

# CHAPTER I

## INTRODUCTION

### 1.1 Introduction

This chapter is the basic introduction to the study. It consists of the background of the study and continues with the research objectives, problem statement and methodologies that are used in this study. The researcher also includes the significance of the study with its scope related to this study. Finally, three operational definitions with literature reviews are also included and discussed to explain the study further.

### 1.2 Background of The Study

Islam is a divine religion who recognizes Abraham, Moses, and 'Isa as Islamic figures due to their monotheistic teachings which believe in one God. This teaching was accomplished by the Prophet Muhammad PBUH as a bringer of good tidings and warner to the world generally<sup>1</sup>. In conveying the Message of Allah, Rasulallah PBUH confront all kinds of hurdles patiently in spread the teachings of Islam without giving up for the sake of Allah<sup>2</sup>. Therefore, having faith toward Allah in the hearts and implement with deeds all of His command and follows *sunnah* Rasulallah PBUH is compulsory for Muslims without combining with other worldly intentions.

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<sup>1</sup>Al-Taftazani, Sa'duddin. 2017. *Huraian Al-Aqaid Al-Nasafiyah*. Mohamad Hilmi Marjunit, Anwar Yusof & Farhan Affandi (trans.). Selangor: Mj Production. p. 229.

<sup>2</sup>Al-Qur'ān. *Al-Muddathir* 74:7.

Despite having people who support him, ever since the first year of revelation up until now, there are also crowds of people who dislike Islam and show hatred towards Rasulullah PBUH and other Muslims. They even downplay and alter the beliefs, principles, and injunctions of Islam to suit their own interests. These malpractices were done by the unbelievers of Allah and the prophecy of Prophet Muhammad PBUH. For instance, the people of *Quraysh*, Jews, Christians, polytheists, hypocrites, and others whose oppose the teachings with various sly ways.

But now, the threat upon Islam become more apparent and it could be seen in another mode of war that world community must confront with. Following are the leading approaches in triggering warfare. They are the war of ideologies and the intricate political issues<sup>3</sup>.

Effects from the distortion, propagandas and the attack from radical Islam are the emergence of the Islamophobia ideology and fallacy among society especially by non-Muslims towards the Muslims<sup>4</sup>. Without equipping oneself with the realities of Islam and lack of knowledge about Islam, one is forced to presume Islam and portray it according to one's wishful thought or fallacy. Thus, the Islamophobic is subservient to the prejudice and discrimination proposed towards Islam<sup>5</sup>.

In relation to this, some of the 'alarmist literatures' are worth to discuss as they attracted societies attention and could stained people's notion on Islam. Therefore, this study is focusing on Robert Spencer's views on a petrifying notion of jihad in Islam.

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<sup>3</sup>Abd Rahman, Mohd. Muhiden. 1997. "Pandangan Orientalis Terhadap al-Hadith dan Jawabannya dari Perspektif Islam." *Jurnal Usuluddin*. V. 5. p.76.

<sup>4</sup>Mohd Mizan Aslam. 2019. "Fakta mengejutkan mengenai ISIS". *Berita Awani*. <<http://www.astroawani.com/berita-dunia/fakta-mengejutkan-mengenai-isis-197253>>.

<sup>5</sup> Muhammad Yusuf Khalid & Wan Mohd Fazrul Azdi Wan Razali. 2011. "Reaching Out to the Non-Muslims: The Challenges and the Prospects of Islamophilia". *Ulum Islamiyyah*. Vol. 6. p. 36.

### 1.3 Statement of The Problem

The concept of jihad has been in a hot topic debated among scholars worldwide. Its practice has been in misunderstood ever since the dramatic rise of terrorism by radical movement. As implied by Elisabeth Kendall and Ewan Stein, the concept of jihad is predominantly associated with war and bloodshed. Its abuse is now extensively diffused over the world<sup>6</sup>. The exploitation and misuse of this act is a big issue. It gives a significant negative impact on social life, the economy, and Muslims' political affairs. As well as profaning and disrespecting Islamic religious rituals. This situation forcing Islam in the dilemmatic situation with the so-called jihad violence<sup>7</sup>.

The utilization of jihad concept has been made by jihadists to acknowledge their actions and movements in order to defend their country and religion. However, their desire to defend the country's sovereignty, becomes more severe and forceful. The bigotry becomes more prevalent. As a result, they are diverted from the true teachings of Islam in the name of faked jihad, which promote justice even in the amid of battles.

The attacks of September 11, 2001, and their aftermath marked a turning point to many non-Muslims which tend to take precautions on Muslims and their practices as they are too menacing to look upon. The underlying phenomena such as the rise of attacks and international terrorisms makes non-Muslims cannot accept the teaching of Prophet Muhammad PBUH as they saw the reality are too frightening<sup>8</sup>. With these perceptions, give value toward Spencer and other Westerners to hold the believe that jihadists' violent activities are inspired by Islam and Prophet Muhammad's PBUH

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<sup>6</sup> Kendall, E & Stein, E. 2007. *Contextualising Twenty-First Century Jihad*. New York: I.B. Tauris & Co. Ltd. p. 3.

<sup>7</sup> Adib Rohmanu. 2012. *Reinterpretasi Jihad: Relasi Fikih dan Akhlak*. Yogyakarta: Stain Po Press. p. 159.

<sup>8</sup> Spencer, B. R. 2006. *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*. United States: Regnery Publishing, Inc. p. 191.

tradition which led them to wield swords in the Prophet's PBUH name. This believes stain the Prophet's nobility and Islam itself which needs to clarify and delineate.

Spencer indicates in his book; *The Truth about Muhammad: Founder of the World's Most Intolerant Religion* (2006) that Islamist jihadists' activities are greatly influenced by the figure of Prophet Muhammad PBUH and his actions<sup>9</sup>. The spread of radical Islam and the related terrorism, blowing up the jihad practice to global proportions makes it seem as if the jihad practice is the main major cause of turbulence.

Concerning on the selection of Robert Spencer's book; *The Truth about Muhammad* as the research focus is prompted by his ideology along with his influence and popularity as discussed in chapter two on his biography. Because of this, he has become a well-known author with a large following of people who are trying to figure out what caused the rise in jihad violence. Albeit the version is outdated but the ideas of this book are still valid. Certain content of this idea appeared in his other publication for instance the revised edition of his book; *Did Muhammad Exist*<sup>10</sup>.

While study about Spencer's perspectives exclusively on jihad concept is necessary in order to spread awareness on his opinions and adduce the true Islamic teaching on jihad which still being vilified in various mediums like on websites, Facebook, telegram, twitter and other medium ones could access. Even though the extreme turbulence of jihadist's physical attacks were decreased but the modern propaganda on the fake jihad and the vilification on jihad still around and mass-disseminated especially online. Spreading the true principles of jihad in Islam is vital so that the society could be aware on the propaganda of fake jihad in the name of Islam.

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<sup>9</sup> Ibid. p. 9.

<sup>10</sup> Spencer, B. R. 2021. *Did Muhammad Exist? An Inquiry into Islam's Obscure Origins- Revised and Expanded Edition*. United States: Bombardier Books.

