Theological Foundations of Shari’ā in Islam: Evangelical Christian Concerns and Reservations

This article initially considers the theological and doctrinal basis of the Shari’ā and the role accorded to the Muslim community (umma) in actualizing God’s Will on earth. John Azumah then responds as an evangelical Christian, raising theological and confessional concerns and reservations with regard to the Shari’ā. He does this by drawing mainly from the mainstream teaching of both Islam and Christianity.

Seyyed Hossein Nasr, a leading contemporary Muslim intellectual, expresses the frustration Muslims harbour towards Christians who refuse to sympathise with and indeed openly oppose the introduction of Islamic legal code, the Shari’ā:

In Muslim-Christian debates, the Muslims have shared with Christians in their lack of comprehension of the view of the other side concerning law, but most of the pressure has come from the Christian side. Few Christians sympathize with Muslims who wish to return to the laws of their religion which were forcibly changed during the colonial period, while in general Muslims have been more sympathetic to Christians who wish to continue to live according to their traditional moral laws in a hedonistic society. Strangely enough, such Christians, many of whom are evangelicals and born-again Christians, are those most opposed to Islam and the attempt of Muslims to live according to their religious laws as do such Christians themselves.¹

Why should religious people, especially committed and practising ones such as evangelical Christians, oppose the introduction of God’s law in an increasingly irreligious if not anti-religious world? This attitude, as far as Muslims are concerned, is indeed strange! But many critics of the Shari’ā often argue that it is an outdated and a barbaric system that belongs to seventh-century Arabia. However, as Nasr rightly points out, Shari’ā is ‘no more outdated because it belongs to seventh-century Arabia, than the Sermon on the Mount would be outdated because it was pronounced 2000 years ago in Palestine’.² So on what basis do evangelical Christians oppose the Shari’ā?

I want to believe all Christians, especially evangelicals, share these concerns with Muslims. The difficulties evangelical Christians have lie in the alternative Muslims are proposing, namely the Shari'a. Much has been written to highlight the historical and existential difficulties Christian have with the Shari'a and the human rights issues involved. It is clear, however, that Muslims are not impressed by the arguments of human rights. Implicit in the quotation from Naṣr is that Muslims are expecting 'religious' or theological reasons from Christians for their opposition to the Shari'a.

**Definition of Islam**

The phrases that 'Islam means peace' and 'Islam is a religion of peace' have become all-too-familiar mantras. Etymologically, Islam is derived from the root word *Sālim*, which means complete and total 'surrender' or 'submission' to God's Will. God does what He wills and whatever He wills must come to pass. Nothing (good or evil) can take place except by His permission or Will and nothing can stop Him from attaining His Will. God's Will, according to Islam, was fully dictated to Muhammad through the angel Gabriel and carefully preserved in the Qur'an. Submission and surrender to God's Will is however incomplete, in fact impossible, without submission and surrender to Muhammad, the Apostle of God. That is because Muhammad perfectly lived out the Will of God and has become 'the best example' for Muslims (33:21). Throughout the Qur'an Muslims are required to 'obey God and His Messenger' and 'believe in God and His Messenger'.

The relationship between God and Muhammad is so close that the two are coupled in the Muslim confession of faith or *shahāda*: 'There is no god but Allah and Muhammad is the Messenger of Allah'. A 'Muslim' is, therefore, a person who has 'surrendered' to God's Will and decrees in the Qur'an and the prophetic authority of Muhammad. In seventh-century Medina, this implied accepting, and submitting to, the rule of Muhammad, which many tribes did at the time. Hence, 'to become a Muslim [is] to become a subject' and to convert from Islam is to 'commit treason. It is only in a total surrender or submission to God and Muhammad as His messenger that one can have peace. The traditional Muslim salutation, *as salaam alaikum* or 'peace be upon you', is, strictly speaking, not to be wished upon non-Muslims. Neither should the response, *wa alaikum salaam* or 'and upon you also be peace', be returned to non-Muslims when they wish peace to a Muslim. There can be no peace with, or for, those who have refused to submit to the Will of God in the Qur'an and perfectly lived out by Muhammad.

