

Research article

## Impacts of Boycott on Israeli Supporter Companies: Muslim Community in West London

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### Article Information

### Abstract

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The Gaza war has created tension in the Middle East and around the world, which has seen Israeli Supporter companies being boycotted by a segment of the global population as a show of sympathy for the Palestinians and anger at the nature of Israeli military operations in Gaza. The paper, therefore, seeks to address two fundamental questions: first, how had the boycott of Israeli supporter companies impacted on their profitability and operations? Secondly, what are the consequences of the boycott on radicalisation of the Muslim youth in West London? The paper employed the qualitative research method, where data collection was done through document analysis and specialised interview with twenty relevant respondents, hence obtaining secondary and primary data, respectively. The data was analysed thematically. The findings include reduced profit margins for Israeli supporter companies; disruption to the operations of the Israeli supporter companies and heightened level of radicalisation among the Muslim community in West London. The paper recommends an immediate cessation of hostilities in Gaza through a lasting diplomatic solution that will pave the way for a two-state solution. This would enable the Israeli supporter companies to redeem their image and regain their efficient level of operations and profitability

**Keywords:** Boycott, Israeli Supporter Companies, Muslim Community, West London, Gaza War

### 1. Introduction

Israel's retaliatory attack on Gaza, following the October 7, 2023 attack on Israel by Hamas has generated global reactions, with some segments of the global population, especially the Muslim world boycotting products from Israeli supporter companies. This, therefore, impacted the operations of these companies. The Israeli Palestinian conflict could be traced to the creation of the State of Israel in 1948, and has thus far defied all regional and international efforts, aimed at resolving it on a permanent basis. This might have been the distant motivation for the products of Israeli supporter companies to be boycotted. The nature of Israeli response to the October 7, 2023 Hamas attack also drew global sympathy for the Palestinians (Lestari & Jazi, 2024).

Superpower politics has a somewhat negative impact on the Israeli-Palestinian conflict, which aggravates the conflict, and undermines peace-making initiatives. This is not to jettison the positive role of some of the great powers and other relevant non-

state actors, such as the United Nations. However, the role played and efforts made thus far have not led to the desired outcome, which is a permanent solution to the over half a century devastating conflict, even though with some breaks.

Israeli supporter companies are companies that either directly or indirectly appear to be sympathetic towards Israel. McDonald's, Starbucks, Coca Cola and Pepsi have been caught in this quagmire as their support for Israel has intensified global anger against them. Religiosity has a profound impact on consumers' behaviours and choices (Wilson & Grant, 2013; Wilson & Liu, 2011, 2010). This goes to show that religion plays a role in the boycott of Israeli supporter companies' products. This religious motivation could take the dimensions of being intrinsic or extrinsic in nature (Allport & Ross, 1967). Intrinsic motivation is more powerful than extrinsic motivation (Ahmed et al., 2013).

This paper sets out to examine the impacts of boycott on Israeli supporter companies in West London. This is to gauge the extent to which the boycott has impacted on their operations, profitability and global reach.

## 2. Literature Review

The extant literature on this research is reviewed under the following themes below:

### 2.1 The Concept of Boycott

The concept of Boycott is conceptualized as ‘withdrawal from commercial or social relations or refusal to buy or handle goods as a punishment or form of protest or demonstration.’ The origin of the concept of ‘Boycott’ is traced to Charles Cunningham Boycott, an Irish land agent who was the target of such action by Irish peasants in the late 19th century to get rents reduced (Gannon, 2001). However, the origin of boycott among Muslim customers is usually linked to belief or religious considerations, and more prominently, the boycott against the only well water, belonging to a Jew during the clean water crisis that occurred in the city of Medina in 622 CE (Haque, Andriani & Komara, 2023).

In a study by Yunus, et al. (2020), the concept of ‘Boycott’ is seen as a common concept that is employed by a group of people or organizations to create awareness on current issues or to maintain alert with a view to achieving certain set goals and objectives. Friedman (1996) further built on the foregoing by arguing that the main objective of ‘boycott’ is to reject products of companies who have acted irresponsibly, while the concept of ‘buycott’ means patronizing those companies who act responsibly. This, therefore, means that both boycott and buycott are adopted as control mechanisms by consumers, given the circumstances at stake. In the context of this research, however, boycott is adopted by customers of Israeli supporter companies to express their resentment over the ongoing Israeli military operations in Gaza.

### 2.2 Boycott of Israeli Products

Jevtić (2023) traced the adoption of boycott of Israeli product and companies that are affiliated to Israel to July 2005, when more than 170 Palestinian civil society organizations, along with the major political parties ordered for Boycott, Divestment, and Sanctions (BDS) against Israel until it acts according to international law and main tenets of human rights. This, therefore, stresses the need for refraining from any form aggression, as aggression leads to global delegitimization through boycotts.