The effect on reading with awareness could not be same with reads without awareness. Therefore, this humble study tends to analyse the misunderstandings and false arguments on the fake jihad concept, which at the same time, insinuates Rasulullah PBUH as the catalyst of terrorism and violence according to Spencer's perspectives in his, *The Truth about Muhammad*.

#### **1.4 Research Questions**

Based on the problem statement, this study tends to answer these three research questions as follows:

- 1.4.1 Who is Robert Spencer, his intellectual background, achievements, and contributions?
- 1.4.2 What are Spencer's perspectives on jihad war based on the chapter 'Muhammad's Legacy' in his book, *The Truth about Muhammad*?
- 1.4.3 How Islam views on Spencer's perspectives on jihad?

#### **1.5 Objectives of The Study**

Based on the discussion above, these are the three objectives for this study:

- 1.5.1 To introduce Robert Spencer's biography including his intellectual background, achievements, and contributions.
- 1.5.2 To delineate Robert Spencer's perspectives on jihad war based on the chapter 'Muhammad's Legacy' in his book, *The Truth about Muhammad*.
- 1.5.3 To analyse the concept of jihad by Spencer according to the Islamic understanding of jihad.

## 1.6 Significance of The Study

The significance of this study manifests from the misrepresentation of jihad concept in Robert Spencer's publication namely *The Truth about Muhammad*. The focus of this study not only to his views on jihad, but this study also found that the history of Prophet Muhammad PBUH is being tainted in finding the root cause of violence.

Therefore, this study aims to proclaim that the legacy of Prophet Muhammad PBUH emphasizes neither violence nor inhuman actions as feared by the Western societies. Yet, every Muslim is encouraged to strive a better and peaceful life in accord with the Qur'ānic teachings. Thus, this study provides an understanding and examines Spencer's views on jihad and the life of Prophet Muhammad PBUH which are incompatible with the Islamic law. This endeavour depends on the magnum opuses of prominent scholars like Yusuf al-Qaradhāwiyy, Safiyy al-Rahman al-Mubarakfuriyy, Ibn Kathir, Musthafa al-Sibā'i and others to review Spencer's views and give additional information about jihad concept and the military jihad of Prophet Muhammad PBUH.

## 1.7 Scope and Limitation of The Study

This study is limited to several aspects of analysis to achieve the objectives of the study in analysing the misunderstandings and false arguments of the concept of jihad which are attributed to Rasulullah PBUH. Firstly, this study is based on Robert Spencer's book *The Truth about Muhammad*. It contains 10 chapters with 224 pages and was firstly published in 2006 with hardcover by Regnery Publishing, Inc in the United States. And the latest, this book is published in multiple formats like in

paperback, audio CD and audio book<sup>11</sup>. This study focuses on the term of contemporary jihad by extremist and its relations with Prophet Muhammad PBUH that mostly provided in the chapter 10: Muhammad's Legacy starts from page 169 until 194.

Notably, in the researcher's humble view, chapter 10 is the essence of his perspectives on jihad war which concerning on the violence jihad that happened worldwide. Therefore, this study focused on selected sub-chapters corresponding with the jihad concept for example, *The War on Terror, Warrior Prophet?, Islamic tolerance?, A kinder, gentler Muhammad, Imitating Muhammad today, Frightening Reality* and *What is to be done* to fulfilled the objectives of the study to delineate and analyse his views on jihad war.

In finding the root cause of the turbulence that happened in the West and around the globe, Spencer unjustly doubts and cherry-picked the stories in Prophet Muhammad's life that are related to the warfare. This is due, as some of the extremists has constantly referred to Prophet's sayings and actions in justifying their malpractices. Therefore, corresponding to the second and third objectives of the study, the researcher analyzes Spencer's views by referring to the prominent Islamic references.

## **1.8 Research Conceptual Framework**

This research conceptual framework is prepared based on the analysis of jihad concepts according to Robert Spencer in his book *The Truth about Muhammad*. Regarding the concept of jihad from an Islamic standpoint, the researcher has cited Yusuf al-Qaradhāwiyy and Abu al-A'la al-Maududiyy while noting Safiyy al-Rahman al-Mubarakfuriyy on *Sirah Nabawiyyah*.

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<sup>11</sup> n.a. 31 May 2023. "The Truth About Muhammad". *Amazon.com*. <<https://www.amazon.com/Truth-About-Muhammad-Intolerant-Religion/dp/1596985283>>. accessed: 31 May 2023.

*Fiqh Jihad*<sup>12</sup> by Yusuf al-Qaradhāwiyy is one of the magnificent works in focusing on the study of jihad in Islamic perspective. This work deliberately explains in depth the concept of jihad in all aspects including its concept, types and purpose of jihad in Islam, and jihad in Islamic societies and territories. Next is, Abu al-A'la al-Maududiyy in *al-Jihad Fi Islam*<sup>13</sup>. Criticism on Islam from all directions and Muslims who were being bashed sparks al-Maududiyy to write this profound work about jihad. This work consists of seven chapters which enclose the facts about jihad in Islam, Islamic laws of jihad and peace, the concept of warfare in modern times and an overview of the status of war in other religions.

The *al-Raheeq al-Makhtum* (The Sealed Nectar)<sup>14</sup> by Safiyy al-Rahman al-Mubarakfuriyy is the third reference in building this conceptual framework related to prophet history. This work discusses about the life of the Prophet Muhammad PBUH in detail which includes the event of jihad and war during his life.

As mentioned before, this study attempts to study on Spencer's opinion on jihad and its relations with the Prophet Muhammad's PBUH words and deeds. Therefore, based on chapter 10 namely 'Muhammad's Legacy', is made the primary focus of investigation. It is in this chapter that Spencer demonstrated his views on radical jihad as a result of imitating Muhammad's legacies. It is in this work too that he urges people to acknowledge that jihad and violence is being taught in Islamic teaching through the word and deeds of Prophet Muhammad PBUH.

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<sup>12</sup>Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihad: Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Daw' al-Qur'ān wa al-Sunnah*. Kaheerah: Maktabah Wahbah.

<sup>13</sup>Al-Maududiyy. 2017. *Al-Jihad Fi Islam*. (Trans.) Rafatullah Syah. Idara Tarjuman ul Qur'ān: Lahore.

<sup>14</sup>Al-Mubarakfuriyy, Safiyy al-Rahman. 2007. *Al-Raheeq al-Makhtum*. Qatar: Idārah al-Syuūn al-Islāmiyyah.