**Qur'an and Sunna as main sources of Shari'a**

According to Isma'il al-Faruqi, one of the most eloquent voices of orthodox Islam in the last century, 'God does not reveal Himself. He does not reveal Himself to anyone in any way. God reveals only His Will'. This is because 'God, according to Muslim witness, is absolute and transcendent'. The Divine Will is made known to humanity in Divine Books or Scriptures that have been given to different prophets (124,000 in total) for different communities in the past. It is however the Qur'an which contains the Will of God in its complete form, thus closing the gate of revelation. The Qur'an is the final revelation from God and Muhammad, the last prophet. Equally important is the claim that the Qur'an contains the Will of God in its perfect form, which supersedes and abrogates all previous scriptures, now deemed corrupt.

The Qur'an in Islam is therefore the embodiment of the Divine Will. Consequently, the Qur'an is interpreted as a collection of fixed maxims and immutable statements of doctrine and law which are not subject to criticism. Beyond providing a voice to the Will of God, the lifestyles of prophets in their totality serve as living expressions of the Will of God. To use the words of a leading Muslim thinker, 'All prophets of God fulfilled this function and Prophet Muhammad (peace be upon him) represents the last expression of this model. The Qur'an contains the Word of God as it was revealed to the Prophet, and his Sunnah provides the living model which we as Muslims try to follow and to approximate to'.

Just as belief in the prophethood of Muhammad is coupled with the oneness of God to provide a complete confession of faith in Islam, so does the prophetic example of Muhammad (Sunna) couple with the Qur'an to make revelation complete. These two sources combine to provide the fundamental basis of Islamic law or the Shari'a. The Shari'a is the amplification of the revelation of God (Qur'an and Sunna) which has been codified into four schools of law (madhhab) for Sunni Muslims. It is in this sense that the Shari'a is regarded as divine law. It is the divine pattern of conduct for Muslims in all matters. The Shari'a, according to one Muslim writer, 'instructs man on how he should eat, receive visitors, buy and sell, slaughter animals, clean himself, sleep, go to the toilet, lead a government, practise justice, pray, and perform other acts of *ibadat* [worship]'.

The fundamental problem of humanity, according to Islam, is ignorance (of the Will of God) and not sin. It is with this understanding that pre-Islamic Arabian society is described in Islamic discourse as *jahiliyya* or 'the period of ignorance'. The basic requirement of humanity is to know right from wrong, i.e. what is permitted and what is forbidden by God. "Therefore the standpoint of Islam is not an "act of faith"; but one of "conviction". It is one of knowledge, of trust in the human power to know." If the basic human requirement is knowledge (of God's Will), the fundamental need is *guidance* to obtain that knowledge. In Islam this is the function of revelation, which provides guidance for humanity. The key to success or well-being (*falah*), both in this world and the next — the Islamic equivalent

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10 Kateregga, & Shenk, Islam and Christianity, p 67.
of salvation in Christianity – lies in knowing and doing the Will of God. Observance of the Shari’a is doing God’s Will and is therefore as crucial to Muslims as faith in Jesus Christ is to Christians.

The umma and the actualization of God’s Will on earth

Islam teaches that the Shari’a or ‘the straight path’ is for the guidance of the whole of mankind. The umma (Islamic community) by virtue of its submission to the Divine Law are entrusted with the duty to ‘enjoin right conduct and forbid indecency’ or to ‘command good and forbid evil’ (3:110). Muslims have understood this to mean that it is the duty of the umma, the community of God, to see to the actualisation of the rule of God on earth. This is where the whole concept of Islamic da’wah or ‘calling’ stems from. Al-Faruqi makes this point as follows:

The Muslim is the person who, having accepted the burden, has set himself on the road of actualisation. The non-Muslim still has to accept the charge. Hence, da’wah is necessarily addressed to both, to the Muslim to press forward toward actualisation and to the non-Muslim to join the ranks of those who make the pursuit of God’s pattern supreme.12

Significantly, da’wah to the Muslim includes ‘enjoining’ or ‘commanding’ virtue, good or right conduct, i.e. Islam; and ‘forbidding’ or ‘prohibiting’ vice, evil and wrong conduct, i.e. non-Islam. As commanders and forbidders Muslims are not just callers to ‘the straight path’ but enforcers of the Will of God on earth. The ‘commanding’ and ‘forbidding’ aspect of da’wah implies coercion which in turn requires the exercise of some form of authority or power. It is only by exercising authority that Muslims can command virtue and forbid vice as enjoined in the Divine Law are entrusted with the duty to ‘enjoin right conduct and forbid indecency’ or to ‘command good and forbid evil’ (3:110). Muslims have understood this to mean that it is the duty of the umma, the community of God, to see to the actualisation of the rule of God on earth. This is where the whole concept of Islamic da’wah or ‘calling’ stems from. Al-Faruqi makes this point as follows:

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Another important implication of the Muslim duty of commanding virtue and forbidding vice lies in the universal mission of Islam. The cardinal teaching in Islam, for instance, is the Oneness of God (tawhid). Worshipping anything or anyone other than God or associating anything or anyone with God (shirk) is an unforgivable sin in Islam. As commanders of good, Muslims are not only required to worship One God (Allah) but to ensure that others worship the one God. As forbidders of evil it is not enough for Muslims to refrain from the worship of other gods but they must stop others from worshipping other gods. In the view of many jurists, a Muslim is necessarily addressed to both, to the Muslim to press forward toward actualisation and to the non-Muslim to join the ranks of those who make the pursuit of God’s pattern supreme.12


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Struggling for the sake of Islam

Jihad means to strive or to exert effort against evil and in pursuance of good. There are basically three different forms of jihad. First there is ‘jihad of the heart’ or spiritual jihad. In this case, jihad means the hatred of evil and its manifestations especially one’s inner sinful inclinations, but also including non-Islam and non-Muslims. Indeed, God in the Qur’an is severe with unbelievers and orders Muhammad and the umma to fight and to treat them harshly (9:74; 66:9). As one influential Nigerian Muslim intellectual put it:

A Muslim is not a person who merely believes, but rather a person who practises Islam and, in addition, hates unbelief, its symbols and men ... A person who, in spite of being a Muslim, fraternizes with unbelievers and innovators and [seeks] worldly benefit from them, is to all intents and purposes, a hypocrite. The people of the Sunna have to keep their distance from those who are the declared enemies of Allah: how can anyone claim to be a lover of Allah if he fraternizes with His enemies?14

Second, there is ‘jihad of the tongue’ which includes speaking, writing and using one’s resources to fight against evil and to promote good. The third form of jihad is ‘jihad of the fist’ or armed struggle. This form of jihad involves physically fighting non-Muslims in order to establish Islam. Until the late nineteenth century, Muslim jurists used the term jihad purely in this latter sense.15 The doctrine of jihad stems from a form of dualism in Islam which teaches that a perpetual struggle between God and Satan, Good and Evil, Belief and Unbelief, Islam and Non-Islam, Muslim and non-Muslims. Muslims are on the side of God and non-Muslims on the side of Satan and therefore enemies of God. The Qur’an says in 4:76: ‘Those who believe and do battle for the cause of Allah; how can anyone claim to be a lover of Allah if he fraternizes with His enemies?’16

What therefore are the theological implications of all this for Christians?

Evangelical Christian reservations and concerns

Knowing God’s Will

As pointed out above, Islam teaches that God does not, in fact cannot, reveal Himself; God only reveals His Will. Al-Faruqi notes the difference between Islam and Christianity on this point in the following words:

Christians talk about the revelation of God Himself – by God of God – but that is the great difference between Christianity and Islam. God is transcendent, and once you talk about self-revelation you have heirophancy and immanence, and then the transcendence of God is compromised. You may not have complete transcendence and self-revelation at the same time.17 Christians and Muslims have to accept and respect this important difference. As we shall show later, Christians not only believe in, but actively seek, the accomplishment of God’s Will on earth. Christians believe that something about God’s Will can be ascertained from the Bible and supremely in the life and works of Jesus Christ as recorded in the New Testament. The Will or Mind of God, as far as Christian teaching is concerned, however, remains inexhaustible and unfathomable. Christianity teaches the self-revelation of God in the person of Jesus, but has always maintained that the Will of God is beyond human comprehension. In the Bible God warns through the Prophet Isaiah that: ‘my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts’ (Isa. 55:8-9).

The claim of full knowledge of the Will or Mind of God in the form of a book sounds presumptuous in the Christian ear. This is especially so as Islam teaches the ‘complete transcendence’ of God. It is at best risky and at worst dangerous for anyone to claim full knowledge of the mind or will of an unknown, in fact, unknowable entity. Indeed, it is difficult to claim full knowledge of the mind or will of fellow humans, even very close relations and associates. To put the Christian reservation into perspective, the belief in Islam that the Qur’an contains the complete and perfect revelation of the Will of God sounds as improbable to Christians as the Christian belief that God has revealed Himself fully in the person of Jesus Christ sounds to Muslims. These are, of course, fundamental differences between Islam and Christianity that have to be acknowledged and respected.

