

**BOYCOTT IN HADITH PERSPECTIVE: HISTORY AND IMPLEMENTATION*****Fahmi Andaluzi¹, Muhammad Alif², Abd. Wahid³, Muhammad Faiz⁴**^{1,2}Universitas Islam Negeri Sultan Maulana Hasanuddin, Banten^{3,4}Universitas Islam Negeri Ar-Raniry, Banda Aceh*Email: andaluzif@gmail.com**ABSTRACT**

This article aims to explore the practice of boycotting during the Prophet's time, including whether it was carried out by the Prophet, his Companions, or the opposition. It also investigates whether hadith, as an authoritative source in Islam, supports boycotting and how to contextualize these teachings in the present. This research employs a library-based approach, collecting data from hadith, books, and scholarly articles relevant to the topic. The methods used include takhrij hadith and descriptive-analytical processing of historical accounts of boycotting during the Prophet's era to describe and analyze its contemporary application. The study finds that boycotting practices existed during the Prophet's time and were carried out by the Prophet and his Companions. Implementing hadith on boycotting in the modern context is complex but remains relevant to issues such as war and blasphemy. Additionally, contemporary boycotts have evolved into moral support actions at individual and international levels, aimed at drawing attention and resolving conflicts. Muslim scholars, institutions, and religious organizations consider boycott rulings based on fraternal hadith, the prohibition of oppression, and ijtiḥād through Islamic legal approaches (fiqh and uṣḥul fiqh), such as Syadd al-Ẓarāi' and Qiyās. These considerations integrate textual evidence with modern contexts, ensuring flexible and dynamic rulings that align with the objectives of Islamic law (maqāṣid al-sharī'ah), particularly justice and welfare for the ummah.

Keywords: *Boycott, Hadith, Islamic Law, Sharia Contextualization***ABSTRAK**

Penelitian ini bertujuan untuk menelusuri apakah praktik pemboikotan pernah terjadi di masa Nabi, baik oleh Nabi, sahabat, maupun oposisi. Penelitian ini juga mengkaji apakah hadis sebagai otoritas dalam Islam mendukung aksi pemboikotan serta bagaimana kontekstualisasi hadis tersebut dalam penerapannya di masa kini. Penelitian ini menggunakan pendekatan studi kepustakaan (library research) dengan mengumpulkan data dari hadis, buku, dan artikel ilmiah yang relevan. Metode yang digunakan meliputi takhrij hadis dan analisis deskriptif terhadap sejarah pemboikotan di masa Nabi untuk menggambarkan dan menganalisis kontekstualisasi dalil pemboikotan. Hasil penelitian menunjukkan bahwa praktik pemboikotan pernah terjadi di masa Nabi dan dilakukan oleh Nabi beserta sahabatnya. Implementasi hadis tentang pemboikotan di masa kini cukup kompleks, namun tetap relevan dengan kondisi di masa Nabi, seperti



terkait peperangan dan penistaan agama. Selain itu, pemboikotan modern berkembang menjadi bentuk dukungan moral, dari tingkat individu hingga internasional, untuk menarik perhatian dunia dan menghentikan konflik. Para sarjana Muslim, lembaga, dan organisasi keagamaan menetapkan hukum boikot berdasarkan hadis tentang persaudaraan, larangan menzalimi, serta ijtihad dengan pendekatan hukum Islam (fiqh dan ushul fiqh), seperti Syadd al-Žarāi' dan Qiyās. Pendekatan ini memadukan dalil tekstual dan konteks modern sehingga menghasilkan hukum yang fleksibel dan dinamis demi tercapainya maqāsid syarī'ah, yaitu keadilan dan kemaslahatan bagi umat.

Kata Kunci: *Boikot, Hadis, Hukum Islam, Kontekstualisasi Syariah*

A. INTRODUCTION

There are many situations where a group of people gather to convey their opinions or desires to a particular party, whether an individual, institution, organization, or company. They try to encourage others to collaborate in doing something. Boycotts are one such form of effort. This phenomenon often occurs every year and has become part of people's lives. Pros and cons usually arise when there is a problem. However, there are certain situations where pro or con opinions must be decided firmly, without any compromise options. In the context of the concept of conflict, the differences in interests, goals, and needs between two or more groups are the main foundation. Conflict, in essence, is a manifestation of opposition, intersection, and movement as an aspect of social action between two or more parties who have different views.¹ In situations where there is a difference of opinion, either agree or disagree, there is often an urge to boycott the subject or party being discussed.²

Lately, it is often heard of actions taken by certain people or groups, which in the end are the background of boycott actions as a form of affirmation or rejection of what is done. In 2017, Muslims in Indonesia again massively boycotted Sari Roti products in the context of the Islamic defense action volume 3. At the end of 2017, Muslims also boycotted products from the US and Israel after the US recognized Jerusalem as the capital of Israel. At the 2018 Extraordinary Summit of the Organization of Islamic Cooperation (OIC) in Istanbul, Turkey, the Indonesian delegation led by Deputy Foreign Minister

¹ Melfa Shintya, "Exploring the Wisdom of the Prophet: The Foundations of Religious Moderation in Resolving Conflicts," *El-Sunan: Journal of Hadith and Religious Studies* 1, no. 2 SE-Articles (October 31, 2023): 78–88, <https://journal.ar-raniry.ac.id/El-Sunan/article/view/3494>.

² Chintia Indah Mentari et al., "Dampak Positif Boikot Produk Asing Bagi Pertumbuhan Produk Lokal (Indonesia)," *Musytari: Neraca Manajemen, Akuntansi, dan Ekonomi* 2, no. 1 (2023). 6.



AM Fachir encouraged a boycott of Israeli and US products. MUI Secretary General, Anwar Abbas, also said the same thing.³

In October 2020, an uproar swept through the global community following French President Emmanuel Macron's support for the publication of caricatures of the Prophet (PBUH), which he considers part of freedom of expression. The response to Macron's views has resulted in anger among Muslims around the world, who consider the act an insult to the Prophet and Islamic religious values. The reaction had an impact on the boycott of French products in various countries, ranging from the Middle East (Turkey, Palestine, Saudi Arabia, Kuwait, Qatar, Egypt, Algeria, and Jordan), with the withdrawal of French products from various stores as a form of protest. The boycott also spread to Muslim-majority countries such as Bangladesh, Afghanistan, Pakistan, Sudan, Morocco, Lebanon, Bahrain, Malaysia, and Indonesia.⁴

The latest event that has shocked the whole world today is the Israeli military aggression against the Gaza Strip. Since the conflict began on October 7, 2023, Israel has carried out continuous attacks in the Gaza Strip and the Palestinian West Bank. According to the Central Bureau of Statistics (PCBS), Israeli strikes killed 13,216 people, with 13,000 of them in the Gaza Strip and 216 in the West Bank. More than 32,750 people were reported injured, and another 6,000 people were declared unaccounted for. According to a report published by OCHA (United Nations Office for the Coordination of Humanitarian Affairs) on November 19, 2023, 1,269 Israelis were killed in the conflict. In addition to casualties, there was damage to 83 mosques, 166 damages, and three churches. More than 43,000 homes were destroyed and another 225,000 were severely damaged, with 60% of homes in the Gaza Strip affected by the bombing.⁵

The Israeli military aggression has received world attention. Data shows that efforts to gain international support to end the humanitarian crisis in Palestine are successful. Various countries provide moral and material support for the Palestinian-Israeli conflict, which is of concern to the world, including Indonesia. The boycott of Israeli products in Indonesia is running massively, including through social media, the action is quite impactful, both in terms of consumer behavior, economic implications, and corporate responses from pro-Israel countries.⁶ This is in line with the issuance of the

³ Fathiyah Wardah, "MUI Serukan Boikot Produk Amerika", <https://www.voaindonesia.com/a/mui-serukan-boikot-produk-amerika/4167243.html>. Accessed tanggal 23 December 2013.

