

ENDNOTES

▲ CHAPTER 1

¹ Y. Turaki, “The Sharia Debate...,” 2003.

² W. Sabiya in Boer, 2008, vol. 7, pp. 239, 450, note 4. W. Sabiya, 1978.

³ Quoted in Alkali Bello, “The Islamic Movement...,” Aug/2003. Appendix 21. Bello argues strongly against the Sanusi statement.

⁴ C. Van Gelderen, *De Hoofdpunten der Zielsgeschiedenis van Job*. Kampen: Kok, 1931, p. 9. Original Dutch: “*Wie bij het klimmen der jaren herleest wat hij lang tevoren heeft geschreven, voelt zich wel eens gedrongen een superlativus te mitigeeren.*”

⁵ A. Kuyper, 1908, p. vi. “*Maar een werk waar men twee jaren over schrijft, kan in zijn eerste hoofdstukken nooit up to date zijn.*”

⁶ S. Abidde, Dec/2007.

⁷ TW, “Sharia: What Benefit for Others?” 24 Oct/88, p. 4.

⁸ A. Akpaka, 6 Apr/87, p. 22.

⁹ These are the core or root appendices that would have constituted the three chapters of Part 1 had they appeared in hard copy. The succeeding appendices are all generated by these three core or master appen-

dices. They will be referred to more often in the succeeding discussions. For full explanation wait till you get to the section below on “House Keeping.”

¹⁰ J. Olupona, 1992, p. v. In 2006, he was appointed to the Harvard Divinity School.

¹¹ O. Yai, 1992, p. ix.

¹² N. Addu’a, 2006, p. 1.

¹³ Douglas Todd, religion editor for the *Vancouver Sun*, very recently wrote, “It is not cool to be ‘religious’ in Canada.... The safest stance in Canada is not to take a stand” (D. Todd, 17 Nov/2007).

¹⁴ J. Aguwa, 1993, p. 4. During the week of writing the first draft of this paragraph, Canadian scholar Margaret Somerville wrote to deny the claims of contemporary atheists who reject religion as “the root of much evil.” She counters, “Religion itself is not evil—just as science is not evil—but it can be used for evil purposes, just as science can.” Referring to Richard Dawkins, leader of the atheist pack, he “looks only at the evil uses of religion—never the good it effects—and only the good uses of science—never the harm it does” (M. Somerville, 20 Aug/2007).

¹⁵ H. Istifanus, 2007, pp. 12-13.

¹⁶ P. Aduje, Mar/2007.

¹⁷ *The Guardian*, March 27, 2007.

¹⁸ For additional explanation see “Appendices” section, p. 324. p. 422.

¹⁹ The *CCD* is distributed by myself and, in Nigeria, by a Jos-based agent. Please consult my website <[www. SocialTheology/Islamica](http://www.SocialTheology/Islamica)> for information or contact me directly through email <[boerjf@ hot-mail.com](mailto:boerjf@hotmail.com)>.

²⁰ I. Ado-Kurawa, *Sharia and the Press....*, 2000, pp. 424-425.

²¹ D. Ityavyar, “Preface,” in D. Ityavyar and others, *Advocacy....*, 2004, p. 1.

▲ CHAPTER 2

¹ V. Bacote, 2005, p. 12.

² L. Sanneh, 1997, p. xi.

³ Since Part 2 of this book refers frequently to Abraham Kuyper and his followers, I recommend strongly that you turn to the *Companion CD-Rom* at the following folder and its sub-folders—<Misc Arts/Kuyperian/>. You will find a wealth of materials there for background information.

⁴ Sanneh is often ambiguous. Do I “over-interpret” him here? Could being “profoundly affected” by this Muslim opinion mean something less than outright support?

⁵ J. Boer, 2003, vol. 1, pp. 16-27; 2006, vol. 5, pp. 125-254.

⁶ There are any number of terms, names, institutions, books about Abraham Kuyper or Kuyperian (-ism), the movement he spawned that you can “google.” I suggest you start with Abraham Kuyper himself. Try “Dooyeweerd,” the main post-Kuyper philosopher of the movement. Try “Neo-Kuyperianism,” “Reformational,” “Institute for Christian Studies” for starters. Try “H. Evan Runner,” “Paul G. Schrottenboer,” “Hendrik Hart”....—There truly is hardly a limit, for each website will lead you on to another.

⁷ J. Boer, 2003, vol. 1, pp. 16-24; 2006, vol. 5, part 2.

⁸ AFREG, Action Plan, Appendix 101, Document 3, Par. 1.

⁹ A. Mayer, 1999, pp. 105, 229-230. A. Mawdudi, 1980, p. 18.

¹⁰ A very simple example. During conversations in my Kuyperian birth culture it was customary to throw in “*Deo volente*” or simply “D.V.,” meaning “God willing,” the Christian equivalent to the Hausa/Arabic “*insha Allah*,” a term Muslims use regularly as we used “D.V.” As this culture secularised rapidly during the 20th century, we dropped the custom. Around 1970, I was chatting with a Muslim neighbour in Nigeria and told him my plans for the following day. When I was through, he was silent for a moment and then asked, “*Insha Allah fa?*?”—meaning “What about God’s will?” I was embarrassed that he had to set me, a representative of Jesus Christ, straight on such an essential point. I had drifted along in the general flow of secularism and dropped this essential Christian element. This Muslim reminded and corrected this partially secularised missionary. Ever since, I have been very conscious of the will of God not only but also of expressing it.

¹¹ J. Boer, 2008, vol. 7, pp. 59-63, 289.

¹² D. Byang, 1988, p. 97.

¹³ J. Boer, 2005, vol. 4, pp. 152-153.

¹⁴ D. Todd, 3 Jan/2009.

¹⁵ AFREG, 2006, Action Plan, Appendix 101.

¹⁶ L. Sanneh, 1997, pp. 195-196.

¹⁷ E. Shehu, Appendix 55. J. Boer, 2005, vol. 4, p. 88.

¹⁸ *Globe and Mail*, 27 Jan/2009. This is somewhat similar in spirit to the hope Jeffrey Stout of Princeton University has of the pluralistic situation in North America. "No modern country can realistically imagine itself as a group bound together by agreement on a ranking of its highest values, a religious vision of the good or a big story about the origins and destiny of a people." He envisions "a healthy democracy, where people of different...religions meet, for instance, on the soccer [football] fields and baseball diamonds, often joining the same teams, working out ways to live together, *despite tensions, in imperfect peace*" (D. Todd, 22 Oct/2005).

¹⁹ M. Somerville, 27 Jan/2009. Italics mine.

▲ CHAPTER 3

¹ Clark Pinnock, "The Role of the Spirit in Creation," *Asbury Theological Journal* 52 (Spring 1997), p. 49. Quoted in V. Bacote, 2005, p. 20.

² E. Ihsanoglu, General Secretary of OIC, 18 Sep/2008.

³ J. Boer, 2006, vol. 5, pp. 157-164.

⁴ Rick Wood, "Are We Proclaiming a Defective Gospel?" *Mission Frontiers*, Mar-Apr/2008, p. 9. Wood's concern may be different from mine, but the fact is that he asks the question. Jonathan W. Rice, "Britain's Evangelical Awakening," *Mission Frontiers*, Mar/Apr/2008, pp. 11-14. The subtitle of the article reads, "An Anti-Intellectual Faith and the Tragic Consequences...."

⁵ For additional information about van der Walt and his book see J. Boer, 2006, vol. 5, pp. 224-228, 272.

⁶ Y. Turaki, 1994, pp. iv-v.

⁷ For a summary history of Abraham Kuyper, see entry "Abraham Kuyper" on Wikipedia as well as a host of other entries on the Web.

⁸ J. Skillen, 2000, p. 365.

⁹ H. Runner, 1967, pp. 155, 164.

¹⁰ I refer to the International Conference Commemorating Abraham Kuyper's 1898 Stone Lectures held at Princeton Theological Seminary in Princeton, New Jersey, USA, in 1998, an event I personally attended.

¹¹ J. Skillen, 2000, pp. 366-368, 372.

¹² E. Storkey, 2000, p. 189.

¹³ I am not the first to take Kuyper out of the West for a wider world. Indian scholar Vishal Mangalwadi, convinced of the universality of Kuyper's approach, republished his Princeton *Stone Lectures* in 1994, to show Kuyper's significance for India.

¹⁴ J. McGoldrick, 2000, p. 158. Quoted from Kuyper's *Near Unto God*, p. 7.

¹⁵ J. Bolt, 2001, p. xix.

¹⁶ J. Boer, 2003, vol. 1, pp.16-24; 2006, vol. 5, pp. 125-254.

¹⁷ I will go one further. **If you are a Nigerian living in Nigeria, whether Christian or Muslim**, and you want to pursue further Kuyper studies, go to my website <www.SocialTheology.com> where you will find numerous links and much information. Also get hold of the *Companion CD* circulating in Nigeria. Contact me by email at boerjf@hotmail.com if you cannot locate it. I may also be able to point you to under-graduate and post-graduate long-distance courses online and, in some exceptional cases, help you with a book or two. *Note well: I am a private individual and have no access to scholarships or even information about scholarships. Do not go there with me!*

¹⁸ R. Sweetman, *Perspective*, the newsletter of the Institute for Christian Studies, Feb/2008, p. 12.

¹⁹ J. Boer, 1991, pp. 85-99; *Companion CD* <Boer Articles/Faith and Science>, pp. 10-25.

²⁰ For this and all other actual Study Guides, go to Appendix 105. Remember this instruction for all subsequent Study Guides.

²¹ L. Sanneh, 1997, pp. 181-182.

²² J. Boer, 1979, pp. 449-456.

²³ L. Sanneh, 1997, p. 224.

²⁴ J. Boer, 2005, vol. 4, p. 201.

²⁵ L. Sanneh, 1997, p. 228.

²⁶ J. Boer, 2006, vol. 5, p. 141.

²⁷ H. Farrant, p. 75. Vol. 8, Appendix 80

²⁸ V. Bacote, 2005, p. 7.

²⁹ R. Mouw, 2007.

³⁰ P. Marshall, 1984, p. 15. See J. Boer, 2006, vol. 5, Appendix 16.

³¹ J. Boer, 2005, vol. 4, chps. 2-3. See also “secularism” and “wholism” in the indices of vols. 2 and 6. Also vol. 8, Appendix 1.

³² Shirley W. Madani, one who loved Muslims and encouraged evangelism amongst them, in a review of this document wrote that “it contains many statements which a Christian would endorse. It also includes criticisms of the West which strike home and should make us hang our heads in shame.” S. Madany, 1991, p. 14).

³³ The Islamic Institute, 1990, pp. 9-10, 13-15, 18, 31. Vol. 8, Appendix 72. This insight is shared by the Kuyperian scholars Richard Mouw and Sander Griffioen (1993, pp. 115-116).

³⁴ A. Mohler, 30 May/2005.

³⁵ V. Bacote, 2005, p. 56.

³⁶ Referring to the Canadian situation, if you allow secularism to define you, then you’re a secular OK poster boy or girl. If you insist on defining yourself and set your own parameters, then, suddenly, most secularists become intolerant and begin to berate you as a dangerous creature such as “conservative” or, even worse, “evangelical.” They begin to depict you as some inhuman alien monster that suddenly comes crawling out of the woodwork from nowhere. It is, of course, a mere ploy to silence critique of wholesale murder called abortion and other “noble” Western secular contributions to the world such as raw sex, raw drugs, raw economics, raw politics and an entitlement culture of human rights stripped of every sense of human responsibility, not to speak of the “refined” culture of modern warfare. Phew! Quite a mouthful—but try telling me I am wrong!

³⁷ S. Wasti, Oct/2004.

³⁸ J. Boer, 2004, vol. 2, Appendix 1, pp. 157-158; 2005, vol. 4, Appendix 12, pp. 237-239.

³⁹ A. Mohler, 25 July/2005.

⁴⁰ See Ray A. Clouser, 1991, p. 198.

⁴¹ L. Sanneh, "Encounter." Here I am talking "universal validity," which is not the same as the universality which I discuss earlier in this chapter and which refers to the fact that everyone has a worldview, that it is a universal phenomenon.

⁴² B. Myers, June/93, p. 4.

⁴³ R. Wuthnow on backcover of P. Berger, 1999.

⁴⁴ S. Huntington, 1996, p. 96. Quote from George Weigel, "Religion and Peace: An Argument Complexified." *Washington Quarterly*, 14 (Spring 1991), p. 27.

⁴⁵ To be fair to ourselves in Nigeria, we inherited this myopic worldview from Western missionaries; we did not create it and we are currently attempting to overcome it.

⁴⁶ J. Boer, 2006, vol. 5, pp. 143-144.

⁴⁷ Sometimes I wonder whether more liberal Muslims use this argument as an excuse for unacceptable or indefensible actions seen as common to Muslims. In a course taught at Simon Fraser University in Vancouver, Canada, visiting lecturer Mohamad Rachid almost routinely dismisses unpopular acts of Muslim intolerance or violence as mere expressions of un-Islamic local traditions. Though I recognize the validity of this attitude and even recommend it, I am not so sure that it can legitimately be routinely used as an explanation for all unpopular Muslim behaviour. I finally end up questioning whether Islam has any influence on its adherents at all beyond its five pillars. At the same time, I recognize the problem to be real also among Christians who at times canonize their local customs.

⁴⁸ For supplementary reading on sphere sovereignty see Appendix 71.

⁴⁹ V. Bacote, 2005, pp. 61-63. J. Bolt, 2001, p. 308.

⁵⁰ H. Dooyeweerd, 1979, p. 48.

⁵¹ J. Dengerink, 1978, pp. 2-3, 57.

⁵² For additional sources for the theory of "sphere sovereignty" see A. Kuyper in J. Bratt, 1998, pp. 461-490. H. Runner, 1967, pp.131-166. R.