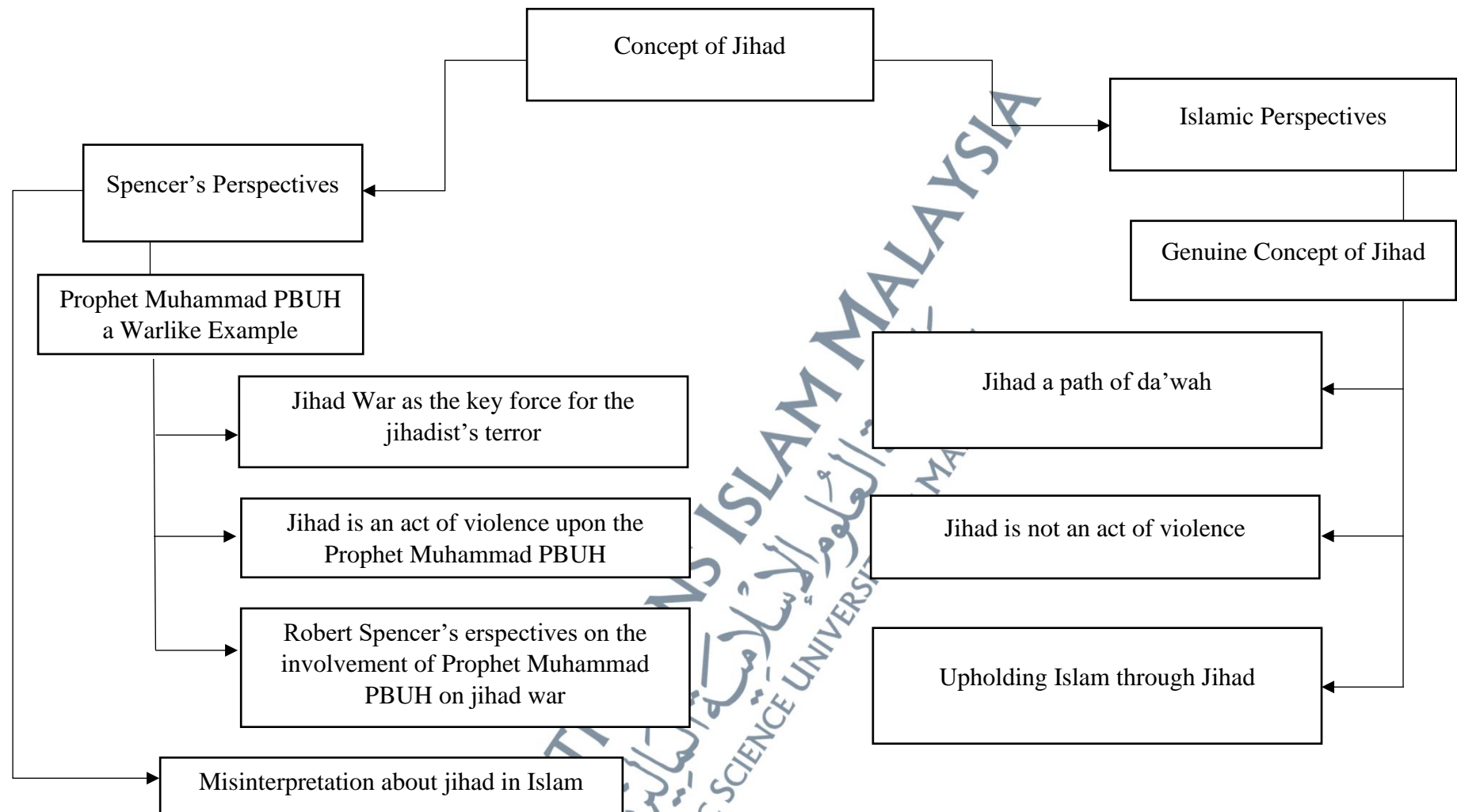


Table 1.1 Conceptual Framework<sup>15</sup>

<sup>15</sup> Spencer, B. R. 2006. *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*. United States: Regnery Publishing, Inc.; Al-Qaradhāwiyy, Yusuf. 2009. *Fiqh al-Jihad: Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Daw' al-Qur`ān wa al-Sunnah*. Kaheerah: Maktabah Wahbah; Al-Maududiyy. 2017. *Al-Jihad Fi Islam*. (Trans.) Rafatullah Syah. Idara Tarjuman ul Qur`ān: Lahore; Al-Maududiyy. 2017. *Al-Jihad Fi Islam*. (Trans.) Rafatullah Syah. Idara Tarjuman ul Qur`ān: Lahore; Al-Mubarakfuriyy, Safiyy al-Rahman. 2007. *Al-Raheeq al-Makhtum*. Qatar: Idārah al-Syuūn al-Islāmiyyah.

## 1.9 Operational Definitions

### 1.9.1 Orientalism

Is a term for the subject and the works of orientalists in the West ranging from cultures, religions, and linguistics to geography and environments of the Orient since the 18<sup>th</sup> century<sup>16</sup>. Orientalism is derived from *orient* and *ism* which linguistically means the direction of the rising sun<sup>17</sup>. It refers to the countries in the East, Southeast Asia<sup>18</sup> and Eastern Asia<sup>19</sup>. The study of orientalism has a long history and has been nurtured and disseminated in the West during the era of imperial power and cultural hegemony<sup>20</sup>.

### 1.9.2 Terrorism

In the Arabic language, it is known as *Irhāb*; an action word derived from the word *arhaba-yurhibu-arhib* meaning to frighten<sup>21</sup> with root word *rahaba* means *khāfa*<sup>22</sup> (feared). The word *rahaba* was mentioned 12 times in the Qur'anic text which used to describe individuals who have fear to God and Christians worshippers who fear God<sup>23</sup>. Global Terrorism Data (GTD) defines terrorism as the threatened or actual use of illegal force and violence by a non-state actor to attain a political, economic, religious, or social goal through fear, coercion, or intimidation<sup>24</sup>. Nevertheless, the occurrence of terror attacks has changed due to the misunderstanding of religious concepts, the ideological

<sup>16</sup>Ming, T. H. 2013. "Orientalism: An Overview." *Australian Humanities Review*. Vol. 54. May. p. 1.

<sup>17</sup>Idri, H. 2017. *Hadis & Orientalis: Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi*. Indonesia: Kencana. p. 1.

<sup>18</sup>Cambridge Dictionary. 2021. *Orient*. <https://dictionary.cambridge.org/dictionary/english/orient>.

<sup>19</sup>Merriam Webster Dictionaries. 2021. *Definition of Orient*. <https://www.merriam-webster.com/dictionary/orient>.

<sup>20</sup>Ming, T. H. 2013. "Orientalism: An Overview." *Australian Humanities Review*. Vol. 54. May. p. 2.

<sup>21</sup>Mohd Puzhi Usop et al. 2013. *Kamus Al-Farid: 'Arabi- 'Arabi-Injilizi-Malayuwi*. Kuala Lumpur: Telaga Biru Sdn. Bhd.

<sup>22</sup>Ibn Manẓur. Muhammad ibn Mukarram ibn Manẓur. 1119. *Lisān al- 'Arab*. Hakim Muhammad al-Shadhili (ed). Al-Qāhirah: Dar al-M'ārif. p. 1748.

<sup>23</sup>Abdullah bin Bayyah. 2018. *Terorisme: Diagnosis dan Penyelesaian*. Ahmad Naquiddin (trans.). Kuala Lumpur: Ilham Books. p. 1.