Puji and Jazil (2024) found out in their study on “The Role of Religiosity, Consumer Animosity, and Ethnocentrism in Explaining the Boycott Motivation” that the intractable Israeli-Palestinian conflict, resulting in significant disruption and severe human suffering, especially among Palestinians in Gaza informed the global motivation and fatwa to boycott pro-Israel companies’ products. Their study’s conclusion is that there is a significant relationship between religiosity, consumer animosity and ethnocentrism, and the inclination to boycott Israeli-related products. This, therefore, underscores the relevance of taking belief and psychological factors into account, when it comes to taking certain decisions by companies. The situation of Palestinians, considering the complex nature of the conflict that they have with the Israelis, has drawn international sympathy for them (Palestinians), leading to issuance of fatwas, such as Fatwa No: 83 of 2023 by the Indonesian Ulema Council, calling for a boycott of products that are found to have any connection with Israel (Fitri, et al., 2024).

Sentosa and Sitepu (2024) argued that the boycott of Israeli-affiliated products and companies has resulted in heavy losses for

those companies, such as Starbucks, McDonald's, Burger King, Pizza Hut, and other products. They further argued that this negative impact has forced many of the companies to reduce their workers, hence causing unemployment. The boycott has resulted in a revenue loss of more than 70% (Muzzamil, 2023), cited in Sentosa and Sitepu (2024). Shalpegin et al. (2023) argued that boycott results in marginalisation of companies, hence disrupting the supply chain, with attendant implications for those companies’ operations, profitability, and economic security of both the home and host countries of the companies.

### 2.3 Radicalisation

The concept of Radicalization has been variously defined by scholars and it could have a violent dimension and non-violent. However, having radical viewpoints may not have or resulted in the adoption of terror (Young, Zwenk & Rooze, 2013). Schmid (2013) argued that radicalization is undertaken either individually or collectively, and psychological and social factors have a significant impact on the process. Further to this, radicalization entails the denial of the authority of the subsisting order. In a study by Veldhuis and Staun (2009), Radicalization is seen as a transformative path, with no clear-cut rationale, and which does not usually see violence as an imperative, even though it could lead to violence, if not checked. Violent radicalization has to do with the adoption of faith-based approach that favors cruel or aggressive action, although this does not necessarily mean that those who become radicals also take to cruelty or aggression.

This, therefore, stresses the fact that the process of radicalization’s evolution could be manifold, as radicals can embrace some form of non-violent behaviour devoid of the intent of terror or terrorism. However, this is not the case with terrorism, as every terrorist is a known violent radical, while not every radical is a terrorist, because of the earlier argument on non-adoption of violent means by radicals to a large extent.

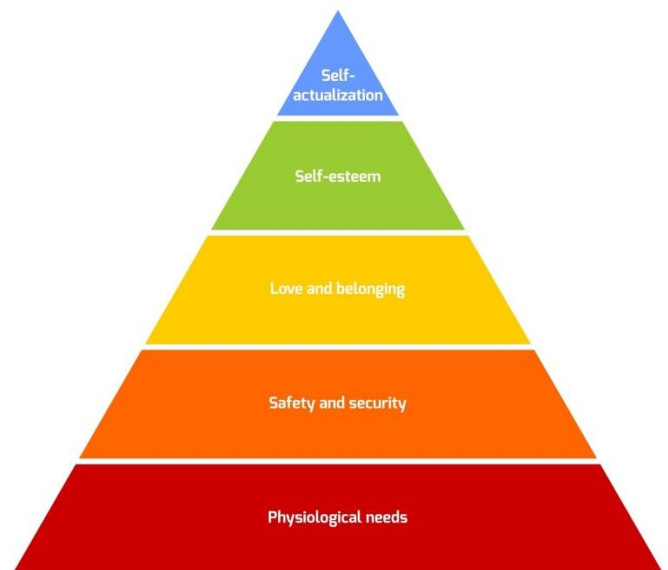
Previous studies concentrated more on macro-level causal factors, such as international relations, poor integration and globalization and modernization as responsible for radicalization among individuals and groups, while neglecting micro-level factors, including social factors, such as social identity, social interaction and group processes and relative deprivation; and individual factors, such as personal characteristics and experiences (Veldhuis & Staun, 2009).

As a further logical support to the above, Durkheim (1966 [1895]; 1979 [1897]) analyzed the relationship between the individual and society and went further to argue that imbalance or disruption in the social fabric of society leads to lack of social control, hence resulting in the absence of social and ethical standards among individuals. The implications could include open deviance and suicide in extreme cases. On the other hand, he alluded to the fact that macro-level factors are the ones that compound or worsen these individual and social factors, thus creating an atmosphere that is favorable to radicalism. Mustafa (2016), in a study, published by Al Jazeera Centre for Studies, argued that the ideological character and resources of a region could influence and enhance its geopolitical advantage, as evidenced by Iran’s reconsideration of its position on the Kurdistan Region.

The emergence of radical movements and counter-radicalization or deradicalization initiatives and policies were examined, with relevant recommendations for addressing the issue, given its potential pernicious impact on societal harmony and international security and stability, if left unchecked (Carvalho & Sacks, 2024).