Mouw, 2000, pp. 87-109. E. Storkey, 2000, p. 191. J. Bolt, 2001, see index entries. See also Appendix 71.

⁵³ H. Runner, 1967, p. 134.

⁵⁴ J. Bolt, 2001, pp. 304, 308. Read Bolt's entire chapter to have Kuyper's vision fleshed out more. Bolt points out that there is an American group associated with "Christian Reconstruction" who claim to be Kuyperians but advocate theocracy (pp. 305-307).

⁵⁵ The term "church as organism" will be explained in ch. 4, pp 99-104.

⁵⁶ J. Bolt, 2001, p. 309.

⁵⁷ J. Boer, 2007, vol. 6, pp. 244-245, Appendix 29.

⁵⁸ J. Boer, 2007, vol. 6, pp. 285-286.

⁵⁹ For supplementary reading on the subject see Appendix 74 and 75.

⁶⁰ M. Rachid, 2008, p. 2.

⁶¹ J. Boer, 2006, vol. 5, p. 279— see entry "individualism" in Index for further elaboration.

⁶² J. Boer, 2006, vol. 5, pp. 209-211.

⁶³ P. Heslam, 1998, pp. 149-150.

⁶⁴ G. Spykman, 1992, pp. 245, 247.

⁶⁵ A. Kuyper, 1991, pp. 65, 52.

⁶⁶ H. Dooyeweerd, 1986, pp. 14-15, footnote 11—"A contemporary Roman Catholic jurist, Professor G. E. Langemeijer of the University of Leiden, [The Netherlands], wrote that Dooyeweerd '... can be called the most original philosopher Holland has ever produced, even Spinoza not excepted.' Giorgio Delvecchio, the great Italian neo-Kantian philosopher, regarded Dooyeweerd as 'the most profound, innovative, and penetrating philosopher since Kant.' Letter from Delvecchio to Dooyeweerd, quoted to the author by Dr. Bernard Zylstra, a student and close friend of Dooyeweerd." Note: The "author" referred to in the previous sentence could not be Dooyeweerd but probably the translator. See entry "Dooyeweerd" in Bibliography.

⁶⁷ G. Spykman, 1992, pp. 246-247.

⁶⁸ John S. Mbiti, *African Religions and Philosophy* (Nairobi: East African Educational Publishers, 1969), pp. 108-109.

⁶⁹ Yusufu Turaki, *Foundations of African Traditional Religion and Worldview* (Nairobi: WordAlive Publishers, 2006), p. 36.

⁷⁰ Dutch title: *Moreel Kapitaal: De Verbindingskracht van de Samenleving*. Soest.

⁷¹ Centrum voor Reformatorische Wijsbegeerte, <www.christelijke-filosofie.nl>. My translation.

⁷² For additional material on pluralism see Appendix 73.

⁷³ H. ten Napel, July/2006, p. 90. The quote is from the 2004 edition of the UN's *Human Development Report*. See vol. 8, Appendix 76.

⁷⁴ R. Mouw and S. Griffioen, 1993, p. 8.

⁷⁵ B. Cleminger, Feb/91.

⁷⁶ R. Mouw and S. Griffioen, 1993.

⁷⁷ R. Mouw and S. Griffioen, 1993, pp. 106, 118-119.

⁷⁸ The letters in parentheses after this and the next few endnote numbers identify the page reference in endnote 80 that goes with the quotation. Go to endnote 80 to fully understand.

⁷⁹ This paragraph is a quotation from John Rawls quoted in the book, not of our authors themselves. John Rawls (1921-2002) was an American philosopher and a leading figure in moral and political philosophy (Wikipedia).

⁸⁰ R. Mouw and S. Griffioen, 1993, pp. 8(a), 27(c), 32(d), 35(e), 46(f).

⁸¹ In secular Canada, some secularists attempt to remove all public symbols of the Christian Christmas as not being neutral. It supposedly depicts Christian establishment. It is interesting and telling that Jews, Muslims, Hindus and other religionists protect the Christian symbols, for they wish their own displayed as well. These are the two models I am discussing—no symbols in a naked, empty public square versus a full public square with room for all.

⁸² J. Boer, 2004, vol. 3, pp. 92, 120-121.

⁸³ In Nigeria there is hardly need for secular symbols, since, apart from semi-secular Christians and Muslims, real secularists are a miniscule group.

⁸⁴ R. Mouw and S. Griffioen, 1993, pp. 80, 116.

⁸⁵ J. Boer, 2006, vol. 5, pp. 234-240.

⁸⁶ Ten Napel, 2006, p. 92.

⁸⁷ H. ten Napel, 2006, p. 93. See here for references to more literature. D. Todd, 2 and 9 Aug/2003. For fuller information, including bibliographical, see J. Boer, 2006, vol. 5, pp. 137, 272. An atheist friend of mine similarly admires the system, even though the system was devised to overcome the very secularism he espouses. I suspect that neither Todd nor this friend is familiar with the Kuyperian Christian background to the system.

⁸⁸ If at the moment there is friction in The Netherlands between the indigenes and the government on the one hand and the Muslim working class on the other, it is because of two major reasons. One, the indigenes are secularizing and thus distancing themselves from the Kuyperian foundations of the country. Two, the Muslim working class there, under the influence of mostly foreign-trained Islamist leaders, are seen to be undermining the system in place by utilizing democratic channels and institutions in order to reach goals not foreseen when the system developed and for which it was not designed.

⁸⁹ Another even more radical form of pluralism would be for government to own none of such organizations and support none of them. It would also spell “complete equality and access” for all—or for none! I do not believe we would support a move in that direction, what with the oil wealth of the country concentrated in the hands of FG and a small band of billionaires.

⁹⁰ R. Mouw and S. Griffioen, 1993, p. 175.

⁹¹ J. Boer, 2005, vol. 4, pp. 136-137, 152; 2007, vol. 6, p. 203.

⁹² J. Boer, 2004, vol. 3, chapters 3-6 and many appendices; 2008, vol. 7, chapters 4-8 and many appendices. In addition, there are many websites of responsible researchers who document these events. Some of them are found in the bibliographies of these volumes, especially Barnabas Fund and Compass Direct. Also be sure to check the *Companion CD* for countless stories and reports.

⁹³ 18 Sep/2008.

⁹⁴ I refer you to various folders under <Misc. Arts>, folders like “Other Countries,” “Blasphemy,” “Conversion,” “Maguzawa,” “Persecution.” “State by State,” “Terrorism.”

⁹⁵ Before moving on to the Study Guide and other subjects, I do want to indicate that Kuyperians almost invariably make distinctions between different aspects of pluralism, the main ones being those of “structural” and “confessional” pluralism. Without denying them, I have decided not to go there, but I did want to indicate my awareness of those distinctions. Fellow Kuyperians might not forgive me for such gross neglect! For examples see V. Bacote, 2005, p. 63. B. van der Walt, 1994, pp. 273, 280-282. A. Wolters, 1985, pp. 72-73. J. Bolt, 2001, pp. 300-301. R. Mouw and S. Griffioen, 1993. See subentries under “Pluralism” in Index.

⁹⁶ B. Witvoet, 22 Dec/2008.

▲ CHAPTER 4

¹ Quoted in S. Huntington, 1996, p. 100.

² Quoted in S. Huntington, 1996, p. 101.

³ ECP Centre, 20 Oct/2008.

⁴ E. Schuurman, 20 Sep/2007.

⁵ H. E. Runner, 1962, p. 148. For information about Runner himself, see J. Boer, 2006, vol. 5, pp. 195-198.

⁶ H. Vander Goot (ed.), 1981.

⁷ P. Schrottenboer, 1964, p. 9.

⁸ M. Rachid, 10 Sep/2008. He repeated it on 24 Sep/2008. For a Kuyperian version see J. Boer, 1992, ch. 15, “Towards an Alternative Christian Style of Investment.”

⁹ Of course, not everyone is in the marketplace. Some are too young, too handicapped or too old to be there. For such as cannot go beyond these liturgies they are meaningful, for as John Milton (1608-1674) put it in his sonnet *On His Blindness*: “They also serve who only stand and wait.”

¹⁰ P. Marshall, 1992, pp. 5-6; 1984, p. 77. J. Boer, 2006, vol. 5, pp. 199-200.

¹¹ H. E. Runner, 1970, p. 144. J. Boer, 2006, vol. 5, pp. 200-203.

¹² M. I. Umar, 7 Oct/2005.

¹³ J. Lumbard, 2004, p. xvii. For more details about Thanvi, see Fuad S. Naeem, pp. 94-112. J. Boer, 2006, vol. 5, pp. 196-203. See also Appendix 1.

¹⁴ J. Boer, 2006, vol. 5, p. 149.

¹⁵ D. Todd, 11 Aug/2007.

¹⁶ L. Sanneh, "Encounter."

¹⁷ If you find this discussion too theoretical at this point, just move on to the next section. Once you get into later chapters and run into these concepts in a more practical context, you may wish to return to this section.

¹⁸ For an extensive Kuyperian discussion about the relationship of religion and science see *CCD* <Boer Articles/ Faith and Science>.

¹⁹ G. Spykman, 1992, pp. 178-179, 180-191.

²⁰ J. Dengerink, 1978, p. 51.

²¹ G. Spykman, 1992, pp. 188-189.

²² H. Dooyeweerd, 1979, pp. 58-59.

²³ L. Lugo, 1994, p. ix.

²⁴ J. Bolt, 2001, p. 427. See Appendix 77.

²⁵ G. Spykman, 1992, pp. 429-433. For concise definition and description here see the American L. Berkhof [not to be confused with the Dutch H. Berkhof in the text above], *Systematic Theology*. Grand Rapids: Eerdmans, 1939, p. 567.

²⁶ J. McGoldrick, 2000, p. 81.

²⁷ R. Mouw, 2008. Quotation from Geerhardus Vos, *The Teaching of Jesus Concerning the Kingdom of God and the Church* (Eugene: Wipf and Stock Publishers, 1998), pp. 164-165.

²⁸ J. Boer, 2006, vol. 5, pp. 192-200, 220-234.

²⁹ J. Skillen, 1981, pp. 197-198. Various quotations from this Skillen article have been reproduced in Appendix 78. Some Canadian descendants of these Kuyperian pioneers who read this paragraph will shrug their shoulders and mumble something about these pioneers being far too triumphalistic. Well, triumphalistic or not, they built some remarkable and sustainable structures in Canada that their present descendants do not have the spirit to equal, having largely re-succumbed to the secular

spirit. They camouflage their loss of spirit with fake excuses of triumphalism.

³⁰ J. Boer, 2005, vol. 4, p. 203.

³¹ J. Boer, 2005, vol. 4, Appendix 3, pp. 181-183—M. Tafiq Ladan; Appendix 5, pp. 184-199—Ibrahim Sulaiman; Appendix 6, pp. 200-213—Ibrahim Sulaiman. J. Boer, 2006, vol. 5, pp. 184-185; 2007, vol. 6, pp. 37-38; vol. 8, Appendix 6—Ibrahim Sulaiman Inset.

³² In his preface to Abul Mawdudi's (1903-1979) *Human Rights in Islam*, Khurshid Ahmad describes Mawdudi as "one of the greatest thinkers of...Islam who has immensely influenced people everywhere." He described Mawdudi in terms that to many would seem contradictory. Mawdudi was "a man of action engaged in a grim struggle," the struggle being the campaign to have Islam prevail in the world. At the same time he was noted for "his magnanimity and tolerance" (A. Mawdudi, 1990, pp. 6-7). It probably takes a missionary mind to comprehend and appreciate such an apparent contradiction. At the same time, he suffers from the traditional "one-eyed" interpretation of Muslim history in that he lambasts the West for some of the crimes that Muslims also commit—like slavery and racism—but explains the Muslim side away as exceptions and aberrations. I use Mawdudi to explain these concepts here, even though he is said to have been a fundamentalist, in general the type of Muslim I wish to keep out of the Christian-Muslim dialogue. Sometimes he sounds surprisingly broad and tolerant; at other times he clearly displays fundamentalist characteristics, such as insisting on the status of *dhimmi*. I refer you to the Wikipedia article about him and other entries on the internet. For his alleged militancy see P. Sookhdeo, 2008, pp. 13, 24-25, 38.

³³ A. Mawdudi, 1990, pp.9-10. J. Boer, 2006, vol. 5, pp. 184-186.

³⁴ OIC, 1990, Appendix 79.

³⁵ *Barnabas Aid*, "Muslim Demographics...", Nov-Dec/2008.

³⁶ Compared to them, we Christian missionaries and our sponsoring churches are a bunch of wimps, held back as we are by the reductionist spirit we have inculcated from our secular climate. We are actually proud of our miniature business-model five-year plans that tinker with little local micro situations and dare not touch the macro stuff, because that's where we invest and derive our tithes to support these micro mission programmes (J. Boer, 1992, pp. 1-2).

³⁷ For discussion about Kuyper as orator, rhetorician and poet see V. Bacote, 2005, pp. 87-89. J. Bolt, 2001, pp. 42-79. James Bratt called him a “stump-speaker extraordinaire” (J. Bratt, 1998, p.2).

³⁸ K. Murad, 2000, p. 64. The quotation is distributed in the digital weekly *Friday Nasiha* by Young Muslims Canada, 2 Jan/2009.

³⁹ F. Ferrett, 14 Sep/2005. Ferrett also made the significant comment, “Surprisingly few identified ethnicity as the most significant factor—just 6%, roughly the same as the rest of the world.” In view of the consistent testimony of Nigerians themselves throughout this series, Ferrett’s observation may hold for the *conscious* self-image of those polled, but I can hardly imagine it to reflect their *subconscious* but *de facto* world-view (J. Boer, 5 June/98; Vol. 5, Appendix 7).

⁴⁰ E. Griswold, 2008, pp. 54-55.

