

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Introduction

This chapter summaries the study on analysing Robert Spencer's perspectives in his book *The Truth About Muhammad*. As discovered in the previous chapter, this study mainly focuses on analysing this book from the perspective that is concentrating on the last chapter, chapter 10: Muhammad's Legacy, particularly, on his perspectives on jihad.

In short, this study has three main objectives. First, to introduce Robert Spencer's biography including his intellectual background, achievements, and contributions. Second, to delineate his perspectives on jihad war based on the chapter Muhammad's Legacy. And the last objective for this study is to analyse the concept of jihad by Spencer according to Islamic understanding of jihad.

This concluding chapter consists of three subchapters namely first, the summary and discussion of finding, second, recommendation of the study and third, conclusion for this chapter.

#### 5.2 Summary and Discussion of Findings

This study presents a view from contemporary orientalist namely Robert Spencer who give perspectives about Islamic teaching. He is one of the orientalist who showed interest in digging about Islam and its history. One of his interests is related

with the jihad practice. As he actively spends most of his time contributing to ‘counter-jihad’ movements in the United States.

From his personal achievements and contributions as mentioned in chapter two, he has widespread popularity and very opinionated person. Therefore, with his influence and popularity as the contemporary public figure, book author, who have received award with the best-selling book, obviously he contributed his very opinions to his followers and others, globally. His opinions have impact to people who in searching for the root cause for the emergence of the so-called jihad violence in his best-selling book; *The Truth about Muhammad: Founder of The World’s Most Intolerant Religion*.

Linking violent extremism with jihad from Islamic teaching as believes by Spencer is one of the misinterpretations and misunderstanding that evokes more dread consequences. His perspectives could distort Muslims believe especially the uncritical readers and could spread hatred among non-Muslims toward this divine religion and the teaching itself.

Spencer and other Westerners believe that the jihad practice by jihadists brought violence toward people. And surprisingly, he believes those actions are inspired by Islam and Prophet Muhammad PBUH's tradition that led them to wield swords in the Prophet's name. In finding the root cause of the turbulence that happened in the West and around the globe, Spencer linking the jihad violence with the historical facts of Prophet Muhammad PBUH, his PBUH attitude toward non-Muslims and refers also to the Islamic sources like the Qur'anic verses, Hadith and Islamic history in justifying his views on the cause of jihad violence.

Due to the some of the extremists who constantly referred to Prophet's actions in justifying their actions, he unjustly cherry-picked the stories in Prophet Muhammad's PBUH life. Especially the stories that related to the warfare particularly the battle story

of Badr, Khaybar. With all of the turbulence and the imitating from the actions of Prophet Muhammad PBUH, Spencer shows mistrust and argues the Prophet's PBUH trait.

He believes the Prophet PBUH's had multifaceted attitude toward Muslims and non-Muslims which hard for people nowadays to create tolerance among the religious adherents. With the unpleasant condition from the Prophet Muhammad PBUH and the jihadists that eagerly imitating his PBUH actions, would remain the tolerance unrealized and would strip away the legitimacy of Judaism and Christianity as the existed religion in this world.

Therefore, throughout the analysis of this study, it is found that jihad in Islamic perspective contrary with the views held by Spencer, jihadists and alike. In other words, jihad in the Islamic concept is more humanly concept with humane rules of conduct, with certain legitimate targets and strategies. That is to say, jihad in Islam is a means to peace whenever possible not vice versa.

Jihad in Islam is attaching human beings with Allah SWT. So that, the motive of jihad supposedly for the sake of Allah not for the worldly purposed. The motive for jihad should be a noble one, dignity, self-sacrifice, courage, love of Allah and the neighbour despite of religions.

Above all, these perspectives, and the misuse of jihad in the acts of terror could despond other Muslim's faith on Islam and stained the purity of Prophet Muhammad PBUH, the last messenger of Allah to humankind. Furthermore, jihad in Islam does not correlate with those brutal actions as done by the extremist jihadists. Neither fighting nor killing the opponent is the aim of the Prophet's jihad. In fact, Islam prohibit Muslims to oppress people despite of their religion, or even force non-Muslims to embrace Islam

as Qur'ān says, *for you is your religion, and for me is my religion* (al-Qur'ān. Al-Kāfirūn 109:6).