### 2.4 Fatwa on the Boycott of Israeli Products by Sheik Yusuf Al-Qaradawi

Global (2024) argued that Sheik Yusuf Al-Qaradawi's fatwa on the boycott of Israeli products was made against the backdrop of the continuous occupation of Palestine by Israel for more than seven (7) decades. The fatwa goes beyond Israeli products and Israeli supporter companies, but even American products, as the United States of America is regarded as the world's main supporter of Israel. In a study by Lokman and Nori (2024), Sheik Yusuf Al-Qaradawi also opposed the normalization of relations between Arab states and Israel through the Abraham Accords, where he based his position on the failure of Israel to honour previous agreements on the Palestinian Issue. On the country, many Arab states criticised Al-Qaradawi for being too critical in his fatwas and arguments on the Israeli-Palestinian conflict, hence calling for softening of his position on the issue, so that a diplomatic pathway could be found for the resolution of the conflict (Baroudi 2014). Similarly, Pratama (2023) stressed the need for humanizing the position of Sheik Yusuf Al-Qaradawi, given the fierce opposition nature of his fatwa on the boycott of products from Israeli supporter companies. This, if successful, could likely check the spread of radicalization and pave the way for the resolution of the conflict.



Maslow Pyramid, (McLeod 2024)

### 3. Theoretical Framework

The economic boycott has an ideological base; unlike the financial sanctions, it is bottom-up. Therefore, it can be much more effective than internationally imposed sanctions because it comes from self-motivation, unlike the imposed sanctions where, on many occasions, self-interests can be breached in different ways. The boycott can only work when there are two conditions: first, a robust ideological will to boycott, and the second condition is a collective action that, with the same level of passion, combines the will of the entire society, community, nation or religion for the boycott. Therefore, the theory that represents this kind of economic boycott is the collective action theory.

#### 3.1 Collective Action Theory

According to DeMarrais and Earle (2017), the collective action theory was founded on ideas that stretch back to Hobbes, Locke, and Rousseau, while modern origins of collective action theory are found in writings of the economist Olson (1965), who asked how and why individuals decide to collaborate as a group, given that an individual's self-interest often fails to coincide with that of the wider collective (Lichbach 1996, Ostrom 2009).

According to this theory, though it might not be possible for every individual to participate, even when some participate, they are so severe. Yet, when the outcome is positive, they try to benefit equally. Nonetheless, when collective action is in practice, specific individuals, though the idea might not convince them, will be in a situation that is not easy for them not to be with the broader society in their collective action. Hence, for instance, when the majority of the Muslim community in Britain is boycotting a supermarket, it is not easy for such individuals not to be with the collective action of their community. This is for itself, on the one hand, a kind of radicalization, and on the other, a kind of giving up self-rational for the fulfilment of love, belonging, and self-esteem that Maslow's Pyramid refers to.

#### 3.2 Political Consumerism Theory

Consuming from a political perspective and orientation is another dimension of what has happened during this phase of economic boycotting. Though similar products and companies have been boycotted over the last decades, the scale of the consumerism theory escalates from one time to another, especially during the wars and political tensions, in particular about the Palestinian issue. "Political consumerism refers to the deliberate purchase or avoidance of products, goods, or services for political reasons" (Copeland & Boulianne, 2022). To a reasonable extent, without any political tensions and wars, it is well detected that many of the ethnic and religious groups in the United Kingdom (UK) are trading within their community. This, in most cases, goes back to the types of goods similar to those they are familiar with and looking for.

However, the effect of consumerism, in particular, has been seen by the Muslim community in the UK during the escalations in Palestine. The main reason for targeting specific products and companies to be boycotted by the Muslim community is mainly due to their political opposition to Israel's politics towards the Palestinians. Nonetheless, to an extent, without realization, elements of radicalization have grown within the Muslim youth because of practices of the boycott. The danger is that the younger generation is not aware of the special treatment of Islam to the people of the book, including the Jews, neither are they updated about the rationale behind consumerism as a political platform to protest Israeli politics towards Palestinians. Over time, the political reason for consumerism turned into an ideological hatred, hence, radicalization elements grow within the Muslim youth.

### 4. Methodology

The research employed the qualitative research method of document analysis and specialized interviews with twenty relevant respondents, thus obtaining secondary and primary data. The data was analyzed thematically, with reference to the data and questions. The rationale for the methodology stems first from the point that the idea of boycotting such products has background and literature behind it, which the paper tries to identify within the available documents. Then, through interviewing twenty interviewees from the Muslim community in West London, the project attempts to investigate the

current trend of usage of boycott and its radicalization impact. The hypothesis that the researchers have is despite the impact of the boycott on the Israeli supporter companies, the backfire is leading to a kind of radicalization among the Muslim youth. For the interviews, the authors prepared the questions below:

1. Have you boycotted any company due to the war on Gaza? If so, why?
2. Do you think products of those companies are haram?
3. What if those companies had huge sales, such as 75% discount, would you still reject to buy from them?
4. Have you thought about the amount of money that you will lose because of the boycott? How much do you think you are paying extra because of your decision?
5. Have you started boycotting since the beginning of the war? If not, since when?
6. Do you think the Muslim Community should continue boycotting such products, even after stopping the war? Why?
7. What if the Palestinians get their own state, would you continue to boycott such products? Why?
8. Can you name some of the companies that you are boycotting?