⁴ Yantina Debora, "Kronologi Munculnya Aksi Boikot Produk Perancis di Berbagai Negara", <https://tirto.id/kronologi-munculnya-aksi-boikot-produk-perancis-di-berbagai-negara-f6xH>. Accessed 23 December 2023.

⁵ Nuriel Shiami Indiraphasa, "44 Hari Perang, Korban Tewas Agresi Israel di Palestina Tembus 13 Ribu", <https://www.nu.or.id/internasional/44-hari-perang-korban-tewas-agresi-israel-di-palestina-tembus-13-ribu-QZOWj>. Accessed 23 December 2023.

⁶ Muhammad Risqi Fauzan Septiazi and Nina Yuliana, 'Analisis Pengaruh Media Sosial Terhadap Gerakan Boikot Produk Israel Di Indonesia', *Triwikrama: Jurnal Ilmu Sosial*, 2.4 (2023), pp. 134-44.



Fatwa of the Indonesian Ulema Council (MUI) Number 83 of 2023,⁷ Indonesia is increasingly affirming its commitment to Palestine. The fatwa asserts that supporting the struggle for Palestinian independence is an obligation and prohibits supporting Israel.

From the above problems, it can be concluded that boycotts as a result of an event are often carried out by various groups, ranging from the community, organizations, the government to religious institutions such as the MUI. The decision and action of this boycott are certainly not arbitrary but through various considerations that underlie the decisions and actions that will be taken. In addition, many factors that affect the boycott also occur, such as a person's level of religiosity. Mokobombang et al. said that the nature of religiosity is a factor for Muslims to boycott foreign products that are contrary to the values embraced by the Muslim community.⁸ These motivations sometimes arise because of the sympathy and empathy of Muslims, the existence of an element of contempt for Islam, or even as a step to advance local products and Islamic products (halal). Like several previous studies, especially in Muslim-majority countries, Sari et al mentioned in their research related to the boycott of foreign products by some Indonesian Muslim consumers,⁹ as well as the research conducted by Abdullah Z et al on the Muslim community in Malaysia,¹⁰ that religious motivation is a factor in their action to boycott a product.

However, the motivations underlying the boycott, especially religious motivations in the history of hadith, have not been explicitly stated. In this study, the author historically made the hadith text describing the act of bribery as a hypothesis, namely that carried out by Thumamah, a sahaba of the Prophet who had just converted to Islam. As in the following narration:

والله لا يأتيكم من اليمامة حبة حنطة حتى يأذن فيها النبي ﷺ

“By Allah, not a single grain of wheat will come to you from Yamamah until the Messenger of Allah allows it.”¹¹

⁷ Azharun N, “MUI's Latest Fatwa Number 83 of 2023: Supporting Israeli Aggression against Palestine is Haram”. <https://mui.or.id/baca/berita/fatwa-terbaru-mui-nomor-83-tahun-2023-mendukung-agresi-israel-ke-palestina-hukumnya-haram#:~:text=OR.ID%20%E2%80%93%20Komisi%20Fatwa%20MUI,Siandg%20Rutin%20Kominasi%20Fatwa%20MUI>. Health Briefing on December 24, 2023

⁸ M Alfa Riski Mokobombang, Fitria Ayu Lestari Niu, and Jamaludin Hasan, 'Boycott Behavior in an Islamic Perspective and Its Implementation in the Contemporary Era', *Maqrizi: Journal of Economics and Islamic Economics*, 3.2 (2023), 88–95.

⁹ Dessy Kurnia Sari, Dick Mizerski, and Fang Liu, 'Boycotting Foreign Products: A Study of Indonesian Muslim Consumers', *Journal of Islamic Marketing*, 8.1 (2017), pp. 16–34, doi:10.1108/JIMA-12-2014-0078.

¹⁰ Z Abdullah, M Mohamed Anuar, and N A Mohd Noor, 'Consumer Boycott: The Effect of Religiosity and Consumer Attitudes', *Global Journal Al-Thaqafah*, SE-Articles, 2024, pp. 85–97, doi:10.7187/GJATSI072024-6.

¹¹ Abū ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Muḡīrah al-Ju‘fiy al- Al-Bukhāriy, *Al-Jāmi‘ Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh ‘alaih Wasallam Wa Sunanih Wa Ayyāmih*, ed. by Muḥammad Zuhair ibn Nāṣir al- Nāṣir (Dār Ṭauq al-Najāt, 1422), I–IX, p. 170., Muslim Ibn al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi Naql Al-‘Adl ‘an*



The hadith tells of a friend who boycotted his own people/community after he converted to Islam, the underlying motivation was religious, namely establishing a boycott and relying on the permission of the Prophet, that is, if the Prophet allowed, then the boycott could be abolished. From this hypothesis, it can be concluded that actually the boycott action already existed in the time of the Prophet, but the terms, views, and context may be different today. Therefore, this research will explore information about the boycott action in the time of the Prophet and its implementation today, both in terms of context and law and its foundation, such as hadiths related to the boycott and other opinions that are then used as the basis for the legality of the boycott. This study uses library research as the first step in data collection techniques. The method used is takhrij hadith and descriptive-analytical data processing on the history of the boycott during the time of the Prophet to describe in advance the history and background of the boycott action either carried out by the Prophet, the Companions, or the opposition. The data obtained is then analyzed through interpretation, consideration, and approach taken by scholars as an effort to implement the postulates of boycotts in the contemporary era.