⁴¹ The vocabulary used here reflects variant translations of the New Testament passage 1 Thessalonians 5:19.

⁴² L. Sanneh, 1997, p. xi.

⁴³ In J. Lumbard, 2004, flyleaf, pp. vii-ix, xiii.

⁴⁴ J. Lumbard, 2004, p. xvii.

⁴⁵ For a Nigerian discussion of this topic see H. Abdu, 7 Mar/2003.

⁴⁶ Check especially Index entry <Asad, Muhammad> in vol. 6 and vol. 8, Appendix 6, section “The Struggle about Interpretation.”

⁴⁷ M. Asad, 15 July/88. p. 5. See vol. 8, Appendix 6, section “The Struggle....”

⁴⁸ J. Boer, 2007, vol. 6, pp. 256-260.

⁴⁹ *The Banner*, 17 Dec/2001.

⁵⁰ D. Dakake, 2004, pp. 3-38.

⁵¹ J. Lumbard, 2004, p. 40.

⁵² J. Boer, 2007, vol. 6, pp. 243, 255-260.

⁵³ J. Boer, 2008, vol. 7, p. 153; Appendix 35.

⁵⁴ F. Hassan, 17 Oct/2006.

⁵⁵ N. Shea, 2005, p. 195.

⁵⁶ B. Witvoet, 8 Sep/2008. The quote is Witvoet’s summary of Raza.

⁵⁷ A. Wolfe, Mar/2008, p. 60.

▲ CHAPTER 5

¹ L. Sanneh, 1997, p. 186.

² V. Bacote, 2005, p. 68. Be aware that Kuyper was struggling against the spirit of the French Revolution, which, in reaction to oppressive religion, threw out the baby with the bath water. Instead of reforming and reviving religion, it rejected religion altogether. Kuyper advocated religion that benefits the general populace, not just any religion, not religion that causes riots and violence.

³ J. Boer, 2004, vol. 2, pp. 77-130; 2004, vol. 3, chapters 3-6.

⁴ C. Ahima, 1998, p. 24.

⁵ *National Catholic Reporter*, 10 Mar/2006.

⁶ M. Kukah, *Religion, Politics...*, p.115; 7 June/94.

⁷ E. Griswold, 2008, p. 44. See J. Boer, 2008, vol. 7, Index entry "Violence/Interpretation of—," especially pp. 373-386.

⁸ J. Boer, 2004, vol. 2, pp. 82-90.

⁹ P. Marshall, 2005, p. 125. From volumes 6 and 7 you will remember that this is indeed a very popular opinion.

¹⁰ J. Boer, 2004, vol. 2, p. 96.

¹¹ J. Boer, 2008, vol. 7, p. 385.

¹² Y.Yariyok, May/2004.

¹³ J. Boer, 2004, vol. 2, p. 84.

¹⁴ Y. Bodansky, 1999, pp. x, xiii, xvi. Bodansky is identified on the back cover of his book as follows: "Yossef Bodansky, an internationally renowned military and threat analyst, is the director of the [US] Congressional Task Force on Terrorism and Unconventional Warfare. A former senior consultant to the US Departments of Defense and State, he is the author of eight books on international terrorism and global crises."

¹⁵ J. Boer, 2004, vol. 2, p. 91.

¹⁶ L. Sanneh, "Encounter."

¹⁷ E. Griswold, 2008, p. 54.

¹⁸ H. E. Runner, 1962, pp. 162-163.

¹⁹ R. D. Abubakre in Babs Mala, p. 56.

²⁰ Appendix 6.

²¹ See pp. 277-278. Appendix 6.

²² Muslim Institute, 1990, pp. 2, 18.

²³ A. Mawdudi, 1990, p. 6.

²⁴ E. Griswold, 2008, pp. 42, 44, 46.

²⁵ L. Sanneh, "Encounter."

²⁶ L. Grissen, 1995, pp. 4, 78.

²⁷ E. Griswold, 2008, pp. 42, 44, 46.

²⁸ Y. Madaki, 1/96, p. 10. This incident is really part of the series of riots described in J. Boer, 2003, vol. 1, pp. 82-89. See also O. Minchakpu, 1/96, pp. 6-8. Both of these articles are accessible on the *CCD*. See Bibliography.

²⁹ J. Boer, 2007, vol. 6, p. 303.

³⁰ Appendix 6.

³¹ J. Boer, 2008, vol. 7, p. 124.

³² J. Boer, 2008, vol. 7, pp. 341-348.

³³ P. Marshall, 2005, p.125.

³⁴ I understand this dynamic. As a teenager I was part of an immigration movement from The Netherlands to Canada. We were Kuyperians with a religious-cultural mission to Canada. Most were just immigrants carving out a living in a strange land. But there were the visionary leaders who pushed for various Christian causes and institutions unknown to secular Canadians who could not understand their religious wholism. These immigrants did their homework and used the courts to win their ways. They successfully established certain educational, labour, justice and other social institutions by challenging the secular assumptions of their opponents in the courts. Fifty years later, these institutions are flourishing. One of their founders has been decorated with the Order of Canada. Students from all over the world come to study at the Institute for Christian Studies in Toronto. Unfortunately, subsequent generations became "Canadianized," that is, semi-secularized Evangelicals and watered down their Kuyperian vision. Over the years, they climbed the

economic ladder and in the process lost their radical vision. They are now hardly distinguishable, blended as they are into the fabric of the typical Canadian Evangelical middle class, many of them happy citizens of British Columbia's "Bible belt." But only two days ago, a humanist acquaintance of mine told me that when these Calvinists pushed their principles in education before politicians, bureaucrats and the courts, the average Canadian did not understand their reasoning, but the force of the logic of the Calvinist worldview allied to Catholic political savvy, overpowered the decision makers. See V. Cunningham, 2002, for the complete story. So I understand that wholistic Muslim drive. I am a Calvinist missionary.

³⁵ Appendix 35.

³⁶ J. Boer, 2005, vol. 4, pp. 141-150.

³⁷ M. Rachid, 22 Oct/2008, p. 1.

³⁸ A. Engineer, 2004, p. 37.

³⁹ Wikipedia, 19 Feb/2009.

⁴⁰ A. Ahmed, 2001, p. 233.

⁴¹ The Muslim Institute, 1990, p. 40.

⁴² L. Sanneh, "Religion, Politics, and..." pp. 18-20.

⁴³ At one time I thought that this statement, as true as it is, should be countered by my opposite: "Politics *without* religion redeems even less than religion *without* politics." However, upon further reflection I ended up in such a muddle on this one, that I leave it here only as a warning not to go there!

⁴⁴ L. Sanneh, 1997, pp. xii, 187, 191, 196-198, 229.

⁴⁵ J. Boer, 2005, vol. 4, p. 114.

⁴⁶ P. Ostien *et al*, 2005, p. xxvii.

⁴⁷ J. Boer, 2004, vol. 3, chps. 3, 4, 5, 6 and Appendix 3, 4, 9, 10; 2008, vol. 7, chps. 4, 6, 7, 8, 11.

⁴⁸ I consider this proposal an important parameter shift for both religions. I have long prayed for and struggled with a breakthrough that would free Nigeria from the shackles of the contradiction between the separation and merger models that seem to provide no way out. In contrast to my usual style, I provide very little discussion and no quotations

about this suggested paradigm for the simple reason that I am not aware of any literature discussing such a proposal in the Christian-Muslim context. That probably indicates a lacuna in my research.

⁴⁹ D. Byang, 1988, p 7. S. U. Utere, *NV*, 22 Jan/86, p. 7. J. Boer, 2008, vol. 7, pp. 84-85.

⁵⁰ J. Boer, 2008, vol. 7. p. 83; 2007, vol. 6, p. 203; 2005, vol. 4, p. 136.

⁵¹ J. Boer, 2008, vol. 7, p. 264.

⁵² The Muslim Institute, 1990, pp. 30, 40.

⁵³ J. Boer, 2004, vol. 3, Appendix 13, pp. 296-299.

⁵⁴ I am not arguing here in favour of disciplining polygamists but about the courage of the church to discipline their erring members among the powerful and elite.

⁵⁵ J. Boer, 2008, vol. 7, pp. 411-412.

⁵⁶ G. Musa, 2/95, p. 9. Vol. 8, Appendix 81.

⁵⁷ J. McGoldrick, 2000, p. 83.

⁵⁸ A. Wolfe, 2008, p. 60.

⁵⁹ S. Akhaine, 4 Oct/2004. Italics mine. It does seem a bit hypocritical for a Vatican representative to advocate such a distance. Latin America and Poland, among others, are (in)famous for cosy relationships between the Catholic Church and governments. In some cases the Catholic Church enjoys semi-establishment status. In other cases Catholic folk religion acts much like folk Islam in many Muslim countries in that adherents do not tolerate others.

⁶⁰ *TC*, 1/90, p. 15.

⁶¹ J. Boer, 2008, vol. 7, ch. 7.

⁶² See pp. 61-62.

⁶³ M. Yahya, 2005, pp. 101-106. Vol. 8, Appendix 6.

⁶⁴ J. Boer, 2006, vol. 5, chs. 5-6.

⁶⁵ G. Groen van Prinsterer, 1951, p. 138. The original quotation is in French, but van Prinsterer translated it into Dutch from which I translated it into English. The Dutch translation: "*Er zijn waarheden en dwalingen, die tegelijk van godsdienstigen and politieken aard zijn, daar de*

godsdiens en de maatschappij dezelfde oorsprong hebben, namelijk God, en hetzelfde doel, namelijk den mens. Daarom is een grondwaling in de godsdiens tevens een grondwaling in de politiek." The original edition was published by S. en J. Luchtmans, Leiden, 1847. *Ongeloof en Revolutie* contains a series of lectures, some of which have been translated into English, including the one in which this quotation appears. See Harry Van Dyke, ed. and transl., "in collaboration with Donald Morton," *Unbelief in Religion and Politics; Lectures Eight and Nine: Unbelief and Revolution*. Amsterdam: The Groen Van Prinsterer Fund, Free University, 1975, p. 16.

⁶⁶ H. Taylor, 1966, pp. 534-535, 537-538. H. Dooyeweerd, 1957, pp. 503, 504, 507.

⁶⁷ J. Boer, 2004, vol. 2, pp. 82-83; 2004, vol. 3, pp. 65-68; 2006, vol. 5, pp. 110-113, 116-118. I deal further with these issues in ch. 6 under the heading "Party Politics."

⁶⁸ J. Boer, 2006, vol. 5, pp. 192-203.

⁶⁹ For COCIN see especially vol. 7, ch. 8. I realize that the Roman Catholics and other denominations have also been very active in a myriad of ways. Unfortunately, I have not had easy access to their documents. Catholics are well represented in this series through some of their leading individuals, especially Archbishop John Onaiyekan and their indefatigable writer-activist Matthew Hassan Kukah. Kukah is everywhere in vols. 3, 5 and 7. Same with Onaiyekan, but see especially vol. 5, Appendix 1, and this volume, Appendix 35, "Inset."

⁷⁰ TEKAN, 1987. J. Boer, 2006, vol. 5, pp. 44-46.

⁷¹ CAN, *Leadership in Nigeria, 1989(?)*. For more about CAN, check "Christian Association of Nigeria" in all the indices, but especially vol. 5, pp. 82-85 and Appendix 2 and 22 ("Biblical Grounds for Political Involvement").

⁷² AFREG, "Abuja Declaration." Appendix 101, Document 1.

⁷³ D. McCain, 2009. Appendix 99.

⁷⁴ McCain complains in his 2009 TCNN lecture that there are only a few articles in the *TCNN Research Bulletin* that deal with these issues. The *Bulletin* does not seem representative of the level of interest in these questions among the general population. The Jos-based Christian magazines *Today's Challenge* and *Lightbearer* were heavily weighted with polit-

ical issues. Apart from Islam, this is one of the most popular topics in ordinary social conversations. Even the topic of Islam often spills over into politics. But there may be a legitimate reason for this paucity. TCNN and its *Bulletin* are primarily theological in orientation, not political. McCain's complaint is indicative of the general confusion in his lecture between theology and other Christian concerns. It comes down to a lack of clear definitions and a residual dualism.

⁷⁵ AFREG, Action Plan. Appendix 101, Document 3.

⁷⁶ J. Boer, 2003, vol. 1, pp. 16-24; 2006, vol. 5, Part 2.

⁷⁷ Both the Kuyperian and Catholic traditions are mature and can offer high-level scholarship in this area along with incredibly rich bodies of literature. For the Kuyperian tradition, the natural institutions are the Free University of Amsterdam and the Institute for Christian Studies in Toronto. This suggestion would be in line with Danny McCain's 2009 TCNN lecture in Appendix 99, where he also encourages the church to move on to new frontiers.

▲ CHAPTER 6

¹ M. Rachid, 2008, p. 1. Ch. 5, p. 135.

² See Mawdudi, 1990, p. 29, for an example of such contradictions in Pakistan, where people who are "spreading evil and mischief" are in power, while those "propagating righteousness and virtue...live in perpetual fear of harassment and of being declared illegal." He himself was victim of persecution at the hands of Pakistani authorities and suffered imprisonment (p. 6).

³ A. Engineer, 2004, p. 37.

⁴ M. Asad, 15 July/88, p. 5.

⁵ *The Pen*, 1 July/88, p. 5.

⁶ A. Engineer, 2004, pp. 17, 39, 66, 95, 153, 180, 198-199, 257-264. Theories about the origin and meaning of the term "Allah" are many. I am not in a position to vouch for any of them. See the article on "Allah" in H. Gibb and J. Kramers, pp. 33-34. For a hostile description see Yeshua Communications Network, Allah—The Moon God." <http://www.yeshua.co.uk>. CCD <Misc Arts/Islam and Allah-origin of>.

⁷ A. Gwandu, 1986, pp. 12-13, 15-19.

⁸ O. Bello, pp. 28-41, especially p. 36.