<sup>24</sup>Miller, E., LaFree, G. & Dugan, L. n.d. "Global Terrorism Database (GTD)". *Study of Terrorism and Responses to Terrorism*. <<https://start.umd.edu/research-projects/global-terrorism-database-gtd>>.

crisis, internal conflicts among Islamic nations along with the role of mass media in provoking the issue of violence worldwide<sup>25</sup>.

### 1.9.3 Jihad

Jihad is one of the Islamic teachings stated in the al-Qur'ān and Hadith. In etymology, jihad is the Arabic word from *ism Masdar*; *jāhada-yujāhidu-mujāhadatan-jihādan*<sup>26</sup>. The word of jihad is coming from *ism Masdar*: *al-juhd* meaning ability and endeavour in doing something for the sake of Allah the All Great<sup>27</sup>.

Basically, the relevant meaning of jihad is embraces all of life in exerting oneself to do good and oppose evil in the path of Allah SWT. A constant jihad is needed in performing acts of everyday life, be in the acts of worship, transactions (*mu'āmalāt*), attain knowledge, and so on in order to create a balance life through jihad<sup>28</sup>. In the meantime, jihad also defined in preserving rights, justice and fight people who oppressed with souls and wealth<sup>29</sup>.

### 1.9.4 Jihadist

A specific term to refer to a so called “Muslim movement/organization” who claimed to adhere the Islamic teaching of jihad. But in contrary they are against them.

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<sup>25</sup> Mohd Khairul Naim bin Che Nordin & Muhamad Syafriz bin Mhd Nazer. 2019. “Faktor Keterlibatan Belia Muslim Malaysia Dengan Kegiatan Terrorisme: Analisis Sudut Pandang Penguatkuasa & Panel Pemulihan”. *5th International Seminar on Islamiyyat Studies (IRSYAD 2019)*. p. 591.

<sup>26</sup> Ahmad Mukhtar Umar et al. 1987. *Al-Mu'jam al-ʿArabi al-Asasi li Nāṭiqin bil ʿArabiyyah wa Mutaʿlimuha. Jāhada*. al-Munadhamah al-ʿArabiyyah Litarbiyah Wa al-Thaqafah Wa al-ʿUlum. Egypt: Lārūs. p. 271

<sup>27</sup> Al-Qaradhāwiyy, Yusuf. 2010. *Fiqh Jihad: Sebuah Karya Monumental Terlengkap tentang Jihad Menurut Al-Qur'ān dan Sunnah*. Irfan Maulana Hakim, Arif Munandar Riswanto, Saifuddin, Irwan Kurniawan & Aedhi Rakhman Salleh (trans.) Bandung: Penerbit Mizan. p. 3.

<sup>28</sup> Seyyed Hossein Nasr. 2002. *The Heart of Islam: Enduring Values for Humanity*. United States: HarperCollins Publisher. p. 258-260.

<sup>29</sup> Al-Zuhailīyy, Wahbah. 1997. *Al-Fiqh al-Islāmīyy wa Adillatuhu*. 4th Edition. Juz' 8. Damsyik: Dar al-Fikr. p. 5846.

For example, Al-Qaeda, ISIS and other groups that practice terror. These groups are driven by the ideology of jihadism that produces jihad to justify the use of violence. They subscribe to the ideology that combining the idea of replacing the *jahiliyya* (society in a state of ignorance) with the *hakimiyya* (sovereignty) of God with the use of the concept of armed jihad. They give a central role to ‘jihad’ as an armed political struggle to overthrow apostate regimes, to expel their infidel allies and thus to restore Muslim lands to governance by Islamic principles.

### **1.9.5 Muhammad’s Legacy**

Muhammad’s legacy is the life of the Prophet Muhammad PBUH, his sayings, characteristics, traits, rulings, and deeds. After the Qur’an, the words, and instructions of the Prophet PBUH (Hadith) are the most important source of the Islamic Law. It is an important source of guidance on the details of Islamic practice, moral guidance, doctrine, culture, and knowledge in general.

Prophet Muhammad PBUH is taken as the perfect role model for human beings with the exemplar of moral excellence and spiritual perfection. No doubt, emulating the prophet with pure intention and understanding solely for Allah’s sake propel to succeed.

### **1.10 Literature Review**

Many educative writings to the generality of the society in both academic and lay terrains have been produced by the contemporary scholars on the Islamic thought. Among these works are some that concerns on orientalism, jihad and terrorism Apart from that, literatures on the orientalist Robert Spencer generally and particularly on

jihad, terrorism and his views on Muhammad's Legacy, that concern the areas of my study have not much been discussed.

The researcher found some research work done on the topics such as *The Study of Islam in American Scholarship: The Persistence of Orientalist Paradigms*, *Kajian Orientalis Terhadap al-Qur`an dan Hadis*, *The Lies about Muhammad: An Answer to the Robert Spencer Book "The Truth about Muhammad"*, *Jihad, Terrorism* and many more. But the researcher realized there is not much work done, matching the areas of the topics and research questions especially on the views of Robert Spencer and the linking of terrorism in the name of jihad and the Prophet Muhammad PBUH.

To the extent, in this study, the researcher has divided the literatures into a few themes which range from the study of orientalism in the Western scholarship with orientalist Robert Spencer as the main research substance along with his thoughts and studies about jihad in Islam.

#### **1.10.1 Western Scholarship in Orientalism Studies**

The study of Islam has gained significant among the Western academia. Ahmad Dallal in his article "*The Study of Islam in American Scholarship: The Persistence of Orientalist Paradigms*"<sup>30</sup> writes that most of the European paradigms for the study of Islam has been accepted in the American academy. The Western scholars showed interest to the knowledge of the Orient especially about Islam through the field of languages and cultures that started way back since the 16<sup>th</sup> and 17<sup>th</sup> century. As such they focused on the Arabic language, literature, sciences, and Islamic philosophy<sup>31</sup>. As

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<sup>30</sup>Ahmad Dallal. n.d. *The Study of Islam in American Scholarship: The Persistence of Orientalist Paradigms*. <<http://stanford.edu/dept/france-stanford/Conferences/Islam/Dallal.pdf>>. p. 2.

<sup>31</sup>Aayesha Rafiq. n.d. "Orientalism and Western Academia: An Introductory Study". <[http://pu.edu.pk/images/journal/uoc/PDF-FILES/\(15\)%20Aayesha%20Rafiq.pdf](http://pu.edu.pk/images/journal/uoc/PDF-FILES/(15)%20Aayesha%20Rafiq.pdf)>. p. 3.

well as the Islamic themes and teaching in general and the concept of jihad and the life of Prophet Muhammad PBUH in particular.

The study of Orient has divided Western scholars into two trends of writing on Islam and Muslim societies. According to Aayesha Rafiq in the “*Orientalism and Western Academia: An Introductory Study*” there are two trends of writing on Islam and Muslim societies. One (1) is the orientalist trend which is dominated by western discourse on Islam and Arabs saturated with pre-conceived biases and ideological distortions. While the other (2) non-orientalist is grounded firmly in sound methods of research, non-biased and promoting academic honesty<sup>32</sup>.