B. DISCUSSION

1. Boycott and Its Scope

The word “boycott” in English comes from the name of Captain Charles Cunningham Boycott, a British farm manager. In 1880, Captain Charles employed the tactic of increasing rents very high, which angered the Irish people and prevented the harvest on his farm.¹² According to KBBI, boycotting means conspiring not to cooperate (such as in trade affairs, conversations, or participation). As a result, “boycott” in language means rejection, prohibition, prevention, obstruction, or distraction. “Boycott” is defined in the Cambridge Dictionary as refusal to buy a particular product, but generally refers to an act of expressing a strong disapproval of something.¹³

In the context of consumer behavior, a boycott is when a person refuses to buy goods, services, or services from a company. This happens when a person does not comply with certain rules or actions, or even the entire company's policies.¹⁴ A boycott is an effort made by individuals or groups to prevent people from buying goods or using services or services from certain

Al-‘Adl Ilā Rasūl Allāh Ṣallā Allāh ‘alaih Wasallam, ed. by Muḥammad Fu‘ād ‘Abd al-Bāqī (Dār Ihyā’ al-Turās al-‘Arabiy, 1955), I–V, p. 1386.

¹² Sharul Majid, Khairul Wan, and Muhammad Ajmain, ‘Fiqh Boycott on Lgbt Community : A Review’, *International Journal Of Academic Research*, 6.2 (2019), pp. 35–49 (p. 39).

¹³ Deariqra Zildjiani Altristan Tari, ‘Dinamika Gerakan Anti-Globalisasi Tahun 1994-2021: Studi Kasus: Analisis Boikot Produk Prancis Oleh Muslim Sebagai Bagian Dari Global Justice Movement Dengan Perspektif Teori Gerakan Sosial’, 2021, pp. 3–4.

¹⁴ Breno de Paula Andrade Cruz, ‘Social Boycott.’, *Revista Brasileira de Gestão de Negócios*, 19.63 (2017), p. 6.



companies.¹⁵ Boycotts can also result in things like strikes, refusal to buy, refusal to work, or actions related to avoiding or excluding a person, service, or product from use or support, which is commonly referred to as a “blacklist”.¹⁶

Historically, boycotts arose from the impetus of a social movement known as ostracism, a term that refers to organized or communal exile. If carried out in an organized and systematic manner, the boycott process can last for a long period of time, or it can occur in a short but very strong time, and can even result in the collapse of a regime. The concept of boycott in Islam is a form of rejection of actions that are not in accordance with sharia and Islamic values. Boycott behavior covers several parts such as social, muamalah, and economic.¹⁷ In today's *post-Truth* era, personal opinions and emotions are often more influential than objective facts in shaping public opinion.¹⁸ The boycott is intended to encourage the targeted party to fulfill the expectations and desires of the boycotting party. The success of the boycott movement depends heavily on the identity of the group involved and the loyalty of the members of the group. Agreements on common interests, moral values, culture, and consequences that may be experienced by group members who disagree with the goals that have been set together are also influential.¹⁹

2. History of Boycott in the Time of the Prophet

1) Boycott by the Mecca Community

Basically, social behavior or muamalah already exists and is carried out by the Prophet Sa, whether in economic matters, transactions, or other social activities.²⁰ As a means to regulate relations between Muslims and non-Muslims in Medina, the Prophet Muhammad made the Medina Charter. The charter states that non-Muslims are considered part of the Muslim community

¹⁵ Anas Mohd Yunus and others, ‘The Concept of Boycott: A General Introduction’, *International Journal of Academic Research in Business and Social Sciences*, 10.9 (2020), p. 964, doi:10.6007/IJARBS/v10-i9/7889.

¹⁶ Anas Mohd Yunus, Najihah Abd Wahid, and Wan Saifuldin Wan Hassan, ‘Hukum Boikot Barangan Israel Berdasarkan Kepada Fiqh Al-Jihad’, *Journal of Fatwa Management and Research*, 4.1 (2018), pp. 135–60 (p. 137), doi:10.33102/jfatwa.vol4no1.98.

¹⁷ Mokobombang, Niu, and Hasan.

¹⁸ Ibnu Khaldun and Desy Helma Permata, “Integritas Ittiba’ terhadap Public Figure dalam Era Post-Truth: Telaah Kritis Berdasarkan Al-Qur’an dan Hadis,” *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 15, no. 1 (2024): 1–13.

¹⁹ Tari.

²⁰ For example, in one narration it is told that the Prophet PBUH once made transactions with non-Muslims, as the following hadith;

عن عبد الرحمن بن أبي بكر رضي الله عنهما قال : كنا مع النبي صلى الله عليه وسلم ثم جاء رجل مشرك بغنم يشوفها ، فقال النبي صلى الله عليه وسلم : بيعا أم عطية أو قال أم هبة ؟ قال : لا ، بل بيع فاشترى منه شاة

“From Abdurrahman ibn Abi Bakr said: When we were with the Prophet (peace be upon him) a non-Muslim came with a goat, and the Prophet (peace be upon him) asked: Is the goat for sale, given, or gifted? The man said: No, but to sell, so the Prophet bought the goat. (HR al-Bukhariy). Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Bairūt: Dār ibn Kašīr, 1423). Hadith No. 2216



and are entitled to protection and fair treatment as long as they do not cause insecurity or tyranny. This shows that Islam recognizes unity in society, across ethnic, national, and religious differences. The charter also provides freedom of religion, recognizing Judaism and Muslims as different religions. The treaty also recognizes the human right to fair treatment and how important it is to protect the rights of minorities as members of citizenship.²¹

However, when looking at history before that, there were many events that led to boycotts, such as the Arabs in the Jahilyah era and their ancestors who worshipped idols around the Kaaba, while the Prophet PBUH was the messenger who called for the worship of Allah SWT. That is the background for their action to boycott the Prophet because it was considered insulting and opposing the teachings of their ancestors. The boycott was carried out in various ways, starting from the Prophet himself, his teachings, and his followers/friends. In addition, as a consequence of the boycott of the polytheists of Mecca, the Prophet was insulted by calling him a sorcerer. The Prophet and his family (Banu Hāsyim and Muṭalib) were also subjected to boycotts in terms of buying and selling, marriage, and other social interactions, and even received death threats and expulsion from M.²² This has also been mentioned in QS. al-Mumtahanah [60]: 9 and also mentioned in QS. al-Anfal [8]: 30:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ
“And when the disbelievers (disbelievers of the Quraish) think of a deceit against you (Muḥammad) to arrest and imprison you or kill you, or to expel you. They made deception and God thwarted it. Allah is the best revenge for deceit.”²³

Wahbah al-Zuhailiy said that the event behind the descent of this verse began at the gathering of the Quraish leaders and leaders of other groups in Dār al-Nadwah (their gathering place). During the meeting, a demon appeared disguised as a prominent shaykh (old man), he made a conspiracy so that the da'wah of the Prophet could be stopped. He also allowed the people who gathered to give advice, but from all the suggestions received was the opinion of Abu Jahal who said that to stop the preaching of the Prophet was to give a sword to every young man in each tribe to kill him. In addition, they are targeting one of three plans namely; restraining the Prophet from being able to carry out da'wah, killing him by involving all the clans, and expelling or excommunicating the Prophet so that he no longer spreads the teachings of Islam, but Allah SWT thwarted their plan and the verse came down.²⁴