⁹ C. Pasma, 12 Jan/2009. I strongly urge you to google CPJ by its full name and peruse the numerous websites that will appear. CPJ's own website is <www.cpj.ca>. This will provide much grist for anyone studying social justice from a Kuyperian perspective.

¹⁰ A. Mawdudi, 1990, pp. 28, 11.

¹¹ T. Ladan, 13 Jan/89, pp. 12, 15.

¹² At this very time early in 2009, my own city, Metro Vancouver, is plagued by an unending series of gangland shootings related to drug turf wars. Innocent people are caught in the crossfire. It is the price of criminalization. Many people, even opponents of drug use like myself, have come to the conclusion that criminalization only makes the drug problem worse. Some of the more benign drugs should perhaps be decriminalized and then controlled as are alcohol and nicotine products. Experience shows this approach to be more effective: it reduces violence and chaos without doing away with all of it. Human evil is difficult to control; it always circumvents even the tightest legislation or simply ignores it.

¹³ A. Mawdudi, 1990, pp. 10, 31-34.

¹⁴ A. Mawdudi, 1990, pp. 39, 29, 30.

¹⁵ M. Rachid, 2008, p. 2.

¹⁶ See Romans 3:10-18. In this passage the Apostle Paul collects various texts about human nature that are scattered throughout the Psalms of the Old Testament.

¹⁷ Most Muslims were unaware of their semi-secular plight, because they were born into it. This is similar to the lack of awareness among Western Christians how secular they have become. They, too, were born into it and slid along with it as it developed further and deeper. For both of these situations, a form of secularism had become their "native air" from which they need(ed) to be delivered.

¹⁸ J. Boer, 2007, vol. 6, p. 118.

¹⁹ J. Boer, 2007, vol. 6, ch. 3, especially pp. 80-94.

²⁰ J. Boer, 2007, vol. 6, pp. 82, 90, 209-212.

²¹ P. Ostien, "Ten Good Things...."

²² CC, 26 May/2008. *REC*, June/2008.

²³ N. Shea, 2005, p. 200.

²⁴ P. Marshall, 2005, pp. viii-ix.

²⁵ S. Ally, "The Standard." Channel 10, 16 Apr/2007. See website www.shabirally.com for his identity.

²⁶ J. Boer, 2004, vol. 3, pp. 78-81 .

²⁷ He and his followers struggled to establish a political system based on Islam and fought to control Kaduna-based electronic media to preach "the gospel of violence." He advised Muslims to join the army, "not particularly to serve the nation but to learn war (J. Boer, 2004, vol. 3, p. 78).

²⁸ I. Sulaiman, "A Fresh Constitution..." pp. 9-12, 15. See vol. 8, Appendix 6.

²⁹ J. Boer, 2007, vol. 6, pp. 287, 292-293.

³⁰ US Department of State, 26 Oct/2001.

³¹ Some further food for thought. Why should Muslims in the West have to submit to local law, but Christians in the East not? Or, put in opposite terms: if Christians in the East do not have to submit to local law, why should Muslims in the West? I am putting these questions before you to make you think about what democracy and rule of law mean. One law for all, where Christians are in power, but two laws where Muslims are in power? Muslims under Christian law but no Christians under Muslim law?

³² J. Boer, 2005, vol. 4, p. 136; vol. 5, pp. 53-55, 211-220, 231-234; 2007, vol. 6, p. 203.

³³ E. Griswold, 2008, p. 49. See also vol. 8, Appendix 20.

³⁴ A. Fagge, 15 Sep/2005.

³⁵ M. Nyako, 2000, p. 55. J. Boer, 2007, vol. 7, p. 70. In vol. 7, p. 45, I treat Nyako as a Christian. I have since learned that he is a Muslim. I apologize to the Vice-Admiral. At the time, not knowing anything about him, I guessed his name to be Ibo and, therefore, Christian. See J. Boer, 2004, vol. 2, p. 12, for further explanation.

³⁶ J. Boer, 2007, vol. 6, p. 119.

³⁷ G. Spykman, 1990, p. 25.

³⁸ H. ten Napel, July/2006, pp. 89-90. Appendix 76.

³⁹ C. Pasma, 12 Jan/2009.

⁴⁰ *Vanguard*, 27 Jan/2003, 28 Jan/2003. J. Boer, 2005, vol. 4, ch. 2, especially under the heading “Separation of Religion from Politics”; 2006, vol. 5, pp. 100-101.

⁴¹ For NPC especially, see J. Paden, 1986 and R. Shawulu, 1990.

⁴² www.africanfront.com/politicalparties.php

⁴³ Lack of openness leads to public suspicion. In secular Canada, where religious discussion is unofficially banned from the marketplace, Stephen Harper and his Conservative Party were greeted with extreme, unreasonable fear and almost hysterical hate and suspicion by the other parties, all leftist in orientation, for allegedly planning to impose a Christian fundamentalist regime. That probably would not have happened if religion had been allowed free expression. It is significant that this anti-religious mood was toned down considerably during the 2008 election campaign that gave Harper a larger, though still minority, government. The people said a strong “No!” to the arrogant secular Liberals.

⁴⁴ Anti-Revolutionary Party. See J. Boer, 2006, vol. 5, Appendix 16, for meaning of the name and statement of principles. See also V. Bacote, 2005, pp. 55-61.

⁴⁵ For the “Statement of the Principles and General Political Program of the Anti-Revolutionary Party,” i.e., Kuyper’s party, see H. Taylor, 1966, pp. 633-647 or J. Boer, 2006, vol. 5, Appendix 16.

⁴⁶ P. Marshall, 1984, p.15.

⁴⁷ V. Bacote, 2005, p. 146.

⁴⁸ H. Farrant, 1956, p. 75.

⁴⁹ Appendix 6.

⁵⁰ V. Bactoe, 2005, pp. 55-61, 146.

⁵¹ For its effectiveness in education in British Columbia, Canada’s westernmost province, see V. Cunningham, 2002. Similar struggles were won across Canada in labour, social justice and higher education.

⁵² J. Boer, 2004, vol. 2, p. 141.

⁵³ W. Gwantu, 22 Dec/99, p. 1.

⁵⁴ J. Boer, 2007, vol. 6, pp. 108-110.

⁵⁵ J. Boer, 2006, vol. 5, pp. 99-103.

⁵⁶ L. Sanneh, 1997, p. 198.

⁵⁷ J. Boer, 2006, vol. 5, pp. 110-113, 116-118; 1998.

⁵⁸ J. Boer, 2005, vol. 4, pp. 51-52.

⁵⁹ For further explanation of “utopia” go to Appendix 85.

⁶⁰ M. Rachid, 2008. Vol. 8, Appendix 84.

⁶¹ Anonymous, “*Shura*.” *Wikipedia*. See also the following links: Islamic democracy; <http://www.ijtihad.org/shura.htm> ; <http://www.alhewar.com/SadekShura.htm>.

⁶² M. Khan, www.ijtihad.org/shura.htm.

⁶³ A. Engineer, 2004, pp. 213-214.

⁶⁴ Of course, you can google terms like “consensus,” “African consensus” and others for additional materials on the internet.

⁶⁵ Coalition to Unleash Power, www.actupny.org/.

⁶⁶ K. Wiredu, 2000.

⁶⁷ Appendix 68.

⁶⁸ As medicine packages often feature warnings against potential negative effects, so I feel constrained to add a caution. We must be careful not to romanticize the consensus model. A Wikipedia article warns as follows: *“Business and political analysts have pointed out a number of problems with consensus decision-making. A too-strict requirement of consensus may effectively give a small self-interested minority group veto power over decisions. Decision by consensus may take an extremely long time to occur, and thus may be intolerable for urgent matters, e.g. those of executive decisions. In some cases, consensus decision-making may encourage groupthink, a situation in which people modify their opinions to reflect what they believe others want them to think, leading to a situation of pseudoconsensus in which a group makes a decision that none of the members individually think is wise. It can also lead to a few dominant individuals making all decisions. Finally, consensus decision-making may fail in a situation where there simply is no agreement possible, and interests are irreconcilable”* (<http://en.wikipedia.org/wik/consensus>).

⁶⁹ J. Boer, 2004, vol. 2, pp. 82-84; 2005, vol. 4, pp. 51-52; 2006, vol. 5, pp. 110-113.

⁷⁰ R. Mouw, 2001, p. 87.

⁷¹ J. Boer, 2006, vol. 5, pp. 116-118, Appendix 7. Tribalism has also

played significant roles in Islam. S. Huntington quotes an unnamed Libyan scholar who stated that especially within the Arab world tribalism and religion play important roles throughout their cultures. They are intertwined and between the two of them are considered “the most important factors” (1996, p. 174).

⁷² J. Boer, 2006, vol. 5, Appendix 7.

⁷³ J. Boer, 2006, vol. 5, pp. 111-113, 116-118, 208-211; 2008, vol. 7, pp. 120, 178, 220, 332, 362, 369, 375, 377-378.

⁷⁴ Yusuf invited me to work with him on this project. Being a non-citizen and overloaded with other responsibilities, I was forced to regretfully decline. Neither would my sponsor, a foreign mission organization, likely approve.

⁷⁵ B. van der Walt, 1994, pp. 276-277.

⁷⁶ J. Boer, 2004, vol. 2, pp. 94, 98, 121; 2004, vol. 3, pp. 186-187, 194-195, 197, 201, 203, 206, 229-230; 2008, vol. 7, pp. 62-63, 346-348, 378, 397-398, 401-402; 2009, vol. 8, Appendix 6 and 35.

⁷⁷ H. Karofi, 15 Dec/2008. *CCD <Misc Arts/Indigene Issues/2008-12-15 Kano...>*.

⁷⁸ Plateau State, 2004, p. 23.

⁷⁹ J. Boer, 1995, Day 56, 58, 107, 342-344. Appendix 75.

⁸⁰ J. Boer, 2003, vol. 1, pp. 50-78, 82-88; 2004, vol. 3, pp. 175-223.

⁸¹ M. Adarawa, Gamji, Dec/2008. *CCD <Misc Arts/State by State/Plateau/2008 Jos Riots/2008-12 Adarawa>*.

⁸² H. Farrant, *LB*, May/1921, p. 71. J. Boer, 1979, p. 300.

⁸³ *Plateau State Gazette*, Sep/2004, p. 31. U. Danfulani, “The Plateau Peace Conference...”.

⁸⁴ I cannot help wondering whether this coalescence is a mixture of healthy wholism along with religion as tribe, a mixture of the positive and negative.

⁸⁵ J. Boer, 2008, vol. 7, pp. 62-63, 377-379, 391, 456-457. In the same volume, see Y. Turaki, pp. 318, 321-322. Though I have no quarrel with Turaki’s land discussions, I do disagree with his repeated disjunction of Muslim politics and religion as in pp. 305-307.

⁸⁶ U. Danfulani, “The Jos Peace Conference...”

⁸⁷ The subject recurs throughout this series. In addition to the following specific references, check out the indices of all the volumes under various headings, especially “Government,” “Promotions,” “Appointments.” J. Boer, 2004, vol. 2, pp. 28-29, 107-108, 143; 2004, vol. 3, pp. 88-93, 101-124, 238-241 (Appendix 2), 287; 2005, vol. 4, pp. 120-121, 216, 221, 235-236; 2008, vol. 7, pp. 238-258, 400-403; 2009, vol. 8, Appendix 2 and 35.

⁸⁸ Appendix 35.

⁸⁹ See *CCD* <Misc Arts/State by State/Plateau/ 2008 Jos Riots> for details.

⁹⁰ H. Farrant, 1956, p. 72.

⁹¹ Y. Turaki in J. Boer, 2008, vol. 7, p. 313.

⁹² M. Steyn, 20 Oct/2006. The Canadian Islamic Congress (CIC) has launched a civil rights complaint against *Macleans* magazine for this article. At the time of writing, they lost their case in Ontario, but the British Columbia ruling is still pending (*Barnabas Aid*, “Muslim Demographics and Europe,” Nov-Dec/2008). Both articles can be found on *CCD* <Misc Arts/Other Countries/West/...>. It is only in Quebec, Canada, where attempts are made to place obstacles in the way of such immigration and where integration demands are placed upon the new arrivals, but this policy is mockingly berated in the rest of extremely individualistic Canada.

⁹³ J. Boer, 2004, vol. 3, pp. 173, 197, 204; 2005, vol. 4, p. 198; 2006, vol. 5, p. 249.

⁹⁴ J. Boer, 2004, vol. 2, pp. 91, 94-100.

⁹⁵ J. Boer, 1979, pp. 73-74, 211; 1984, p. 62; 1988, pp. 10-11. For the riots themselves, see J. Boer, 2003, vol. 1, pp. 50-62, 82-89. For Christian explanations of the riots in Southern Zaria see J. Boer, 2004, vol. 3, pp. 286-287. For additional materials, see also the articles by Amunkitou Dolom, Simon S. Bakut and Chiwo Avre on *CCD* <Final Essence Editions/Volume 3/Vol3-Appendices/Post-Publication Appendices>. For bibliographical information on these articles, check Bibliography of vol. 3. For an additional analysis of riots in the Tafawa Balewa area of Bauchi State, see Bukata R. Adamu, “The April 22nd Crisis in Tafawa Balewa: Remote and Immediate Causes. A Submission to the Bauchi Disturbances, Judicial Commission of Enquiry.” N.d. but

probably 1991. This article reached me too late and in a shape that made its inclusion too difficult to attempt.

⁹⁶ N. Shea, 2005, p. 199. The Center for Religious Freedom, along with both Shea and Marshall, has moved over to the Hudson Institute, where their work on behalf of religious freedom continues.

⁹⁷ P. Marshall, 2005, pp. 204, 128.

