting companies or products that contradict Islamic notions of justice and humanity becomes necessary based on the principle of *sadd al-dharā'i*, as it ensures that no economic contribution flows to parties supporting destructive actions. In short, boycotting functions as a means of closing pathways toward complicity in injustice or harm.

A related question then arises: What is the ruling on purchasing products that are subject to boycott? Acquiring essential goods is, by nature, a permissible and often necessary action. In general, transactions with any party are considered *mubah* (permissible). However, such actions may potentially lead to harm if the consequences support activities that threaten or destroy the Muslim community. For example, purchasing goods from entities aligned with forces hostile to Islam may unknowingly contribute financially to their military efforts. The profits generated from these products may be used to purchase weapons or resources that harm Muslims.

Through boycotting, one actively blocks (*sadd*) the flow of financial support that could indirectly contribute to *mafsadah* against the *ummah*. In reality, many countries and corporations today produce goods in partnership with or for the benefit of nations hostile to Islam. Viewed through the lens of *sadd al-dzārai'*, boycotting such products is a method of preventing support whether intentional or inadvertent for forces that damage the Muslim community. Thus, purchasing these products would mean providing financial assistance to those who undermine Islam, even if unintentionally. This principle is aligned with the command in Surah al-Mā'idah (5:2), in which Allah says:

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<sup>15</sup> Ahmad ibn Idris Al-Qarafi, *Anwar Al-Buruq Fi Anwa' Al-Furuq*, vol. 2 (Beirut, 1998).

<sup>16</sup> Donatella Della Porta and Mario Diani, *Social Movements: An Introduction* (Oxford: Wiley-Blackwell, 2020).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِنِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (المائدة: ٢)

*“O you who believe! Do not violate the symbols of Allah, nor the sacred month, nor the animals brought for sacrifice, nor the animals marked with garlands, nor those coming to the Sacred House seeking the bounty and pleasure of their Lord. But when you are released from ihram, then you may hunt. And never let the hatred of a people who obstructed you from alMasjid alHaram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in punishment.”*

This verse emphasizes that Muslims are commanded to support one another in acts of righteousness and are forbidden from aiding actions that lead to sin or injustice. including helping brothers in Palestine through boycotts to paralyze oppressive economic parties. Thus, boycotting Israeli products is an action that can and should be taken.

From the perspective of maqasid al-sharī‘ah, the act of boycotting implemented through the principle of *sadḥ al-dḥarai*’ aligns with the objectives of Islamic law to preserve the welfare of the community. First, *hiḥḥ al-naḥḥ* (protection of life) is upheld because the boycott prevents harm and oppression that threaten the physical and psychological safety of Muslims, particularly those who are victims of aggression or injustice. Second, *hiḥḥ al-māl* (protection of wealth) is achieved because the boycott prevents financial support from flowing to parties causing harm, ensuring that Muslims do not become part of an economic chain that reinforces injustice. Third, *hiḥḥ al-dīn* (protection of religion) is maintained because the boycott obstructs actions that directly or indirectly oppose the principles of Sharia, safeguarding Muslims from being complicit in violations of religious values.

Moreover, the application of maqasid al-sharī‘ah in boycotts emphasizes a preventive principle in safeguarding welfare. The boycott is not merely a form of protest but also a Sharia-compliant strategy to block all forms of support for actions contrary to Islamic values. Thus, through *hiḥḥ al-naḥḥ*, *hiḥḥ al-māl*, and *hiḥḥ al-dīn*, the boycott serves a dual function: protecting the community from physical and moral harm, preserving economic sustainability, and upholding justice and obedience to Allah. This demonstrates that the act of boycotting carries ethical, social, and Sharia-based dimensions in full alignment with the objectives of Islamic law.



Boycott	Means	Outcome (Effect / Maqsad)	Sadz al-dzarai' status	Analysis of Maslahah– Mafsadah
Products clearly support aggression/ injustice	Not purchasing, public campaign	Stop financial flow & reduce aggressor's capability	Obligatory/ wajib	<b>Maslahah:</b> Reducing damage, protecting property, life and religion; social solidarity. <b>Mafsadah:</b> Small risk for neutral economy.
Products with unclear connection	Reduce consumption, raise awareness	Limited moral, economic pressure	Recommended/ Sunnah	<b>Maslahah:</b> Public education, reducing potential damage. <b>Mafsadah:</b> Could impact the economy of innocent parties.
Products not significantly linked to wrongdoing	Education, public awareness	Minimal impact	Permissible/ Mubah	<b>Maslahah:</b> There are no significant advantages. <b>Mafsadah:</b> Risk of polarization or misdirection

## CONCLUSION

Boycott, from the perspective of *sadz al-dzarai'*, is a preventive measure aimed at blocking pathways to harm or support for parties that cause damage. Its legal status is contextual: it is considered obligatory (wajib) when the targeted products or entities clearly support injustice or oppression, while it is recommended (sunnah) when the potential harm is weak or indirect. Therefore, boycott serves as a shar'i strategy aligned with the objectives of Islamic law to prevent harm and uphold justice, emphasizing the responsibility of the community to avoid actions that may lead to harm.

In practical terms, boycott helps safeguard *hifz al-nafs* (protection of life), *hifz al-māl* (protection of wealth), and *hifz al-dīn* (protection of religion), which are integral elements of *maqasid al-syarī'ah*. Moreover, it strengthens moral awareness, social solidarity, and ethical responsibility among Muslims toward communities experiencing oppression. Thus, boycott is not merely symbolic but has tangible effects in reducing financial, moral, and material support to harmful actors, preventing Muslims from participating in actions contrary to justice and societal welfare.

From a *maslahah–mafsadah* perspective, boycott offers significant benefits, such as preventing financial flows or support that reinforce injustice and raising moral consciousness among the public. However, potential harms must also be considered, including economic

impacts on neutral parties, social polarization, or political retaliation. The principle of *sadd adzzariyat* ensures that benefits (*maslahah*) outweigh potential harms (*mafsadah*), keeping the implementation of boycott in line with the objectives and ethics of Islamic law.

The implementation of boycott must consider the context, clearly defined targets, and economic impacts to ensure it is effective and *shar'i* compliant. For instance, targeting products that directly support aggression or oppression can be deemed obligatory, while products with indirect connections are categorized as recommended. This approach allows Muslims to conduct boycott actions strategically, ethically, and in accordance with the principles of *maqāṣid al-syarī'ah*, without causing additional unintended harm.

For further research, in-depth empirical studies are needed to assess the impact of boycott on consumer behavior, government responses, and international trade. Such studies can help establish clear boundaries between products that must be boycotted and those that are recommended, providing practical guidance for modern Muslims in upholding justice, preventing harm, and safeguarding the welfare of the community comprehensively.

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