²¹ Rosmalizawati Ab Rashid and others, 'Imitate Muamalat Prophet and His Companions to Non-Muslims and The Macma Experience in Terengganu', *Jurnal Islam Dan Masyarakat Kontemporari*, 22.2 (2021). 198

²² Randy Febriananta Primayudha, 'Konsep Boikot Dalam Alquran dan Implementasinya (Studi Tafsir Tematik Konsep Atas Ayat-Ayat Boikot)' (UIN Sunan Ampel Surabaya, 2022). 45

²³ Al-Qur'an Surah al-Anfāl [8]: 30

²⁴ Wahbah Az-Zuhaili, 'Tafsir Al-Wasith, Terj', *Muhtadi Dkk. Jakarta: Gema Insani*, 111 (2012). 693-694



Hamka also explained that the polytheistic group in Mecca negotiated to determine what action would be taken against the Prophet. Some of them proposed arrest, murder, and imprisonment, while others proposed isolation from the outside or expulsion from Mecca with a ban on return, while Abu Jahal proposed assassination, which was ultimately decided as an action to be taken against the Prophet. However, when they tried to kill him by besieging his house, Allah SWT prevented them because it was Ali ibn Abi Talib who they met who was in the bed of the Prophet at that time. They chased the Prophet and Abu Bakr to Mount Tsur, but they did not find either of them.²⁵

The boycott was also experienced by the Prophet for a long time, from the 7th to the 10th year after the prophethood and lasted for three years until Abu Ṭālib and Khadijah died.²⁶ This incident, apart from the continued preaching of the Prophet, the boycott by the Quraish to the Prophet, the Banu Hāsyim and the Banu Muṭalib was due to four major events that shook the Quraish in a short time, namely the conversion of Hamzah, ‘Umar ibn al-Khaṭṭāb, the Prophet's rejection of the Quraish compromise, and the agreement of the Banu Hashim and the Banu Muṭalib to protect the Prophet regardless of their religion. These events led the Quraysh to choose the mode of oppression by drafting a treaty of tyranny and hostility (*Ṣaḥīfah/Miṣāq al-Zulm wa al-‘Udwān*). This agreement was drafted at the Khif Banu Kinānah in the Al-Muhassab valley, where they agreed to sever all social and economic ties with the Banu Hashim and the Banu Muttalib, including the prohibition of marrying, trading, sitting together, interacting, or even talking to them, unless they handed over the Prophet to be killed. The document also states that they will not accept peace or show mercy to the Banu Hashim until their goal is achieved. *The Ṣaḥīfah* was written by Bugīḍ ibn ‘Āmir ibn Hāsyim.²⁷ Once completed, the document is hung or affixed to the Kaaba as a symbol of endorsement. Reactions and consequences arose, in which in the end the Banu Hashim and the Banu Muṭalib, both Muslims and disbelievers except Abu Lahab, isolated themselves in Shi‘ib Abi Ṭālib on the night of the month of Muharram in the 7th year of the prophethood.²⁸

The boycott became stronger and continued (about 3 years), as a result, the Muslims and the Banu Hashim experienced severe hunger, to the point that they ate the leaves and skins. After three full years, in the 10th month of Muharram of the prophetic year, the boycott ended. Most of the Quraish were divided between those who supported the treaty and those who opposed it. The figure who initiated the abolition effort was Hisham ibn Amr of the Banu

²⁵ Tafsir Al-Azhar Hamka, “Singapura: Pustaka Nasional” (1990).

²⁶ Syamruddin Nasution, ‘Sejarah Perkembangan Peradaban Islam’ (Asa Riau (CV. Asa Riau), 2017), p. 41.

²⁷ Some say that it was written by Manṣūr ibn ‘Ikrimah bin ‘Āmir ibn Hāsyim, al-Naḍar ibn al-Hāris. A strong opinion according to Ibn al-Qayyim is Bugīḍ ibn ‘Āmir. See Ibn al-Qayyim Al-Jauziyyah, *Zād Al-Ma‘ād Fi Hady Khair Al-‘Ibād*, 3rd edn, Vol. 3 (al-Riyāḍ & Bairūt: Dār ‘Atā‘at al-‘Ilm & Dār Ibn Ḥazm, 2019), p. 36.

²⁸ Ṣafīyyurrahmān Al-Mubārakfūriy, *Al-Raḥīq Al-Makhtūm*, 1st edn (Dār al-‘uṣamā’, 1427), pp. 63–64.



Amir ibn Lu'ayy, who often secretly supplied food to the Banu Hashim and asked Zubair ibn Abu Umayyah (a person related to the Banu Hashim) to participate. But he asked for the help of several more people, and discussed ending the boycott. Until the next day, Zubair looked neat, then performed tawaf in the Kaaba, and loudly expressed his protest against the agreement. Abu Jahl tried to oppose it, but Zam'ah, Abu Bakhtariy, and Mut'im supported the cancellation of the treaty. Abu Tālib, who was near the Kaaba, told the Quraish that the Prophet had been given a revelation that the boycott document had been eaten by termites, except for the part that mentions the name of Allah. When they checked, they found that the statement was true. They finally canceled the agreement, and the Prophet and the Muslims left Shi'ib (which had previously been a refugee camp for 3 years). Nevertheless, the Quraish still did not want to accept the truth and instead denied it even more.²⁹

From this incident, it can be understood that the boycott carried out by the polytheists is focusing on the Prophet pbuh with the motive of the beliefs and teachings that he brings, namely so that the Prophet stops his da'wah by not conveying the teachings of Islam and not opposing the teachings of the polytheists.

2) History of Boycotts Carried Out by the Prophet and His Sahaba

Actually, the boycott in Islam is to regulate and maintain the fame of the people. In economic matters, Islam regulates to follow the applicable provisions such as staying away from *riba* transactions, not eating haram foods such as khamar and pork and others. However, in a broader context, the boycott can be interpreted and explained from various perspectives so that the various and motives of the boycott will be very diverse. In the hadith itself, there is a story of a companion of the Prophet who boycotted trade transactions between groups. As explained in the following history;

حدثنا عبد الله بن يوسف حدثنا الليث قال : حدثني سعيد بن أبي سعيد أنه سمع أبا هريرة رضي الله عنه قال: «بعث النبي ﷺ خيلاً قبل نجد فجاءت برجل من بني حنيفة يقال له ثمامة بن أثال... قال : لا والله ولكن أسلمت مع محمد رسول الله ﷺ ولا والله لا يأتيكم من اليمامة حبة حنطة حتى يأذن فيها النبي ﷺ

“(Thumāmah said): No, but I embraced Islam with the Prophet. By Allah, Not a single grain of wheat will come to you from Yamamah until the Messenger of Allah allows it.”³⁰

From the above hadith, it can be understood that the boycott was actually carried out during the time of the Prophet (peace be upon him), where in the hadith the boycott was carried out by a friend. From the above hadith, Ibn Hajar in his book *Fath al-Bariy* said that Ibn Hisham added that when Thumāmah returned to his area (Yamāmah), he forbade his inhabitants to export goods that were usually sent to Mecca, until finally the inhabitants of

²⁹ Al-Mubārakfūriy.