⁹⁸ P. Marshall, 2002, p. 13. Marshall's approach seems to have been effective. In a promotional brochure of the Institute for Christian Studies (ICS) in Toronto, one of two of the world's leading centres for post-graduate Kuyperian scholarship, he stated that "the US Senate has officially reported that my work on religious freedom has shaped US foreign policy" (ICS: "Regeneration," n.d). I do not wish to make Marshall appear an agent of American imperialism. When I once confronted him with his emphasis on American interest, he explained that, unless Freedom House reports are couched in security language, the US Government and politicians will not lend Freedom House their ear. Instead, I want you to know Marshall as an advocate of the Kuyperian perspective. I have quoted him extensively in vol. 5, part 2, where I explain aspects of that perspective. Whatever may have happened in the past, *contemporary* Kuyperian thought cannot be used legitimately to defend imperialism and its look-alikes.

⁹⁹ This particular book in your hands covers only my own contributions. That of Nigerian Christians and Muslims are found in Part 1 on the *CCD*.

¹⁰⁰ Boer, 2004, vol. 2, pp. 104-106.

¹⁰¹ Sani is also described as "leader of the Socialist Front"—[odili.net/news/source/2008/ sep/9/15.html](http://odili.net/news/source/2008/sep/9/15.html)>. This probably means Sani belongs to the so-called secular Muslims. I am neither socialist, capitalist nor secularist and do not support the socialist orientation. I am here recommending his style of fearless and radical creativity that can be unleashed under any banner.

¹⁰² <[http:// 98.131.162.170/KLICE/page12.html](http://98.131.162.170/KLICE/page12.html)>.

¹⁰³ *CCD* <Misc Arts/Kuyperian/Chaplin>.

▲ CHAPTER 7

¹ P. Marshall, 1983, p. 23.

² I. Ihsanoglu, 18 Sep/2008.

³ M. L. King Jr. Letter from Birmingham jail, 16 Apr/63.

⁴ F. Hassan, 17 Oct/2006. President of Muslim Canadian Congress.

⁵ G. Spykman, 1990, p. 25.

⁶ A. Mayer, 1999, p. xi.

⁷ L. Sanneh, "Religion, Politics, and...", p. 19; 1997, pp. 228-229. Italics mine. Does Sanneh have "liberal" Canada in mind with its unilateral emphasis on rights without obligation and individuals without community? Come visit us and see where this leads! You will see it on the streets of Vancouver. Of course, in Canada it is not a case of "no faith" so much as the individualistic faith of secularism that reigns.

⁸ Quoted in J. Haafkens, p. 10, from E. Brunner, *The Divine Imperative*, transl. O. Wyon. London: Lutterworth, 1937, p. 463.

⁹ H. Taylor, 1967, p. 8.

¹⁰ G. Spykman, 1992, pp. 9-21. *RES Testimony...*, 1983, pp. 96-101. I cannot here divert into a doctrine of creation order, but refer you to the following sources for Kuyperean discussions. Google "creation order" or any of the names in this endnote. A. Wolters, 1985, pp. 12-43. R. Clouser, 1991, pp. 177, 204-205. Timothy M. Erickson, "Evangelical vs. Reformed: Distinguishing Two Traditions in Need of Compassion." Paper written for the Institute for Christian Studies, Toronto, 1998. www.in2words.org/papers/creatio.html.

¹¹ P. Marshall, 1983, p.18. For a short bibliography of Calvinistic/Reformed literature on human rights from the World Alliance of Reformed Churches, turn to Appendix 87.

¹² Nigerian Christians are in "good company" in this regard. Paul Marshall showed how little original Christian work has been done on the subject in general. P. Marshall, 1983, pp. 7-9.

¹³ M. Tom, 3 Jan/2000. Vol. 8, Appendix 6.

¹⁴ Quoted in Wikipedia article on A. Mawdudi.

¹⁵ P. Marshall, 1996, pp. 277, 279, 284, 290-291.

¹⁶ As long as I am healthy and able, you are free to contact me by email for more information about sources at <boerjf@hotmail.com>.

¹⁷ I realize Muslims detest the language of imaging God. But it is time they at least understand that this central Christian concept has nothing to do with either physical or spiritual structural likeness. For a more extensive explanation I ask them to check the term “image” in the index of vol. 5, p. 279. It has everything to do with reflecting His characteristics such as compassion, mercy, love and justice. Muslims may not like the term, but I do believe they are equally concerned that humans reflect these qualities of the Almighty.

¹⁸ For discussion on “creation order” and/or “creation ordinances” see pp. 96-99.

¹⁹ J. Skillen, 1981, p. 195. Skillen reminds us here that it is to the credit of Evan H. Runner, the person who shares the dedication page of vol. 1 with my wife, that he was the major power to blow to life and vigour the Kuyperian movement in North America, from where it spread internationally.

²⁰ G. Spykman, 1990, pp. 6, 7, 12, 15, 16, 34.

²¹ G. Spykman, 1990, p. 34; 1992, pp. 251-256.

²² The report does not give the name of the editor, but I know from personal correspondence with him, that Gordon Spykman was its main editor. He asked me to critique the pre-publication manuscript. In addition, a comparison with Spykman’s 1990 publication clearly betrays similar vintage. It is good to realize that neither document represents mere personal opinion. The first (1983) is approved and published by the world-wide REC; the second (1990) is a study guide published by CRC Publications, “CRC” referring to the Christian Reformed Church in North America. These documents have gone through extensive committee reviews and thus represent communal and authoritative Kuyperian perspectives.

²³ *RES Testimony....*, 1983, pp. 31-86.

²⁴ At the time of writing, these members are: Christian Reformed Church of Nigeria, Church of Christ in the Sudan Among the Tiv (NKST), Evangelical Reformed Church of Christ, Presbyterian Church of Nigeria, Reformed Church of Christ in Nigeria. The REC is currently working on a plan to merge with the World Alliance of Reformed

Churches, to form a new organization to be called the World Communion of Reformed Churches. The two bodies are now actively working on a constitution and on the transition, and planning for the uniting general council to be held in Grand Rapids, Michigan, June 2010 (<http://rec.gospelcom.net/index.php?section=1>).

²⁵ This item has direct reference to the Kuyperian type of pluralism described in vol. 5, pp. 211-220. See also “REC Report on Religious Pluralism—2005,” Appendix 89.

²⁶ P. Marshall, 1983, pp. 19-20. Note the word “perhaps.” Italics mine. Marshall seems less sure of rights applying to the non-human world than fellow Kuyperian Spykman. See below. Marshall uses the term “perhaps” in another rights discussion as well, though it is not certain there whether it reflects his own view (1996, p. 280).

²⁷ P. Marshall, 1996, pp. 278, 283-284 (italics original), 290, 293.

²⁸ A. Orire, 2000, pp. 8-10. J. Boer, 2007, vol. 6, p. 47; 2009, vol. 8, Appendix 2, 27.

²⁹ H. Taylor, 1967, p. 9.

³⁰ P. Marshall, 1983, pp. 20-21. This and the succeeding discussion of his lecture is to be found in Appendix 87, 2nd document in the appendix. Be sure to go there for the full explanation.

³¹ P. Marshall, 1983, pp. 21-23.

³² B. Witvoet, 8 Sep/2008.

³³ There are reports that Saudi King Abdullah is getting the message and is introducing various reforms in favour of moderation (D. Blair, 16 Feb/2009). In the middle of a gruesome *Calgary Herald* editorial about a 75-year old Syrian widow in Saudi who was sentenced to receive 40 lashes for mingling with a nephew and his friend who brought her bread, the writer assured us that “there are signs that change is in the wind, but it is not coming quickly enough” (*Calgary Herald* editorial republished in *VS*, 20 Mar/2009).

³⁴ See A. Orire in J. Boer, 2007, vol. 6, p. 47.

³⁵ M. Rachid, 8 Oct/2008. J. Boer, 1979, pp. 126-129; 1984, pp. 36-37; 2004, vol. 3, pp. 187-188, 203-204; 2008, vol. 7, pp. 17, 191, 394.

³⁶ H. Verkouteren, 1910, p. 54.

³⁷ J. Boer, 2004, vol. 2, pp. 53-55, incl. endnotes; 2004, vol. 3, p. 329. In fact, Ekmeleddin Ihsanoglu, the current General Secretary of OIC, in his 2008 lecture at Columbia University, denied that it is a religious organization, even though a large section of his presentation deals with religious matters. His denial seems most un-Islamic to me. Probably, in view of his American academic audience, he was trying to interpret religion in terms of the secular tunnel vision. But a true Muslim cannot deny himself. Even when he attempts to speak “secularly,” he cannot hide his religion. It’s a characteristic of Muslims that I admire.

³⁸ See Appendix 90, Paragraphs 105-108, 112-114, 176-185 and Appendix 91 or their respective websites.

³⁹ OIC, Dakar Declaration, 13-14 Mar/2008.

⁴⁰ OIC, Communiqué, 13-14 Mar/2008, arts. 56, 105-106.

⁴¹ J. Boer, 2007, vol. 6, p. 109; 2009, vol. 8, ch. 6, pp. 192-193.

⁴² M. Tom, 3 Jan/2000. Appendix 6.

⁴³ Appendix 6 , 25. I. Shekarau, 25 June/2005.

⁴⁴ J. Boer, 2007, vol. 6, pp. 106, 92-93.

⁴⁵ J. Boer, 2007, vol. 6, pp. 316-322; vol. 8, Appendix 6.

⁴⁶ A. Ahmad, 2005, pp. 371-372. Appendix 6. Italics mine.

⁴⁷ Appendix 6.

⁴⁸ I. Ado-Kurawa, 2004, pp. 4-5. J. Boer, 2007, vol. 6, pp. 265-266.

⁴⁹ Appendix 6.

⁵⁰ J. Witte, Annual Hill Lecture, 13 May/2003.

⁵¹ S. Rashid, 1986, pp. 1, 3, 47-49, 79, 91. J. Boer, 2007, vol. 6, pp. 389. Check out “Repugnancy” in the Index. This same issue will be raised again in Chapter 10, pp. 355-359, where I discuss sharia issues.

⁵² There is a limitation here that I discuss under the rubric “democracy” in ch. 6. If Christians accept the notion of majority rule and expect Muslims in Christian-dominated states to accept Common Law, then why should Christians not submit to sharia in Muslim-majority states?

⁵³ J. Witte, 13 May/2003.

⁵⁴ J. Witte, 13 May/2003.

⁵⁵ S. Huntington, 1996, p. 66.

⁵⁶ J. Boer, 2008, vol. 7, pp. 43-44.

⁵⁷ At the time of writing, Canada finds itself in a crisis of gangsterism due to unilateral rights without obligations that leave law enforcement agencies powerless and reduces court sentences for crimes of violence to wrist slapping.

⁵⁸ For previous discussion on the subject see J. Boer, 2006, vol. 5, especially pp. 208-211 for Christians; 2007, vol. 6, pp. 316-317 for Muslims.

⁵⁹ Appendix 101, document 3, par. 5.

⁶⁰ *The World of Islam*, a compact disk. Colorado Springs: Global Mapping International, 2000.

⁶¹ M. Gaiya, 2005, p. 172.

⁶² M. Rachid, 2008, p. 2.

⁶³ S. Huntington, 1996, p. 71.

⁶⁴ M. S. Mustapha in J. Boer, 2007, vol. 6, pp. 46-47.

⁶⁵ S. Huntington, 1996, p. 138. I would apply the same reasoning to the situation of First Nations in Canada.

⁶⁶ J. Boer, 2008, vol. 7, pp. 443-445 and other references in the Index; also vol. 8, Appendix 92.

⁶⁷ This is the same suggestion Ali Ahmad makes with respect to the standing of sharia at the national level (A. Ahmad, 2005, p. 371).

⁶⁸ U. Danfulani, "The Jos Peace Conference...."

⁶⁹ Ch. 5, pp. 72-73.

⁷⁰ A. Mawdudi, 1990, p. 28.

⁷¹ E. Ihsanoglu, 2008.

⁷² L. Savage, 8 Aug/2008, pp. 28-29.

⁷³ *The Province*, 21 Sep/2008, p. A40.

⁷⁴ J. Coggins, May/2005. For details about these Canadian developments from both sides, go to CCD <Misc Arts/Other Countries/West/Canada/ > for the following files: <2007-11-28>, <2007-12-27>, <2008-04-30>, <2008-06-27>, but especially <2008-01-21> for a sharp and critical discussion.

⁷⁵ *Barnabas Prayer Bulletin*, 25 Aug/2006.

⁷⁶ You will find examples of such vilification in volumes 2, 4, 6 and 7 (chapter 2) of this series.

⁷⁷ Even in countries like Canada provisions against “hate speech” are allegedly used by Human Rights Commissions to gag freedom of speech. The entries in this and the next endnote present examples of the bitter struggles surrounding political correctness and “hate speech” currently waging there. M. Wagner, 2007, pp. 192-198, 247-249. L. Byfield, 15 Jan/2008. <www.ecpcentre.org>. See also *CCD* <Misc Arts/Human Rights/Human Rights in Canada> and <Misc Arts/Canadian Islamic Congress>—especially the files that contain reference to *Macleans* magazine.

Sometimes we come across strange and unexpected bedfellows. To me, the OIC “phobia” campaign is parallel to a campaign waged by Canada’s gay activists. They, too, speak of and attack alleged “homophobics.” I regard both of these terms, “Islamophobia” and “homophobia,” misnomers. The people accused of these “evils” are not afflicted by any “phobia” or fear. They have the right and legitimate reasons to criticize, disagree with and oppose the agendas of OIC, Islamists and homosexuals as they see them. Instead of being “phobic,” it takes a lot of courage for them to express themselves in a culture that protects these groups under the shadow of political correctness. The OIC uses the UN to gag them, while both Muslims and gay activists are accused in Canada of using provincial Human Rights Commissions to achieve their goals. People are rising up in arms against these commissions and calling for their abolition. See *CCD* <Misc Arts/Human Rights/2008-10-08 ECP Centre—Human Rights Challenges in Canada>. Also the ECP websites <www.ecpcentre.org> and <www.noapologies.ca> as well as that of the Association for Reformed Political Action <www.arpa.ca>, the Christian Heritage Party <www.chp.ca>, Freedom Press <www.freedompress.ca> and a host of others, all of them up in arms against these “phobia commissions.”

