



THE LEGAL STATUS OF ECONOMIC BOYCOTT AGAINST MAHARIB AHL E KUFFAR (INFIDELS) IN THE WORLD TODAY: A RESEARCH STUDY IN THE CONTEXT OF ISLAMIC JURISPRUDENCE

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Abstract

A stable economy is the backbone for the development and prosperity of any nation. A stable economy means that the economic condition of a country is strong, organized and sustainable, which can accelerate the growth and development. In world today, only those countries are considered developed whose economy is stable. The foundation of a stable economy is based on agricultural development, industrial production, trade relations, and modern technology that provide opportunities for overall development. The Quran and Sunnah provide guidelines on economic interactions with non-Muslims, balancing principles of justice, necessity, and strategic interest. Historically, economic boycotts were used both by the Quraish against Muslims and by the Prophet (ﷺ) and his companions as a strategic tool, such as the boycott of Jewish tribes who violated treaties in Madinah. Islamic jurists discuss the permissibility of such boycotts based on objectives like deterring harm, supporting oppressed Muslims, and preserving Islamic economic independence. However, Islamic teachings also emphasize fairness, fulfilment of contracts, and the prohibition of unjust harm. This article investigate the origins, development, of boycott and legal and ethical dimensions of economic boycott against Maharib Ahl e kuffar (infidels). With that it also explore and analysing the classical and contemporary scholarly opinions according to Islamic Jurisprudence that asses their applicability in the Muslim world today.

Keywords: Quran, Hadith, Seerah of Prophetﷺ, Islamic Jurisprudence and Islamic History

Origin and Historical background of Boycott

The word boycott word used in the English language for a long time, but in the past it was used Arabic المقاطعة which means to cut ties or break ties. In both languages it means disassociation and interruption with a person, group, institution or country. Similarly the action and express one's displeasure by disapproving of it and in this way to persuade or force the opposing party to change its attitude, behaviour or position economic, social or political damage to the opposing party. A boycott is a type of protest against a person, strategy, and country, individual organization for moral, social or political reasons. It is a collective act of refusing to buy a products, services, participate in a political or social process, or accept a policy. Modern history shows that this social phenomenon took place in Scotland in the 19th century. In those days, the British who owned large tracts of land hired someone as a land manager to look after their property in their absence and collect rent from tenants. One such person was Charles Boycott. In 1880, the tenant farmers on the land under his supervision demanded a twenty-five percent reduction in their land rent, but the landlord agreed to give them only a ten percent discount.



When the farmers refused his offer, he ordered Charles Boycott to evict any farmer who did not pay rent at that rate. The word was included in the Oxford English Dictionary for the first time in 1888. The other important historical example of this process is related to Great Britain. It happened that in 1763, due to the French and Indian Wars, Great Britain was under a lot of debt and needed money to keep its forces in the new colonies. Therefore, it decided to collect more taxes on the American colonies and collected new taxes on many goods, including sugar, which were direct and internal. A law called the Stamp Act was enacted in 1765 for this purpose. But neo-demographics resisted this and raised the slogan that they would not accept revenue without representation. He also said that only the assemblies of nine communities have the power to collect revenue. It should be noted that until that time they did not have the right to elect members of parliament. This movement gained so much momentum that neo-colonialism boycotted Britain's wealth.

Literal and Lexical meaning of Boycott

The word "Boycott" is derived from the English word "Boycott" which means to stop buying, using and record a protest or disapproval of goods and commodities of a person, group, institution and country. In the 1870s farmers in Ireland recorded a social and economic boycott against the landlords in Ireland. After which the word "boycott" generally used for the suspension and interruption of social, commercial and political relationships of an individual, group, country or institution. A boycott is a voluntary and intentional suspension of business, communication or other dealings with a person, institution or country usually as a protest. This may be due to cultural, moral, social and political reasons. The term "boycott" refers to the conscious rejection of or severing all ties with a particular person, group, country, product or service. This is generally done on social, political, economic or religious grounds.

Types of Boycott

There are various types of boycott depending on the purposes and targets which are under. **Economic Boycott:** Not buying products from or refusing to do business with non-Muslim or oppressor companies, if they have a role against Islam and Muslims is permissible. Avoiding the use of goods or services of a country, company or product to cause economic damage.

Political Boycott: Severing diplomatic or political relations in protest against a country or organization. Severing ties or suspending diplomatic relations with a nation, government or institution due to its oppressive behaviour may be permissible according to Islamic principles.