Prophets, Muhammad and God

Related to this concern is the role accorded in Islam to prophets in general and that of Muhammad in particular. Christians share with Muslims the belief in prophets and the role they play in communicating revelation. Like Muslims, Christians regard and even revere these figures but view them as mere mortals and fallible beings who equally stand in need of God’s mercy and forgiveness. While respecting Muhammad as the Prophet of Islam, Christians however have difficulties with the status given to the actions of Muhammad (Sunna) which Muslims regard, along with the Qur’an, as divine law meant for all time and places. As noted above, in Islam, Muhammad couples with God in certain key expressions of Muslim belief. After the battle of Badr, the Qur’an increasingly links the actions and status of God with the actions and status of Muhammad. During his time in Mecca, while


the Qur’an maintained the ontological difference between God and Muhammad, in Medina, there developed what one observer describes as a ‘narrowing of the functional gap between God and Muhammad’.18 David Marshall ably discusses how, in Mecca, Muhammad is repeatedly reminded of the fact that he is only to warn the unbelievers and that the impending consequences of their disobedience are entirely in the hands of God. In other words, in Mecca, Muhammad was reminded that judgement belonged only to God. In Medina, however, there developed what Marshall describes as ‘the Godward movement of Muhammad and the umma’, i.e. Muhammad and the umma becoming active agents in punishing the unbelievers on behalf of God. In this narrowing of the gap, Muhammad, to use the words of Sherif Faruq, an Egyptian Muslim writer, ‘is joined to Allah as the source of absolute command’.19 That is why the Sunna is coupled with the Qur’an to complete revelation in Islam, providing the basis of law in Islam. Christians are anxious about this seeming ‘joining’ of a fallible human being to God almighty.

The theological difficulty Christians have with the Sunna is the real risk of attributing fallible human actions, mistakes and indeed wickedness to God.20 For instance in the Qur’an, while Muhammad is described as a mere mortal and sinner (59:6-7; 47:19), the status given him in the Sunna within the framework of the Shari’a (not to talk of Muhammad’s status in popular Muslim devotion where in some cases he is even elevated above God)21 makes it very difficult, if not impossible, to differentiate the actions and status of Muhammad from that of God and vice versa. To express the Christian concern in another way, while Islam may be uncompromising on the ontological difference between God and Muhammad, in terms of functions and duties, those of God and Muhammad are too closely intertwined for comfort.

Christians are particularly anxious about giving to a mortal what are exclusively divine prerogatives such as judgement and punishment for unbelief. According to Christian teaching, God is the only righteous judge and all others, including prophets, will stand before His judgement throne on the day of judgement. Christians are repeatedly warned against standing in judgement of other people (Matt. 7:1-2). It is clearly stated in the Bible that ‘there is one lawgiver and judge, he who is able to save and to destroy. But who are you that you judge your neighbour?’ (Jas. 4:12). In other words, as far as Christian teaching is concerned, God is not only the law-giver but the only judge. The power to save or destroy, i.e. accuse, convict, sentence and execute the sentence, lies solely with God.

Law and the human condition

Another area of Christian concern lies in the Muslim understanding of the Shari’a or law as the solution to the human condition. As stated above, Islamic teaching

19 Quoted in Marshall, God, p 174.
20 The Islamic doctrine of taka, or infallibility of prophets in general and Muhammad in particular is a later development not borne out in the Qur’an. In the Qur’an only Jesus and his mother Mary are sinless.
depicts God as a sovereign ruler with people as servants or slaves of God. In this master–servant relationship, the master wills, decrees and commands and the servant simply submits and obeys. The lack of knowledge or ignorance of the Master’s wishes therefore constitutes the most fundamental problem of humanity. The Shari’a as divine law meets this need and provides a solution to the problem. It is only by following the Shari’a that Muslims can please God and gain success in this world and the next. Muslims therefore contend that Islam holds man not to be in need of any salvation. Instead of assuming him to be religiously and ethically fallen, Islamic da’wah acclaims him as the khalifah of Allah, perfect in form, and endowed with all that is necessary to fulfill the divine will, indeed, even loaded with the grace of revelation! ‘Salvation’ is hence not in the vocabulary of Islam. Falah, or the positive achievement in space and time of the divine will, is the Islamic counterpart of Christian ‘deliverance’ and ‘redemption’.22