⁷⁸ J. Boer, 2004, vol. 2, pp. 53-55; 2004, vol. 3, pp. 93-101.

⁷⁹ Appendix 90 and 91.

⁸⁰ J. Boer, 2004, vol. 3, pp. 129-133, 246, 250-251, 275-276. Check Index for more on the subject.

⁸¹ Appendix 91.

⁸² Appendix 95. He lived in Ibadan during the late 1960s, where he served as teacher of Arabic for what became PROCMURA. He later served PROCMURA as General Secretary while living in Nairobi. He wrote a doctoral dissertation on Fulani poetry in French and married a Camerounian.

⁸³ The Kuyperian movement with its emphasis on pluralism emerged from that struggle in The Netherlands.

⁸⁴ Accepting this principle has not prevented continued persecution of and discrimination against Protestants in a number of Catholic-majority countries.

⁸⁵ J. Boer, 2008, vol. 7, pp. 55-56, including endnote 52, p. 427.

⁸⁶ *Barnabas Prayer Bulletin*, 31 Dec/2008.

⁸⁷ G. Spykman, 1990, p. 27.

⁸⁸ RES, 1983, p. 151.

⁸⁹ L. Sanneh, 1997, pp. xii, 187, 191, 196-198, 229.

⁹⁰ A. Mawdudi, 1990, p. 30. This is the voice of a leader considered by some as militant not only but even ignorant of human rights. Though she described Mawdudi as “a canny politician,” Ann Mayer writes, “Mawdudi’s stance raises doubts about whether he has any grasp of what civil and political rights involve” (A. Mayer, 1999, pp. 103-104). P. Sookhdeo, 2008, pp. 13, 38-39.

⁹¹ J. Boer, 2008, vol. 7, pp. 54-59, 130, 247-248, 321. For a detailed but Muslim-critical treatment see Bat Ye’or, *The Dhimmis: Jews and Christians under Islam*. Cranbury, New Jersey: Associated University Presses, 1985.

⁹² L. Sanneh, 1997, pp. 197, 255 (note 41). The “houses” would number more than two. In Pakistan, as well as in Saudi Arabia, the Ahmadiyya movement is banned as heretical and non-Muslim (p. 172) and would have to be counted as a third force. Same in Nigeria, where Muslims also regard them as a separate non-Muslim group and faulted the Kano State Government for allowing an Ahmadiyya school.

⁹³ D. Pipes, 1983, pp. 118, 52.

⁹⁴ D. Pipes, 1983, pp. 118, 52. See also ch. 10, pp. 374, 376, 395.

⁹⁵ M. Rachid, 8 Oct/2008. I am not sure how many Muslims would be happy with Rachid's examples.

⁹⁶ J. Boer, 2006, vol. 5, p. 39; 2008, vol. 7, pp. 54-59, 130, 247-248, 252, 271, 321.

⁹⁷ Unlike previous study guides, this one is meant to help you immerse yourself in the foregoing discussion, not materials from vol. 5. The numbers represent the page numbers in this chapter where you can find the answers.

⁹⁸ I assume there *are* moderates. Throughout this series I have introduced them and listened to them. To deny the presence of moderates does not make sense to me. Nevertheless, there are authoritative voices who deny that Islam can be or is moderate—for example, the famous Somalian Dutch woman now living in the USA, Ayaan Hirsi Ali. Her eloquent books are there for all to read and ponder.

⁹⁹ Appendix 101, document 3, par. 13. Bold is original.

¹⁰⁰ See pp. 173-174.

¹⁰¹ H. der Nederlanden, 27 Sep/2004, Appendix 94.

¹⁰² *Barnabas Aid*, July-Aug/2008, p. 12.

¹⁰³ True, exaggerated reports have often inflamed people to further violence. Nigerian governments routinely understate statistics in their reports on violence to contain emotions and further violence. I place such reports in the same league with the Old Testament stories of Exodus 1:15-21 and 1 Samuel 16:1-5. In these Nigerian as well as Bible stories, facts are twisted to protect people. Sometimes these are called “white lies.” Since God showed His approval of such situations, I prefer to call them “life stories,” not lies.

¹⁰⁴ Barnabas Focus Update, Jan/2009.

¹⁰⁵ P. Chandler, July-Aug/2008, p. 12.

¹⁰⁶ Barnabas Aid Fund, 25 Aug/2006. CCD <Misc Arts/Conversion/2006-08-25 L. Safi: Must Allow Conversion>.

¹⁰⁷ *BarnabasAid*, Sep-Oct/2008.

¹⁰⁸ D. Todd, 24 Feb/2009. CCD <Misc Arts/Moderates-Moderation/2009-02-24 Call on Muslim Moderates>. The Wikipedia article “Tariq Ramadan” reports that he is accused of being a chameleon,

allegedly saying one thing to his followers and another to Westerners. Please turn to the article and other websites about him to reach your own conclusion.

¹⁰⁹ S. Sultan and O. Tveit, 22 Aug/2007. Vol. 8, Appendix 19.

¹¹⁰ There is also honour killing in the Old Testament. However, strange as it may seem to us today, it was killing in honour of God, not family. Since then, the Spirit of God has pushed Christian-influenced cultures onward beyond that stage through a process Christian theologians call “progressive revelation,” whereby earlier provisions are overtaken by later ones, usually more humane. But both honour killings have one goal in common, namely to root out dangerous spiritual developments that could spread like a virus through an entire population. It was to function like spiritual vaccination and nip the negative development in the bud. Honour killing is an expression of communalism that is hard to understand for a people brought up as individualists.

¹¹¹ See *CCD* <Misc Arts/Conversion/Apostasy/2008-12-19...>. Also Appendix 106.

¹¹² Note her traditional Western emphasis on “individual” rights. She seems to give little thought about the communal angle.

¹¹³ N. Shea, 2005, p. 201.

▲ CHAPTER 8

¹ K. Yesufu, 15 May/2007.

² Editor-in-Chief. *Muslim Girl*. L.George, 14 May/2007.

³ F. Hassan, 17 Oct/2006. President of Muslim Canadian Congress.

⁴ Muslim Institute, 1990, pp. 7-8. Appendix 72.

⁵ See R. A. Wali, 7 Apr/89, p. 6, for an example of a prominent woman arguing in this vein.

⁶ OIC, 24 Oct/2008. Italics mine. I urge you to google OIC and peruse some of the documents in which the common impression that Islam subdues women is challenged. If it has done so in the past, as has Christianity, world Muslim leaders are trying to elevate them—to *re-acti-vate*.

⁷ E. Ihsanoglu, 18 Sep/2008.

⁸ See, e.g., “Background on the Second Ministerial Conference on Women’s Role in The Development of The OIC Member States, 24-25 November, 2008.” www.mfa.gov.eg/smcowr/english/index.htm. Also “OIC Ten-Year Plan Outlined.” 8 Dec/2005. www.sciencedev.net/Docs/OIC%2010%20year%plan.htm, Vol. 8, Appendix 96.

⁹ M. Rachid, 15 Oct/2008.

¹⁰ M. Rachid, 15 Oct/2008. J. Boer, 2007, vol. 6, pp. 277-283, 306-310.

¹¹ H. Monday, *TC*, 5/87, pp 22-23.

¹² See also Godfrey Banwat, “Women Achievers and Peace Moulders in Perspective.” *LB*, Apr/2005, p. 22. Tongman John, “Women: Examine Yourselves.” *LB*, Feb/2006, p. 17.

¹³ N. Shea, 2005, pp. 201-202.

¹⁴ J. Boer, 2004, vol. 2, pp. 134, 141.

¹⁵ J. Boer, 2007, vol. 6, pp. 277-284.

¹⁶ M. El-Ayadi, 2002-09-27. Original Dutch: “*In onze cultuur mag zoiets je niet overkomen. Je praat er niet over, dus bestaat het gewoon niet.*”

¹⁷ BBC, 19 Jan/2009.

¹⁸ M. El-Ayadi, 2002-09-27. Original Dutch: “*Die familie-eer die hoog gehouden moet worden, heeft volgens haar weinig te maken met het geloof. Het is in haar ogen meer een cultuur van veel laaggeschoolden en anal-fabeten.*”

¹⁹ M. El-Ayadi, 2002-09-27. Original Dutch: “*Júist uit de Islam haal ik argumenten die ik fundamentalisten voorhoud als zij opwerpen dat wij vrouwen verwerpelijk zijn. De Islam zegt juist dat vrouwen voor zichzelf op moeten komen. De mannen onderdrukken ons, niet het geloof.*”

²⁰ J. Boer, 2007, vol. 6, pp. 280-283.

²¹ Start off at J. Boer, 2007, vol. 6, pp. 41, 284-294, where you read the stories of the world famous sharia adultery cases. Then continue with gender separation issues, pp. 294-298, and go on to how Muslims themselves, particularly women, evaluate the situation, pp. 306-310, along with Appendices 3, 37, 39 in vol. 6. Then turn to *CCD* <Misc Arts/Women>. Now proceed to J. Boer, 2008, vol. 7, pp. 41, 70, 128,

154-162, 217-218 and Appendix 20. See also P. Marshall, 2005, pp. 120-122.

²² K. Yesufu, 15 May/2007.

²³ Hausa for *Thora*, the Jewish term for the books of Moses.

²⁴ AFREG, Action Plan. Appendix 101, Document 3, paragraph 11.

²⁵ J. Boer, 2004, vol. 3, pp. 53, 81, 194, 224, 243.

²⁶ *TC*, 4/1992.

²⁷ O. Minchakpu, *TC*, 1/95, pp. 10-14. J. Boer, 2004, vol. 3, pp. 223-224, 231—in endnote 78, I made you a promise that I fulfilled 5 years later with Appendix 98.

²⁸ *TC*, 6/1988. J. Boer, 2008, vol. 7, Appendix 24.

²⁹ J. Boer, 2008, vol. 7, pp. 161-162, 221-222, 395. The *Barnabas Prayer Bulletin* entry for 2 Dec/ 2008 refers to a report by British Baroness Cox with tales “that young Christians were being abducted and forcibly converted to Islam....”

³⁰ For a Pakistani example see *CCD* <Misc Arts/Women/2008-11-27 Kidnap & Forced Marriage>. Barnabas Fund reports the following: “Uganda is a main target of Muslim missionaries. One of the strategies employed is for Muslim men to marry Christian women. It is reported that a special allowance is awarded to those who do so, and a double rate for those who manage to marry a pastor’s daughter” (*Barnabas Prayer Bulletin*, 7 Feb/2009). The practice seems to be universal among Muslims. For the period of Muslim rule in India, it was a frequency practice (J. Sarkar, 1950).

³¹ J. Boer, 2007, vol. 6, pp. 285-294.

³² J. Boer, 2008, vol. 7, p. 27.

³³ J. Boer, 2007, vol. 6, p. 47. The contrast with the approach of, for example, secular Canada, could not be greater. There sexual practice is considered strictly private and personal, no matter how destructive the social outcome and regardless of how much it costs the government to pick up the pieces in terms of sexually related disease, single-parent families and the like. Considering the resulting collapse of the Canadian family and the heavy burden on the taxpayer, the sharia deterrence suddenly begins to look more sane and intelligent. It is once again a matter of Western individualism versus Muslim communalism.

³⁴ See Appendix 6. Suddenly, the Islamic and Canadian systems come closer again to each other, since the Canadian government is also concerned to protect “Canadian values.” The liberals have graciously volunteered to define these values on behalf of all Canadians, many of whom do not like the plate before them. So, parallel responsibility; different contents.

³⁵ J. Boer, 2007, vol. 6, pp. 291, 293-294; 2008, vol. 7, pp. 209-210.

³⁶ Appendix 6. See also J. Boer, 2005, vol. 4, pp. 123-124, 211 for similar Muslim concerns.

³⁷ In his Preface to Abul A’la Mawdudi, 1990, Khurshid Ahmad wrote that one of the reasons for the popularity of Mawdudi’s writings is that “he wanted the Muslims to appropriate creatively the healthy and beneficial elements from the cumulative treasure of human experience, and to empty them to serve the higher ends of life embodied in the Islamic tradition” (A. Mawdudi, 1990, p. 7).

³⁸ J. Boer, 2007, vol. 6, pp. 246-248.

³⁹ For Muslims, see Appendix 6 and 7; for Christians, Appendix 35, 40.

⁴⁰ J. Boer, 2007, vol. 6, pp. 295-299.

⁴¹ J. Boer, 2008, vol. 7, p. 158.

⁴² J. Boer, 2007, vol. 6, p. 296.

⁴³ J. Boer, 2008, vol. 7, pp. 155, 158-159.

⁴⁴ J. Boer, 2004, vol. 2, pp. 58-64.

⁴⁵ For an average Northern Muslim view of female dress, see Abdul Abdulaziz, 9 Sep/2005.

⁴⁶ For this plan, too, check “Plan” or “Muslim plan” in the indices of other volumes.

⁴⁷ J. Boer, 2008, vol. 7, pp. 159-160. The verse reads, “A woman must not wear men’s clothing, nor a man wear women’s clothing, for the Lord your God detests anyone who does this.”

⁴⁸ I am aware of literature in which women in *burqah* defend it as a liberating style away from gawking males. But much more widespread is the literature about Muslim men with distorted sexual dreams. I refer you to the literature of rebel Ayaan Hirsi Ali as well as to the novel by Barbara

Wood, *Virgins of Paradise* (New York: Avon Books, 1993). Lianne George writes about her readership of 400,000 American Muslim teenage girls, most of whom “like to look chic and modern”—and wear the hijab, often “to celebrate and champion” Islam (L. George, 14 May, 2007). For Nigeria, I remind you of the poem by Jawayriyya Badamasuyi, “Awake: Muslim Women” (J. Boer, 2004, vol. 2, Appendix 3, pp. 162-165).