³⁰ Al-Bukhāriy, I-IX., Ibn al-Ḥajjāj, I-V.



Mecca sent a letter to the Prophet (to stop the boycott), then the Prophet made a letter to Thumāmah asking him to stop the boycott.³¹ Mūsā Shāhīn added that the reason for Thumāmah's boycott was because she received intimidation from a group of Meccans who wanted to harm her for converting to Islam. Therefore, he made the policy as a form of warning to them.³²

In addition, there is historical information that says that the Prophet once ordered to decide on the wine produced by the Banu Ṣāqīf during the war against them in the eighth year of Hijriyyah which was then carried out by the community.³³ The incident occurred on the Day of the Attack: Ibn Ishaq said: "When the day of the attack near the wall of Thaif came, some of the companions of the Prophet took refuge under the invading vehicles, and then they moved close to the wall of Thaif to break through it. However, the Tsaqif tribe pelted them with pieces of iron heated with fire, so they got out of the vehicle. Tsaqif then fired at them with arrows and managed to kill several of them. So the Prophet ordered that Tsaqif's vineyard be cut down, and the companions cut it down.³⁴ In addition, there was also a conflict between Islam (the Prophet) and the Jews of the Banu Nadhir which had an impact on the restriction of their influence or expulsion and the burning of date palms owned by the Bani Nadhir carried out by the Prophet (peace be upon him).:

عن ابن عمر -رضي الله عنهما- قال: «حرق رسول الله (ﷺ) نخل بني النضير وقطع وهي البويرة فترلت: ما قطعتم من لينة أو تركتموها قائمة على أصولها فبإذن الله وليخزي الفسقين» [الحشر: 5]

"From Ibn 'Umar he said: The Messenger of Allah (peace and blessings of Allaah be upon him) burned the date palms of the Banu Naḍīr and cut them down in al-Buairah, and then Surah al-Ḥasyr verse 5 came down. (Narrated by al-Bukhāriy and Muslim).³⁵

Some sources state that there were several reasons behind the expulsion of the Banu Naḍīr from Medina. There are opinions that associate it with the battle of Uhud, and others with the expedition of Bir Ma'unah.³⁶ However, actually, in the historical literature, information is found that initially there was indeed an agreement between the Prophet and Banī Naḍīr. This is narrated by al-Waqīdī and Ibn Sa'ad in the book al-Maghāzī. Some

³¹ Ibn Ḥajar al-Asqalāniy, *Fath al-Bāriy Syarḥ Ṣaḥīḥ al-Bukhāriy* vol 8 (Bairūt: Dār al-Marifah, 1379). 88

³² Mūsā Syāhīn Lāsyīn, *Fath Al-Mun'im Syarḥ Ṣaḥīḥ Muslim*, 1st edn Vol. 7 (Dār al-Syurūq, 2002), p. 175.

³³ 'Ābid ibn Abdillāh Al-Sa'dūn, *Al-Muqāta'ah Al-Iqtisādiyyah Ta'ṣīluhā Al-Syar'iy Wāqī'uhā wa al-ma'mūl lahā* (Riyād: Dār al-Tābi'in, 2008). 59

³⁴ 'Abd al-Malik Ibn Hisyām, *Sīrah Al-Nabawīyyah Li Ibn Hisyām*, ed. by Muṣṭafā Al-Saqā, Ibrāhīm Al-Abyāriy, and 'Abd al-Ḥafīz Syulabī, 2nd edn (Syirkah Maktabah wa Matba'ah Muṣṭafā al-Bābī al-Ḥalabiy wa Aulādih, 1955), p. 483.

³⁵ Al-Bukhāriy, I-IX., Ibn al-Ḥajjāj, I-V, p. 1366; see also Abū 'Īsā Muḥammad ibn 'Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmīziy, *Sunan Al-Tirmīziy*, ed. by Aḥmad Muḥammad Syākir, Muḥammad Fu'ād 'Abd al-Baqī, and Ibrāhīm 'Uṭwah 'Auḍ (Muṣṭafā al-Bābī al-Ḥalabiy PP - Mesir, 1975), I-V, p. 408.

³⁶ Abdul Hakim, 'Pendekatan Hermeneutik Dalam Memahami Interaksi Nabi Saw. Dengan Oposisi Di Madinah', *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 4.2 (2018). 6



sources say that upon the Prophet's arrival in Medina, the Jews of the Banu Naḍīr made peace with the agreement that they would not fight him nor would they fight on the side of the Muslims. Although there was an understanding to live in peace, some of the leaders of the Banu Naḍīr still harbored hostility towards the Prophet. Among them were Huyay ibn al-Akḥṭab, Abu Yasīr al-Juday, Salam ibn Misykam, Kinanah ibn Rabi' and others. It is alleged that these figures always convey metaphysical questions that also spark conflicts between the Prophet and the Jews. It is recorded in the narration of al-Bukhārī that the Prophet expelled the Jewish tribes. The reason is because they are trying to attack the Muslims.³⁷ Musa ibn Uqbah mentioned that there were two reasons for the Prophet's invasion of the Banu Naḍīr. First, because the Prophet asked the people of the Banu Naḍīr to be responsible for the payment of the diat of two people from the Banu Kilāb. Second, because they fought against the Prophet. When the Quraysh were in Uhud, the Banu Naḍīr conspired with them by provoking and divulging secrets about the weaknesses of the Muslims.³⁸

Apart from the incident behind the hadith, but the point is that the Prophet once destroyed date palm trees, where dates were an economic source at that time. The implication of this incident is that scholars differ in opinion regarding the system of warfare with the enemy (polytheists). Ibn Hajar said that the majority of scholars are of the opinion against the ability to burn and demolish in enemy countries/areas. While al-Auzā'iy, al-Laith, and Abu Thaur punished him with makruh, their argument was based on Abu Bakr's message forbidding his army to do so, because at that time Abu Bakr knew that the battled area would fall to the Muslims. Al-Ṭabariy added that the prohibition depends on the purpose and purpose, different if it occurs during war, such as the enactment of regulations on the use of weapons of war that are not allowed to be used on women and children.³⁹

Boycotts were also carried out against three of the Prophet's companions, namely Ka'ab ibn Mālik, Hilāl ibn Umayyah, and Marārah ibn al-Rabi'.⁴⁰ These three friends did not participate in the Tabuk War⁴¹ without a clear reason, so the Prophet ordered the Companions to boycott them. The

³⁷ See the narrative in the book Al-Bukhārīy, I–IX.