For the sake of clarification, below are the main questions:

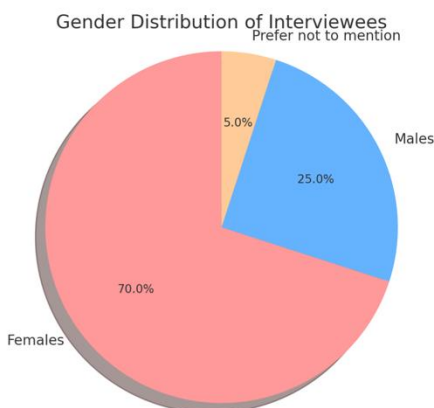
- How had the boycott of Israeli supporter companies impacted on their profitability and operations?
- What are the consequences of the boycott on radicalization of the Muslim youth in Britain?
- Both questions are included.

Hence, questions one, three, five and eight covered both research questions, and questions two, four, six and seven covered research question two.

This way, we ensured that both research questions were covered and addressed. Then, we shared the question papers through our contact persons in West London.

### 5. Results and Discussion

Having received the interview papers back, which gave chance to the researchers to come out with data for analysis and discussion and to look at the research questions and the hypothesis. Out of the 20 interviewees, 14 of them were females, 5 males and one preferred not to mention gender. Having almost three quarters of the respondents as females, is particularly important to test the research question in relation to radicalization. Because, normally, it is expected from females to be less subjected to radicalization than males.



The pie chart shows the gender distribution of the 20 interviewees:

- 70% were females
- 25% were males

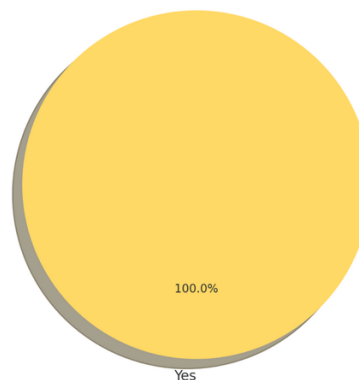
5% preferred not to mention their gender

### 5.1 Boycott as a Political Activism

Many of the Muslims around the world, especially when they are enjoying a margin of freedom, such as that of Europe and the Western World, they practice economic boycott as a solidarity with the Palestinian people. This has been now in practice over the last few decades. However, when tensions arises, especially when war broke out in Palestine, escalation of the boycott reaches its peak. Practically, this is a kind of political support and solidarity to the Palestinian question. In the United Kingdom, even non-Muslims, especially English people participate in one way or another in this kind of solidarity.

For the purpose of this research, the first question that we put forward to the interviewees was: *Have you boycotted any company due to the war on Gaza? If so, why?* Surprisingly, 100% of the respondents, replied by saying yes. As for the reasons, though the open-ended answers came back differently, they all had consensus on the point that they considered the war on Gaza as a kind of genocide, and they have obligation to protest against the Israeli aggression in this way. This sample shows the feeling of the Muslim youth in West London towards the war. According to them, the boycott is effective, and costs those companies. The data and findings show that they are to a good extent right and the cost to those companies is quite evident.

Boycott of Companies Due to the War on Gaza (100% Yes)



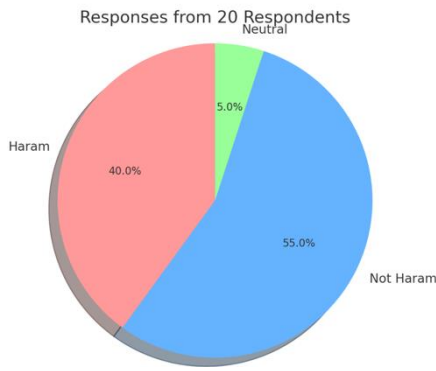
The pie chart shows that 100% of the respondents answered "Yes" to the question about boycotting companies due to the war on Gaza.

### 5.2 Radicalization

Radicalization is a process that is not necessarily extreme from the beginning. Instead, it is increasing over time. It is also not necessarily linked to any particular religion or ideology; adequately, it is observed with different political orientations that end up with extremism. "... the process of radicalization is present in all kinds of terrorism, whether left-wing, right-wing, anarchist, ethno-nationalist or religious" (Muro, 2016). Therefore, addressing the root causes of the radical elements that grow within any ideology is essential. Addressing the causes is not excusing radicalization; it is necessary to understand it and find solutions by dealing with the root causes.

In such a case that this research studies, it is not necessarily that the youth realize nor admit that they are stepping into radicalization, when majority consider products that they used to buy and now boycott as Haram<sup>1</sup>. Though the practice of the boycott is instead a political action that even many non-Muslim individuals share with them, over time, the ideological aspect and continuation of the war and the boycott cause radicalization.

Because, in Islam, right from the beginning and under the Prophet Muhammad, there was no such instruction to consider trading with Jews to be Haram<sup>ii</sup>. Nonetheless, the collected data for this study shows 40% of the young Muslims who answered our questions consider the products that they boycott as Haram. From the perspective of the few parents who answered the same question, they do not consider such products Haram; instead, they look at it from a political point of view, and it will end as soon as the war is over. Hence, it is evident that there is a case of radicalization within the Muslim youth in West London.