⁴⁹ If my discussion concentrates too much on women and leaves men off the hook, it is because I am not sure that men’s fashions have similarly become immodest. I *do* observe that in the world of advertising, the sexuality of men is flaunted increasingly. I see it on billboards and in display windows in my own gay-dominated neighbourhood. It can also be argued that men’s beach wear is provocative as well as their strutting around with bare chests in public. However, not much of that is happening in Northern Nigeria, the main theatre for our sharia drama.

⁵⁰ J. Boer, 2008, vol. 7, pp. 156-159.

⁵¹ For the complete story see Appendix 102.

⁵² *D/Triumph*, 8 Jan/2007.

⁵³ S. Machika, 2005. *Companion CD* <Misc Arts/Women/Fashion and Hijab/...>.

⁵⁴ Allow me to broaden the scope of the discussion. It is the same question North Americans are asking about governmental right to demand responsible life style by restricting drugs, smoking, alcohol, disease resulting from bad eating habits and even risky sexual behaviour. If government has to pay for my sexual disease, then, in spite of the flippant remark by Canadian Prime Minister Trudeau to the contrary, it also has business in my bedroom. Provocative dress is part of the same picture. When you accept socialized medicine, we become responsible for our behaviour to each other; the private and personal now become a public concern. I pay for your lifestyle and you become accountable to me. Our public schools should definitely play a role here. Educational and governmental policies based on mythical moral “neutrality” lead to immorality. Muslims know that. It is time the rest of us take our cue from them on this score and become realistic about the impact of immodesty and loose sex on the nation.

⁵⁵ Where such intermingling does take place, brutalization of the culture in general is not far behind. Such a lifestyle is usually part of a larger package loaded with more damaging secular values and behaviour.

⁵⁶ I refer you to *CCD* <Misc Arts/Women/Fashion and *Hijab*> for many articles on the subject.

⁵⁷ For examples of active joint projects in this general area of confluence see Appendix 6, 11, 31,51, 53, 68. For other confluence areas more closely related to this chapter, see *CCD*, <Misc Arts>, folders <Sex>, <Family Marriage Gender> and <Women>. As to Christian female dress, I refer you to J. Boer, 2004, vol. 2, p. 74, notes 122 and 124, for a modesty challenge to Christian women.

⁵⁸ See his statement at the mast of this chapter.

▲ CHAPTER 9

¹ F. Ambah, 3 Nov/2008. Amr al-Faisal is a board member of Dar al-Mal al-Islami, a holding company that owns several Islamic banks and financial institutions.

² For more Kuyperian references I refer you to *CCD* <Misc Arts/Kuyperian/ >, to <Misc Arts/Websites and Organizations/Christian Sites and Organizations> and to my website < www.Social Theology/Kuyperiana>.

³ These issues are all discussed in vol. 5, Chapter 7, pp. 241-248 / 174-180. For the Guide itself see Appendix 105.

⁴ Be sure to see numerous articles on this subject on *CCD* <Misc Arts/Business/Banking>.

⁵ I. Sulaiman, May/86.

⁶ C. Kielburger, 17 Mar/2008. *CCD* <Misc Arts/Business/Banking/ 2008-03-17 Principles of Islamic Banking>.

⁷ N. Shea, 2005, p. 198.

⁸ MCC, 29 Jan/2008.

⁹ J. Boer, 1984, pp. 160-179; 1992, pp. 190-202.

¹⁰ For a brief report on the status and direction of Islamic banking today, see NykrinDC, 5 Oct/2006.

¹¹ F. Halsey, "Translator's Foreword," in H. Pirenne, 1925, p. viii.

¹² H. Pirenne, 1965, pp. 112, 115-116.

¹³ H. Pirenne, 1925, pp. 78, 87-88; 1965, pp. 124-125.

¹⁴ BBC, 18 Nov/2002. The writer commented, “In practice, Egyptian banks may not notice any immediate difference. Despite the problems traditionalists have with interest, nine out of ten banking institutions in Egypt pay a fixed rate of interest.” See also P. Sookhdeo 2008, pp. 18-19, 70, for more on this Egyptian development.

¹⁵ NykrinDC, 5 Oct/2006.

¹⁶ That is the one that has just left millions of lives in the lurch and whose captains, including automotive CEOs, had the nerve to jet their way, cap-in-hand, to beg the US Government for an astounding taxpayer-supported bailout. That is also the one that has placed the AIG corporation into an unbelievable quagmire vis a vis both American government and people. See D. Macdonald about the admission by Alan Greenspan, the former chairman of the US Federal Reserve, of his mistakes in managing the US economy and, in effect, that of the world. It was apparently his mistaken judgements and decisions that led to the cave-in of 2008 and beyond (*VS*, 27 Oct/2008). I witnessed Greenspan make the admission on TV and remember my shock and indignation, neither of which has faded six months later.

¹⁷ P. Wood, 14 Dec/2007. *Do turn to the end of this article for very important links to related documents and similar discussions.*

¹⁸ B. Gabriel, 3 Nov/2008.

¹⁹ Her organization is “ACT! for America.” This was founded to counteract the war Islamic militants have allegedly declared on America. www.actforamerica.org.

²⁰ ECP Centre, 20 Oct/2008.

²¹ R. Terrell, www.stormingmedia.us/07/0775/A077574.htm. Full report available on this website—93 pages.

²² I am jumping ahead of myself by bringing in Sookhdeo at this point. Please go to the “Inset” below for a more complete treatment of his views on the matter.

²³ I have analysed the practices of Western corporations at some length and it is often far from pretty or constructive. J. Boer, 1992.

²⁴ These terms refer to “Coca Cola” and “McDonald Restaurants” and represent the creeping influence of Western corporate culture everywhere.

²⁵ See I. Ado-Kurawa, Apr/2003.

²⁶ See J. Boer, 1979 and 1984 for a multitude of details here.

²⁷ For OIC membership, see J. Boer, 2004, vol. 2, pp. 53-55; 2004, vol. 3, pp. 93-101, 260-265; 2006, vol. 5, p. 99; 2008, vol. 7, p. 358, 434; 2004, vol. 2, p. 55; 2007, vol. 6, pp. 86-87, 108-110; 2008, vol. 7, pp. 103-104.

²⁸ H. Algabid, Nov/89, pp. 12, 20. It is interesting that, though there has long been ambiguity among Nigerians as to whether or not Nigeria is/was a member of OIC, the “Annex” to Algabid’s paper indicates full Nigerian membership already back in 1989.

²⁹ For more articles on Islamic banking and IDB, go to *CCD* <Misc Arts/Business/Banking/ >.

³⁰ See J. Boer, 1992, ch. 13, for discussion on socially responsible corporations.

³¹ Quoted in S. Huntington, 1996, p. 100.

³² Claims of Muslim input into Western law are discussed in ch. 10. Claims of Muslim contributions to the foundations of modern science are many. I refer you to only one, that of the Kuyperian philosopher, Egbert Schuurman, 20 Sep/2007.

³³ P. Sookhdeo, 2008, back cover, pp. 7-14, 23-24.

³⁴ Along with the statements listed, I provide the page numbers for your convenience. Know that these are all from his latest (2008) book.

³⁵ P. Sookhdeo, 2008, pp. 7-8, 13, 25, 32-33, 36-37, 41-44, 52, 56, 81-88.

³⁶ Is this a problem? Both Christianity and Islam have concepts that explain the legitimate development of new insights and practices. In Christianity this process includes “progressive revelation” applied to new circumstances. In Islam, “*ijtihad*” is a term that comes to mind immediately.

³⁷ Apparently even experts in sharia, the wisest among the wise, cannot escape the power of greed. But they are children compared to the open greed and shamelessness of the American AIG executives.

³⁸ It is interesting that he does not cover Nigeria, probably for two reasons. One, he correctly does not regard it a Muslim country; two, Islamic banking is still in its early development there.

³⁹ In a letter to a Canadian federal official, Farzana Hassan, President of the MCC, wrote, “Religion has no place in the banking...industry and banks should desist from employing imams or sheikhs who sanctify so called Islamic bank products.... We are not living in the middle ages to get our financial cues from clerics claiming guidance from the divine.” This is the voice of a Muslim organization that identifies itself as secular (MCC, 29 Jan/2008). Muslim—or for that matter, Christian and secular—banking is not a matter of having clerics in control, but of being controlled by the principles of the religion or worldview. Hassan’s perspective demonstrates how broad Muslims can stretch their religion. She reminds me of secular Christians who “creatively” combine Christianity and secularism after having opted for the dualistic variety of religion that this series combats so strenuously. That’s exactly the kind of religion that secularism tolerates not only but advocates and delights in.

⁴⁰ A. Ahmad, 2005, p. 371. According to Wikipedia Encyclopedia, “The term *affirmative action* refers to policies that take gender, race, or ethnicity into account in an attempt to promote equal opportunity.” According to Stanford Encyclopedia, “Affirmative action’ means positive steps taken to increase the representation of women and minorities in areas of employment, education, and business from which they have been historically excluded. When those steps involve *preferential* selection—selection on the basis of race, gender, or ethnicity—affirmative action generates intense controversy” (Stanford Encyclopedia, “Affirmative Action.” First published 28 Dec/2001; substantive revision 4 Mar/2005).

⁴¹ J. Boer, 1984, p. 165.

⁴² J. Boer, 1984, pp. 148-149, 159; 1995, day 6, 28, 109, 339.

⁴³ J. Boer, 1984, pp. 150-151, 159; 1992, pp. 191-192, 197.

⁴⁴ J. Boer, 1984, pp. 149-150; 1995, days 8-11; 2006, vol. 5, pp. 184-186; 2009, vol. 8, ch. 4, p. 78, 110.

⁴⁵ J. Boer, 1984, pp. 160-163; 1992, pp. 192-194, 196, 198-200.

⁴⁶ J. Boer, 1984, pp. 163-165. OT Prophet Micah 6:6-8.

⁴⁷ J. Boer, 1995, throughout.

⁴⁸ J. Boer, 1995, days 217-220, 235, 237, 261-266, 332, 351-364.

▲ CHAPTER 10

¹ For a more or less complete Kuyperian statement on the issues of this chapter, I refer you to H. Taylor's tome of 1966. It provides a wide-ranging overview of legal issues, including philosophy and history.

² John E. Lynch, "Natural Ethics." < [³ "Abul A'la Maududi" in *Wikipedia*.](http://encarta.msn.com/encnet/./...> Lynch is/was Professor of Medieval History and the History of Canon Law, Catholic University of America as well as former Vice-President, The Canon Law Society of America. Heraclitus was a Greek philosopher of the 6th century BC.</p>
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⁴ *This Week*, 24 Oct/88, p. 24.

⁵ S. Huntington, 1996, pp. 183-184.

⁶ J. Boer, 2007, vol. 6, pp. 20-21, 94.

⁷ Barnabas Fund Email News, 19 Feb/2009.

⁸ These include, e.g., Sanusi, Adegbite and the team of writers in J. Lumbard's compilation.

⁹ For Muslims, see vol. 6, pp. 181-206; for Christians, vol. 7. See headings "Constitutional..." and "Relationship to Constitution," vol. 7, p. 513.

¹⁰ J. Boer, 2008, vol. 7, pp. 295-297.

¹¹ At another time Adegbite advised opponents to sharia should not take their case to the street but to the court (J. Boer, 2007, vol. 6, p. 195), but his preference was otherwise.

¹² Though the chairperson and convener of such a group should be a Nigerian, may I be so bold as to suggest Hans-Martien ten Napel, whom we met in Chapter 6, on p. 185, as one of the members, especially because of his Kuyperian orientation. Throughout this entire process, the Committee of the Wise may recruit anyone whose help they consider desirable. If here I go beyond suggesting parameters to proposing specific action to be taken, I apologize, but I could not resist a proposal that has been percolating in my mind for a long time. And it *is* only a proposal that can be discarded at will.

¹³ J. Boer, 1979, pp. 479-481; 1984, pp. 143-145; 2008, vol. 7, pp. 28-32.

¹⁴ J. Boer, 2005, vol. 4, pp. 223-224; 2008, vol. 7, p. 429, endnote 23.

¹⁵ D. Byang, 1988, p. 18. J. Boer, 2008, vol. 7, pp. 74-76.

¹⁶ H. Verkouteren, 1910, p. 3. Original Dutch: “*Men spreekt tegenwoordig veel over de Christelijke beginselen in het Recht...*”

¹⁷ H. Verkouteren, 1910, pp. 54-55. Remember, this was written when Europe was mono-religious—no Islam. Hence, his insistence on *only* Christianity as a guarantee for justice should not be understood as an anti-Islamic comment. Islam simply was not within the purview of the day.

¹⁸ R. Rushdoony, “Humanistic Law,” in H. Taylor, 1967, p. 5.

¹⁹ J. Boer, vol. 5, 2006, pp. 234-240.

²⁰ H. Taylor, 1966, pp. 342-343.

²¹ D. Martin, 18 Nov/2007.

²² H. Berman, 1973, p. 4.

²³ H. Berman, 1986. Berman did not go unchallenged. He was countered by Andrew McThenia in the same issue of *The Journal of Law and Religion*, pp. 125-132.

²⁴ Italics mine. They are inserted for reason of emphasis.

²⁵ H. Berman, 1974, pp. 11-16, 74. Italics mine.

²⁶ H. Berman, 1974, pp. 73-74. Berman fully supports his claims with historical facts that we cannot reproduce in this volume but that would make a fascinating read for you. If sufficiently interested, please check out the various items under his name in the Bibliography. *The Journal of Law and Religion* is a gold mine for this subject.

