



National Christian Elders Forum

Motto: Watch & Pray that we may be one ...

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EXECUTIVE SUMMARY

PROJECT NIGERIA 2018

The list is growing every day, even as the river of blood threatens to keep flowing. Southern Kaduna, Dogo Nahawa, Agatu, Nimbo, Aba, Wukari, Wase, Jos, Chibok, Gworza, Biu, Madagali, Michika, Dapchi, Maiduguri, Damaturu, Madalla, Baga, Bama, Yola, etc, etc. The National Christian Elders Forum, (NCEF) is compelled to ask, how did Nigeria get to this point?

In this 42 page paper, the NCEF traced the history of Nigeria to the Colonial dinner in 1913 during which Lord Harcourt, in a cynical and twisted joke announced the approval of the Amalgamation of Nigeria. He likened the North as a groom (a well conducted youth) and the South as a “lady of means” meant to sustain the North. From the onset, the Amalgamation of the Northern and the Southern Protectorates was a financial transaction meant to transfer the burden of funding the North from the British Treasury to the South of Nigeria.

After 104 years of this marriage, the burden has become oppressive with the North claiming the power of life and death and willfully legalized murder all over the country. The British was correct that “Nigeria was not designed to be a great ‘Trust’ but a great ‘Federation’”. However, not only has “trust” broken down, but the attempt at building a “Federation” has also failed woefully.

Quoting The Times of Nigeria during the era, the paper reaffirms that “the amalgamation of 1914 is broadly speaking, the conquest and subjugation of Southern Nigeria by Northern Land”. Not content with the unfair advantage handed over to the North by the British the “well conducted youth” has adopted the reckless and intolerant attitude of religious fanatics and has become an extreme Islamist.

The NCEF distinguished between Islam and Islamism in the paper. While Islam is a religion, Islamism otherwise called “political Islam” is not a religion but a political ideology that holds that Islam must dominate the society. To compound Islamism in Nigeria, the franchise seems to be held by the British promoted neo-colonialists. This ethnic group believes that not only should it dominate the politics of Nigeria, but it also has the right to determine who lives or die.

Hence, it has embarked on **Jihad** designed to exterminate all non-Islamists in the country. This Jihad affects not only Christians and traditionalists, but also moderate Muslims who are not Islamists of this ethnic stock. Justification for Jihad is found in the Quran’s “Verse of the Sword”: “So when the sacred months have passed, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem of war; but if they repent and establish regular prayers, and practice regular charity, then leave their way free to them; for surely Allah is Forgiving, Merciful.” (Q 9:5)

These are not hate speeches but words of the Quran and, more importantly, actions of the present government in “collaboration” with Boko Haram and Fulani herdsmen. These make it incontestable that modern Jihad is taking place in Nigeria after the one by Othman Dan Fodio.

The Islamists of Northern Nigeria have adopted the tactics of global Islamist Jihadists. “One of the most effective tactics employed by Islamic jihadists throughout the world is to intimidate their opponents into silence. Death threats, murders, acts of mass terrorism, beheadings broadcast over the Internet - all these actions are obviously useful to minimize resistance to the jihadists' agenda.” Nigerians are systematically being cowed into submission to the oppression and domination of the Islamists of Northern Nigeria.

Another common feature of the Islamists is concept of Sacred Space in Islam. This concept is a well-developed one in Sharia. Indeed, Sharia is an aggressively territorial system that holds all land on earth has been given by Allah to Muslims in perpetuity. The concept of Sacred Space also explains why Muslims who conquer enemy territory traditionally erect mosques and Islamic Centers literally on top of the destroyed sacred places of other faiths. And it also explains that once Fulani Herdsmen overrun any community, Fulanis move in to occupy the space left by the rightful owners of the land.

“WILLING TOOLS”

The NCEF explains that the Islamists could not have made so much progress if not for the collaboration of some Christian elites and leaders of ethnic nationalities who for pecuniary gains became victims of “stealth jihad”. The greed and covetousness of the elites turned many of them into “willing tools” as boasted by Sir Ahmadu Bello during Independence in 1960. The greatest weakness of the ethnic nationalities in Nigeria is the “willing tools”. Most, if not all, Christian leaders have become victims of stealth jihad. Money and positions in the government in the Muslims dominated federal and some state government especially during elections, made these leaders shut their eyes against due process. In the process they aid in weakening Democracy and thereby promote Islamism. From 1975 Christians, politicians, religious and traditional rulers were recruited by the Islamists to speak for Muslims in defense of its tenets as a religion of peace.