The pie chart representing the responses from 20 respondents: 40% said "Haram, 55% said "Not Haram, 5% were "Neutral.

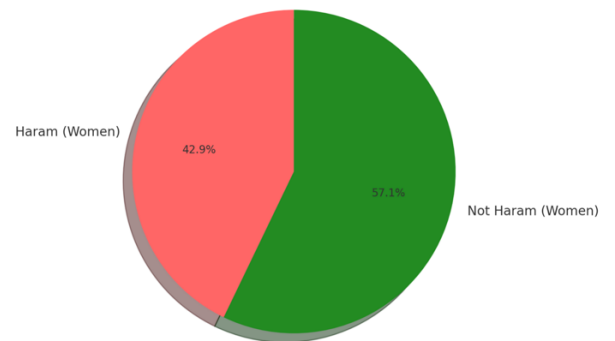
for 9 per cent of those arrested in the United Kingdom for terrorism-related offences. However, in the year ending 30 September 2017, 15 per cent of those arrested for terrorism-related offences were women. This is the largest proportion of women arrested for such offences on record in the United Kingdom, and continues the trend in which an increasing proportion of women have been arrested in recent years (UNODC, 2019, p. 30).

Though, this study is not about identifying terrorism-related offences, neither it accuses the respondents as such, yet it confirms that radicalization among young Muslim women is even higher than that of the men. Out of the 5 men respondents, only one of them considered such products or buying from such companies as Haram. While, three of the other 4 clearly told that they do not consider such products as Haram, and one of them was not sure, which clearly does not consider them as Haram. Thus, the sample shows that only 20% of the male respondents are subject to radicalization. While, out of the 14 women interviewees, 6 of them considered such products or buying from such companies as Haram. The remaining 8 do not consider such products as Haram. Hence, 57.14% of the female respondents considered such products as Haram, and 42.86% considered such products as not Haram. Thus, the possibility of radicalization among the women is much higher in comparison to the only 20% among the men. The below pie chart illustrates the high percentage among the women respondents:

**5.3 Women Radicalization**

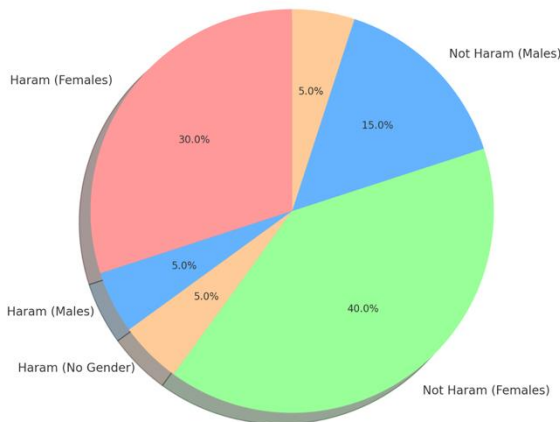
It was surprising to the researchers of this project that out of the 14 female respondents, 6 of them considered buying products from companies known as supporters to Israel as Haram. Thus, 30% of the female respondents consider such products or buying from such companies as Haram, while the other 8 female respondents, considered those products or buying from such companies as not Haram. Rather, their boycott comes as a form of support to the Palestinians.

Responses from 14 Women Respondents on Haram vs Not Haram



The pie chart showing the percentage of females who consider such products or buying from such companies as "Haram" (42.9%) and "Not Haram" (57.1%)

Respondents Consideration on Haram vs Not Haram by Gender

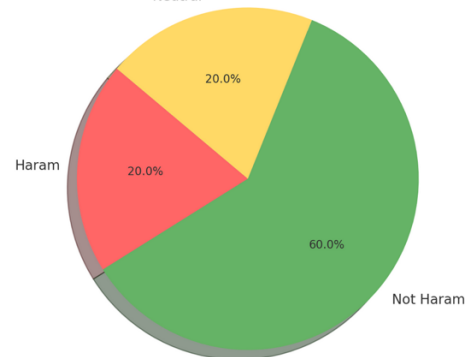


The pie chart representing the respondents' considerations on Haram vs Not Haram by gender:

- 6 females (30%) and 1 male (5%) considered it Haram, with 1 respondent not mentioning gender (5%)
- 8 females (40%) and 3 males (15%) considered it Not Haram
- 1 Male (5%) remained neutral

While the case with men respondents is different, as mentioned above, only 20% of the respondents consider such products as Haram. The below chart is demonstrating the men respondents with regard to the same issue:

Males' Consideration of Haram vs Not Haram vs Neutral



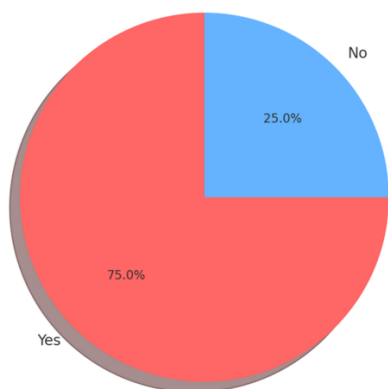
The pie chart showing the responses from males regarding Haram, Not Haram, and Neutral. The distribution is as follows:

- 20.0% consider it Haram
- 60.0% consider it Not Haram
- 20.0% are Neutral

In comparison to the past statistics, this figure indicates possibility of increase in radicalization among young Muslim women in West London.