²⁷ H. Berman, 1983, p. 3.

²⁸ J. Boer, 2007, vol. 6, pp. 66-67.

²⁹ The source of the contention is George Makdisi, 1999. Makdisi was a giant in the field of Arabic studies with a concentration on the medieval period. For further information about Makdisi see <www.middleeastmedievalists.org/Makdisi.htm>. For further information about the claim of Muslim background to Common Law see <www.aliraqi.org/forums/showthread.php?t=45955>. Additional Google search of Makdisi will likely unearth more about sources and about this

theory. See also John Makdisi (George's father), "The Islamic Origins of the Common Law." *North Carolina Law Review*, June 1999, vol. 77, i. 54, pp. 1635-1739. During a telephone interview with Professor John Witte of Emory University School of Law in Atlanta, Witte agreed that there may be such a connection, but surmised that it is a thin one.

³⁰ I. Ado-Kurawa, 2003.

³¹ Unlike previous study guides and with the exception of one end-note, the questions below are drawn only from the above section. The reason for the study guides in this chapter is to help you, the reader, realize the radical nature of the discussion here, radical in the sense of going back to the *radix* or root issues of history and religion.

³² A. Mamman, 24 Oct/88, p. 20.

³³ This is, of course, exactly the complaint of many Muslims about their graduates as well. J. Boer, 2004, vol. 2, pp. 19, 37-48; 2005, vol. 4, throughout; 2007, vol. 6, pp. 58-66.

³⁴ I refer you to the list of my publications at the beginning of Volumes 1-4. It is in these books as well as in this series that you will find the materials to free yourself from this un-Christian secular mode of thinking.

³⁵ J. Boer, vol. 5, 2006, ch. 5.

³⁶ E. Grisworld, 2008, p. 52.

³⁷ J. Boer, 2007, vol. 6, pp. 75, 206-209.

³⁸ L. Sanneh, 1997, pp. 197-198, 230. Italics mine. See also vol. 8, pp. 250-261.

³⁹ *Radiance*, 1983, no. 4, p. 7. J. Boer, 2005, vol. 4, pp. 201-202; 2007, vol. 6, pp. 74-75, 80-81, 206-209; vol. 8, Appendix 6.

⁴⁰ D. Byang, 1988, pp. 101, 19. Volume 8, Appendix 35. J. Boer, 2008, vol. 7, pp. 264-265.

⁴¹ J. Boer, 2007, vol. 6, p. 227.

⁴² J. Boer, 2004, vol. 2, pp. 19-24, 32-48; 2007, vol. 6, pp. 58-68.

⁴³ J. Boer, 2007, vol. 6, p. 285.

⁴⁴ J. Boer, 2007, vol. 6, pp. 38-40, 64, 67-69, 76-77, 93, 165-166, 172-173, 187, 250.

⁴⁵ J. Boer, 2007, vol 6 pp. 38ff, 67, 76ff, 92, 165ff, 172, 285ff.

⁴⁶ J. Boer, 2008, vol. 7, ch. 4.

⁴⁷ J. Boer, 2007, vol. 6, ch. 6; 2008, vol. 7, especially ch. 4.

⁴⁸ M. I. Umar, 7 Oct/2005.

⁴⁹ Of course, the famous cases of women accused of adultery demonstrates that even sharia courts and cases can be expensive and drawn out, once the media and Common Law lawyers, including those of the human rights stripe, get their hands on them! J. Boer, 2007, vol. 6, pp. 284-294.

⁵⁰ J. Boer, 2007, vol. 6, pp. 66-67.

⁵¹ See Appendix 6.

⁵² M. Tukur, 29 June/2001. These Muslim complaints about Common Law are parallel to Christian experience with sharia! Things are not working for anyone, it seems. But even in English Canada, where this same kind of British system is indigenous, it is not working to the satisfaction of anyone it seems, except the lawyers for whom it constitutes that fattened calf. Cases are prolonged and delayed beyond reason, expenses have put the system beyond the ordinary people and they are fed up with a system that seems to favour the criminal rather than the victim. It would seem there is something inherently wrong with a system that is in such wide disrepute.

⁵³ B. Sakkwato, 5 Jan/2000.

⁵⁴ D. Byang, 1988, p. 98.

⁵⁵ It is easy for me to make such a demand when I am living in the safety of Vancouver. After the latest Jos riots, one friend with whom I had shared some of this chapter wrote, "I am sorry, Jan, but I am very angry at the Muslims." I understand completely and I almost feel like a traitor writing in this vein. However, it remains true that as long as people are angry at each other, peace will elude us.

⁵⁶ W. Sabiya in J. Boer, 2008, vol. 7, pp. 250-251.

⁵⁷ J. Boer, 2007, vol. 6, pp. 115-117.

⁵⁸ J. Boer, 2008, vol. 7, p. 109.

⁵⁹ J. Boer, 2004, vol. 3, pp. 35-44; 2008, vol.7, pp. 99-107.

⁶⁰ See Index entries for <Asad, Muhammad> in J. Boer, 2007, vol. 6, p. 379.

⁶¹ The Liberal distortion if not destruction of the traditional

family in Canada is a very concrete example. It results in hordes of street and drug people, along with mental fatalities. I am talking about two kinds of liberals, opposite to each other. The Nigerian Muslim liberal takes the Qu'ran and revelation seriously. The Canadian Liberal Party pulls new societal structures out of its magician's hat as if from nowhere.

⁶² H. Taylor, 1967, pp. 15-16.

⁶³ In H. Taylor, 1967, pp. 8-9.

⁶⁴ H. Bavinck, 1913, throughout.

⁶⁵ See J. H. Bavinck in J. Boer, 1979, pp. 453-454. Be careful to distinguish between the earlier Bavinck and this one. H. Bavinck was a systematic theologian, while J. H. Bavinck was a missiologist. Both were pioneers with strong Kuyperean inclinations in their respective disciplines.

⁶⁶ J. Boer, 2007, vol. 6, pp. 249-250.

⁶⁷ P. Marshall, 2005, pp. 126-128.

⁶⁸ N. Shea, 2005, pp. 210-211. I do not generally favour American intrusion into the affairs of other nations, unless invited to do so. But since they seem unable to mind their own business, they *will* stick their nose into Nigerian affairs. After all, Nigeria has oil, something Americans consider their business! That being the case, I urge them to heed Shea's advice.

⁶⁹ Years ago, Paul Gindiri, a vigorous Christian evangelist, challenged Western churches to siphon more money into Nigeria rather than send missionaries. We can do the work ourselves better, he declared. We just don't have enough money. What Gindiri did with his money was impressive indeed. Though a prominent missionary in the community, I felt pretty small beside this Nigerian heroic evangelist.

⁷⁰ P. Sookhdeo, 2008, p. 91.

⁷¹ J. Boer, 1979, p. 479; 2008, vol. 7, pp. 28, 90-92.

⁷² W. Sabiya, 25 Feb/78. J. Boer, 2008, vol. 7, pp. 264-265. See also vol. 8, Appendix 35.

⁷³ D. Byang, 1988, p. 101. J. Boer, 2008, vol. 7, p. 132; vol. 8, Appendix 35.

⁷⁴ J. Boer, 2007, vol. 6, p. 64.

⁷⁵ J. Boer, 2008, vol. 7, pp. 80-90.

⁷⁶ J. Boer, 2006, vol. 5, part 2; 2009, vol. 8, ch. 4.

⁷⁷ For starters, go to *Companion CD* <Misc Arts/websites and organizations/ Christian sites and organizations>. See also my website <www.SocialTheology.com>.

⁷⁸ J. Boer, 2007, vol. 6, pp. 61-62, 323-324, 190.

⁷⁹ L. Grissen, 1995, pp. 79-82.

⁸⁰ J. Boer, 2007, vol. 6, p. 70.

⁸¹ See ch. 7, pp. 277-278. Muslims may have made the largest and most significant concession ever in India, when they operated an empire with a majority of non-Muslim Hindus and, in the course of time, Sikhs. By Muslim tradition, these non-Muslims should have been treated like pagans. In view of their great number, they were treated instead more or less like the People of the Book, as *dhimmis* (J. Sarkar, 1950). However, the sources are not consistent. Even being treated like Jew or Christian did not always guarantee special favours. Quoting from Wikipedia Encyclopaedia, “Will Durant argued in his 1935 book *The Story of Civilization: Our Oriental Heritage* (page 459):

“The Mohammedan conquest of India is probably the bloodiest story in history. The Islamic historians and scholars have recorded with great glee and pride the slaughters of Hindus, forced conversions, abduction of Hindu women and children to slave markets and the destruction of temples carried out by the warriors of Islam during 800 AD to 1700 AD. Millions of Hindus were converted to Islam by sword during this period.”

⁸² D. Byang, 1988, p 7. S. U. Utere, *NV*, 22 Jan/86, p. 7. J. Boer, 2008, vol. 7, pp. 84-85.

⁸³ D. Dodo, 2000, pp. 10-11. Appendix 35.

⁸⁴ J. Onaiyekan, 2000, p. 3. See J. Boer, 2006, vol. 5, Appendix 1; 2008, vol. 7, p. 53.

⁸⁵ L. Berkhof, 1941, pp. 171-172.

⁸⁶ G. Berkouwer, 1952, pp. 125-160. Our discussion of concurrence for this context restricts itself to the mystery of God working in and through His creation and His faithful children. The doctrine is much wider and has several subtopics we cannot discuss here.

⁸⁷ G. Spykman, 1992, p. 276.

⁸⁸ Christians shy away from calling it “God’s law,” for they recognize that human interpretation is fallible. That is the reason Kuyperians reject “theocracy,” for human application of divine law is subject to misunderstanding. No human law, even if influenced by religious perspective, can be equated with God’s law.

⁸⁹ J. Boer, 2008, vol. 7, pp. 78-79.

⁹⁰ See Folder <Miscellaneous Articles> for subfolders <Conversion>, <Other Countries>, <Persecution> and <State by State>.

⁹¹ M. Madani, 1991, pp. 58, 60-62, 67-68, 74-75, 108-124, 149.

⁹² M. Madani, 1991, pp. 10-16. I cannot help but wonder how this book could have been allowed, given the political correctness of Canadian censors in an era of such strong anti-hate laws. Blatantly advocating murder of anyone expressing disagreement with a religion—Islam, of course. Canadian Christians have often alleged that these so-called “hate laws” are basically aimed at gagging Christians, while others are free to ignore them. See e.g. *Companion CD* <Misc Arts/Websites and Organizations/ Christian Sites and Organizations and <Misc Arts/Human Rights/Equipping Christians...>.

⁹³ J. Boer, 2007, vol. 6, pp. 255-260; Vol. 8, Appendix 6.

⁹⁴ Barnabas Fund, *Freedom to Choose*, p. 12.

⁹⁵ P. Marshall, May/2006, p. 5.

⁹⁶ S. Nasr in J. Lumbard, 2004, p. xiii.

⁹⁷ J. Boer, 2007, vol. 6, index entry of Asad, p. 379 and for the others, pp. 256-260.

⁹⁸ I have first mentioned him in volume 6, p. 261, but introduced him more properly in volume 7, pp. 110-111. For some of his articles as well as his complete resume or CV, including complete bibliography, go to *CCD* <Misc Arts/Leaders & Scholars/Secular and Others/Ostien Papers/2008-10 Philip Ostien CV>. I draw your special attention to his publication *Sharia Implementation in Northern Nigeria 1999-2006: A Sourcebook*. It is available on-line at <http://www.sharia-in-africa.net/pages/publications/sharia-implementation-in-northern-nigeria.php>, a most valuable resource available to all for free!

⁹⁹ P. Ostien, “Sketch of the History of Sharia,” 13 pp. See Bibliography for location of both articles on the *CCD*. J. Boer, 2008, vol. 7, p. 111.

¹⁰⁰ Ostien was brought up a Lutheran. It is likely that his secular concern here is bolstered by his childhood Lutheran atmosphere with its own peculiar brand of dualism often referred to as the “two kingdom” theory.

¹⁰¹ *Merriam-Webster’s Collegiate Dictionary*. Tenth edition. Springfield: Merriam-Webster, 2002.

¹⁰² Bellaigue (2001) p. 40. This is Ostien’s note, not Boer’s. Check his endnotes in Appendix 70 for full reference.

¹⁰³ See Appendix 35.

¹⁰⁴ The rulers of sharia states would not appreciate being dubbed “secular!” A secular ruler of a sharia state!? That is exactly what sharia was/is to overcome.

¹⁰⁵ I. Saidu, 10 Mar/2009. Vol. 8, Appendix 34.

▲ CHAPTER 11

¹ For your convenience I herewith provide you with the pagination where these items are discussed in this book. “Equality of status, access and rights”—p. 241; “critical solidarity”—p. 148; “independence”—p. 149; “shura/ consensus”—p. 202; “complementarity”—p. 274; “federalism”—p. 400.

² See Appendices 16, 31, 49, 51, 53, 68.

³ H. Antonides, 21 Nov/2005, p. 12.

⁴ OT Torah/*Attaurat* (Hausa): Leviticus 19:18. NT *Linjil* (Hausa): Jesus- Matthew 19:19, 22:29; Mark 12:31; Luke 10:27. Paul- Romans 13:9; Galatians 5:14; James-James 2:8.

▲ APPENDICES

¹ For reasons for and explanation of the division into two parts, the use of appendices and the *CCD* I refer you to part 2, pp. 24-28.

² This conference was held in 1989; the report was published in 1992—see J. Olupona in Bibliography. The list constitutes Appendix 13 in vol. 5.

³ For entire document see J. Boer, 2004, vol. 3, Appendix 2, pp. 242-244.

⁴ H. Awoniyi, 2002, pp. 41-42. Awoniyi appears under three different names in this book and hence in the Bibliography. See pp. 485-486, 521-522.