Social Boycott: Socially isolating or disassociating an individual or group. Social Boycott – It is permissible to temporarily restrict relations with a person to prevent him from his mistakes or misdeeds, as in the boycott of the Three Companions.

Cultural and Academic Boycott: If an institution or country is spreading anti-Islamic ideas, then an academic and cultural boycott of it may also be justified.

The purpose of boycott according to Islamic perspective

The real purpose of boycotting is for Muslims to fulfil their religious, moral and legal obligations, whether or not anyone is harmed by it, but at least in such circumstances (such as fear of oppression and violence against Muslims by the infidels or the abundance of oppression) to not benefit any enemy of Islam to the extent of their ability. And boycott all foreign products



that benefit the infidels, so that at least at the public level, the products of such companies sold in the market are reduced. In this way, a moral and religious obligation can also be fulfilled and the world's pressure on an extremist country like Israel towards a ceasefire can also increase. By doing so, it is an expression of sympathy for oppressed Muslims and an expression of hatred and indifference against oppressors. Those who do not participate in this boycott campaign can be said to be indifferent to this moral responsibility, and at the same time, they will also be counted among those who cooperate with Israel¹.

Justification of Economic Boycott against Maharib Ahl e Kuffar (infidels) according to Quran and Sunnah

According to Islamic perspective Boycott means to stop or suspended the relations and association with an individual, group, nation, or institution, usually to reform, hold accountable, or prevent a wrong deeds. This action may be take into consideration for social, cultural, political and economic pressure. In the Holy Quran the concept of boycott mentioned in so many occasions, particularly in relation and dealing with enemies of Islam, or those who oppose truth. In the Holy Quran Allah Almighty says:

The concept of boycott continued to be used even in earlier times, as Hazrat Yusuf (A.S) said while sending off his brothers who came for grain:

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ؟ أَلَا تَرَوْنَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ²

Bring to me even your paternal brother, don't you see that I give full measure and am the best of hosts, if you do not bring him, I will not have any measure (of grain) for you, and do not even come near me." It is as if Yusuf (A.S) used and linked the weapon of grain to call his brother. Similarly Almighty Allah commands the believers to be strict with the disbelievers:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمَصِيرُ³

O Prophet! Fight against the disbelievers and the hypocrites and be strict with them.”

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ⁴

And He also forgave the three who were left behind and regretted it to the point that the earth, vast as it is, seemed to close in on them, and their own souls anguished them, and they were certain that there is no refuge from Allah except in Him. Then He turned to them so that they may repent. Indeed, Allah is the most the Merciful and kind.

Allah says in the Holy Quran about the Boycott of the Three Companions of Prophet Muhammad ﷺ Ka'b bin Malik, Hilal bin Umayyah, and Murarah bin Rabi who stayed behind from the Battle of Tabuk without a valid reason and excuse. As a disciplinary action, Prophet Muhammad ﷺ ordered the Muslims to socially boycott them. This lasted 50 days after which Allah forgave them. This incident shows that temporary social boycott is permissible in Islam for welfare and good deeds. Allah commands the believers to keep distance from disbelievers and hypocrites who actively oppose Islam. This includes a form of social and political disengagement. The Holy Quran describe the economic Boycott of infidels against the Prophet ﷺ and His companions:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ سِيئَةٌ مَّا جَمَعُوا وَيَوْمَ لَا يُدْرِكُ⁵



Or do they say we are all a united and victorious? Soon their united front will be defeated and forced to flee. The Quraish imposed a strict economic and social boycott on Prophet Muhammad ﷺ and his companions in Shiab Abi Talib. They suspended trade and interaction that lasted for three years, but the Muslims remained calm, tolerant and confident. At last the conspiracy of Quraish despite their oppressive behavior including the boycott eventually failed. وَإِذَا رَأَيْتَ الَّذِينَ يَحُضُّونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرَةٍ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ⁶

And when you see those who involve in ridiculous discourse concerning the verses of Holy Quran then turn away from them until they engage into another conversation."