The paper concludes by stating that the British left a country programmed to break up in which one group out of 389 ethnic nationalities saw itself as the new colonial master. The problem is to make the Fulani understand that this is the 21st century and jihad is no longer fashionable. Britain should promote reconciliation by telling the Islamists in Nigeria that Islamism has failed the world and reconciliation is the highest form of forgiveness.

In the meantime, Democrats all over the country must prepare to “shut down” Nigeria if the Islamist Jihadists continue to kill innocent citizens. In other words, Democrats must prepare for civil disobedience.

This write up is not intended to mock Islam but to show that while Nigeria was a colony both Christians and Muslims behaved properly, some will say peacefully. However, after independence and incursion of Islamism, Nigeria became two countries in one, one promoting

Democracy and the other Sharia stealthily promoting wars against Democracy. What Nigeria needs is true Democracy.

National Christian Elders Forum (NCEF)
Kafanchan, Kaduna State,
15th March, 2018

CHRISTIAN ELDERS PROJECT NIGERIA 2018

MESSAGE FOR ALL NIGERIANS

MOTTO: KNOWLEDGE IS POWER

Introduction

1. The founding father of Nigeria Lord Lugard was authorized to go on with amalgamation by his employer, the British Government through the Secretary of State, Lord Harcourt. In these days of erection of statues in Nigeria, one is surprised that Lord Harcourt never had one erected for him in Port Harcourt, the Garden City. Harcourt's metaphor at the Colonial Service dinner in 1913 went thus: "we have released Northern Nigeria from the leading strings of the Treasury. The promising and well-conducted youth is now on an allowance "on his own" and is about to effect an alliance with a Southern lady of means. I have issued the special license and Sir Frederick Lugard will perform the ceremony. May the union be fruitful and the couple constant. The Nigerias are not designed to be a great "Trust" but a great "Federation". [**Lugard and the Amalgamation of Nigeria, pg. 30**]

2. After one hundred and four years of this marriage, the wife – the Southern lady of means is telling her husband (the well conducted youth) that as predicted by Lord Harcourt, the marriage has failed to live up to expectation. It has failed woefully to be a great 'Trust', and also a great federation. In this presentation which is without malice, 'the wife' is telling her husband who in the contemplation of the Britain is the well conducted youth, has been reckless resulting from lack of foresight. This reality is evident for all to notice. That since the marriage (better put as the arranged marriage), "the Hidden Meaning of that unification was synonymous with a sell-out of the South. According to The Times of Nigeria, "the amalgamation of 1914', is broadly speaking, the conquest and subjugation of Southern Nigeria by Northern Land. Northern Nigeria system, Northern Nigerian laws, Northern Nigerian land laws; Northern Nigerian administration, must be made to supersede every system in Southern Nigeria'. One further weapon was placed in the hand of the Press when a copy of a confidential dispatch to the Colonial Office on educational policy sent by Lugard on his way home in the Ocean liner, S.S. Mendi, was leaked to the Nigerian Chronicle. They printed it in full under the contentious title of '**The Proposed Installation of Mental Slavery**' and, linking it with the remarks the Governor had made while opening the exhibition of school work in Lagos and made it the cause of a severe attack on him for his alleged plan to curb the educational genius of the South." [**Lugard and the Amalgamation of Nigeria A. H. M. Kirk-Greene, pg. 24**] In this presentation, the attempt is

being made not only by the South, the Middle Belt but also the core North, listing the reckless attitude of the hitherto well conducted youth who now is an extreme Islamist.

3. Some details of what the lady of means knows about extreme Islamism include **slander/blasphemy, Islamic supremacy, gender inequality, abrogation, adultery, jihad, apostasy, Democracy and Islam, female genital mutilation, honor killing and hudud punishments**. The object is to tell her husband that his present behavior of extremism was never in contemplation of the British who arranged the marriage for the couple. The aim is to call for reconciliation, the highest form of forgiveness. In any case, for all of the 104 years, she as the Southern lady of means has been the sole bread winner of the union yet all she gets include Islamic supremacy, opposition to Democracy, non-observance of the rule of law etc.

Dapchi Girls

4. The news of the abduction of 110 girls, students of Government Girls Science Technical College Dapchi, Yobe State, filtered into the social media on Monday, February 26, 2018 and some members of the National Christian Elders' Forum (NCEF) who were involved in the Chibok girls rescue operation four years earlier thought that the Islamists Boko Haram had run short of money and have abducted another set of "Christian" girls with the dual aim of conversion to Islam and ransom of money from negotiation.

