

**AN ANALYSIS OF ROBERT SPENCER'S VIEWS OF JIHAD
IN HIS BOOK CHAPTER *THE MUHAMMAD'S LEGACY***

NOR ZUHAIRAH BINTI ZULKIFLEE

UNIVERSITI SAINS ISLAM MALAYSIA

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Nor Zuhairah Binti Zulkiflee

Thesis submitted in partial fulfilment for the degree of
MASTER OF AKIDAH AND RELIGION STUDIES

UNIVERSITI SAINS ISLAM MALAYSIA

APRIL 2024

AUTHOR DECLARATION

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged.

Date: 01 APRIL 2024

Signature:



Name: NOR ZUHAIKRAH BINTI ZULKIFLEE

Matric No.: 3182560

Address:

[REDACTED]
[REDACTED]
KELANTAN.

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ACKNOWLEDGEMENTS

In the name of Allah, the Most Gracious, the Most Merciful and the Most Compassionate. All praises belong to Allah, The Lord of the Worlds and may the best blessings and perfect greetings be upon our role model Prophet Muhammad PBUH, his family and Companions.

In recognizing the many people whose helps, support and encouragement have been invaluable to me in completing this study. I would like to start by thanking Dr. Wan Mohd Fazrul Azdi bin Wan Razali, senior lecturer in the programme of Akidah and Religion Studies, for his insights, continuous supports, patience, and guidance from the very start of this long study journey. It was my good fortune to have benefited greatly from his excellent supervision and a great experience of being his student.

I am also grateful to the following deans of Faculty of Leadership and Management, USIM; former dean Prof. Madya Dr. Mohd Faizal Kasmani, current dean Prof. Madya. Dr. Mohd Yahya Mohamed Ariffin, head of programme of Akidah and Religion Studies, Dr. Marina Munira Abdul Mutalib, the fellow coordinators for Postgraduate Programme of Akidah and Religion Studies, Center for Graduate Studies, USIM, my other lecturers who taught me and administrative staff who have supported, rendered their assistance to me and giving endless support for my study journey.

This long and challenging study journey never could succeed without their support and prayers. My deepest gratitude goes to my beloved family, my parents [REDACTED], my siblings Nor Hanis Suraya and Nor Maisarah for the invaluable love, sacrifice and understanding for not being together physically all those past years. Special appreciations to my love of life, Wan Ameerul Aiman Wan Amri for giving the best support, patience and stand by me unconditionally through ups and downs. My beloved family in laws who also support and understand me. I also thank my friends along the journey for their encouragement and prayers, Rushda Amirah Ishak, Nurul Husna Mohamad and my other fellow friends.

Above all else, my thanks and praise go to Allah, the Most Gracious, the Most Merciful. May Allah enable us to do what He likes and is pleasing to Him; peace and blessings of Allah be on His final Prophet, Muhammad ibn 'Abd Allah. Anything good comes of this work is for Him, to Him and through Him. I am very grateful to Allah the Almighty for helping me in any way lights a candle for me along the journey to accomplishing my objective and giving me the physical and spiritual strength to go on this study journey.

And all praise for Allah, Lord of all beings.

Nor Zuhairah Zulkiflee
Islamic Science University of Malaysia

ABSTRAK

Kajian ini memfokuskan kepada tema jihad dalam karya Robert Spencer yang bertajuk *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*. Dalam buku ini, beliau memfokuskan kepada beberapa siri jihad perang dan peristiwa yang berlaku pada awal penyebaran Islam. Konsep jihad dalam Islam telah disalahgunakan oleh gerakan radikal jihadis sehingga memberi kefahaman yang salah tentang Islam kepada bukan Muslim. Malah, gerakan radikal global yang wujud sehingga kini turut berpegang kepada ayat al-Quran dan Hadith Nabi Muhammad SAW dalam menyokong perbuatan ganas mereka. Ramai yang menyangka bahawa Islam mengajarkan keganasan melalui seruan jihad. Spencer percaya bahawa keganasan global turut berpunca daripada mencontohi perbuatan dan ajaran Nabi Muhammad SAW sebagaimana yang terkandung dalam buku Spencer ini. Melalui kaedah kualitatif analisis teks, kajian ini dilakukan untuk memenuhi objektif kajian sebagaimana berikut. Pertama untuk mengenali latar belakang Spencer. Kedua, untuk mengetahui konsep jihad yang difahami oleh Spencer dan hubungannya dengan legasi Nabi Muhammad SAW dalam bab '*Muhammad Legacy*'. Ketiga, menganalisis pandangan Spencer dan menjelaskan konsep jihad yang sebenar berdasarkan pandangan ulama Islam muktabar. Berdasarkan kepada pandangan Spencer tentang jihad, kajian ini mendapati bahawa beliau telah menyifatkan Nabi Muhammad SAW sebagai seorang yang mengajarkan jihad keganasan melalui siri peperangan yang berlaku pada awal kemunculan Islam. Malah, beliau turut berpendapat kejayaan Rasulullah SAW dan para sahabat di medan perang menjadi faktor pembakar semangat kepada golongan radikal jihadis. Dapatan kajian ini menunjukkan jihad adalah suatu usaha dan cara yang diusahakan kerana Allah SWT dan mengikut ajaran-Nya, termasuklah jihad di medan perang. Jihad perang dalam Islam mestilah mengikut prinsip yang telah ditentukan oleh Allah SWT, tanpa berlaku penganiayaan mahupun kezaliman kepada manusia tanpa mengira agama. Dengan ini, pandangan Spencer tentang jihad melalui perbuatan jihadis jelas berlawanan dengan konsep jihad yang dipraktikkan oleh Rasulullah SAW. Melihat kepada karya Spencer ini, idea dan fakta orientalis moden yang lain juga perlu diteliti dengan lebih mendalam dan diperluaskan lagi skop kajian. Analisis ini diharap dapat memberi kesedaran terhadap masyarakat umum akan propaganda orientalis terutamanya yang berkaitan dengan ajaran Islam. Dengan ini, diharap kajian ini dapat menyumbang satu analisis bagi menjawab salah satu idea Spencer dalam buku beliau yang mengaitkan ajaran Rasulullah SAW dengan gerakan radikal jihadis.