This mean that if someone persistently engages in sinful behavior, believers are instructed to avoid their company. Almighty Allah commands the believers that keep distance from gatherings that mock Islam. The Quran provides multiple instances where boycott (whether social, economic, or moral) is used as a tool for correction, self-protection, and standing against oppression. However, Islam promotes justice, balance, and mercy, so boycotts should be used wisely and for legitimate reasons. For example against any tyrannical government, enemy nation or institution involved in immoral activities. Business boycott according to the principles of Halal and Haram. Boycott of goods or businesses that do not violate any Shariah principle. Boycott in Islam is a tool of pressure, which may be permissible under certain conditions. The origin of boycotting or boycotting is found before Islam as the Quraish and the Kinanah had boycotted Banu Hashim and Banu Al-Muttalib. In this regard a document was written and placed inside the Ka'bah. Hazrat Abu Huraira Narrated that:

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ حَدَّثَنِي الرَّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَدَى يَوْمَ النَّحْرِ وَهُوَ بِمِئَى " نَحْنُ نَأْرُلُونَ عَدَاً بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ". يَعْنِي ذَلِكَ الْمُحَصَّبَ، وَذَلِكَ أَنَّ فُرَيْسًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ، أَوْ بَنِي الْمُطَّلِبِ أَنْ لَا يُتَاكَلَهُمْ، وَلَا يُتَابَعَهُمْ حَتَّى يُسَلِّمُوا إِلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ سَلَامَةُ عَنْ عَقِيلِ بْنِ وَحْيَى بْنِ الصَّحَّاحِ عَنِ الْأَوْزَاعِيِّ أَخْبَرَنِي ابْنُ شِهَابٍ وَقَالَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ أَبُو عَبْدِ اللَّهِ بَنِي الْمُطَّلِبِ أَشْبَهُ⁷

On the day of Nahr at Mina the Prophet (ﷺ) said "Tomorrow we will stay at Khaif Bani Kinana where the pagans had taken the oath of Kufr (heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Bani Kinana signed a contract against Banu Hashim and Bani Abdul-Muttalib that they would not interact with them or deal with them in business until they handed over the Prophet (ﷺ) to them.

Hazrat Abu Huraira (R.A) narrated:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبِيلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيْفَةَ يُقَالُ لَهُ ثَمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَا عِنْدَكَ يَا ثَمَامَةُ ". فَقَالَ عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دِمٍّ، وَإِنْ تُنْعِمَ عَلَيَّ شَاكِرٌ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. حَتَّى كَانَ الْعَدَى ثُمَّ قَالَ لَهُ " مَا عِنْدَكَ يَا ثَمَامَةُ ". قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٌ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْعَدَى، فَقَالَ " مَا عِنْدَكَ يَا ثَمَامَةُ ". فَقَالَ عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ " أَطْلُقُوا ثَمَامَةَ ", فَأَنْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ، وَإِنْ خِئْلَكَ أَخَذْتَنِي وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَغْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ صَبَوْتَ. قَالَ لَا، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا وَاللَّهِ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْتِيَنَّ فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ⁸

The Prophet (ﷺ) sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Sumama bin asaal. They fastened him to one of the pillars of the



Mosque. The Prophet went to him and said, "What have you got, O Sumama?" He replied, "I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet (ﷺ) said to him, "What have you got, Sumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet (ﷺ) left him till the day after, when he said, "What have you got, O Sumama?" He said, "I have got what I told you. On that the Prophet (ﷺ) said, "Release Sumama." So he went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that none has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no one on the earth most disliked by me than you, but now you are so dear to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the `Umra. And now what do you think?" The Prophet (ﷺ) gave him good tidings (congratulated him) and ordered him to perform the `Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Sumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission." By Allah, not even a single grain of wheat will handover to you from Yamama until the Prophet ﷺ give permission.

Opinions of Islamic Jurists regarding the economic boycott against Ahl e Harb (infidels)

Islamic jurists have clearly stated that relationship with those people who hurts the Muslim should be limited, so that the Muslim should be protected. The Messenger of Allah also did not allow trade with infidels, especially when they were active against Muslims. In Islamic jurisprudence (Fiqh) there are different interpretations and opinions from different schools of thought regarding the relationship with Ahl al-Harb and the boycott of their products. But in general it is clear that limiting relations with Ahl e Harb and boycotting their products is utmost necessary for the protection of Muslims and their rights.

Hanafi school of thought

According to Hanafi School of thoughts and jurists it is permissible to trade with Ahl e Harb (infidels) if it does not create problems and harm Muslim solidarity. Imam Abu Hanifah explained that if the trade with Ahl e Harb (infidels) does not affect the livelihood of the Muslims then it is permissible. And if the trade is against the interests of the Muslims and endangers their safety, then it is not allowed. He further explained that if these commercial items strengthen the military power of the enemy then it is illegitimate. With that "If a nation's trade is against Islamic principles, then it is not permissible to trade with them"⁹.

