Title: The Relationship between State and Religion in Christianity and Islam to ISIS State

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ABSTRACT

The recent development of IS state is a fundamentalist development of the relation between state and religion in Islam and a reaction to the relation of state and religion in the West. The relation of state and Christianity has shaped and has been shaped by western history. In the modern state a separation of state and religion has developed. A distinction exists between the relation of state and religion in Islam, shaped by a tradition of Arabic history and the fundamentalist relation of state and religion in the IS state, by a selective re-interpretation of history. The relationship of religion and state in the west is explainable through social philosophical models. A distinction exists between the relation of religion and state in fundamentalist Islam, derived from a political philosophy, and Islam, explainable by societal philosophical theory.

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Introduction

There are two radical approaches to the relationship of state and religion. The first is to take over civil authorities of which IS State[1] is a contemporary example. The second is the separation of state and religion, as is the case in Western society. The separation of state and religion is fertile ground for a totalitarian state. The structures of society (societal relationships) cannot be separated from the religious direction of a society – the direction influences the structure (cf. van der Walt 2010:425). In addressing the relationship of state and religion which in the Islamic State have been completely fused - there is no separation of state and religion in the Islamic State, the natural inclination is to argue that there should be a complete separation of religion and state in Islam. In this article it will be demonstrated that Islam can learn from the - history of Christianity and the historical journey of Christianity in the relation of state and religion and Christianity can learn from Islam how to proactively address the potential threat of a complete

[1] IS state in the article refers to ISIS state, a recent fundamentalist development of the idea of Islamic state

separation of religion and state as is advocated by secularism. The secularist western culture "is viewed by various religious groups as profoundly threatening because it enforces secularism on society, overemphasizes individual rights at the expense of social responsibilities and deforms social institutions and traditions" (Vorster 2007:118)[2]. In order to prohibit the trajectory of this article being a historical study of the separation of religion and church, it is necessary to begin with the present models of relation between religion and state and then to trace these through history.

1.1. Problem statement

The increasing close connection between Islam and Christianity in a globalized world has brought about conflict. In order to resolve the religious conflict a separation of the public from the private spheres has been introduced. Walls (1996:232, 234) identifies the separation of the public and private spheres as a core element in the expression of American Christianity. The separation is termed secularism. In American democracy religious affiliation is subordinate to citizenship as the state is the final authority, a civil religion. "Secularism is itself a religion with its own worldview" (van der Walt 2007:151)[3]. IS state is a reaction against secularism which "is regarded as a foreign imposition that was imported by colonialism and as a tool of colonialism to destroy the very foundations of Muslim faith and culture" (van der Walt 2007:162-163). The historical models for the relation of state and religion have to be identified and systematic and historical theories have to be explored.

2. Models for the relation of state and religion

2.1. Religious state: the coalesce of politics and religion

2.1.1. The religious state in Islam

A coalesce of state and religion results in a religious state or a state religion. Islam is based on *din wa dawla*, the unity of state and religion. The coalesce of religion and politics in Islam can result in politics and religion becoming mixed. The mixture of politics and religion is considered a proper relationship in Islam, but not in secular states. The political and religious are merged into a single unity and either works towards the same goals and direction or towards separate goals. Generally, where the two are coalesced religion becomes sub-servient to politics. In the merging of politics and religion the tendency is for either the political or the religious to be dominant and to determine the goals. "It is not a matter of the one using the other" (Boer 2009:131). It is the dual nature of Islam as both political and religious that gives to Islamic fundamentalism its distinctive character (cf. Boer 2009:128). It is the mixture of the political

[2] Western secular culture is based on "the enlightenment cultural force" (Vorster 2007:118).

[3] Secularism has replaced the older world religions and the new dominant world-wide religion of our times (cf. van der Walt 2007:151**).**

and religious which establishes an Islamic State. The idea of an Islamic State is a historical development and has to be distinguished from a fundamentalist concept of an Islamic State. The Islamic State gives priority to Islamic religion, whereas a fundamentalist version of Islamic State sugar coats political agendas with a religious veneer. Jihad is an instrument used by fundamentalists in the establishment of IS State. The employment of jihad in the establishment of a fundamentalist version of IS state is shaped primarily by socio-political and economic conditions mixed with a fundamentalist religious ideology. In a fundamentalist concept of Islamic State the meaning and practice of jihad is part of the establishment of an Islamic State. The primary reasons for jihad in IS State are to be found in reaction to political and economic oppression veiled as a "holy war" to institute *shari'a* and Islamic principles[4]. Jihad in IS state is erroneously defined religious and justified on a distorted religious grounds[5]. "Religion then serves as a means of justifying a struggle that has been declared holy. Usually the holy books of religion are then interpreted in such a way as to sanction the "holy war" (van der Walt 2007:164). In a fundamentalist approach to Islamic State a hidden political agenda is skewed by religion whereas in modern Islamic State a dialogue takes place between religion and politics without there being an indiscriminate mixture of the two. "Muslim societies do have secular states, but the process of separation is much more contentious than societies, which do not have a codified religious law for society at the heart of their tradition" (Lim 2011:64).