³⁸ Qurrota A'yun, Zulfikri Zulfikri, and Luqmanul Hakim, 'Dinamika Relasi Nabi SAW Dengan Yahudi Perspektif Teori Konflik Ralf Dahrendorf', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 4.1 (2022), pp. 65–80, doi:<https://doi.org/10.15548/mashdar.v4i1.4527>.

³⁹ Al-'Asqalāniy, *Fath Al-Bāriy Syarḥ Ṣaḥīḥ Al-Bukhārīy* vol 6. 155

⁴⁰ See the full story in the book Ibn Hisyām Vol. 2, p. 531.

⁴¹ The last war, led by the Prophet (about 30,000 troops), took place in the 9th year of Hijri (630 AD) between Muslims and Arab tribes in the Tabuk area (then part of Jordan). Although there was no massive physical friction, this expedition showed the Prophet's expertise in managing war strategies in difficult conditions (including hot weather for days and lack of resources or supplies for Muslims), but it succeeded in demonstrating the power of Islamic diplomacy and military that had an impact on Islamic influence and its territory. Muhammad Basri and others, 'Sejarah Dan Dampak Perang Tabuk: Analisis Mendalam Terhadap Konflik Perbatasan Dalam Perspektif Sejarah Dan Kemanusiaan', *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2.2 (2024), pp. 31–36, doi:<https://doi.org/10.59059/al-tarbiyah.v2i2.850>.



boycott includes a ban on talking, interacting, and establishing social relationships with them. The full text is recorded in Sahih al-Bukhāriy and Muslim,⁴² the hadith narrates the process of Ka'b ibn Malik when he was left behind by the Prophet's army. He stated that the reason for not participating was not laziness, but his negligence even though he had the ability to depart. When the Prophet returned from the battle of Tabuk, he gave the decision not to accept any excuse from those who were left behind without a clear age, except from Ka'b and the other two companions who honestly admitted their mistakes. For 50 days, they went through a difficult period of isolation, feeling the pressure of the silence of Muslims. In the midst of this, they still try to get closer to Allah by asking for forgiveness and showing deep regret for their negligence. This story reaches its climax when Allah sends down a revelation stating that their repentance is accepted, as enshrined in Surah al-Taubah (9): 118.⁴³ This event highlights the formidable challenges faced by Muslims, such as long distances, hot weather, and strong enemies. However, what stands out most is how the Prophet educated his people by emphasizing the value of honesty and loyalty, as well as the way he handled transgressions with wisdom and compassion.

3. Implementation of Hadith as Evidence in Boycotting

As explained above, muamalah in Islam is not limited to fellow Muslims, but it is permissible with non-Muslims as well. However, in the legal issue of boycotts, scholars have different views, it is understandable because boycotts will be a complex problem if viewed from a legal perspective because in establishing the boycott law, it cannot directly refer to the source of the law but must relate it to the situation and conditions that are happening.

In the current context, for example, Israeli military aggression that harms the Palestinian people, Yusuf Al-Qardhawi issued a fatwa: *“Every riyal, dirham, and so on, which is used to buy Israeli or American products and goods, will quickly turn into bullets that tear apart and kill Palestinian youth and children. Therefore, it is forbidden for Muslims to buy goods or products of the enemies of Islam. Buying their goods or products, means participating in supporting the tyrannical atrocities, colonialism, and murder they committed against Muslims.”* Al-Qardhawi relies on two evidences. First, the Qur'an surah al-Mumtahanah verse 9. *“Indeed, Allah only forbids you to make as your friends those who fight you because of religion and drive you out of your land and help (others) to drive you out. And whoever makes them friends, they are the wrongdoers.”* Second, the hadith mentioned above,⁴⁴ namely the approval of Thumamah, (the leader of Yamamah) to the Quraish of Mecca to boycott the shipment of wheat from the Banu Hanifah. Although in the end the Prophet

⁴² Al-Bukhāriy, I-IX. Ibn al-Ḥajjāj, I-v.

⁴³ See *asbāb al-nuzūl* and its explanation in the book Ibn Abī Ḥātim Al-Rāziy, *Tafsīr Al-Qurān Al-‘Azīm Lee Ibn Abī Ḥātim*, ed. As‘ad Muḥammad Al-Ṭayyib, 3rd ed. Vol. 6 (Saudi Arabia: Maktabah Nazzār Muṣṭafā al-Bāz, 1419), 1899–1905; and Muḥammad ibn Jarīr Al-Ṭabariy, *Jāmi‘ Al-Bayān ‘an Ta’wīl Āy Al-Qur‘ān*, ed. ‘Abd Allāh ibn ‘Abd al-Muḥsin Al-Turki, 1st ed. Vol. 12 (Cairo: Dār Hajar, 2001), 55–68.

⁴⁴ See page 5 & 9.



asked Thumamah to stop the boycott due to the famine hit by the Quraish, a boycott of wheat was carried out. In fact, previously, when the Prophet was still living in Makkah, the Prophet and his companions had been boycotted by the people of Makkah. including Abu Lahab who asked traders to raise prices for Muslims in order to cause suffering for Muslims.⁴⁵

Al-Qardhawi argues that boycotting products made by enemies of Islam is one way to support countries affected by imperialism by powerful countries such as Israel and the United States. He argued that in some situations, the boycott of Israel and the United States could change according to the circumstances and the level of urgency in doing so. Just as a strategic analysis shows that a boycott is necessary to protect oneself from the enemy and stop their power, then it must be done, as well as in a situation where Muslims have no other option in fighting for their rights, then the boycott even if it is carried out, or in certain situations such as not being able to carry out jihad that should be carried out at the level of fardhu kifayah then it is obligatory to do so at least through representatives.⁴⁶

In this problem, it can be seen in the current case which raises concerns related to the boycott law. The fatwa issued by the MUI, for example, is an example of their attitude towards the Israeli and Palestinian war. On the basis of determining the fatwa, the MUI cited several hadiths related to the situation and conditions that occurred, here are some hadiths that were considered by the MUI;

1) The prohibition of causing damage even in war must uphold manners and ethics (war)

انطلقوا باسم الله وبالله وعلى ملة رسول الله ولا تقتلوا شيخا فانيا ولا طفلا صغيرا ولا امرأة ولا تغلوا رود وضموا غنائمكم وأصلحوا وأحسنوا إن الله يحب المحسنين} [البقرة: 195]

“Go in the name of Allah, above the religion of the Prophet, and do not kill the elderly, the children, and the women. And do not betray (in the division of ganimah), and gather up the spoils of your war. Create peace and do good. Indeed, Allah loves those who do good.” (HR Abū Dāwūd).⁴⁷

This hadith can be interpreted as a clear guideline and ethics for the implementation of jihad. The jihadists are asked to depart in the name of Allah and uphold the religious values of the Prophet. The ban on killing the elderly, children, and women emphasizes the need to protect the lives of civilians who are not involved in the conflict. This hadith clearly shows that Islam highly upholds the ethics of battle and warfare. By emphasizing ethics, justice, and

⁴⁵ Audara Laili, Muhammad Iqbal Fasa, and A Khumaidi Ja'far, 'Analysis of Sharia Economic Law on the Boycott of Israeli Products', *EKSYA: Journal of Sharia Economics*, 2.2 (2021), 152–71 <<https://jurnal.stain-madina.ac.id/index.php/eksya/article/view/614>>.

