

## Secularism and Islam-Shari'a<sup>1</sup>

I think Obasanjo's approach to shari'a is a wise one. Let it take its course. If it is indeed as terrible as shari'a enemies continue to claim, then he can take action not on basis of anti-shari'a so much as the negative results that have to be corrected. And perhaps it will not be as bad as some fear.

I am more opposed to the secular approach of the Christians than I am to the Muslim desire for shari'a. If the latter must be opposed, it cannot be on basis of secularism. Secularism is no more neutral or objective than is the shari'a. It is as much based on faith and worldview issues than is shari'a. Christians are trying to haul in a Trojan horse that in the long run will undo them more than Islam and its shari'a. I believe Christians ought to be sympathetic to this attempt towards wholistic religion and on basis of this sympathy spell out clearly the parameters and together work on compromises where the shari'a produces clashes. It is less dangerous to live with a roaring lion such as Islam than with a sneaky wolf in disguise such as secularism.

The Reformed community has probably been more aware of the destructive and intolerant nature of secularism than have most other Christian traditions. I think to observe that Evangelicals are coming around and recognizing the wolf for what it is also. I am happy about that. How can we oppose secularism in North America but embrace it elsewhere. Or is this merely a case of strategically choosing your opponent in any local situation, with no opponent being principally excluded except on basis of local circumstances?

In short, secularism has never been a friend to Christians, but its sneaky wolf-like character has prevented many Christians from recognizing its demonic aspects. It seems so civilized and cultured and almost natural. It seems only natural to people who have become so used to its all-embracing grasp as here in the West because it has been the dominant spirit here for so long that we can hardly imagine anything else. But if you read the reaction of Christians who had to cope with it when it originally began to encroach on western civilization, you will see how violently they opposed it. They recognized it for what it was. Abraham Kuyper was one of these. If interested, I can share a paper with you on that subject.

Christian missions owe Nigeria a deep apology for having encouraged the development of secularism. My writings and my ministry in Nigeria were aimed specifically towards this secularism imposed by missions and colonialism. Muslims have a much better understanding of secularism than do Christians in Nigeria. I have a paper on that subject

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<sup>1</sup> Excerpts from Correspondence with a Prof / Friend At School of World Mission, Pasadena, California, 2000.

as well, though it still needs final touches. And have you read my paper on the TCNN Research Bulletin of recent on a similar subject?

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This part of the letter is about the type of course I could offer. I am thinking in terms of a concentrated block of time so that I would not have to stay in Pasadena for a prolonged time. Below follows a list of topics that should be of interest to your students and school. For info. Re my credentials, please see my website.<sup>2</sup>

## TITLE: MISSION IN SOCIETY

Subtitle: Wholistic vs Dualistic Mission: Northern Nigeria

### COURSE PROPOSAL BY DR. JAN H. BOER

- I. Wholism vs Traditional Mission Practices
  - A. Worldview Issues and Root/Radix Problems (2)
  - B. Mission and Politics (1)
  - C. Mission and Business (1)
  - D. Mission and Education (1)
  - E. Mission and Healing (1)
  
- II Wholism In Relation to Islam: Northern Nigerian Case Study
  - A. Major Historical Developments (1)
  - B. Nigerian Churches:
    - 1. Wholism & Dualism (1)
    - 2. Growing self-awareness: Govt Takeover of Institutions (1)
  - C. Developments around Shari'a
    - 1. Muslim Stance (1)
    - 2. Christian Response (1)
    - 3. Riots—Christian and Muslim analyses of the issues (1)\_
    - 4. Critique of Christian stand (1)
    - 5. Critique of Muslim stand (1)
  - D. Parameters for Resolution (1)

See what you can do with this and let me know. If you have any questions or suggestions for improvement, please do not hesitate. The numbers in parentheses indicate the number of hours I need to cover each topic for a total of 15.

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<sup>2</sup> At this time of editing this correspondence (2015), the website is < [www.SocialTheology.com](http://www.SocialTheology.com) >.