5. The NCEF was convinced that very soon some of these girls would be displayed in the media reciting the Quran and telling the world that they have converted to Islam based on what happened to the Chibok girls but this was not to be. However as facts began to emerge with the release of the girls' names, it became very clear that the Dapchi girls were more Muslim than Christian in numbers. The conclusion is that the Islamists Boko Haram have decided to hold hostage, children of "**moderate**" Muslims, if the word moderate is appropriate in the circumstance. "Moderate" in this context suggests Taqiyya

6. Concerned Islamic groups were reported to have flayed the abduction of the 110 students of Government Girls Science School, Dapchi, Yobe State, urging the Federal Government to swing into action to rescue all abductees from the dreaded group. The Muslim groups, which include **Nasrul Lahi I Fatih Society (NASFAT)**; **The Muslims Congress**, and the **Muslim Rights Concern (MURIC)**, in separate statements, were reported to have said that nothing must be spared to secure the immediate release of the girls, pointing out that the rescue

mission must be total and uncompromising. President of NASFAT, Engr. Kamil Yomi Bolarinwa who commiserated with the parents of the abducted schoolgirls, said: "We are in pains at understanding the motivation of the current action of the terrorist group **who, definitely are not Muslims and do not represent Islam**. We deeply share the pains, trauma and the agony of the distraught parents of these hapless school children".

7. He continued: "The recent sad incident certainly evokes anxieties and trepidation, against the background of the similar occurrence of abduction of 276 students of Chibok Girls Secondary School in April 2014". "While we acknowledge the seriousness with which the current administration has combated terrorism, we state that a lot still needs to be done as we had thought an incident like this will never happen again in any part of the Nigerian territory". For this administration, he said this abduction may have practically rubbished its modest achievements and progress in restoring peace to the North East. As a matter of fact, this latest abduction has occurred while this administration was celebrating the release of three UNIMAID lecturers and ten other female captives by the insurgents through intense negotiation. [Emphasis supplied]

8. It is important, at this stage, to explain why Muslims can legitimately deny other Muslims and call them non-Muslims. To start with, the violent jihadists, Boko Haram, Fulani herdsmen, etc are **proxies** of mainstream Muslims because they are undertaking jihad obligatory for all Muslims in the country. In Islam, slander as we know in Common Law model is different from the Islamic slander. Crime in Islam includes the interpretation of Islamic law by non-Muslims.

9. Non-Muslims in any society in which Islam reign supreme, Nigeria inclusive, must become and remain submissive and quiet about Islam. This is precisely the outcome because the jihadists in Nigeria have their way and become adept at generating sympathetic media coverage, deflecting attention from stories of tenets of Islam, silencing their critics by vilifying them as racist suffering from Islamophobia. Because a Muslim is the brother of another Muslim under the rule of slander – Harbi, he is permitted to call his brother an unbeliever to protect him. This is true with the Islamic law of Taqiyya, Harbi and other similar laws. Christians therefore should not be deceived when a Muslim calls another Muslim kafir – unbeliever or when the Sultan says Boko Haram insurgents are not Muslims. Of course they are and merely being protected because under sharia they are seen as participating in the obligatory duty of jihad (Boko Haram and Fulani herdsmen) for themselves and on behalf of and other Muslims in

Nigeria. This also explains why President Jonathan in frustration had to hire mercenaries from South Africa to fight Boko Haram. Nigerian Moslem soldiers were unwilling to confront the Boko Haram Jihadists because they were doing Jihad on their behalf and on the behalf of all Muslims in Nigeria. The stealth Jihad against Pastor Oritsejafor can now be appreciated when he was accused wrongly by the Intelligence Service that he was involved in money laundering when in truth is that the NSA hired a private plane (belonging to Pastor Oritsejafor) through a third party to convey money for the payment of South African mercenaries and some say, the money is also for purchase of arms for the Federal Government. The NSA disseminated fake news which most Christians believed. In Jihad, falsehood like Taqiyya is appreciated. Even Pastor Oritsejafor, the then President of CAN, and CAN itself, did not appreciate then, that they were confronted with stealth Jihad. The Jihad were able to attract hatred by the Nigerian public against the then President of CAN and Christians in general. Calling a jihadist a non-Muslim therefore is a duty necessary for his protection. In this guise, the statement by the President that the Islamic terrorists with A.K. 47 rifle should be arrested and disarmed should be taken with a pinch of salt. It cannot, in the circumstance, be taken as a sincere statement.