This is indeed well said! But before expressing the Christian concerns on the Islamic position set out here, let us first lay out Christian teaching on this issue in brief. First of all, while acknowledging God as King, Ruler and Master, Christian teaching depicts God as a Father and humanity as created in the image of God and children of God. In this Father–Children relationship, God loves his human creatures and deeply cares and longs for their well-being at all times and at all cost. What people are required to do is reciprocate the divine love in obedience and submission. While obedience in Islam seem to be motivated by fear or hope of reward, in Christianity obedience springs from inner delight, desire, and love of God. Unfortunately, humanity often chooses the path of disobedience and rebellion. The Christian doctrines of the fall of humanity and original sin are attempts to acknowledge and explain this human tendency of waywardness and rebellion. The concept of original sin in Christianity is not to suggest that every human being is a condemned sinner before birth. Arne Rudvin observes that, in the doctrine of original sin, Christians

...recognise that empirical and practical man is in an awful mess, and that all men are in the same mess, and have been throughout history, but we deny – or we insist, we cry out – that this is not what man was created to be. Man is not a sinner of necessity, but by his own will.23

The fundamental problem of humanity, as far as Christianity is concerned, is therefore not ignorance but disobedience, epitomized in the eating of the fruit of the forbidden tree by Adam and Eve in Genesis 3:1ff. The mess in which humanity has found itself in the past and present is the consequence of the innate nature of wilful disobedience or rebellion. The basic need of humanity in this regard is salvation and therefore a saviour. It is in response to this need that Christians believe God sent His own Son in the person of Jesus Christ to come and pay the ultimate penalty of sin, that is, death, for mankind. Salvation is thus a free gift from God to humanity obtained through faith in Jesus Christ. The Islamic and Christian perspectives on this have been analysed rather well by Charles Adam who regards the two perspectives as consisting of the nexus of ignorance–guidance–success and sin–redemption–salvation respectively.24

23 Arne Rudvin, ‘Comments’ in Ahmad & Kerr, Christian Mission, p 47.

Just as Muslims find it hard to accept the Christian doctrine of original sin, Christians find the Islamic diagnosis of the human condition difficult to comprehend. Muslim teaching fails to take the recalcitrant and rebellious nature of humanity seriously. People argue, dispute and reject what may appear as obvious truth, even divine truth. The fact that Muhammad did not just preach but warned, and even had to resort to the use of force, shows that people are recalcitrant. Similarly, by insisting that political power or the exercise of authority is essential for actualising the Divine Will as contained in the Shari’a, Muslims are facing this reality even if Islamic teaching refuses to acknowledge it. If people are ‘perfect in form, and endowed with all that is necessary to fulfill the divine will’, why should there be the need for religious police in Islamic countries to enforce times of prayers, fast, dress code and other duties?

Related to the diagnosis of the human condition is the prescription the two religions uphold. Christians share with Muslims the belief in divine laws or commandments and therefore take the Ten Commandments in Exod. 20:1-17 seriously. Jesus underscored the importance of divine law by assuring his audience that: ‘Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them’ (Matt. 5:17). However, in fulfilling the law, Jesus countered all legalism with radical love which even extended to his enemies. ‘You have heard that it was said, “You shall love your neighbour and hate your enemy.” But I say to you, “Love your enemies and pray for those who persecute you”’ (Matt. 5:43-44). And again when he was asked about the greatest and most important of the commandments or laws of God, Jesus’ reply was ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And the second is like it, You shall love your neighbour as yourself’ (Matt. 22:37-39).

The focal concern of Jesus’ mission was therefore ‘to overcome legalism by fulfillment of the Will of God in love, in view of the coming Kingdom’.25 Jesus did not only teach these things but he demonstrated them in his actions by deliberately breaking the letter of the law in order to uphold its spirit. This is seen from the many instances in which he healed and performed various miracles on the Sabbath and saved a woman caught in adultery from being stoned to death. All of these angered those who regarded themselves as custodians of God’s law. Thus, while Muslims can justify the application of the Shari’a on account of the example of Muhammad, if Christians were to support the Shari’a and all the legalism therein, it would be the worst form of betrayal to the mission of Jesus Christ. This is so because ‘the law was given through Moses; [while] grace and truth came through Jesus Christ’ (John 1:17). For Christians, the Muslim emphasis on law is in many ways an inversion of the progression from the Old Testament to the New Testament.