2.1.2. A historical overview of the coalesce of state and religion in Islam

The historical coalesce of state and religion in Islam began with Abu Bakr, the successor of Muhammed in 632. "The Prophet had not discussed political systems nor specified a political order to take over after his death" (Sonn 2004:23). It was Abu Bakr who through a moral commitment to monotheism and political unity referred to himself as the Prophet's representative (Khalifah or "caliph") (cf. Sonn 2004:23). He united the state and religion through the Qur'an:

"If they argue with you, say my followers and I have surrendered ourselves to God. And say to those who have received the Scripture and to the illiterate: "Have you surrendered [to God]?" If they surrender [to God], then they are rightly guided, and if they turn away, then it is your duty only to preach. (3:20).

Under the administration of Umar, the second caliph, the term "Arab" was applied and was Muslim; thus, religious and ethnic identities were joined (cf. Sonn 2004:27). The historical

[4] "Whether religion contributes to violence, usually depends on the political, social and economic circumstances especially where these contribute to (a group of) people feeling frustrated or threatened" (van der Walt 2007:164).
[5] "Jihad literally means "struggle". The greater jihad is the internal struggle to submit to God in the life of the Muslim believer. The lesser jihad is the struggle to advance Islam politically and militarily" (Pratts, Sills, & Walters 2014:173).

period in which the caliph provided Islamic leadership and state and religion were undifferentiated is known as the Abbasid period.

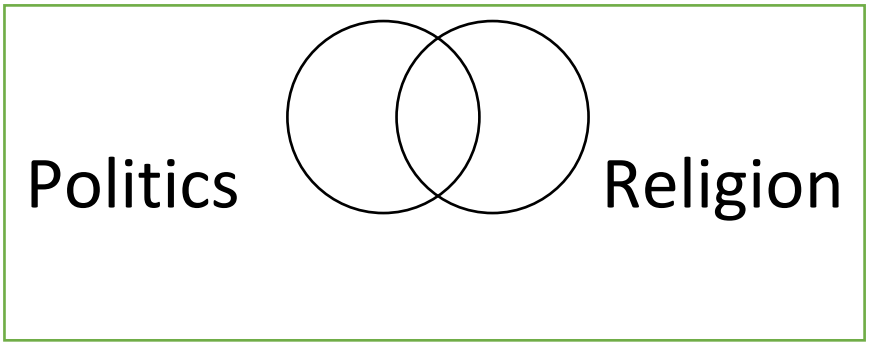

Fig. 1. The coalesce of state and religion in Islam

2.1.2.1. The Islamic reaction to separation of the sacred and secular

It is the relegation of religion to the private sphere and the consequent moral vacuum which is a counter cultural force to Islam which fundamentalist Islam is in reaction against. Islamic State is the chief alternative to secularist ideologies of Atatürk and ‘Abd al-Rāziq or the secularism of default of Egypt, Pakistan, or Indonesia (cf. Brown 2004:214). Islam does not make a distinction between the public and private spheres and the consequence is it tends towards totalitarian states (cf. Volf 2011:141). The views advocated by Sayyid Qutb are employed by fundamentalist Islamists in support of a fundamentalist state[6]. Qutab expresses the logical implications of Islam as a monotheistic religion, the belief in one God and in one universal law, that there be only one single authority, a political and religious authority (cf. Volf 2011:141-142). The argument of fundamentalist Islam is that western democracy and Christianity all over the world have been distorted by secularism. “The Islamic marriage of religion with the state is disapproved of in most corners of the globe, even by many Muslims” (Meneses 2006:238). In Islam, however, state and religion naturally belong together. At the other end of the spectrum is Al’Awwa[7] who has aligned Islam to the Western values as he has mistakenly assumed that Western values of democracy are universal.

2.1.2.2. The historical basis of fundamentalist Islam

The idea of IS sate is a restoration of the golden age of Islam. It is a return to a pure, unadulterated pattern of Islam reflected in the precedents set by the *salaf* (cf. Brown 2004:214). It is not so much the task of reintroducing Islamic law, the responsibility of all

[6] “Qutb’s is not the Islamic position; indeed, his views have been explicitly condemned by many Muslims and do not represent the mainstream of Islam” (Volf 2011:142).

[7] “Al-‘Awwa is a respected lawyer in Cairo and one of the most significant leaders of the movement of al-Ikhwan al-Muslimun/the Muslim Brethren” (Tibi 1998:164).

Muslim states, but a fundamental interpretation of these laws which is the basis of IS State[8]. It is the radicalization of Islamic law with which the Muslim Brotherhood and IS state in IRAQ are identified which sets the recent IS state apart. The single consistent theme among advocates of IS state is a radicalization of the Law. Jihad and martyrdom in these movements have been identified with such a radicalization of Islamic law[9]. Diverse groups are unified under IS state through the re-identification with Abbasid period and a fundamentalist interpretation of Quranic texts such as Qur'an 3:20 with the practice of jihad. IS State has taken the struggle for Muslim states to a worldwide battle, and an enemy that is everywhere[10]. "Solidarity is not based on national identity, but on religious ideology" (Brown 2004:216). In IS State religion and state are completely fused with the result that there is no "critical solidarity"[11], which in non-fundamentalist states are not indiscriminately fused.