Shafi'i school of thought

The Shafi'i jurists are strictly against to trade or commercial dealings with Ahl e Harb (infidels). According to him, it is forbidden to trade with the Ahl al-Harb, because it can lead to violation of the rights of Muslims. Imam Shafi'i stressed that relations with Ahl e Harb (infidels) should be limited to ensure the safety of Muslims. According to Imam Shafi'i, trade with hostile countries that are engaged in war against Muslims is abominable. However, if there is a



specific agreement, then it is permissible provided agreement that it does not harm the Muslims¹⁰.

Maliki school of thought

Like the Shafi'i school, the Maliki School of thoughts also consider trade with Ahl al-Harb to be haram. They say that this trade is against Islamic principles and it may affect the safety of Muslims. Imam Malik has explained that if the trade does not harm the Muslims, then it is permissible. And if there is a trade that helps the enemy, then this trade will be stopped¹¹.

Hanbali school of thought

Hanbali jurists also hold the same position that it is not permissible to trade with Ahl al-Harab. According to him, this is a violation of the rights of Muslims and it may pose a threat to their safety. Imam Ahmed Ibn Hanbal is of the position that if trade increases the military strength of the enemy, then it is illegitimate¹².

Opinions of contemporary scholars

Sheikh Abdul Aziz bin Baz

According to Sheikh Abdul Aziz bin Baz, if the goods and the products are not used against Muslims and does not harm Islam, then it is permissible. But if these products are used in war against Muslims, then there is no room for Muslim to purchase because this badly affect the Muslims¹³.

Sheikh Ibn Uthaymeen

If buying the products of a country would strengthen the country to broke war against the Muslims, then it is strictly forbidden and haram to buy the products of that country. But if it is only a daily transaction of goods, then there is nothing wrong with it. Shaykh Ibn Uthaymeen has justified the economic boycott of Ahl e Harb (infidels), provided that it remains within the limits of the Sharia, provided that its purpose is to benefit the Muslims, and if it benefits the warriors who broke war against Muslim, then it is not permissible to deal any sort of commercial dealings¹⁴.

Maulana Ashraf Ali Thanvi

According to Maulana Ashraf Ali Thanvi that doing business with non-Muslim countries, it is important to look about their intentions, interests and implications. If it encourage Islam and Muslims, then it is permissible to create bilateral relations in business, otherwise such trade is not permissible. It is concluded that Muslims should be careful in their dealings with Ahl e Harb (infidels). It is utmost necessary to follow Islamic principles in any action¹⁵. From this, it is concluded that there is diversity in the juristic opinions about the economic boycott of the Maharib Ahlul Kufr (infidels). Specifically it is strongly emphasized that dealing with infidels, Muslims should be careful to deal any sort of business.

Legal status of economic boycott against Maharib Ahlul Kufr (infidels) in the world today

Those non-Muslims who fight against Islam or have enmity with Muslims. Such as those who broke out war against Muslims are called Maharib Ahlul Kufr (infidels). Boycott is not



beneficial all the time, but sometimes its loss is greater than the benefit. While the Islamic Sharia orders to prefer benefits and avoid losses. Therefore, when boycott did not causing harm, then in such conditions, provocation becomes invalid because this is against Sharia. However, the order of boycott is different in different situations¹⁶. In the Qur'an, Allah says that it is not permissible for Muslim to have relations with Ahl e Harb (infidels).

إِنَّمَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّن دِيَارِكُمْ وَظَلَمُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ¹⁷

Allah forbidden you to be the friend of those who broke war against you cause of religion, expel you from your homes, and help others in your expulsion. And whoever be friends them is the wrongdoer."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ¹⁸

O believers! Do not make Jews and Christians as friends. In this verse, it is mentioned that infidels cannot be a friend of a Muslim. O you who believe in Allah and follow His Messenger, do not take the Jews and Christians as your allies and close friends whom you support. The Jews will only support those of their religion, and the Christians will do the same. Both groups will unite against you. Whoever from you takes them as friends is one of them. Allah does not guide those who do wrong by supporting the disbelievers.