Notably, Western’s eagerness in studying the Orient according to Edward Said is advantageous to colonialism<sup>33</sup>. The curiosity about Islam and other Oriental literature had developed the study of Oriental in conjunction with the needs of expanding and developed European states. Whilst the colonial conquests in Oriental realm brought more opportunities to develop Orientalist scholarship and expertise and in the same time having power and control over the Orient. This conquest, however, has portrayed a bad image toward Islamic world as uncivilized and backward. And this image unconsciously effects people’s view about Islam.

While Abdul Latif Tibāwiyy in his article “*English-Speaking Orientalists*” arose his grievances from the religious concerns<sup>34</sup>. He contended that Western knowledge about the Orient historically grew out of deep rooted medieval Christian hostility to Islam. Most of the orientalists are intertwined with the Christian missionaries to exert

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<sup>32</sup>Ibid.

<sup>33</sup>Said, E. 1978. *Orientalism*. New York: Pantheon. p. 9.

<sup>34</sup> A. L., Tibāwiyy. 1964. *English-Speaking Orientalists: A Critique of Their Approach to Islam and Arab Nationalism*. < [https://www.muslim-library.com/dl/books/English\\_English\\_Speaking\\_Orientalists.pdf](https://www.muslim-library.com/dl/books/English_English_Speaking_Orientalists.pdf) >. p. 6.

direct and indirect influence on the course of education in Muslim lands. They equipped themselves with the Islamic knowledge in order to expose its 'defects'.

In the other word, they learn about Islam purposely to use it as a tool in order to contradict or refute it as well as for the Christian missions. And the most Orientalists entertain is the role of Prophet Muhammad PBUH as a messenger of God and the nature of the message, enshrined in the Qur'an which he was commanded to convey. Same goes to the contemporary orientalist, Robert Spencer who learn about Islam and point out his views regarding the concept of jihad and the teaching of Prophet Muhammad PBUH in his publications.

Immense contributions have been made by the orientalist in various aspects of knowledge. Particularly to the development of Islamic studies such as the history of the Prophet Muhammad PBUH, Hadith index and other Islamic teachings including the call for jihad that needs changes from Muslim perspectives<sup>35</sup>. And Muslims should be open-minded about all of these developments, keeping in mind that the basic truth will be presented in a way that non-Muslims can comprehend<sup>36</sup>.

Over the centuries, Western knowledge about the Orient had served the ends of denunciations of Islam and attempted conversions of Muslims. Every now and then, most of the Western scholars now seem to be more neutral in their contributions and literatures in spite of there are still who have extreme views toward Islam. They conceived more improvement in their aims and motives in learning religious studies<sup>37</sup>. Compared to the past destructive and hostile motives in their minds.

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<sup>35</sup>Abdul Fattah. 2019. "Critiques and Appreciation on Orientalism in The Study of Islam." *MADANIA*. Vol. 23. No. 1. p. 11.

<sup>36</sup>M. Anwar Syarifuddin. 2012. *Kajian Orientalis Terhadap al-Qur'an dan Hadis*. M. Anwar Syarifuddin (ed.). Jakarta: UIN Syarif Hidayatullah. Vol. 2011-2012. p. 6.

<sup>37</sup>Idri, H. 2017. *Hadis & Orientalis: Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi*. Indonesia: KENCANA. p. 15.

As a matter of fact, orientalists could be divided into three major groups. First (1), orientalists who contribute to Islamic studies with the intention to defame Islam. They criticize Islamic teachings, its prophets, and the main texts in Islam, the al-Qur'ān, and Hadith. Second (2), orientalists who are not directly related to church missionaries. They either want to know the truth or want to compare with other teachings. Lastly (3), is a contemporary group of Orientalists which seem moderate towards Islam and their aim is to strive for academic excellence<sup>38</sup>.

### **1.10.2 Previous Reviews about Robert Spencer and his Thought**

Spencer devoted his life in searching, understanding, and producing countless of writings on Islam. His several efforts have concerned many contemporary writers and figures to point out their views on his work. He received praises on his works from his followers and the people on the same page as him despite the critics he received from others.

Albeit surrounding with criticism that strictly on him for spreading anti-Muslim hatred, the support for him is no less impressive from other authors, activists, and organizations. For instance, Ibn Warraq, Daniel Pipes, Bat Ye'or, David Horowitz Freedom Center, and others<sup>39</sup>. Not only that, his lifetime effort received praises from Michelle Malkin, an American political commentator. She praises him for the fearless effort in dispel myths and cure ignorance. She added that Spencer enlighten Western

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<sup>38</sup>Nusairah Ramli. 2016. "Misconception Against the Prophet and The Qur'ān in Orientalist Literature". *Journal of Hadith Studies*. Negeri Sembilan: Ulum Hadith Research Center. December. Vol. 1. No. 1. December. p: 8; Al-Qaradhāwiyy, Yusuf. 2010. *Fiqh Jihad: Sebuah Karya Monumental Terlengkap tentang Jihad Menurut Al-Qur'ān dan Sunnah*. Irfan Maulana Hakim, Arif Munandar Riswanto, Saifuddin, Irwan Kurniawan & Aedhi Rakhman Salleh (trans.) Bandung: Penerbit Mizan. p. Ixvii.

<sup>39</sup>Booth Gunter & Caleb Kieffer. 2021. "Islamophobia After 9/11: How a fearmongering fringe movement exploited the terror attacks to gain political power". *Southern Poverty Law Center (SPLC)*. <<https://www.splcenter.org/news/2021/09/17/islamophobia-after-911-how-fearmongering-fringe-movement-exploited-terror-attacks-gain>>.

eyes to the painful truth about Islam through his book, *The Truth about Muhammad*<sup>40</sup>. A published book with general outline of the pivotal events. As this book gathered histories particularly from the period of Muslims' departure from Makkah to Madīnah.

In this book, chapter ten is the pivotal chapter where he has brought most of the controversial issues among the orientalist on Prophet Muhammad PBUH along the contemporary highlight events in the series of attack and the aftermath in the name of jihad.

By reading this awarded book, Moustafa Zayed contended that this book is defectively dangerous and controversial<sup>41</sup>. As this published book is fiercely marketing to people with the unreliable sources and intentional fabrications against the Muslims. Those sources according to Moustafa Zayed are used to support Spencer's extreme opinions and sometimes without strong evidences to support his claims. Apart from that, Spencer also omitted parts and sometimes full verses of the Quranic verses to support his allegation that does not fit the Quranic translation.

In addition, Karen Armstrong disputed the devoted life of Spencer in studying about Islam. As she sees his studies on Islam largely to prove that Islam is an evil and inherently violent religion<sup>42</sup>.

While on the issues of violence and jihad, Spencer often updates his website, Jihad Watch, as he is one of the key figures of the counter-jihad movement, with misconception entries. Nusairah Ramli analyses that the most crucial entry of this website is the usage of Qur`anic verses on the issue of jihad. For instance, Spencer

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<sup>40</sup>Spencer, B. R. 2006. *The Truth About Muhammad: Founder of the World's Most Intolerant Religion*. United States: Regnery Publishing, Inc. p. 225.