When the Muslim community in West London, represented by the youth sample decided to boycott certain products and or companies known to them as supporters of Israel, for sure that means at a point they used to purchase from them and consume their products. Then, the action of the boycott means such products were on their shopping lists whether for the price or quality or both, and then as a reaction to the war, they decided to boycott and stop buying them. Hence, such a decision has consequences either for the amount of the money that they spend after the boycott or it is going to be at the cost of the quality that they are going to purchase as alternative to the products that they boycotted. For that we had to address this issue by asking the following question: *What if those companies had huge sales, such as 75% discount, would you still reject to buy from them?*

Would You Still Reject Buying from Companies with 75% Discount?



**What if those companies had huge sales, such as 75% discount, would you still reject to buy from them?**

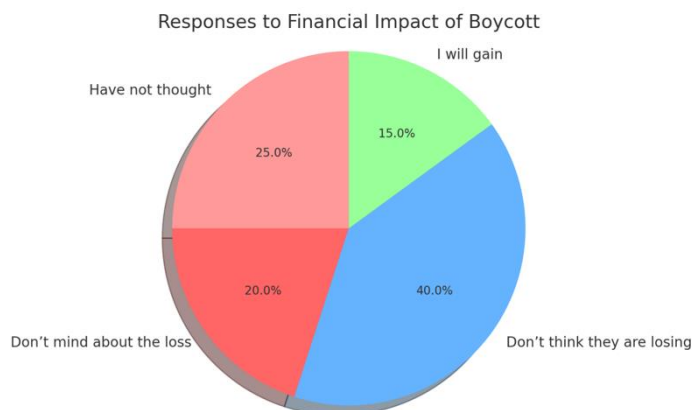
75% (15 respondents) said yes  
25% (5 respondents) said no

Three quarter of the respondents still insisting to continue the boycott despite the possibility of huge discount by those companies. For many of the respondents, it is a matter of religion, and as we saw above that such products are considered Haram. Hence, it is not anymore the issue of political reaction, otherwise, it is expected from them to change their mind when huge discount is there. Because, the whole thing is about financial damage, and when it comes to the point that they gain financially, they should change their mind. Instead the loss that the Muslim community experiences, they should think about the amount of the saving as a result of the possible discount, and to support the Palestinians from the saved money. The Muslim community in West London should think not only about themselves as individuals, when it comes to analysis of the financial consequences of the boycott. Rather, they should think about the millions of them who are boycotting, and the amount of money they lose as a result of the boycott every day.

Despite the impact of the boycott on such companies,<sup>iii</sup> and in addition to the possibility of the above two; quality and price backfire on the Muslim community, especially in the Muslim World, huge damage to the economies of those countries happened. *“Boycotts may backfire as large companies like McDonalds, KFC and Pizza Hut are among the biggest corporate taxpayers in Malaysia and whose largest shareholders are Muslims.”* (Chan, 2024). Furthermore, the boycott leads to unemployment of those who are going to lose their jobs as a result. Not surprisingly, the same exact six female respondents who considered buying such products or from such companies as Haram, they are all among the 15 respondents who are not ready to end the boycott, even in case of having 75% discount. Thus, cost-benefit analysis is not there, while the war continues, even the continuation of the boycott causes a lot of loss to the Muslim

economies.

In order to make sure that the respondents are aware of the consequences of the boycott, the researchers asked the following question, as the answers came back from the interviewees in the following manner that is shown in the pie chart:



The pie chart representing the responses from 20 respondents to the question:

***Have you thought about the amount of money that you will lose because of the boycott? How much do you think you are paying extra because of your decision?***

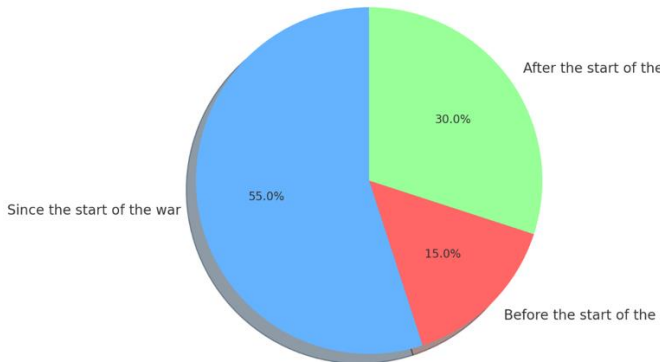
25% **have not thought about it** (5 respondents)  
20% **do not mind about the loss** (4 respondents)  
40% **do not think they are losing** (8 respondents)  
15% **I will gain** (3 respondents)

This confirms that the majority of the Muslim youth in West London who are represented by the sample, do not care about the consequences as long as they are continuing the boycott. To them, it is not about how much they are losing or what quality they can buy. Rather, it is a matter of morality and ethics, as dictated by their religion. For that, 25% of them have not thought about the financial consequences or the kind of quality that they get as a result of their decision. Another 20% of them, do not mind losing at all, while 40% of them do not think that they are losing. 15% of them believe that they have gained financially since they have started boycotting. The data also confirms continuation of the boycott, because the more time passes by, the more they find alternatives to the products that they are boycotting.