10. Taqiyya - another authoritative Arabic text, Al-Taqiyya fi Al-Islam, states definitively the standing taqiyya enjoys in shariah: Taqiyya [deception] is of fundamental importance in Islam. Practically every Islamic sect agrees to and practice it. We can go so far as to say that the practice of taqiyya is mainstream in Islam, and that those few sects not practicing it deviate from the mainstream. ... Taqiyya is very prevalent in Islamic politics, especially in the modern era. A respected modern-day authority on Islam, William Gawthrop observed in connection with the practice of taqiyya: Concealing or disguising one's beliefs, convictions, ideas, feelings, opinions, and/or strategies at a time of imminent danger, whether now or later in time, [is permissible] to save oneself from physical and/or mental injury. Taqiyya has been used by Muslims since the 7th century to confuse and split 'the enemy.' Resulting in the ability to maintain two messages, one to the faithful while obfuscation and denial is sent – and accepted – to the non-Muslim audience." [Raymond Ibrahim, "Islam's doctrines of deception," Middle East Forum, October 2008, accessed July 17, 2010, <http://www.meforum.org/2095/islams-doctrines-of-deception>]

11. It is in this context that jihad in sharia has to be discussed. Sharia, we are told by Abdur Rahman I. Doi in his book titled **Shari'ah: The Islamic Law** asked the question what is Shari'ah to which he provided the answer "Allah is the Law Giver 'Shari'ah is an Arabic word meaning the

Path to be followed. Literally, it means 'the way to a watering place.' It is the path not only leading to Allah, the Most High, but the path believed by all Muslims to be the path shown by Allah, the Creator Himself through His Messenger, Prophet Muhammad (P.B.U.H.). In Islam, Allah alone is the sovereign and it is He who has the right to ordain a path for the guidance of mankind. Thus it is only Shari'ah that liberates man from servitude and no other than Allah. This is the only reason why Muslims are obliged to strive for the implementation of that path, and that of no other Path." [Shari'ah: The Islamic Law pg. 2] Doi was a university professor in Nigeria.

12. Osama Bin Laden, Jemaah Islamyah of Indonesia have used demands for sharia as rallying cry/point in violent campaigns against alleged enemies both Muslims and non-Muslims. When invoking sharia in such manner, the Islamists often interpret the law selectively highlighting aspects most at variance with the sensibilities of liberal democrats such as calling for mandatory veiling of women (and even the closing of girls schools which explains the abduction of Chibok and Dapchi girls in Nigeria). In Nigeria, "the advocates of Sharia law, (Islamists) ground their position on several arguments: a clever interpretation of the states' rights provisions, which was initiated by southern Christian Nigerian agitation for regional cultural autonomy. The Islamists on the ground argued that the Constitution guaranteed Muslims and other Nigerians full religious freedom and thus a right to be ruled by sharia criminal law notwithstanding the provision that limits the application of shari'a criminal law to Muslims alone. The claim is that this demand reflect moderation, compromise, and respect for federalism because it stopped short of imposing a full shari'a regime (by imposing punishments for apostasy, blasphemy, and other such acts).

13. The 1999 Constitution poses many barriers to full shari'a implementation in the Northern states. Although it permits customary law and shari'a law in the areas of personal and family affairs, it also states that "**the Government of the Federation or of a State shall not adopt any religion as State Religion.**" This allows for the constraint on sharia criminal law at the federal level and also the fact that Nigeria constitutionally, provides for only one Police Force. However Zamfara enacted full blown Sharia law and the federal government refused to test this law whether constitutionally or not in the Supreme Court.

14. Four years ago, 256 girls mainly Christians were abducted in Chibok and, till this day, over 100 of these girls are still in captivity. Nigerians saw a video of some of them saying that

they have been converted to Islam, married and were quite happy to remain where they were videoed. Unlike Chibok within the forest area of Sambisa, Dapchi is miles of flat land up to the borders of Niger Republic. One is at a loss that in an area (Zone) that is practically at war, about a dozen lorries carrying girls for hours to either neighboring countries or to man-made prison could not be spotted even with America satellite and drones? This should set any reasonable Nigerian wondering whether this is not war from within? Another intriguing aspect of these abductions are the conduct of those who by law had a duty of care at the time of the abduction. The girls in Chibok were abandoned before Boko Haram struck. Principal and teachers were not in the compound when Boko Haram came. The town of Dapchi also in the war zone, was abandoned by the security. Now there is a blame game going on between the Army and, the Police and above all, while the National Assembly set up an investigating team, the National Security Adviser, part of the Executive with responsibility for security also set up his or "Executive" investigating team and the fact that there is no love lost between the Executive and the Legislature, NSA panel can be said to have been set up to countermand the Legislature, is this not taqiyya?