The Saudi concept of Islamic State

"In 1740 Mohamed Ibn "Abd-al Wahhāb, launched a radical critique of contemporary religious practices and began preaching a return to absolute, unadulterated monotheism" (Brown 2004:200). It is the insistence of Saudi-Arabia on "unadulterated monotheism" which makes it sympathetic with the cause of the fundamentalist IS state. "Abd-Wahhāb and Wahhābi polemics accuse the "ulamā" of blind adherence to their own authorities at the expense of the pure teachings of the Qur'ān and Sunna" (Brown 2004:201). The "ulamā" are the Muslim Scholars and the most famous school is found in Egypt. Saudi-Arabia was influenced by Ibn Taymiyya (d. 1328) who said that legal authority was of primary importance; "the ruler can be of a number of kinds, but as long as he makes sure an Islamic legal system is maintained, the government is legitimate" (Sonn 2004:44). Saudi Arabia is a classic example of a fundamentalist Islamic State[12], but it is to be distinguished from IS state which is characterized by a restoration of the kalifah or "caliph" as the political and religious leader of the state. "The Saudi royal family rules absolutely and publishes no accounts. The only consultative body, the majlis-al-shurā, is appointed by the king, and 700 Saudi religious judges are a rigid self-protecting priesthood" (Grieve 2006:242-243). Although the political structure of Saudi-Arabia and IS state

[8]Brown (2004:214) fails to make a distinction between an application of Islamic law by Muslim states and IS state. It is not simply that, "The chief mandate of such a state, what renders it Islamic, in fact, is the task of reintroducing Islamic law" as Brown (2004:214) asserts.

[9] Brown (2004:215) incorrectly accredits jihad and martyrdom as an innovation of the Brotherhood. The Muslim Brotherhood revived and restated jihad and the Islamic ideology of martyrdom.

[10] The fundamentalist IS state endeavors to restore the golden period of Islam, the Abbasid period. It is to be distinguished from essential Islam.

[11] "Critical solidarity contains three basic touchstones, namely resistance to injustice, the defense of human rights of all people and continuous self-critique" (Vorster 2007:63).

[12] "Saudi Arabia is one of the most undemocratic of all Islamic states" (Tibi 1998:185).

are diverse, an ideological affinity exists between the two which lends itself to unofficial support of IS state by Saudi-Arabia[13].

2.2. A historical overview of the coalesce of state and religion in Christianity

2.2.1. Plato, Aristotle and the city-state: totalitarian state

Social structures were governed by the state so that, for example, the later marriage relationship that came into existence between the state and church favoured the state. In this later relationship religion was overshadowed by the state and the marriage which came into existence was for the benefit of the state. The marriage of state and church was for the sake of the continuation and well-being of society. The state for Plato and Aristotle was the center of society.

2.2.2. The relationship of church and state

In the first century of Christianity there were not two separate spheres of authority of state and religion. There was a mixture of spheres of religion and politics. The religious sphere did not predominate the interaction nor did the state dominate. “The ancient world did not practice divided sovereignties” (Noll 2012:53). It is with Christianity and the structure of the church that two separate spheres were the eventual result.

2.2.3. The historical beginning of the religious state in Christendom

2.2.3.1. Constantine and Christianity

In the period of the emperor Constantine the state exercised authority over the church and the interaction of Christianity and politics began. “Christianity became both a way to God and a way to unite the empire” (Noll 2012:43). The state supported the Christian religion for its own benefit. The emperor’s approach was that he saw himself as the protector of the church and the religious served the political[14]. There was a demarcation of spheres of authority between the state and religion. “The authority of the bishops was co-equal to the authority of the empire[15], with implication that the bishops were properly the chief authorities in matters concerning the life of faith, while the emperor was supreme in the affairs of the world” (Noll 2012:53). The church had a degree of autonomy – “The life of the church had an independence that no instrument of the state could transgress” (Noll 2012:54). Constantine did not exercise authority over the church. He allowed the church to be the spiritual authority in matters of religion**.** It was not a religious state i.e. the political agendas were not determined by religion.

[13] The ideological affinity which exists is based on monotheism. “A true monotheist must act like a monotheist, and anyone who demonstrates devotion to any being other than God is, by definition, an idolater and a non-Muslim” (Brown 2004:201).

[14] Constantine saw himself as the protector of religion. The debate over the divinity of Christ in which Christ was not only a creature was settled theologically by the council of Nicene. Constantine did not interfere but compelled the church to hold a council to decide the theological issues.

[15] Separate spheres with its own offices and sphere of authority.

There was equality among bishops – no hierarchy. Hierarchy was introduced into the church when religions were infused by politics. The acceptance of Christianity was regarded as subservience to the State (cf. Bell 1968:1-2). This had a significant influence in forming Muhammed's ideas of the relation of Islam and state. "If we sometimes feel ourselves brought up with a shock against the fact that Islam is apparently incurably political, it is, as we say, not only a religion but a state, we must remember what Muhammed saw in Christianity" (Bell 1968:2).

2.2.3.2. Charlemagne and Christianity

The emperor became the head over the church. The coronation of Emperor Charlemagne in a symbolism in which Pope Leo III placed the crown on his head marked a turning point and the beginnings of a historical period in which church and the state were mixed, "an elaborate mixing of elements" (Noll 2012:108). "It represented a strategic alliance between the papacy's gradually expanding influence and a political power that, like the Pope, was also expanding in influence" (Noll 1998:109)[16].

2.2.3.3. The origins of problem of the relation of state and religion in the West: The dualistic worldview

One of the reasons that there was a political struggle between the Pope and Caesar was because of an underlying dualistic worldview. The result was that the norms of the gospel were not fully incorporated by the church. A political and moral chaos from around 850 to 1000 plagued the church because of the mixture of church and state. The mixture influenced the religious convictions of Christendom and salvation and the sacraments were defined in the relation of church and state.