### 5.5 Boycott as an Ongoing Weapon

Boycotting corporates that support Israel did not start only in October 2023. It has already been in practice for few decades. Since, the sample of this research is a group among the Muslim youth in West London, we wanted to know since when they are personally practicing the act of boycotting. For that we asked them the following question: *Have you started boycotting since the beginning of the war? If not, since when?* The answers, as illustrated by the chart below, were in three categories:

Boycotting Start Time by 20 Respondents

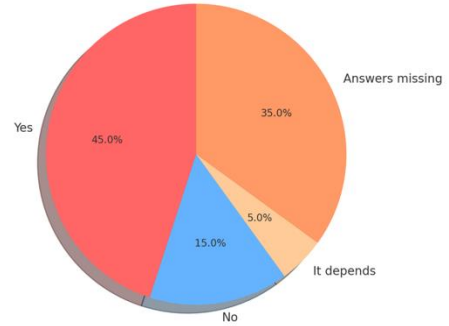


The pie chart illustrates the responses from 20 respondents regarding when they started boycotting: 55% started boycotting **since the start of the war** 15% started **before the start of the war** 30% started **after the start of the war**.

Since the young men and women are new to such decision, it was important to see how they reacted to the boycott and when they started boycotting. Out of the 20 respondents, 11 of them stated that they started boycotting since the start of the war in October. This category represents 55% of the respondents, which is representing the Muslim youth in West London. The second category that started boycotting even before the war contained 15% of the respondents, which are three out of the 20 respondents. Finally, the third category who started after the start of the war represented 30% of the respondents, which is 6 out of the 20 interviewees. This, demonstrates the fact of continuation of the boycott, and whenever escalation happens in Palestine by the Israelis, the act of boycott arises again. Thus, there is an ongoing boycott disregarding the war or not, however, whenever a war starts, it activates more act of boycott.

Furthermore, in order to predict the future under such circumstances, we asked the following question: **Do you think the Muslim Community should continue boycotting such products, even after stopping the war?** Majority of the respondents, which are 9 out of the 20, representing 45% of the respondents answered 'yes.' While, 7 of the answers are missing, 3 more respondents, representing 15% answered 'no.' Finally, to 5%, which is only one respondent, it depends, and answered as follows: "It really depends, if the companies are still actively supporting an apartheid state and continuing their business on stolen land, then yes, boycotting should continue." Hence, 45% of the Muslim youth in West London support continuation of the boycott even after the war, and another 5% responded that the boycott should continue, if such companies continue to support Israel. In effect, they support continuation of the boycott after the war. In this way, potentially, 60% of them support continuation of the boycott of any company that supports Israel.

Should the Muslim Community Continue Boycotting After the War?



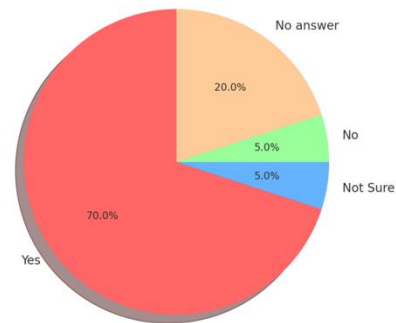
The pie chart illustrating the responses from 20 respondents to the question:

**"Do you think the Muslim Community should continue boycotting such products, even after stopping the war?"**

- 45% responded "Yes" (9 respondents)
- 15% responded "No" (3 respondents)
- 5% responded "It depends" (1 respondent)
- 35% of responses are missing (7 respondents)

Imaging end of the war, and a viable Palestinian state, then asking the following question: **What if the Palestinians get their own state, would you continue to boycott such products? The answers are highlighted in the below chart:**

Would You Continue Boycotting if Palestinians Get Their Own State?



The pie chart illustrating the responses from 20 respondents to the question:

**"What if the Palestinians get their own state, would you continue to boycott such products?"**

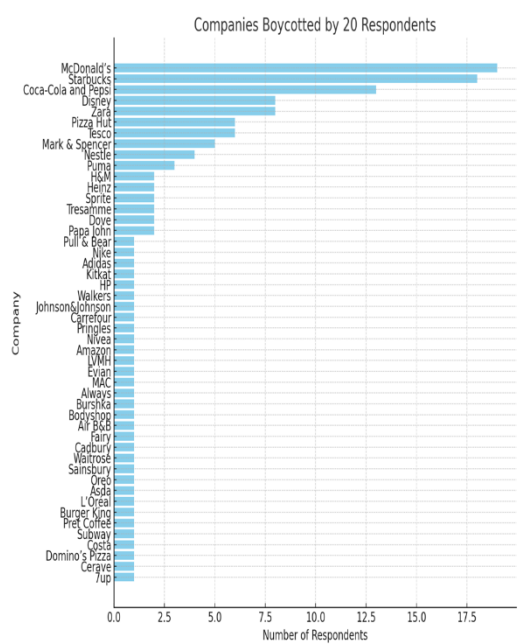
- 70% responded **Yes** (14 respondents)
- 5% responded **Not Sure** (1 respondent)
- 5% responded **No** (1 respondent),
- 20% provided **No answer** (4 respondents)

