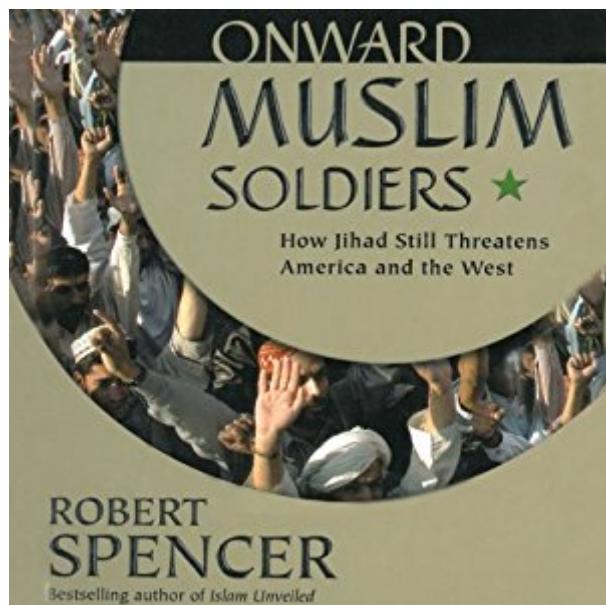


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# Onward Muslim Soldiers: How Jihad Still Threatens America And The West



## **Synopsis**

In Onward Muslim Soldiers, the author of Islam Unveiled reveals why the threat of violent jihad is growing daily, despite America's recent victory in Iraq. Spencer uncovers the cause of global violence as he goes straight to Muslim sources.

## **Book Information**

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## **Customer Reviews**

Robert Spencer's meticulous research and documentation, complemented by a lucid writing style, has yielded a remarkably informative work that transitions seamlessly between classical Islamic theology, jurisprudence, and sociopolitical history, and contemporary events, especially modern manifestations of jihad war ideology. Moreover, Spencer's analyses are devoid of politically correct, ahistorical dithering. This is apparent from the opening chapter (in the first of the book's three main sections), and the illustrative example of the infamous grenade and small arms attack by American sergeant Hasan Akbar, an African-American convert to Islam, which killed two of his senior officers and wounded 15 others, in northern Kuwait on March 22, 2003. After reviewing statements by designated spokespersons (an Army chaplain and a Pentagon official) dismissing (reflexively) Islamic ideology as a potential motivating factor, and the predictable defense counsel and family attempts to portray religious and/or racial discrimination against Akbar as precipitating the arrest, Spencer cites sacred texts from the Qur'an and hadith (putative deeds and utterances of Muhammad as recorded by his pious followers) prohibiting Muslims from fighting their co-religionists. The author's provocative analysis is supported by a succinct introduction to the

unique Islamic institution of jihad (including jihad war), its central obligation to pious Muslims, and how jihad is linked inextricably to the corollary institution of "dhimmitude." He then makes further disquieting observations germane to contemporary jihad "campaigns" and the basic human rights of all non-Muslims living in societies whose legal codes are inspired either in full or part by the Shari'a (Islamic Holy Law).

In this book Robert Spencer argues that violence and terrorism are not necessarily out of place for a Muslim. The Koran, Islamic law (Sharia), the example of Muhammad and Islamic history all provide support for these sorts of activities. With a wealth of documentation, the author shows that the concept of jihad (holy war) and dhimmitude (the subjugation of non-Muslim minorities), continues to strongly influence many Muslims today. Consider the doctrine of jihad. Just what does it mean and involve? Because there is no ultimate central authority in Islam, argues Spencer, disagreement exists as to interpreting the Koran, the weight of tradition (Hadith), and the example of Muhammad. But the Koran (Sura 9:29), Islamic history and jurisprudence all hold that there are three choices for the non-Muslim in a Muslim land: conversion to Islam, dhimmitude, or death. "The goal of jihad is thus the incorporation of non-Muslims into Muslim society, either by conversion or submission." Koranic injunctions to fight are numerous, as they are in the various collections of Hadith. And Muhammad himself set the example of violent conquest. The idea of complete submission to Islam, even to the point of death, argues Spencer, "remains a vital part of Islamic theology". Thus jihad is very much concerned with the concept of holy war, and even terrorism. Hand in hand with jihad is the notion of dhimmitude. Non-Muslims in Muslim countries are considered dhimmis, or protected peoples. Such protection however often results in second-class citizenship (and worse) for the minority groups. Various social, political and religious restrictions, along with the mandatory payment of a poll-tax (jizya) effectively spells the gradual liquidation of the minority groups.

The author says that some areas in the world are undergoing demographic changes. For example, the Netherlands may have a Muslim majority by the year 2040 (then again, it may not). Should that worry those of us who are Christians, Muslims, Jews, or Pagans? As well as those of us who are not? Well, if we're going to live together in peace, I think it all sounds really good. The newcomers probably will contribute greatly to Holland. And those Dutch who convert will make their society more diverse. But what if the Muslims are led mostly by extremists? What if we get a society led by something more like the Mafia, or the Ku Klux Klan, or the Stalinists, or the National Socialists, or

the Maoists, or simply the Taliban? Then I think we have less reason to be optimistic. And the author of this book agrees. In the first part of this book, Spencer discusses Jihad now. He explains that dhimmitude is a direct challenge to the proposition that all people are created equal with unalienable rights. He points out that the Wahhabis, the majority in Saudi Arabia, are one of the most extreme of the Islamic sects, and that they routinely identify their enemies as "Jews and Christians." He gives examples of hatred taught to schoolchildren from Wahhabi texts, not just in Saudi Arabia, but right here in Muslim schools in the United States. Typical of the preaching is the claim that Wahhabi dead go to Paradise while Jewish dead go to Hell. Given the company each would have there, I suspect that if this is true, the Jews are getting the better deal. I think a very revealing comment is a quote from two eleven-year old Arab girls. They were asked which they would prefer, to have peace and full rights for all Arab people or for the two of them to die as martyrs.

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