Pope	God	scripture	Faith	Church
Caesar	World	Sciences	Reason	State

Fig.2. The dualistic worldview perpetuated in the relation of church and state

2.3. Implications of the relationship of church and state

During the reign of Charlemagne there began to be political agenda's which dominated over the religious – Charlemagne had supreme authority over the church. He used his authority to benefit certain bishops. Hierarchy within the church – Rise of the Papacy – political alliance between church and state means that the state supported the political agenda of the church and vice versa. "Valentian III**,** an edict that defined the superiority of the Pope over all other

[16] The coronation of Emperor Charlemagne represented a strategic movement in that the emperor was sanctioned and appointed by the religious authority. "The symbolic import of their action – with the Pope providing a crown to the most powerful ruler in Europe while invoking the memory of imperial Rome – is, in the light of history, incredibly potent" (Noll 1998:117-118). It is, however, an erroneous inference that it was the relationship of state and church that secured the future dominance of Christianity.

Western bishops in matters relating to civic law" (Noll 2012:105) – no longer equality. The Pope held primacy over the secular whenever the two conflicted. Ecclesiastical diplomacy and the state served to further the agendas of the church. The church – state cooperation led to Christendom enduring its darkest days. Monasticism was a reaction to separate the union of church and state in which the church became political. "The rise of Monasticism was, after Christ's commission to his disciples, the most important – and in many ways the most beneficial – institution event in the history of Christianity" (Noll 1997:84). "The missionary expansion of Christianity was unthinkable apart from the activity of monks" (Noll 1997:99). It was, thus, not the relationship of state and church which secured Christianity as a world religion, but its reaction to the mixture of politics and religion, Christianity. This is an important observation because in Islam the inseparableness of state and religion is believed to be essential to the furtherance of Islam.

2.3.1. The consequence of a mixing of politics and religion: the schism between West and East

The schism between the West and Eastern Church of 1054[17], although doctrinally substantiated[18] was also over the relation of politics and religion[19]. In the schism between the West and Eastern churches "a key issue was the exercise of authority, with the east dealing collegially with a strong emperor and with the laity making significant theological contributions, as opposed to the West approaching issues much more hierarchically in a context of fragmented political leadership and with theology dominated by clerics" (Noll 1997:130). "It is a sad reality that differences over this question of authority were often expressed from both East and West in anything but a charitable spirit" (Noll 1998:130).

The second consequence of the indiscriminate mixture of religion and politics was that the political was sugar-coated with the religious, political motivations were disguised as religious. There was no longer clear separation of spheres of authority in society, between the political and religious.

2.3.2. Reformation – a response to the mixture of church and state

The Reformation had the effect that Catholic church-state establishments in much of Germany, Switzerland, the Netherlands, England, Wales and Scandinavian countries were replaced by Protestant church-state establishments. The state and church relation continued, but the church was reformed so that there was a separation on the spheres of authority of the state

[17] "No event had greater impact on Eastern Christianity before the Muslim capture of Constantinople in 1453" (Noll 1998:130) than the schism of 1054.

[18] The West added the word *filioque* to the Nicene Creed. The West inserted "and the Son" in the section of the creed that speaks of the Sprit's procession from the Father. "The Eastern churches argued that the Western addition was a grievous theological error" (Noll 1998:128).

[19] It was Eastern resentment at claims for papal supremacy which eventually crystallized the separation (cf. Noll 1998:128).

and church. “Although church and state were distinct, the church had an active role to call the state to account” (Lim 2011:64).

The Reformation restored the independence of the political, social, economic and cultural spheres and related all of life to the religious. The rediscovery of the Reformation was that all of life was spiritual[20]. In the Reformed view human existence is essentially spiritual.

The response of the Reformation to the mixture of church and state was to introduce the fundamental idea of religious direction in which church and state had to evaluate its relation to God in terms of the two directional choices, obedience and disobedience. The Reformed principle is the sufficiency of scripture and it is scripture that provides the framework for this directional choice.

The recurrent theme of Reformation was the absolute sovereignty of God and the complete dependence of the created reality on God as the Creator, sustainer and Law-Giver. This was intended to unify church and society in its obedience to God. The relation of church and state was distinguished in terms of two realms or kingdoms. Service to the glory of God was possible in all areas of life. In Calvin the biblical religious direction was intertwined with a structural analysis, but without recognizing the deeper presuppositions and so not separating unbiblical philosophies (cf. van der Walt 2010:229) i.e. dualism, in which the religious direction is not discernable. A tension was thus maintained as a result of his mixing of biblical and unbiblical philosophy.

Calvin recognized that each societal structure has a basic direction, and he identified the offices and tasks which regulated each structure, the offices of prophet – (prophetic discernment and imagination), priest – (sacrificial), king – (serve). The prophetic office is to speak in the name of God, the priestly to sacrifice themselves for others which is for God and the kings are to serve. “The nature of these offices and their authority is determined by the qualifying modality of the specific societal relationship” (van der Walt 2010:354). The biblical norms, love, justice, stewardship and mutual fidelity which govern these societal relationships or structures are evaluated in terms of obedience or disobedience in direction to God.