To 70% of the respondents, even having an independent Palestinian state should not end the boycott. While, 5% was not sure, only another 5%, which is only one respondent, agreed not to continue with the boycott, when there is a Palestinian state. Finally, 20% of responses to this question were missing. In this way, due to the aggression of the Israelis that the Muslim youth have seen, the boycott should continue, not only after stopping the war, but also, even with having a Palestinian state. Also, among the answers of the respondents, one can see, such responses are due to their belief in the unfair support of such corporates. Therefore, to 70% of the respondents, the boycott of such corporates, should continue in all circumstances.

**5.6 Products and Companies**

As for the companies and the products that the interviewees boycotted, the researchers asked the following question: *Can you name some of the companies that you are boycotting?* The answers varied from one respondent to another. However, the major companies and products that are known for their support to Israel,

such as McDonald’s, which was mentioned by 19 of the 20 respondents, Starbucks, which was boycotted by 18 out of the 20 interviewees, and Coca-Cola or PEPSI<sup>v</sup> were mentioned by 13 of the 20 interviewees<sup>v</sup>. The list constantly widens and the items that have been boycotted by one or few now, will be boycotted by many later. One of the mechanisms for this, is the usage of the “No Thanks!” App<sup>vi</sup>. This in addition to the many ways that the Muslim community in West London, especially the youth have been spreading the word in this regard among themselves.



The bar chart displays the companies boycotted by the 20 respondents, along with the number of times each company was mentioned. As seen, companies like **McDonald's**, **Starbucks**, **Coca-Cola and Pepsi** have the highest number of mentions.

### 6. Conclusion

This paper had sought to examine the impacts of boycott on Israeli supporter companies through two formulated questions. First, how had the boycott of Israeli supporter companies impacted on their profitability and operations? Secondly, what are the consequences of the boycott on radicalisation of the Muslim youth in West London?

The findings reveal that Israeli supporter companies incurred losses or had experienced reduced profit margins, thus impacting their profitability and operations. Further to this, a heightened level of radicalisation was found among the Muslim community, especially among the youth in West London. The research encountered a methodological limitation, as it only relied on the qualitative approach. However, this could be addressed through future research on the lessons learnt by the Israeli supporter companies and the impact of their adjustment on their operations and profitability, using the quantitative research approach and its tools or through a mixed-method approach.

### 7. Recommendations

The following recommendations are given in the context of the

findings:

7.1 There should be an immediate cessation of hostilities in Gaza through a lasting diplomatic solution.

7.2 Companies that serve the global community should be neutral and contribute towards finding a peaceful and permanent solution to the Israeli-Palestinian conflict.

### 8. Acknowledgments

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#### Declaration of Interest Statement:

The authors declare no conflict of interest.

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<sup>i</sup> Haram: An Arabic term meaning forbidden or unlawful. In the case of Islamic finance, Muslims cannot invest in, acquire, or

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otherwise engage in transactions that involve forbidden products and activities such as pork-related products, alcohol, gambling, and pornography. The opposite of haram is halal (Practical law. (n.d.)).

<sup>i</sup> After the provision of social peace, the Prophet made many arrangements and activities to balance the economic conditions favoring the Jews against the Muslims and other Arab tribes (GÖREGEN, 2018). Furthermore, the same author adds that “The economic and trade relations of the Prophet with the Jews have occurred in two ways, both individual and social. In the individual sense, he has directly engaged in trading and two-way loaning activities personally; in the social sense, he has made commercial, and agricultural arrangements with the Jews on behalf of the Muslims and the community” (GÖREGEN, 2018).

<sup>i</sup> There are huge amount reports on the scale of the damages that the boycott caused, for instance look at Finacial Times (Times, 2024).

<sup>i</sup> There is a widespread rumour among the Arabs and many Muslims that PEPSI stands for Pay Every Penny, Save Israel. For further information, refer to (Radice, 2023).

<sup>i</sup> Generally, 51 companies or products were mentioned by the 20 interviewees. As mentioned above, few of them were mentioned by almost everyone. However, the majority of the companies or products were mentioned by only one of them. Among those companies or products that was boycotted by only one respondents, are the followings: tresamme,

<sup>i</sup> "No Thanks" was developed by Ahmed Bashbash, currently living in Hungary. Contacted by DW, he said he was a Palestinian from Gaza. Bashbash said he lost his brother "in this massacre" and that his sister died in 2020 because she did not receive medical support from Israel in time. "I made it in behalf of my brother and my sister who I lost because of this brutal occupation, and my goal is to try to prevent what happened to me to happen to another Palestinian" (Wesolowski, 2023).