<sup>41</sup>Moustafa Zayed. 2010. *The Lies about Muhammad: An Answer to the Robert Spencer Book "The Truth about Muhammad"*. United States: CreateSpace Independent Publishing Platform.

<sup>42</sup>n.a. 2007. "Balancing the Prophet". *Financial Times*. <<https://www.ft.com/content/4a05a4a4-f134-11db-838b-000b5df10621>>. accessed: 5 June 2022.

conveys in his website that jihad is about killing of non-Muslims<sup>43</sup>. The entries read as follows: “*Here we go again. Despite the fact that the Muslim killer invoked the Qur`ān and made specific reference to the Islamic doctrine that one must fight against those who fight against Islam...* ”<sup>44</sup>.

The prejudice against Islam and Muslims reaches at a level where it goes back to the early phase of Islam and perceive Prophet Muhammad PBUH as a terrorist<sup>45</sup>. Therefore, to win ‘the war on terror’ according to Spencer is from knowing the Prophet PBUH, his saying and living<sup>46</sup>. Notably, Spencer actively refers to the Ibn Ishaq corpuses<sup>47</sup>. He sees few unpleasant elements in the Prophet’s teachings especially with all the battles he involved in that were quoted and referred by radical jihadists. Nevertheless, his perspective according to Moustafa Zayed, light up the Islamophobia that causing the horrible bloodshed of the Muslims worldwide<sup>48</sup>.

On these premises, the prejudice against jihad and Prophet Muhammad PBUH are arising as certain people like Spencer is linking the Prophet PBUH with radical jihad. People sees the Prophet PBUH with violence and justifies him as a terrorists or bloody warlord<sup>49</sup>. Due to this, in the current situation, understanding about the Prophet Muhammad PBUH played crucial roles in understanding the Islamic concept like jihad

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<sup>43</sup>Nusairah binti Ramli. 2016. *Projection of Jihād in JihadWatch.org: Critical Study* (Master Thesis). International Islamic University Malaysia. pp. 48-49.

<sup>44</sup>Ibid. p. 49.

<sup>45</sup>M.Y. Zulkifli bin Haji Mohd Yusoff & Tazul Islam. 2012. “Linking Islam with Violence: The Case of ‘Image Crisis’”. *International Journal on Quranic Research*. Vol 2. No. 2. p. 55.

<sup>46</sup>Spencer, B. R. 2006. *The Truth About Muhammad: Founder of the World’s Most Intolerant Religion*. United States: Regnery Publishing, Inc. p.170.

<sup>47</sup>Moustafa Zayed. 2010. *The Lies about Muhammad: An Answer to the Robert Spencer Book “The Truth about Muhammad”*. United States: CreateSpace Independent Publishing Platform. p. 17.

<sup>48</sup>Ibid. p. 174.

<sup>49</sup>M.Y. Zulkifli bin Haji Mohd Yusoff & Tazul Islam. 2012. “Linking Islam with Violence: The Case of ‘Image Crisis’”. *International Journal on Quranic Research*. Vol 2. No. 2. p. 46

in maintaining the purity of Islamic teachings and the image of Prophet Muhammad PBUH, the seal of the prophets to humankind.

Besides that, among the organizations who against him are the civil rights and advocacy organizations in America; Council of American-Islamic Relations (CAIR) who actively reported Spencer's misconduct in their website<sup>50</sup>. Home Affairs Select Committee also has banned Robert Spencer and his co-founder Pamela Geller from entering the UK<sup>51</sup>. Meanwhile, this blockade initiative also enforced in Great Britain and followed by Corporate America and Big Tech<sup>52</sup>.

### **1.10.3 Studies about Jihad Practice and its Relationship with Terrorism**

Jihad and terrorism have been a global issue and a grim reality for people who dealing with the loss of their families, survivors, and the Muslims worldwide in the massive attacks on 2001. For more than 20 years now when the concept of jihad and martyrdom are perceived to legitimate their suicide bombings warfare and terrorism. They also use historical authorities including the Qur'anic verses, Islamic history, and the teachings of the Prophet Muhammad PBUH to support their call for jihad against Muslim governments and the West.

Tracing back to the emergence of Arab revolts like Cold War, Gulf War, Soviet-Afghan War, and others due to the invasions, hegemony and corrupt dictator regimes that drives for global empire and power. Most notably, the Soviet-Afghan War, Glenn

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<sup>50</sup>n.a. 05 October 2017. "Islamophobic Individuals: Robert Spencer". *Council of American-Islamic Relation*. <<http://www.islamophobia.org/islamophobic-individuals/robert-spencer/78-robert-spencer.html>>.

<sup>51</sup>n.a. 26 Jun 2013. "US bloggers banned from entering UK". *BBC News*. <<https://www.bbc.com/news/uk23064355>>.

<sup>52</sup>Rubin, J. 25 October 2018. "Robert Spencer and The Religion of Terror". *Crisis Magazine*. <<https://www.crisismagazine.com/2018/robert-spencer-and-the-religion-of-terror>>.

E. Robinson in *The Four Waves of Global Jihad 1979-2017*<sup>53</sup> stated it became a starting point to the birth of the global jihad movements. This invasion creates major geopolitical crises, shape the behaviour of regional states, and reconfigure the domestic balance of power between local governments and societies that unending until now<sup>54</sup>.

The extremists were enraged by the spirit of independence from cruelty oppression, corruption, dictatorship, and economical distress<sup>55</sup>. Mark A. Gabriel evaluate that the Arab world was heated by the misery, torture, and all the unjust trials against innocent people that were done by corrupt dictator regimes<sup>56</sup>. Consequently, the forces of globalization have led to the suffering like lack of freedom, justice and along with the abuse of basic human rights.

Therefore, they are doing jihad in the name of God to overthrow the violent government. And to revive caliphate nations according to their notions in building the Abode of Islam<sup>57</sup>. However, they were reinventing jihad for their own purposes and forming the basis of military with hatred to perceived the injustices<sup>58</sup>.

The continuous combat war on terror according to Dauda, K.O, have led to the proliferation of attacks on Muslims, loss of lives, wanton destruction of property, oppression of Muslims' fundamental rights and freedom, rising fear of insecurity, and distrust between Muslims and non-Muslims<sup>59</sup>.

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<sup>53</sup>Robinson, E. G. 2017. "The Four Waves of Global Jihad 1979-2017". *Middle East Policy*. Vol. XXIV. No. 3.

<sup>54</sup>Sean Yom. 2020. "US Foreign Policy in the Middle East: The Logic of The Hegemonic Retreat". *Global Policy*. Durham: University of Durham. Vol. 11 (1). February. p. 3.

<sup>55</sup>Mark A. Gabriel. 2015. *Islam and Terrorism Updated and Revised*. Florida: Charisma House Book Group. p. 16.

<sup>56</sup>Ibid.