2.4. The points of departure of the Reformed model of society

The Reformed model of society pursues the ideal of a diversity of equal relationships standing next to one another (cf. van der Walt 2010:442). Societal relationships are not a mere human invention or social contract, but are a capacity built into creation by God and subject to God’s norms (cf. van der Walt 2010:442). “Every societal relationship has within its own sphere particular competence and its own kind of authority and power” (van der Walt 2010:442). In this approach there is no higher-lower scheme, according to which one relationship (e.g. the state or church) has a higher status than the other. Authority and power are abused when the

[20] Luther’s church-state view was to regard the political order as an independent dimension (cf. Sanders 1964:48). The church-state relation “lost its relation to God’s sovereignty, justification, love and vocation” (Sanders 1964:48).

norms governing these social structures are disregarded. In Islam social institutions are identifiable to which certain universal norms are applicable[21]. In fundamentalist Islam represented by IS state the norms which govern each social institution are confused and infused with political norms. i.e. the loyalty to the "caliph" in IS state takes precedence over all other norms.

Social institutions:

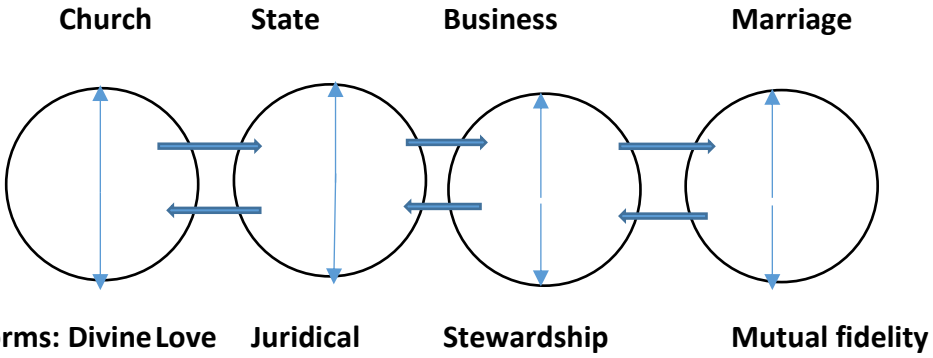

Fig.3. Diagrammatic representation of the Reformed model of society

2.4.1. Secular state: the separation between two spheres

The reaction to the mixture of politics and religion in Europe was central to the Puritans' response in freeing themselves from political constraints of the establishment of a state-church relation. The separation of state and church in American society has its roots in the Puritans who founded a society in which state and religion would coalesce, yet each was not seen as sovereign in its own sphere but interfered with each other. It is the reason that "it was the Protestants in the U.S.A who first developed the separation of church and state" (Lim 2011:64).

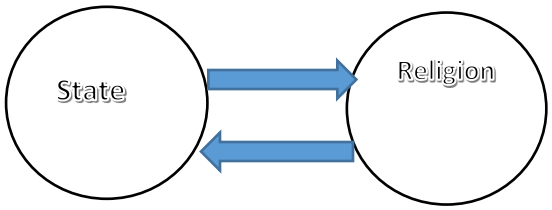

Fig. 4. A continual interaction exists between state and social structures in society

[21] The comparison of the Reformed model to the Islamic model and the IS state model on the three Principles for evaluation:
1) Identify the basic points of departure
2) Determine the social structures and office, and the authority, power and responsibility of these structures.
3) Establish the norms applicable to these societal relationships.

2.4.2. The separation of church and state and the public and private sphere

One of the core problems of the Western approach is that it makes a fundamental distinction between the secular and sacred sphere, demarcating all religion as to the private sphere. The only workable option given for a multi-religious and pluralistic society has been the secular exclusion of religion from the public sphere (cf. Volf 2011:141). It is of vital importance to recognize that the church and state move in different spheres. They may not interfere with each other because each is sovereign in its own sphere (cf. Vorster 2007:91). Although church and state are different spheres of authority, accountability and responsibility, these spheres cover both the public and private spheres. If this is not so it leads to a cultural force of immorality with the result that the state abdicates its authority and responsibility for maintaining both a public and private moral order for the well-being of all its citizens. Morality becomes the personal choice of the individual, a religious choice, if the public and private spheres are separated. The separation is supported from within Christianity by a certain hermeneutic. "Christians tend to give a dualistic interpretation to the Caesar parable that separates God and king" (Boer 2006:89). This separation is the result of reading the Bible through a dualistic worldview in which Scripture and science, faith and reason, state and religion are separated. Jesus did not declare a separation of the secular and the sacred, but a declaration of the unity of the two in one person. His answer to the question posed as a dichotomy between the two loyalties of state, represented by Caesar, and religion show the unity of the secular and religious. There is to be no complete separation of the public and private spheres, but a priority of ownership[22]. "The very notion of the secular, it has often been pointed out, originated in Christendom. The opposite of the secular is not the spiritual or the sacred but the eternal" (Ramachandra 2006:224). "Both secular and spiritual are established by God for the government of the world" (Boer 1998:90). The role of the government is that it has the responsibility to curb evil and administer justice. The role of government is not to support one religion, if it does so it mixes two institutions that ought to remain within their separate spheres (cf. Boer 1998:90). Western Christianity has confined religion to ecclesiastical institutions like the Church and private life and made morality a private matter. "The church has always acknowledged the *tension* between loyalty to the state and loyalty to God, ever reserving the right to listen to God rather than to human authorities (Acts 4:19)" (Ott & Netland 2006:232), but it now listens to two different voices, the state and religion and has to do a balancing act.