The misleading views and wrong understanding in remarked the religion and jihad concept are the only medium as the basis factor of terrorism, would overlook the other factors like the economical and the political issues as the catalysts for the terrorism.

Jihad concept in Islam is meant to eliminate treachery, oppressions and any bad behaviour toward the weak people. And through jihad, it shows the vision of reality, a plan of action and embraces all of life where the effort takes place to fulfil it. Jihad supposed to be a great force for good, but for that same reason it can be very dangerous if it is abused. Therefore, nothing is more important for human beings, especially Muslims to have a proper understanding of their religion not on the basis of literal meaning.

The revelation of this command; jihad, is overlooked in variety of ways. It is not only limited in military endeavour as long as it is suitable in any ways possible for resisting aggressions. As jihad is characterised by the concept of peace and just. Islamic law obliges Muslims to behave well, for jihad is a legal device designed to achieve peace and did not necessarily involve hostility. Plus, violence offense in the name of jihad by waging war in the enemy's place either murdering people or employing other terrible methods is no longer the proper means of defending Islam or to uphold Allah's word.

Besides focus solely on military jihad, there are more types of jihads that could be take in part. Perhaps could be understood from several angles and cover all facets of life, particularly those that have the potential in developing humankind as suggested by al-Qaradhāwiyy in his magnum opus, *Fiqh al-Jihad*. In this current century, people already have multiple sources and organizations to seek for help in defend rights, peace

and their freedom without trying to act alone and harm various parties. This world does have various organizations like United Nations Organization (UN), Association of South East Asian Nations (ASEAN), North Atlantic Treaty Organization (NATO) and other organizations that cooperates in achieved common interests.

### 5.3 Recommendations of the Study

From what the study learns from Spencer's book *The Truth About Muhammad*, this study recommends for careful reading of Spencer's writings which it could be in multiple mediums ones could access. Ones must have nuanced and holistic reading on the Qur'an, *Hadith*, Islamic historical facts especially from reliable sources. It is to keep ones better-informed the reliable knowledge and its significance in every Islamic teaching as most of the Spencer's writings are on the Islamic teachings. With lack of analysis, absence of historical context, and gaps in information, Spencer's *The Truth about Muhammad* accomplishes his goals of vilifying Muslims and misinforming readers about Islam.

This study also recommends for widespread the activity of interfaith dialogue and involve in it. This activity gives vital effects for each person in understand the ramification of each religion and leave the hatred behind. This activity could perhaps empowering and give contribution to the individual faith and the *'aqidah* and religion studies besides to bring in different angles about other religion views.

Besides that, in countering the threat posed by terrorism and ideologies, this study recommends to empowering religious education from multiple institutions and agencies like mosques, government and non-government organizations to work together in fortifying the deviant opinions and teachings from being widespread. Along actively engage in activities like the public awareness programmes and information from the

national security. For instance, Royal Malaysia Police, Southeast Asia Regional Center for Counter-Terrorism (SEARCCT) in countering the threat posed by terrorism and from being a transit point and destination country for members of terrorist groups.

#### 5.4 Conclusion

In a nutshell, Muslims are facing a greater incidence of hate crimes, systematic discrimination, disappearances, detention and deportation. With the right of freedom of speech and actions, it should not be to inspire hatred and intolerance. Instead, it should be grounded with the genuine love to people and affirmation that no religion and its followers should be excluded from society.

In addition, it must be remarked here that the study of thought is one of the greatest contributions to the Muslims scholarship and civilization. It is concerned on one's mind to the reality. In this civilization, the classification of knowledge according to the individual perspective plays pivotal roles in determining the views concerning a particular subject. In Islamic tradition, what is said (*ma qal*) always precedes the who said it (*man qal*) in determining the right and error views. Muslims must look to what is said before accepting it and employed in life.

Therefore, integrating the *naql* (religious knowledge) with the *'aql* (social and physical knowledge) provide more comprehensive understanding of current global challenges. With these unity of knowledge, human beings especially Muslims have the capacity to understand, interpret and accept whatever information they received.