First of all, not only the purchase of all haram products are prohibited, but their sale is also haram, whether the company that manufactures it is not anti-Islamic. Regarding the economic boycott, the political and military superiority of any nation is based on economic development and economic superiority. It is a fact that in modern times if want to see a nation to be weakened, first to attack his economy. The most effective method in modern times is to boycott the products of those who have a strong position in the locality. The Muslims of sub-continent of India launched the Khilafat Movement and the Turk e Mowlat movement against the British. Similarly, the Prophet Muhammad ﷺ himself, in order to break and lessened the strength of the infidel Quraish, stopped the route of their caravans through which the trade from Makkah to Syria which resulted in the Battle of Badr. Thus, when the Prophet ﷺ besieged Banu Nazir and their forts were not conquered, He ﷺ ordered to burn their trees¹⁹.

The western world continuously active in conspiracy and propagandas against Muslim and Islam for several decades. They want to disintegrate and to push back the Muslim community to the worst condition, such as morally, politically and economically. The religious classes realized that now it is utmost necessary to boycott against them. To harm or weakened the economy of Maharib Ahl e Kufr (infidels) economic boycott is the only solution. Any kind of relations with Maharib Ahl e Kufr (infidels) is unlawful (haram) that satisfied and strengthened the economic condition according to Islamic Sharia. When they broke a war with a single Muslim country, it will be considered a war against all Muslims.

The prophet Muhammad ﷺ says:

عن عبد الله بن عمر رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ²⁰

Abdullah ibn Umar reported: The Prophet Muhammad ﷺ said every Muslim is the brother of one another. When they broke a war against a single Muslim country, will be considered a war



against all Muslims. According to Islamic perspective Muslims are brothers, therefore, the relationship of all other Muslim countries with such a country that hurt the solidarity is illegitimate. Similarly in the world today if Islamic countries buy goods from Maharib Ahl e Kufr (infidels) and the income that are used against Islam is strictly forbidden and haram.

Summary of the Research

The legal status of economic boycott Maharib Ahl al-Kufr (infidels) is chronic and sensitive topic. In which the principles of Sharia, international laws, the political and economic system of the world today will not be ignored. This research study examine the legal status of economic boycott against Maharib Ahl al-Kufr (infidels) in the contemporary world. Economic boycott means to isolate a country or a group economically, so as to stop their economic activities. The purpose of economic boycott against Maharib Ahl al-Kufr (infidels) is to put political and economic pressure. Allah has encouraged effective measures against the enemy in the Qur'an

During the time of the Holy Prophet, ﷺ there were occasions when the Muslims tried to exert economic pressure against the infidels. According to Islamic Jurisprudence, when the enemy broke a war against Islam and Muslims, then it is obligatory every Muslim to fight or to cut off the relations and bonds with them. Likewise, to evaluate the economic relations with infidels how it will benefit or harm Muslims or Islam. The majority of Islamic jurists agreed that economic boycott is legitimate, especially when it is for the protection of Islam and his interests. Modern jurists emphasize that the economic boycott will be considered permissible when its objectives are not against Islam and to prevent enemies from oppression and cruelty. If it is used as a defensive mode against Maharib Ahl al-Kufr (infidels) global or domestic level, it is considered legitimate. Shortly if commercial dealings encourage Islam and Muslims, then it is permissible, otherwise such trade is not permissible according to Islamic Jurisprudence if it harm or create difficulties for Muslim Ummah.

References

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- 3: Surah Al Tubah 9:73
- 4 : Surah Al-Tawbah 9:118
- 5 : Surah Al-Qamar 54, 44-45
- 6 : Surah Al-An'am 6:68
- 7 : Sahih Bukhari Abu Abdullāh Muhammad Ibn Ismail, Bukhari, 1590
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- 10 : Kitab al-Umm, Abu Abd Allah Muḥammad ibn Idris al-Shafi, 248/4
- 11 : Al-Muwatta, Imam Malik bin Anas: 752/2
- 12 : Al-Mughani, Muhammad Abdullah ibn Ahmad ibn Muhammad ibn Qudamah al-Maqdisi al-Hanbali, 153/4



13 : Al-Majmu' Fatawa Ibn e Baz, 39/19.40

14 : Fatawa Noor Ali al-Darb, 167/5

15 : Imdad al-Fatawa, 138/4

16 : Masayel ibn hani:1613

17 : Surah Mu'tahnah 9:60

18 : Commandments of the Qur'an, Al-Jisas Qamhawi, Surah al-Maida, verse 51, volume 4, page 99.

19 : Aghlam.UL.Moqigheen 4/5

20 : Şahīh al-Bukhārī: 2442, Şahīh Muslim: 2580