The Western state – a state without moral boundaries

We live in the era of nation-states (Meneses 2006:233). "In nation-states, especially in those that are democracies, there is understood to be no excuse for a lack of allegiance to the government" (cf. 2006:234). The modern conception of the nation-state is characterized by

[22]"Far from presenting a magnum opus on the subject of church and state, Jesus was eluding his enemies at the time. Readers of the passage who forget this political context will take the statement at face value and may be inclined to think that a separation of spheres, political and religious, is indicated" (Meneses 2006:246).

self-rule (vs. foreign rule), religious freedom, democracy, egalitarian justice, territorially based citizenship, and ethnic pluralism (cf. Meneses 2006:238). These democratic values are "secular values" to which individuals and the head of the state are held accountable by the state. Western nations have demanded loyalty to these identified "democratic values" and in so doing have ignored "religious values". The West has made a distinction between the secular and the sacred in order and so has separated public secular values from private religious values. Western democracy comes at a high price, namely that of undermining religious values[23]. Secular values are individualistic in nature while the values of Islam and Christianity are communal and collective in nature. One of the ways of addressing this problem is through the identification of a set of universal values, values which are contributed to by both the state, democratic values, and religions and moral values. Before there can be a common morality and "common values" (Vorster 2007:177) both Islam and Christianity have to be clear as to what are the universal values. Each religion can contribute to common values, which contribute to nation building and a new national unity (cf. Vorster 2007:177).

2.4.2.1. Thick and thin definition of faith

"The political community cannot be separated from the religions of its citizens. A political community encompasses everyone within its territory as citizens or subjects, but citizens are people who can never be reduced to their civic identity alone" (Skillen 2004:12). For this reason the approach of Miroslav Volf is that "religious people ought to be free to bring their visions of the good life into the public sphere" (Volf 2011:x). He argues that the radical movements across the Muslim world have been exaggerated (cf. Volf 2011:xi). He advocates for "an alternative both to the secular total exclusion of all religions from the public life" and "total saturation of the public life with a single religion" (Volf 2011:xi). He negotiates this by means of the definition of faith as thin and thick faith. The cure against violence is not less of Christianity or Islam, as secularism advocates, but more of Christian or Islamic faith! The meaning of thicker faith is that of "the obligations of unlimited loyalty, under God, to the principles of truth telling, of justice, of loyalty to one another, of indissoluble union" (Niebuhr *in* Hanson 2010:72). A thick definition has concrete definitions about creation and final consummation (cf. Volf 2011:44). It is a thin definition which fosters violence[24]. The thin faith is that of securing freedom and maintaining freedom, human rights and maintaining state impartiality (cf. Fergusson 2004:78). The role of the state is "not merely as a negative ordinance with the function of restraining evil, it has the potential to provide various social goods in conformity with the gospel of Christ" (Fergusson 2004:39).

For Volf (2011:40) the solution lies in a stronger and more intelligent commitment to the Christian or Islamic faith. It is a thin faith which lends itself to extremism. It is unsophisticated and mistaken to assume that "more religion, more violence; less religion, less violence" (Volf 2011:40). It is the quality of religious attachments that is the heart of the matter. In the relation between state and religion an inherent conflict exists for "no humanly constructed political system, has ever been willing to permit its

[23] Christian liberalism is the result of the Church accepting these democratic values of the West as the universal values and relegating religious values to the private sphere.

[24] "The argument for inherent violence of Christianity's monotheism works only if one illegitimately reduces the "thick" religious description of God to naked oneness and then postulates such abstract oneness to be of decisive social significance" (Volf 1998:43).

subjects freely to choose allegiance to God over allegiance to itself in matters that pertain to political order" (Meneses 2006:232).

Caritas in Verate (2009) is a Roman Catholic contribution that reminds the church and "all people of good will" of scriptural principles like justice, human dignity, community, God's preferential option of the poor, the common good and solidarity" (Hoksbergen 2011:102). It is as these "common values" to all faiths are kept before the peoples of different faiths that a lively and productive conversation are fostered and common values can be established.

3. The relation of Western civilization and Islamic civilization

Modern western civilization has tended towards an individualistic value system and individualistic self-governance and the socio-philosophy of individualism whereas Islamic civilizations have tended towards a group value system and the socio-philosophy of collectivism. The argument of Huntington, published as the "Clash of Civilizations", is that the differences between the West and the World of Islam are because of a difference of worldviews of people belonging to different cultures and civilizations. He "most unfortunately overlooked the crucial distinction between Islam, as a religion, and Islamic fundamentalism, as an ideology" (Tibi 1998:181). The culture of collectivity is the antithesis of democracy (cf. Tibi 1998:182). It is because of the collective nature of Islamic culture that fundamentalism has proven to be more authentic in Islamic civilization than democracy. "Samuel Huntigton prematurely, was one of the first who announced a "Third Wave," in the course of which global democratization would come about (Tibi 1998:182)". What we are seeing in IS state as a result of the crises is not a new wave of democratization, but a new kind of authoritarianism. "Fundamentalism, borne out of the crises of nation-state, is this new brand of authoritarianism, and indeed we are witnessing its rise on a global scale" (Tibi 1998:181).