<sup>57</sup>Mohd Nasaruddin Hussein & Khairul Anuar Mohamad. 2016. "Society's involvement in Islamic State and its Prevention". *Al-Qanatr International Journal of Islamic Studies*. Vol. 4. No. 1.

<sup>58</sup>Hayward, J. 2012. *Warfare in the Qur`ān*. Jordan: The Royal Aal Al-Bayt Institute for Islamic Thought. p. 42.

<sup>59</sup>Dauda, K.O. 2020. "Islamophobia and Religious Intolerance: Threats to Global Peace and Harmonious Co-Existence". *Qudus International Journal of Islamic Studies (QIJIS)*. Indonesia: State Islamic Institute of Kudus (IAIN Kudus). Vol.8. No. 2. p. 257.

The 9/11 catastrophe and the war on global terrorism are the signal of a global transformation and relations between the Muslim world and the West. As Huntington views that the relations of different civilizations will not be closed and will be antagonistic<sup>60</sup>. Therefore, Esposito arise many questions about the future of Islam and Muslims as the Bush administration's war against global terrorism made the world less safe<sup>61</sup>.

One of the other factors in escalating social fear is through the mass media broadcast like speech, publications, websites, and others which strain the relations between the West and other Muslim nations<sup>62</sup>. For example, spreads the ideas that jihad terror also can be done without violence.

This, according to Robert Spencer, jihad is not just about making war or terror to fulfil jihad assertion because it is more than that. In the dissertation namely *An Analysis on Robert Spencer's Understanding of Jihad*, Nabilah Jamaludin evaluates that Spencer certifies jihad as more than making war because it can be done without violence or hijacking attacks also. This type of jihad is known as stealth jihad or terrorism threat. Therefore, Spencer thought that Muslims were trying the best in stealth implement the jihad practice. For instance, execute the Islamic law in the sentence the offender and thus spread the teaching of Islam over the United States<sup>63</sup>.

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<sup>60</sup> Huntington, S. P. *The Clash of Civilizations and the Remaking of the World Order*. New York: Simon & Schuster. p. 201.

<sup>61</sup> Esposito, J. L. *The Future of Islam*. Oxford: University Press. p.71.

<sup>62</sup> White, J. 2020. *Terrorism and The Mass Media*. United Kingdom: Royal United Services Institute for Defence and Security Studies. p. 23.

<sup>63</sup>Nabilah Jamaludin. 2011. *An Analysis on Robert Spencer's Understanding of Jihad*. (Degree Dissertation). Universiti Sains Islam Malaysia. p. 17.

Although the term jihad is defined in many ways, however, jihad with the use of weapons is the most highlighted definition<sup>64</sup>. As it can be seen in the study particularly in Spencer's publication. Ibn al-Qayyim divided jihad into 13 levels like jihad in *sabr*, jihad against lust and desires, jihad in preaching to people, including jihad war with weapons, just to name a few<sup>65</sup>. Therefore, jihad could be understood with broad definitions in accordance with the meaning given by prominent Muslim scholars.

Certainly, extremism that mixed with violent acts and religious sentiment endangers society. They attract and recruit people worldwide with variety of ways through social media to join in their false movement that deviates the basic principles of jihad in Islam as many as possible<sup>66</sup>. Even though there are no ISIS-affiliated attacks carried out in Malaysia in 2019, but it remained a source, transit point and destination country for terrorist groups<sup>67</sup>.

Rejecting the rules and essence of jihad practice and promoting radical jihad cause bad impression on Islam. Therefore, promoting a broader and aggressive concept of jihad in the name of religion that uphold the concept of *da'wah wal jihad* in the wrong methods deviates from the main essence of Islam to spread peace<sup>68</sup>.

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<sup>64</sup>Al-Qaradhawiyy, Yusuf. 2010. *Fiqh Jihad: Sebuah Karya Monumental Terlengkap tentang Jihad Menurut Al-Qur'an dan Sunnah*. Irfan Maulana Hakim, Arif Munandar Riswanto, Saifuddin, Irwan Kurniawan & Aedhi Rakhman Salleh (trans.) Bandung: Penerbit Mizan. p. Ixxv.

<sup>65</sup>Ibid.

<sup>66</sup>Mohd Khairul Naim bin Che Nordin & Muhamad Syafriz bin Mhd Nazer. 2019. "Faktor Keterlibatan belia Muslim Malaysia dengan Kegiatan Terorisme: Analisis Sudut pandang Penguatkuasa & Panel Pemulihan." *5<sup>th</sup> International Seminar on Islamiyyat Studies (IRSYAD 2019)*. p. 595; Erez, E., Weimann, G. & Weisburd, A. A. 2011. *Jihad, Crime and the Internet: Content Analysis of Jihadist Forum Discussions*. (Research Report). National Institute of Justice. p. 33.

<sup>67</sup>n.a. n. d. "Country Reports on Terrorism 2019: Malaysia". *U.S. Department of State*. <<https://www.state.gov/reports/country-reports-on-terrorism-2019/malaysia/>>.

<sup>68</sup>Zulkarnain Haron & Nordin Hussin. 2013. "A Study of the Salafi Jihadist Doctrine and the Interpretation of Jihad by al-Jama'ah al-Islamiyah". *Kemanusiaan*. Vol. 20. No. 2. p. 25.

## 1.11 Research Methodology

This section is divided into three parts namely: research design, data collection and data analysis. It explains the general view about methodologies that guides this study and the approaches used in this study.

Basically, this study is a qualitative content analysis with the coding method as the analysis strategy. Coding is a method that enable researcher to organize and assigned a descriptive label to identify related content across the data into categories<sup>69</sup>. Therefore, coding process is used to identify and interpret Spencer's views on jihad and his arguments on Prophet Muhammad PBUH that related to war. And the researcher verifies it with Qur'ānic verses, Hadith, Sīrah (historical of Prophet) and consensus of Muslims scholars.

### 1.11.1 Research Design

Research design is a way and strategy to construct the idea and transform it into the research project and making it practicable so that research questions can be answered based on evidence<sup>70</sup>. This consists of two designs: qualitative and quantitative. For this study, the researcher uses qualitative research design to study and collect the data. This design according to Saldana is fit enough to gather information from textual materials for instance interview transcripts, documents, field notes such as artifacts, photographs, video recordings and others<sup>71</sup>.

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<sup>69</sup>Saldana, J. 2013. *The Coding Manual for Qualitative Researchers*. London: SAGE Publication. 2<sup>nd</sup> Edition. p.8.

<sup>70</sup>Cohen, L., Manion, L. & Morrison, K. 2018. *Research Method in Education*. New York: Routledge. 8<sup>th</sup> Edition. p. 173.

<sup>71</sup>Saldana, J. 2011. *Fundamentals in Qualitative Research*. New York: Oxford University Press. p. 3.

In studying Robert Spencer's book: *The Truth about Muhammad* and his understanding about jihad, a qualitative data analysis is the right method to study and analyze his arguments. Therefore, this method is used to answer the research questions and rectify the jihad concept based on his arguments.