⁴⁶ Atriadi, 'Analisis Fatwa Yusuf Al-Qardhawi Tentang Pemboikotan Barang Produksi Israel Dan Amerika Menurut Fiqh Muamalah' (Universitas Islam Negeri Sultan Syarif Kasyim Pekanbaru, 2012). 69

⁴⁷ Sulaimān ibn al-Asy'as ibn Ishāq ibn Basyir ibn Syidād ibn 'Amru al-Azdiy al-Sijistāniy Abū Dāwūd, *Sunan Abī Dāwūd*, ed. by Syu'aib al-Arna'ūṭ and Muḥammad Kāmil Qurah Balaliy (Dār al-Risālah al-Ālamiyah, 2009), I–VII, p. 257.



peacemaking, this hadith provides a normative foundation for the implementation of jihad in Palestine in accordance with the principles of peaceful Islam and respect for human rights.⁴⁸

2) *Prohibition of doing zalim against others*

عن جابر بن عبد الله أن رسول الله صلى الله عليه وسلم قال اتقوا الظلم فإن الظلم ظلمات يوم القيامة

“From Jābir ibn ‘Abdillāh that the Messenger of Allah (peace and blessings of Allaah be upon him) said: Avoid righteousness, indeed, righteousness is (brings) darkness on the Day of Resurrection”. (HR Muslim).⁴⁹

عن سعيد بن زيد قال سمعت النبي صلى الله عليه وسلم يقول من أخذ شبرا من الأرض ظلما فإنه يطوقه يوم القيامة من سبع أرضين

“From Sa‘īd ibn Zaid said: I heard the Prophet PBUH saying: Whoever takes an inch of land in a lawful manner will be drowned on the Day of Resurrection to the seven layers of the earth.” (HR al-Bukhāriy and Muslim).⁵⁰

3) *It is permissible to resist those who carry out expulsion and colonization*

عن علي بن أبي طالب رضي الله عنه أنه قال: «أنا أول من يجثو بين يدي الرحمن للخصومة يوم القيامة» وقال قيس بن عباد: وفيهم أنزلت: وهذان خصمان اختصموا في ربهم [الحج: 19] قال: هم الذين تبارزوا يوم بدر: حمزة وعلي وعبيدة أو أبو عبيدة بن الحارث وشيبة بن ربيعة وعتبة بن ربيعة والوليد بن عتبة

“From 'Ali ibn Abi Talib (r.a.) he said: “I will be the first to prostrate before the Most Merciful to debate on the Day of Resurrection.” Qays ibn 'Ubad said: “These are the two groups (believers and disbelievers) who quarreled, they quarreled about their Lord” [QS. Al-Hajj: 39 – 40] was revealed to them. He said: The believers who faced the enemy directly at the battle of Badr were: Hamzah, 'Ali, 'Ubaidah or Abu 'Ubaidah bin al-Harits, Shaybah ibn Rabi'ah, 'Utbah ibn Rabi'ah, and alWalid ibn 'Utbah”. (HR. Al-Bukhāriy).⁵¹

⁴⁸ Wahidul Anam and Mubaidi Sulaeman, ‘Law, Ethics, and Hadith Ahkam: An Analysis of Fatwa MUI in the Perspective of Progressive Interpretation’, *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8.2 (2024), p. 1023, doi:10.22373/sjkh.v8i2.21594.

⁴⁹ Ibn al-Ḥajjāj, I–V.

⁵⁰ Al-Bukhāriy, I–IX, p. 107; Ibn al-Ḥajjāj, I–V, p. 1231; see also Aḥmad Ibn Ḥanbal, *Musnad Al-Imām Aḥmad Ibn Ḥanbal*, ed. by Aḥmad Muḥammad Syākir (Dār al-Ḥadīṣ PP - Kairo, 1995), I–XX, p. 291.

⁵¹ Al-Bukhāriy, I–IX.

**4) The command to help each other and solidarity between people**

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: المسلم أخو المسلم لا يظلمه ولا يسلمه. ومن كان في حاجة أخيه. كان الله في حاجته. ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة. ومن ستر مسلما ستره الله يوم القيامة

“From ‘Abdullāh ibn ‘Umar said: The Prophet (peace and blessings of Allaah be upon him) said: A Muslim is a brother to another Muslim, does not accept him and will not allow him. Whoever is in (fulfilling/helping) his brother's wish, then Allah will fulfill his wish. Whoever relieves the hardships of a Muslim, Allah will relieve his distress on the Day of Resurrection, and whoever covers the awrah of a Muslim, Allah will cover him on the Day of Resurrection.” (HR Al-Bukhāriy and Muslim).⁵²

With considerations based on the above hadiths, verses of the Qur'an, and the rules of fiqh as well as the opinions of scholars, the Indonesian Ulema Council (MUI) decided on its fatwa to 4 points:

- Supporting the Palestinian independence struggle against Israeli aggression is mandatory.
- Support as mentioned in point (1) above, including by distributing zakat, infaq and alms for the benefit of the Palestinian people's struggle.
- Basically, zakat should be distributed to mustahik who are around the muzakki. In case of emergency or urgent need, zakat can be distributed to mustahik in a more distant place, such as for the Palestinian cause.
- Supporting Israeli aggression against Palestine or those who support Israel either directly or indirectly is haram by law.⁵³

The fatwas born from these foundations and arguments are; a) Muslims are encouraged to support the Palestinian cause through fundraising movements and humanitarian struggles, praying for victory, and performing ghaib prayers for the Palestinian martyrs, b) The government is urged to take firm steps to help the Palestinian cause, such as through diplomacy at the UN to stop the war and sanction Israel, sending humanitarian aid, and consolidating OIC countries to pressure Israel to stop its aggression, c) Muslims are urged to avoid transactions and use products affiliated with Israel that support colonization and Zionism as much as possible.⁵⁴

The fatwa is also a response to violations of human rights and international justice that are in line with Islamic teachings. This policy emphasizes the importance of Muslims avoiding transactions and products

⁵² Al-Bukhāriy, I-IX; Ibn al-Ḥajjāj, I-v.

⁵³ <https://mui.or.id/baca/berita/fatwa-terbaru-mui-nomor-83-tahun-2023-mendukung-agresi-israel-ke-palestina-hukumnya>
haram#:~:text=OR.ID%20%E2%80%93%20Komisi%20Fatwa%20MUI,Siandg%20Rutin%20Komisi%20Fatwa%20MUI.