3.1. The relation of state and religion in Islam

3.1.1. The separation of religion and state advocated by Al-'Awwa

In Islam religion and politics are not separated. "Al-'Awwa claims that Islam provided the first authentic political and legal system of state in the history of mankind" (Tibi 1998, 2000:159). The reason is that shari'a/Islamic law has a legal underpinning in the state. Islam is a political system as much as it is a religious one (cf. 'Abdulmawala 1973). He argues that Islam is a *din wa dawala,* unity of religion and state. Islamic scholars, however, are divided over this matter. Hisham Qublan, 'Ali 'Abd al-Raziq and others emphasize that Islam is a way of life, while not denying the political character of Islam. 'Ali 'Abd al-Raziq was dismissed as a professor and Islamic judge for allegedly stating that Islam is a religious faith and not a system of government (cf. Tibi 1998:161). 'Abd al-Raziq is not simply an advocate for the separation of religion and politics, as he has been stigmatized, but endeavors to provide a scientific critique for alternatives to the view that state and religion in Islam are inseparable. Al-'Awwa's primary contention is with the relation of the goal of the Islamic State and the establishment of the Islamic religion. "He names five constitutional provisions of Islamic rule: shura/constitution, al'adl/justice, al-hurriya/freedom, al-musawah/equality, and musa'alat ra'is al-

dawla/accountability of the head of the state" (Tibi 1998:164). The critique of Al-'Awwa is that he is vague and projects modern concerns into Islamic history (cf. Tibi 1998:164). The constitutional provisions of Al-'Awwa is part of his attempt to relate Islam to a Western constitutional approach in which religion and state are completely separate. "Continuing to impose the Western view of democracy and human rights in Islamic or any other non-Western civilization affords little promise" (Tibi 1998:180).

The use of violence to establish an IS state

Shari'a has a significant function in unification of the state (cf. Turaki 2010:64). Jihad allows the Islamic State to impose political, economic, religious, social and cultural institutions upon a particular group of people (cf. Turaki 2010:64). It is the use of jihad which results in a relationship between state and religion in which the violence, the sword, has to be used to maintain a relation in which there is no separation between religion and state. "A successful jihad creates the political power that results in Islam being made a state religion" (Turaki 2010:65). In terms of the use of violence to bring about a religious state Jesus warns his disciples that "…all those who take up the sword shall perish by the sword" (Matt 26:52).

3.1.2. Unity of state and religion advocated by Al-Najjar

Al-Najjar separates politics and religion and argues that Islam is not based on a separation of state and politics. For him the contention of *din wa dawla,* unity of religion and state, in Islam is nothing but a recent tradition. For him the state is restricted to a limited and specific group of people, the citizens (cf. Tibi 1998:165). Al-Najjar has postulated that the relation of state and religion be vested in the *umma*, in the understanding of "the people," as the source of all powers Tibi (1998:167). He contends "that this idea has guided political thought in Islamic history cannot be supported by any study of Islamic history of ideas, for it is, rather, a recent addition". For Al-Najjar Islam is unquestionably a political religion, although not providing a concept for IS state, but in outlining a political ethic for governing a polity. Al-Najjar deploys the classical notion of *umma* against the newly introduced notion of *din wa* dawla, the unity of state and religion, and repeatedly argues that it is not the business of Islam to furnish a system of government (cf. Tibi 1998:166). The separation of politics and religion leads to secularism. "It reduces the entire worldview and way of life that Muslims are so proud of to a narrow religious affair restricted to the mosque and to the personal" (van der Walt 2007:163). The secular state and legislation are used by the West to check the Muslim jihad (cf. van der Walt 2007:163).

4. The third way of structural pluralism and confessional pluralism

4.1. Structural Pluralism

In structural pluralism different social structures exist independently side by side. All the structures are equal in authority, power and responsibility. It is based on the recognition that no single societal

relationship can bear all the authority and be totally responsible. In structural pluralism unhealthy competition can result, as it does in African tribalistic contexts, in which a collective perceives itself to be in competition for limited resources which are state administered.

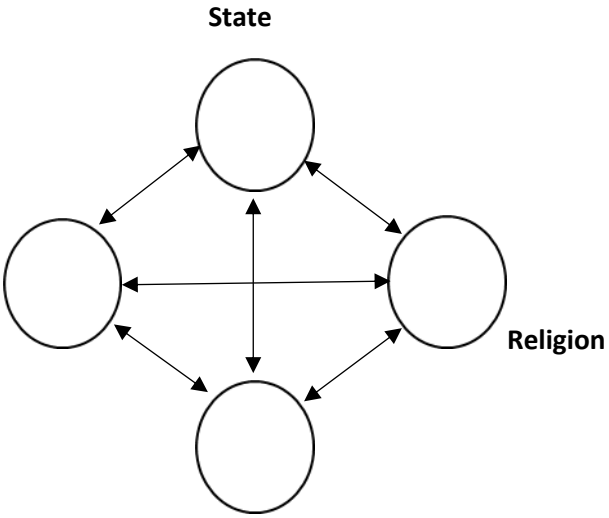

Figure 10. The model of structural pluralism

4.1.1. The state and structural pluralism

In the structural plural model the role of the state is to protect and ensure that each societal structure has only limited authority. “Every bearer of authority has only a restricted and specific responsibility” (van der Walt 2010:479). The state in this model also only has limited authority and responsibility. The role of the state is to ensure that each societal relationship is limited in its authority, power and responsibility. In structural pluralism the groups exist for the sake of the state. Structural pluralism is a compromise between individualism and collectivism.