ABSTRACT

This study focuses on the theme of jihad in Robert Spencer's opus namely *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*. In this book, he focuses on the Islamic history particularly in a series of military jihad and related events that happened in the early spread of Islam. The jihad concept in Islam has been abused by the radical jihadist movements that giving false impressions of Islam toward non-Muslims. Even more, the current worldwide radical movement bases the legitimacy of their violent actions on both the Qur'anic passages and the Prophet Muhammad PBUH's Hadith. A lot of individuals believe that Islam promotes bloodshed by calling for jihad. Spencer believes that the global terrorism is associated with the deeds and the teachings of the Prophet Muhammad PBUH as he narrated in this book. Through the qualitative content analysis, this study was done to meet the research objectives as follows. Firstly, to introduce Robert Spencer's biography. Secondly, to delineate Spencer's perspectives on jihad war based on the chapter '*Muhammad's Legacy*'. Thirdly, to analyse the concept of jihad by Spencer according to the Islamic understanding of jihad. Based on the Spencer's view of jihad, this study finds that he has characterized the Prophet Muhammad PBUH as a person who teaches violent through his military command. And he believes the victory of the Messenger of Allah and his Companions in the battle field as a fuel factor for the radical jihadists. The findings of this study demonstrate that jihad is an endeavour and a means of achieving goals in accordance with His teachings because of Allah SWT, which include the armed jihad. The combative jihad in Islam must adhere to the rules established by Allah SWT, which forbid persecuting or treating people cruelly based on their religion. In light of this, Spencer's interpretation of jihad as committed by jihadists is obviously at contradictions with the jihad concept as the Prophet PBUH practiced. Based on this opus, the ideas of the other contemporary orientalisists need to be scrutinizingly read and understand in order to avoid misinterpret the Islamic teaching. This study perhaps could contribute as one of the analyses in response to one of the Spencer's ideas in his books that connect the teaching of the Messenger of Allah PBUH with the radical jihadist movements.

ملخص البحث

تتم هذه الدراسة بموضوع الجهاد في كتاب (روبيرت سبنسر) "Robert Spencer" المعنون بـ "The Truth about Muhammad: Founder of the World's Most Intolerant Religion". الذي يركز على سلسلة الحروب التي وقعت في أول انتشار الإسلام. وقد حصل التعسف في مفهوم الجهاد من قبل التنظيمات الجهادية المتطرفة الحالية في جميع أنحاء العالم؛ حيث يستندون ويستدلون بالآيات القرآنية الكريمة والسنة النبوية لتأييد أعمالهم الإرهابية، وإلى حد يسبب سوء الفهم لدى غير المسلمين؛ حتى يتصورون أن دين الإسلام دين يعلم العنف والإرهاب من خلال نداء الجهاد. وبالرغم من أن هناك مناقشات متعددة ودراسات كثيرة حول موضوع الجهاد لدى الباحثين المسلمين شرقاً وغرباً، وهناك بعض المستشرقين الذين يلومون التعاليم الإسلامية، مثل سبينسر؛ حيث هو يعتقد أن الإرهاب العالمي نتيجة لاقتداء المسلمين بأفعال النبي محمد ﷺ وتعاليمه كما صرح في كتابه هذا. وتعتمد الدراسة على منهج التحليل النوعي للنصوص (Qualitative Analysis Text) لتحقيق الأهداف التالية: أولاً: للتعرف عن روبرت سبينسر من خلال سيرته الذاتية. وثانياً: لتوضيح الوجهات النظرية لسبينسر حول مفهوم الجهاد وربطه بإياه بتعاليم محمد ﷺ تحت الفصل المعنون بـ "Muhammad's Legacy". وأخيراً: لتحليل المفهوم الصحيح للجهاد في الإسلام عند العلماء المسلمين البارزين. وقد أظهرت الدراسة أن سبينسر قد وصف النبي محمد ﷺ بالشخص الذي علم العنف والإرهاب من خلال أمره بالجهاد في سلسلة المعارك التي وقعت في أول انتشار الإسلام. وصرح أن فوز النبي ﷺ في المعارك مع أصحابه ﷺ يعتبر العامل المحرك للجهاديين المتطرفين. وتبين نتائج هذه الدراسة أن الجهاد هو مسعى ووسيلة من أجل الله ﷻ لتحقيق الأهداف وفقاً لتعاليمه، وتشمل ذلك الجهاد في ساحات المعركة. ويجب أن يلتزم الجهاد في الإسلام بالمبادئ التي حددها الله ﷻ دون ارتكاب الاضطهاد أو الظلم تجاه البشر بغض النظر عن ديانتهم. وبناءً على ذلك، تظهر أن رؤية سبنسر للجهاد من خلال أفعال المجاهدين تتعارض بشكل واضح مع مفهوم الجهاد كما قام به النبي محمد ﷺ. فبناءً على هذا التأليف، يجب على المسلم أن يقرأ الأفكار ويفهمها بدقة التي جاء بها المستشرقون المعاصرون عن التعاليم الإسلامية لتجنب ما فيها من التحريفات الخاطئة، والمفاهيم الفاسدة. ولهذا، نأمل من هذه الدراسة أن تكون تحليلاً وإسهاماً في الرد على أفكار سبينسر في كتبه التي تربط تعاليم رسول الله ﷺ بالحركات الجهادية الإرهابية.