The Islamic and Christian teaching on the status and place of law can therefore be summarised as follows. In Islam falah or success is obtained by faith through works or observance of the law. In Christianity salvation is by grace through faith in Jesus Christ. Keeping in line with the teaching of Jesus, Paul reminded Christians

that "by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). Therefore 'a man is not justified by works of the law but through faith in Jesus Christ ... because by works of the law shall no one be justified' (Gal. 2:16). Now the teaching on grace does not mean an open-ended licence for Christians to violate divine injunctions. Anticipating this very misconception, after reminding Christians that they are no longer under the bondage of law but under grace, the Apostle Paul quickly adds: 'What then? Shall we sin because we are not under law but under grace? By no means!' (Rom. 6:15).

Christians have often been accused by Muslims of abdication of responsibility and that they are only interested in 'other-worldly' matters. This accusation is not without foundation for certain trends of Christian teaching lend themselves to this tendency. However, mainstream Christian teaching taken as a whole, and the example of Jesus in particular, mean Christians pray and actively seek (or ought to) the fulfilment of the Will of God in their private and public lives. Christians share with Muslims in the general belief of submission to the Will of God in all aspects of human existence. In fact Jesus made this point very forcefully in Matt. 7:21: 'Not every one who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven'. As the Lord's Prayer has it: 'Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy Will be done, On earth as it is in heaven' (Matt. 5:9-10). This prayer, as John Onaiyekan has rightly pointed out,

is not just a vague wish, or a pious aspiration for divine intervention in some remote future. Rather, it is a programme of action to which we are personally and resolutely committed. We too have a duty 'to command what is right and forbid what is evil'.

We shall indicate the way Christians seek to accomplish this task shortly. It is however important to point out that the difference between the Islamic and Christian teaching is not whether but how the Will of God can be actualized in the world. For Muslims, it is the duty of the umma to see to the enforcement of the Will of God.

Enforcing God’s will?
The main Christian reservation on the role of the umma as enforcers of the Will of God on earth has to do with the way God is depicted as standing in need of human help from believers (3:52; 47:7; 57:25; 58:8; 9:40 etc.). The concept of believers (Muslims) being God's Helpers has very serious existential and theological implications, especially as it affects the relationship between Muslims and non-Muslims. As stated above, the God of the Qur'an is harsh and severe with unbelievers. In Mecca, the punishment of unbelievers was understood to be the task of God alone, a divine prerogative. But in Medina, especially after the battle of Badr, God delegates this task to Muhammad and the umma.

To put the Christian concerns expressed here into perspective, the Islamic and Christian positions can be summarised as follows. In Islam, God as creator revealed His Will in the Qur'an and Sunna as a manual and guide for humanity. The duty of the umma is to see to the enforcement of the Will of God in the world through the exercise of authority. The Islamic position can be described as consisting of the nexus God - His Will - His Messenger/Umma. The Christian teaching is that God the creator revealed Himself in the person of Jesus to save humanity. The task of enforcing the Will of God is the duty of the Holy Spirit whose function it is to prompt, convict and guide people. The role of the Church is to be a witness by acting to influence the world as 'salt and light'. The Christian nexus therefore can be expressed as follows: God - His Son - His Spirit. So for Muslims to seek to enforce the Will of God in the form of the Shari'a in its entirety in a shared environment with Christians is like Christians seeking to impose upon Muslims their belief in the Trinity.

Christian proclamation
A final theological concern an evangelical Christian would have with the Shari'a has to do with a key injunction which grants Christians in an Islamic state the right to confess their faith and deny them the licence for Christians to violate divine injunctions. Anticipating this very misconception, after reminding Christians that they are no longer under the law of God as understood by Muslims, John Onaiyekan has rightly pointed out, 'Not every one who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven'. As the Lord's Prayer has it: 'Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy Will be done, On earth as it is in heaven' (Matt. 5:9-10). This prayer, as John Onaiyekan has rightly pointed out,

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