⁵⁴ Fatwa No. 83-Hukum Dukungan Terhadap Perjuangan Palestina



affiliated with Israel, or supporting colonialism and Zionism. This prohibition is based on Islamic legal principles that prohibit support for injustice and oppression. In the end, this fatwa fundamentally explains the teachings of advocating goodness and preventing evil (*amar ma'ruf nahi munkar*) in the context of a struggle that is considered just.⁵⁵

Regarding the MUI fatwa, religious organizations such as Nahdhatul Ulema (NU) and Muhammadiyah also give consideration to this matter. According to Giyarsi et al., the *ijtihad* of NU and Muhammadiyah regarding the boycott of Israeli products has quite different approaches and contexts but still has one goal in the *outline*: 1) The NU *ijtihad* stipulates that the law of boycotting Israeli products is mandatory if it is believed that the profits from the sale of such products are used to support attacks on Palestinians. If there is no certainty or proof of this, then buying Israeli products is considered *makruh* because there is still potential profit that can be used in war. NU based this decision on the concept of *fiqh* which prohibits the sale of weapons to parties hostile to Muslims. Thus, if the purchased product supports the enemy, then the transaction is considered an aid that indirectly harms Muslims. 2) Muhammadiyah *Ijtihad* stipulates that the boycott of Israeli products for Palestinians is *fardhu 'ain* (individual obligation), while for Muslims in other countries it is *fardhu kifayah* (collective obligation). In addition, Muhammadiyah views that products from branch companies or parties that clearly support Israel must be boycotted. Meanwhile, boycotting products sold by local traders or small sellers is not recommended because it can cause a greater negative impact on the local community's economy. Muhammadiyah considers the principles of benefit and *madharat*, so that compliance with the MUI fatwa related to the boycott is adjusted to local economic conditions to minimize losses to the community. In conclusion, NU and Muhammadiyah agreed on the importance of boycott as a form of solidarity, but there are quite differences in the application of the law depending on the certainty of benefits and impacts on the people.⁵⁶

Several approaches are also used as considerations to strengthen and contextualize the hadith as a basic reference, such as *the approach of syadd al-żarāi'* and *qiyās* in the fatwa on boycott of Jewish products related to the purpose of preventing potential damage and safeguarding the welfare of the people.⁵⁷ 1) *Syadd al-żarāi'* is a method of prevention in Islamic law, which is an action that can lead to haram according to sharia, damage, and other prohibited things.⁵⁸ In the context of the boycott, this method identifies that

⁵⁵ Anam and Sulaeman.

⁵⁶ Giyarasi, Iim Fahimah, and Miti Yarmunida, 'Indonesian Ulema Council Fatwa on Boycotting Products Supporting Israel in the *Ijtihad* Discourse of Nahdatul Ulama and Muhammadiyah', *Nusantara: Journal of Law Studies*, 2.2 (2023), pp. 156–67.

⁵⁷ Nanang Abdillah, 'Syadd al-Żarāi' and Qiyās as a Method of *Ijtihad* in the Fatwa on Boycott of Jewish Products', *Al-Faruq: Journal of Sharia Economic Law and Islamic Law*, 3.1 (2024), 1–15 <<https://doi.org/https://doi.org/10.58518/al-faruq.v3i1.2610>>.

⁵⁸ Hifdhotul Munawaroh, 'Sadd al-Dzari'at and Its Application to Contemporary *Fiqh* Problems', *Ijtihad*, 12.1 (2018), 63–84 <<https://doi.org/https://doi.org/10.58518/al-faruq.v3i1.2610>>.



the transaction of Jewish products can financially strengthen those who support military aggression, which is contrary to Islamic principles of maintaining peace. Therefore, the boycott law is implemented as a preventive measure so as not to contribute financially that can support acts of aggression. 2) *Qiyās*; This method applies the law from existing cases to new cases that have the same *'illat* (legal reasons).⁵⁹ In this case, the boycott of Jewish products is analogous to the prohibition of arms transactions with *kafir harb* (the party that fights Muslims), because both have the same impact, namely strengthening those who are hostile to Muslims. Based on the same *'illat*, the *qiyās* law concludes that the transaction of everyday products in favor of the aggressor is also prohibited. These two methods underlie the MUI fatwa on boycotts as a way to protect the interests of Muslims and prevent support for actions that are contrary to sharia.⁶⁰

In essence, the boycott has benefits that can be realized in preventing the enemy, restraining their crimes, strengthening Muslims, spreading the spirit of resistance against the enemy, and preventing damage due to the arbitrariness of the enemy in the aggression and sustainability of their crimes against Muslims. The clear benefits and disadvantages also strongly justify the use of economic boycott strategies for their intended interests; if it is not considered as one of the types of *jihad* that was affirmed and practiced during the time of the Prophet PBUH.⁶¹

C. CONCLUSION

In conclusion, the practice of boycotting has actually been carried out during the time of the Prophet, it is recorded that the action was once aimed at the Prophet which was carried out by people who opposed and hated the teachings of the Prophet. Likewise, there are several hadiths that directly allude to the boycott that had been carried out by the Prophet and his companions. The boycott of the disbelievers to the Prophet was carried out as a form of rejection of the teachings brought by the Prophet, so that hatred arose and was expressed through various actions. Meanwhile, the motivation for the boycott that was once carried out by the Prophet and his companions was religious, aimed at those who rejected and opposed the sharia and fought against Muslims. It is also recorded that the boycott carried out by Thumāmah's companions was a death threat from the people of Mecca because Thumāmah embraced Islam.

The contextualization and implementation of the Hadith - which alludes to boycotting - in the present time is quite complex but the causes are still some relevance to what happened during the Prophet's time such as due to wars, the existence of criminal intimidation, blasphemy, and others, however, boycotts today are more diverse, such as moral support efforts from

⁵⁹ Anton Jamal, 'Ijtihad and Qiyas According to Imam Shafi'i: The Relationship between Qiyas and Various Ijtihad Methods in Ushul Fiqh', *MAQASIDI: Journal of Sharia and Law*, 2024, 1–10 <<https://doi.org/https://doi.org/10.47498/maqasidi.v4i1.3125>>.

⁶⁰ Abdillah.

⁶¹ Al-Sa'dūn. p. 93



individuals to the international level to stop wars. Muslim scholars, institutions and religious organizations have various considerations for this, such as based on the traditions of brotherhood, helping fellow Muslims, the prohibition of oppression, to ijtiḥād through Islamic legal approaches (fiqh and uṣūl fiqh) such as *Syadd al-ẓarāi'* and *Qiyās*.

These various considerations and approaches are more about combining the arguments and the current context, so that the hadith arguments and legal products produced are more flexible and dynamic with the hope of achieving *maqāshid shari'ah* which can create justice and prosperity for the people. Furthermore, this study recommends further research to combine the perspective of the Qur'an and hadith with a more in-depth uṣūl fiqh approach in order to produce a stronger paradigm and foundation, considering the complex and dynamic boycott action.

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