### 1.11.2 Data Collection

The data collection procedure is based on the primary and secondary research data where the sufficient evidence was collected to document patterns, categories, and meanings that have created<sup>72</sup>. Therefore, besides referring to the al-Qur'an and Hadith for this study, the researcher's focus is on Robert Spencer's book; *The Truth about Muhammad*, specifically in Chapter 10: Muhammad's Legacy as the primary source for data collection. Whilst for secondary data, several sources are used including books, journals, published articles and others. Such data can be accessed through the internet or the perusal of recorded or published information<sup>73</sup> to answer the research questions.

In studying the concept of jihad, the researcher refers to related books from prominent Muslim scholars like Yusuf al-Qaradhāwiyy in his *Fiqh Jihad*<sup>74</sup>, Wahbah al-Zuhailiyy in *Al-Fiqh al-Islāmiyy wa Adillatuhu*<sup>75</sup>, *al-Jihad Fi Islam*<sup>76</sup> (trans.) by Abu A'la al-Maududiyy and others. While for the life history of Prophet Muhammad PBUH,

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<sup>72</sup> Ibid. p. 31.

<sup>73</sup> Sekaran. U. 2003. *Research Methods for Business*. United State: Hermitage Publishing Services. Vol. 4. p. 3.

<sup>74</sup> Al-Qaradhāwiyy. Yusuf. 2009. *Fiqh al-Jihad: Dirāsah Muqāranah li Ahkāmihī wa Falsafatihī fi Daw' al-Qur'ān wa al-Sunnah*. Kaherah: Maktabah Wahbah.

<sup>75</sup> Al-Zuhailiyy, Wahbah. 1997. *Al-Fiqh al-Islāmiyy wa Adillatuhu*. 4<sup>th</sup> Edition. Juz' 8. Damsyik: Dar al-Fikr.

<sup>76</sup> Al-Maududiyy. 2017. *Al-Jihad Fi Islam*. (trans.) Syed Rafatullah Syah. Lahore: Idara Tarjuman ul Qur'an.

researcher refers to *Sīrah Nabawiyyah*<sup>77</sup> by Ibn Hisyam, *al-Raheeq al-Makhtum*<sup>78</sup> by Safiyy al-Rahman al-Mubarakfuriyy, Ibn Kathir in his *Sīrah Nabawiyyah*<sup>79</sup> and others.

Researcher also refers to academic writings, contemporary academic journals, and articles from numerous scholars as the secondary sources to strengthen more the arguments. These two primary and secondary sources are crucially needed to gain information and understanding to interpret Robert Spencer's view about jihad and Islam.

### 1.11.3 Data Analysis

A qualitative data analysis strategy is used which includes organizing, describing, comprehending, and organizing the data in order to make sense of it in the light of the researcher's conceptions to draw conclusions<sup>80</sup>. In this qualitative study, a form of content analysis is used to analyse documents and validate the content in systematic procedure<sup>81</sup>.

This study employs descriptive content analysis. A coding approach is used manually in order to collect and label pertinent data to respond to research questions and cross-reference with other reliable sources<sup>82</sup>. In terms of processing data with coding strategy, the researcher primarily focuses on Chapter 10: Muhammad's Legacy specifically on the sub-chapters dealing with jihad issues. The sub-chapter include: *Warrior prophet, Islamic tolerance?, A kinder, gentler Muhammad, Imitating*

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<sup>77</sup> Ibn Hisyam. 1995. *Sīrah Nabawiyyah*. Mansurah: Dar Sahabat.

<sup>78</sup> Al-Mubarakfuriyy. 2007. *Al-Raheeq al-Makhtum*. Qatar: Idārah al-Syuūn al-Islāmiyyah.

<sup>79</sup> Ibn Kathir. 1976. *Sīrah Nabawiyyah*. Lebanon: Dar al-Ma`rifah. <<https://shamela.ws/book/930>>

<sup>80</sup> Merriam, B. S. 2009. *Qualitative Research: A Guide to Design and Implementation*. San Francisco: Jossey Bass. p. 16.

<sup>81</sup> Ibid.

<sup>82</sup> Elliot, V. 2018. "Thinking about the Coding Proses in Qualitative Data Analysis." *The Qualitative Report*. Vol. 23. Number 11. 2850-2861. p. 4.

*Muhammad today*, *Frightening reality* and *What is to be done*. This exercise includes open coding, axial and selective coding<sup>83</sup>.

Open coding is the initial classification and labeling of concepts in qualitative data analysis<sup>84</sup> to break down the pile of information into smaller units. It is the initial stage to separate the textual data into separate components. Therefore, corresponding to the text by Robert Spencer, reading line by line repeatedly is needed to separate, conceptualize, and categorize the data to build the concept of jihad in the Spencer's perspective.

The next process is axial coding; a second phase for analyzing qualitative data which requires researchers to continually modify and reshape their emerging conceptual framework as more data are examined<sup>85</sup>. That is to say that axial coding is a process to draw a connection between codes and consider to groups the codes into categorizes.

To give an example, this study categorizes the text into a few categories that suit with the research focus; the concept of jihad in Spencer's perspectives. Among these categories are jihad as the key force for the jihadist's terror, jihadist's acts of terror upon the Prophet Muhammad's PBUH deeds and Robert Spencer's perspectives on the involvement of Prophet Muhammad PBUH on jihad war. These categories are related and in line with the focus in this study. Spencer highlighted and elaborated these arguments in the last chapter: Muhammad's Legacy to show that jihadists actions are rooted from these viewpoints.

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<sup>83</sup>Babbie, E. 2008. *The Basic of Social Research*. United State of America: Thomson Higher Education. 4<sup>th</sup> Edition. p. 423- 424.

<sup>84</sup>Ibid. p. 423.

<sup>85</sup>Scott, C & Medaugh, M. 2017. "Axial Coding". *Wiley Online Library*. <https://onlinelibrary.wiley.com/doi/abs/10.1002/9781118901731.iecrm0012>. p. 1.

Thirdly, selective coding. It is the final process of selecting a related category to be the core category that takes place after the axial coding when all categories, subcategories become systematically and concertedly linked for the core<sup>86</sup>. Apart from that, with selective coding, this study could generate a related core category that become underpinning theory to this research. Namely the misunderstanding of jihad war in the Sunnah of Prophet Muhammad PBUH.

### 1.12 Conclusion

In a nutshell, with three research questions, this study proposes to clarify the misunderstanding on Robert Spencer's perspectives about jihad concept in his book *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*, to delineate his perspectives of jihad in relations with Prophet Muhammad PBUH and finally to analyse the concept of jihad according to the prominent Muslim scholars. Albeit there are limitations to the study of jihad, the benefits stressed in the significant of the study section justify the need of this study. This chapter ends with previous reviews about Western scholarship in the studies of orientalism, Robert Spencer's in people perspectives and studies about jihad and terrorism. Therefore, in the next chapter, this humble study discusses about the writer of the book; *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*, Robert Spencer, and his background further.

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<sup>86</sup>Strauss, A. (1987). *Qualitative Research for Social Scientists*. Cambridge: Cambridge University Press. p. 33.