4.2. Confessional pluralism

In the relation of religion and state an alternative is necessary in which the secular and sacred distinction is replaced by structural unity between the secular and sacred called confessional pluralism. Confessional pluralism allows for a multiplicity of religious views, each contributing to the welfare of the state. The constitution then of the state protects and upholds the multiplicity of religious views and provides a common value system to unite all religions for the common good. A common value system can only be based on universal values.

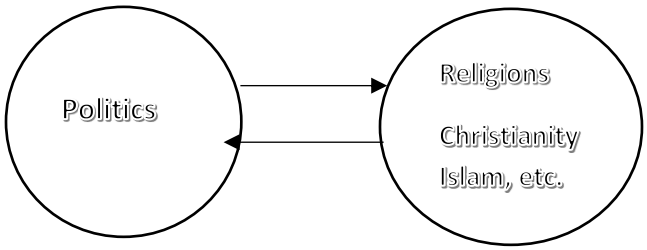

Fig. 11. The model of confessional pluralism

4.2.1.1. Confessional pluralism

Confessional pluralism is not a compromise between individualism and structural pluralism. It offers a third alternative, a synthesis of two views. Confessional pluralism asserts that every society relationship should have the right to publicly make known and live out its own religious convictions. "Jewish, Muslim, Christian and parents should, for instance, have the right to found schools according to their own religious convictions" (van der Walt 2010:480). The importance of confessional pluralism is that it "prevents both religions anarchy and totalitarianism" (van der Walt 2010:480). Confessional pluralism has the benefits of structural pluralism, under the submission of God. The principle of confessional pluralism attempts to do justice to the diversity of religious beliefs.

4.2.1.2. The impartiality and non-separateness of the state

In confessional pluralism the impartiality of the state does not contradict or prohibit the separate functioning of the state as a separate sphere of society from religious institutions which function as a sphere in the same social space.

1. The state cannot be responsible for all justice - this results in a totalitarian state.
2. The absolute freedom of the state is limited by the voluntary accountability of the state to the institutions of society. The state is to be accountable to all institutions and not favour one particular institution. The task of every institution is to call the state to accountability.
3. Wolterstoff interprets the neutrality requirement of the state, namely,that the state be neutral with respect to religious and other comprehensive perspectives present in society, as requiring *impartiality* rather than *separation"* (Wolterstoff in Volf 2004:125).
4. The separation of state and religion is important in plural societies because "it creates a culture of persuasion instead of persecution", "it frees religion from state control", "It frees the state from control by the church" and "it manages religious diversity within pluralistic societies" (Vorster 2007:117-118).

4.2.1.3. The need for common political and religious values

The essential point is that political realities are not external to the church's sphere of responsibility (cf. Meneses 2006:249). "With the United States at the center of global power, Americans are given a false sense of confidence in their own perspective" (Meneses 2006:248). All political structures, ideologies, and motivations are to be subordinated to common values and a common morality. Christianity has at times confused allegiance to Christ with nationalism. This allegiance is a personal allegiance, not to be imposed by the State on its citizens. In the same way "religious law is at the heart of Islam, and to ignore it is to cut at the heart of the religious authority of the Koran, the traditions, and the example of Muhammed" (Lim 2011:64), but the state cannot impose religious laws on its citizens. The role of the church is not that of Kuyper, to bring the State under the lordship of Christ, but to morally bring the

Church under the lordship of Christ[25]. "Our Reformed mission in this century must include the advocacy for the clear separation of church and state" (Lim 2011:64), but it is not a separation in terms of public and private spheres. Confessional pluralism allows for a multiplicity of religious views, each contributing to the welfare of the state. The constitution then of the state protects and upholds the multiplicity of religious views and provides a common value system to unite all religions for the common good. It is only a common value system of democratic and religious values in the public sphere that can truly be considered to be universal in nature. Islam does not make a distinction between the public and private spheres - a dualistic separation. In a multi-global world the western democratic value system taken in isolation from moral values results in religious clashes, which is also a clash of civilizations, between western and Islamic civilization because Islam does not make a distinction between a public and private sphere and public and private moral values. In Islamic civilization a great variety of local cultures are united by ethical standards related to similar norms and values, a pattern of unity in diversity.

5. Conclusion

The relation between state and religion in the western society has developed historically in terms of the relation of state and church. It has developed from the dominance of the state, in Aristotle, to a co-existence of state and church, to coalesce of state and church in which the two were fused, to a complete separation of state and church in the modern democratic state. The relation of state and church in Western society has been shaped by the philosophy of dualism. The development of Islam historically has been marked with the same tension between state and religion. The recent assurgency of a fundamentalist Islamic State stands in stark contrast to the historical idea of Islamic State. The fundamentalist IS state is based on attempts to restore Islam to the former golden period of Islamic history of the Abbasid period. The western democratic separation of state and religion is a hostile separation of "freedom from religion," which stands in contrast to the Islamic idea of the inseparable relation of state and religion. What is needed is a 'freedom of religion," universal ethical standards related to similar norms and values as a pattern of unity in diversity. A philosophy of confessional pluralism is the only way forward to avoid a world of greater polarization between civilizations.

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[25]Central to the Christian worldview is that God the Trinity is with us. "God-with-us creates covenantal communities, and where there is community, God is with us" (De Borst 2011:88).

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