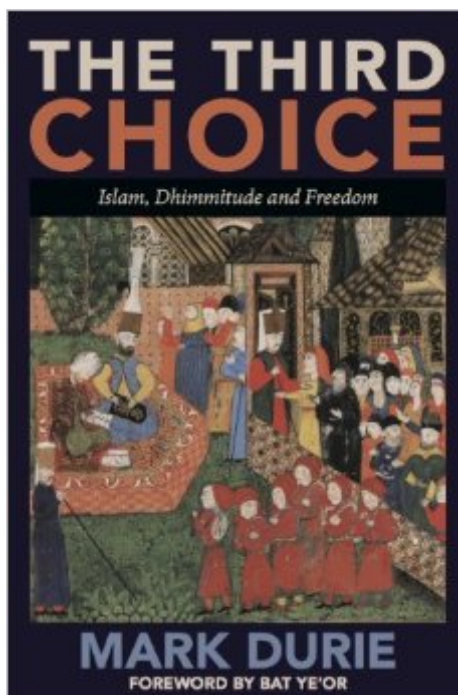


The book was found

The Third Choice: Islam, Dhimmitude And Freedom



Synopsis

In the classical Islamic ideology of conquest, the first choice offered to non-Muslims was conversion to Islam; the second choice was the sword; and the third was surrender. Mark Durie's innovative book exposes the history and ideology of surrender - the 'Third Choice' - which has determined the lived reality of non-Muslims - known as 'dhimmis' - living under Muslim rule. Durie grounds his analysis of the dhimmi condition in the teachings of Islam and the life of Muhammad. His ground-breaking analyses show how the ideology of the terms of surrender, known as a 'dhimma' pact, determines life for non-Muslims under Islamic dominance. The worldview of dhimmitude, he argues, offers indispensable keys for understanding current trends in global politics, including the widening impact of sharia revival, deterioration of human rights in Islamic societies, jihad terrorism, recurring patterns of Western appeasement, and the increasingly fraught relationship between migrant Muslim communities in the West and their host societies.

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Customer Reviews

This is a very scholarly and methodical approach to explaining the concept of dhimmitude to anyone who will listen, Muslim or not. To be brutally literal, one could argue that dhimmitude per se only

refers to civilisations who were under Islamic rule, and since the west is not, then use of the term is misleading. However, it is correct to suggest that dhimmitude is not only a geo-political or historical state, but a state of mind. It is a figure of speech, of sorts, to warn against an uncritical acceptance of Islamic claims. The book is not written for a pro-Christian echo chamber, but rather to those who believe (correctly) that all faiths are deserving of critical scrutiny and reasoned unbiased analysis. Durie makes no attempt to feign "tolerance", nor pander to those multicultural sensitivities which so stifle honest debate these days. However, he does go to lengths to show compassion for Muslims at a personal level, without patronising them. Where Durie does not compromise, is insisting that "interfaith dialogue" is not a path to learning objectively about Islam regardless of how fashionable this might be to career religionists. He insists that personal study of Islam's own scriptures, overlaid against a backdrop of past and current Islamic behaviour, is the only way to fully understand. Durie doesn't fail at providing real world examples of Islamic behaviour or incidents to underpin his points, and his work is fully referenced. In fact, the scope and depth of his references and their relevance is quite alarming. You might say that this book does not pontificate or editorialise, so much, on the rights or wrongs of Islam, instead crediting the reader with the intelligence and autonomy to work out those moral issues for themselves.

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