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LIST OF TRANSLATION

ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

Transliteration	Example	Latin	Arabic
<i>fa'r</i>	فأر	‘	ء
<i>burd</i>	برد	b	ب
<i>tall</i>	تَلّ	t	ت
<i>thawb</i>	ثوب	th	ث
<i>jidār</i>	جدار	j	ج
<i>Halīb</i>	حليب	h	ح
<i>khādim</i>	خادم	kh	خ
<i>dīk</i>	ديك	d	د
<i>dhahab</i>	ذهب	dh	ذ
<i>raftiq</i>	رفيق	r	ر
<i>zamīl</i>	زميل	z	ز
<i>salām</i>	سلام	s	س
<i>šha'ab</i>	شعب	šh	ش
<i>ṣakhr</i>	صخر	ṣ	ص
<i>ḍayq</i>	ضيق	ḍ	ض
<i>ṭālib</i>	طالب	ṭ	ط
<i>ẓalim</i>	ظالم	ẓ	ظ
<i>'aql</i>	عقل	‘	ع
<i>ghulām</i>	غلام	gh	غ
<i>fīl</i>	فيل	f	ف

<i>qalb</i>	قلب	q	ق
<i>kalām</i>	كلام	k	ك
<i>lubb</i>	لُبّ	l	ل
<i>māl</i>	مال	m	م
<i>najm</i>	نجم	n	ن
<i>hawl</i>	هول	h	ه
<i>waraq</i>	ورق	w	و
<i>yamm</i>	يَمّ	y	ي

2. Short Vowel

Arabic	Latin	Example	Transliteration
ا	a	كَتَبَ	<i>kataba</i>
ي	i	عَلِمَ	<i>'alima</i>
و	u	غَلِبَ	<i>ghuliba</i>

3. Long Vowel

Arabic	Latin	Example	Transliteration
ا، ي، و		عالم، فتي	<i>'ālim, fatā</i>
ي	ī	عاليم، داعي	<i>'ālīm, dā'ī</i>
و		علوم، أدعو	<i>'ulūm, Ad'ū</i>

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	<i>nawm</i>
ي	ay	ليل	<i>layl</i>
يَ	iyy	شافعي	<i>shafi'yy</i> (ending)
وَّ	Uww	علوَّ	<i>'uluww</i> (ending)

5. Exemptions

5.1 Arabic letter ء (*hamzah*) found at the beginning of a word is translated to the letter “a” and not to ‘.

Example: أكبر transliterated to: *akbar* (not ‘*akbar*).

5.2 Arabic letter ة (*ta' marbutah*) found in a word without ال (*al*) which is coupled with another word that contains ال (*al*) at the beginning of it is transliterated to the letter “t”. Example: مكتبة الإمام transliterated to: *maktabat al-imām*.

However, if the Arabic letter ة (*ta' marbutah*) found in a word without ال (*al*), in a single word or in the last word in a sentence, it is transliterated to the letter “h”. Example: المكتبة الأهلية transliterated to: *maktabat al-ahliyyah*.

قلعة

Qal'ah

دار الوهبة

Dar al-Wahbah

LIST OF ABBREVIATION

Ibid.	ibidem, of Latin origin, which means in the same place
n. a.	no author/no artist
n. d.	no date/no year
n. pl.	no place
n. pb.	no publisher
p.	page
pp.	pages
PBUH	Peace Be Upon Him
RAA	Radhiya ‘Ilāhu ‘an-ha (may Allah be pleased with her)
S. W. T	Subhānahu Wa Ta’ālā (glory be to Allah the Highest)
trans.	translator
vol.	volume
#	hadith number

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