Sharia and Jihad

15. What is meant by "jihad"? Is it merely a personal struggle to be the best possible Muslim, as we are told by some of our Muslim brothers in Nigeria. Or does it mean holy war, the pursuit of a global Islamic state (caliphate) that rules in accordance with Sharia? The answer is available in Islamic jurisprudence **fiqh** in Arabic which forms the legal content of sharia and its rulings. As such it relies first and foremost, on the Quran which cites and relies on to support the **Caliphate** and **jihad**. Simple citations of the verses themselves, without the context provided by how the sharia scholars interpret these verses, provide an incomplete and incorrect understanding. Sharia scholars are the "Verse of the Sword": "So when the sacred months have passed, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem of war; but if they repent and establish regular prayers, and practice regular charity, then leave their way free to them; for surely Allah is Forgiving, Merciful." (Q 9:5) These are not hate speeches but words of the Quran and, more importantly, actions of the present government in "collaboration" with Boko Haram and Fulani herdsmen, make it incontestable that modern jihad is taking place in Nigeria after the one by Othman Dan Fodio

There are, moreover, a number of recognized compilations that systematize and codify Islamic law. They spell out the duty of jihad as holy war, which all Muslims (including the Sharia states) in Nigeria, must advance in one or more carefully delineated ways. Jihad means to wage war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion. It is pertinent to point out that there are passages in the Old Testament of the Bible with similar exultation but have since become obsolete.

16. In Nigeria, the Shiite, Suni coalition jihad was demonstrated in the students' riots at ABU in 1980. Part of the Report of Tribunal of Inquiry on Kano Disturbances, reads: "Deputy Chairman, Ibrahim El-Zakzaky, who was expelled from ABU Zaria on 14th December, 1979, for his role in fomenting M.S.S. unrest on the campus, was the brain behind a demonstration in Zaria by M.S.S. members on 4th May, 1980, when ten bus-loads of the members drove round the city with the following inscriptions in the buses:- (a) '**Down with the Nigerian Constitution**' and (b) '**Islam only.**' [Pgs. 88 – 89] The Pan-Islamic prospective has since been terminated and, today, El-Zakzaky is in jail without trial and his "caliphate" razed to the ground. We are told that there is no basis in doctrinal Islam for concluding that jihad means anything other than waging holy war for the implementation of Shariah and the establishment of the caliphate throughout the world. Indeed, a scholarly consensus on the definition of jihad was achieved over a thousand years ago as Allah commanded it and Mohammed confirmed it. In both direct and indirect divine revelation, the meaning of jihad as holy war was made clear. There is need for the ordinary Nigerian to understand the meaning so that those in authority and sponsors of Boko Haram and Fulani herdsmen will stop their senseless killings.

Jihad is Obligatory

17. It is important also to understand that participating in jihad by all Muslims is compliancy, which is founded in Quranic verse 2:216: "Prescribed for you is fighting, though it be hateful to you." The holy war is a religious duty, because of the universalism of the Muslim mission and [the obligation to] convert everybody to Islam either by persuasion or by force." **Islam is "under obligation to gain power over other nations" which explains why Islamists everywhere are pretending to be democrats to gain power only to turn round to subvert the Constitution and Democracy that brought them to power. There are indications that these were the objectives of the military regimes between 1975 and 1999 and the allegation that the 1999 Constitution is a compendium of spoils of jihad. In addition the Islamists ensured that Chapter II is non-justiciable.** Other factors deployed for purpose of

Islamism include the distributary nature of Revenue, where those who contribute nothing get more by virtue of being successors to the British – neo-colonialists, thus creating one country (Nigeria) with two systems, Democracy and Sharia. **These are facts contained in this educational paper for non-Islamist Nigerians and not hate speeches.**

Waging Jihad

18. A constant state of war that must exist between the Dar al-Islam and the Dar al-Harb Sharia contains the protocols to be followed in waging jihad. Fight in the name of Allah and in the “path of Allah.” Combat those who disbelieve in Allah. Do not cheat or commit treachery, nor should you mutilate anyone or kill children. Whenever you meet your polytheist enemies, invite them [first] to adopt Islam. If they do so, accept it, and let them alone. . . .If they refuse, then call upon them to pay the jizya [poll tax imposed on Dhimmis]; if they do, accept it and leave them alone. The army may launch the attack by night or by day and it is permissible to burn [the enemy] fortifications with fire or to inundate them with water. It is very unfortunate that in Nigeria both stealth and conventional jihads are being waged simultaneously against non-Islamists. It is a miracle that Nigeria still survives as a country. No wonder the popular saying that “God is a Nigerian”.

19. Al-Shaybani’s injunction about the requirement to issue the call to Islam (dawa) before launching an attack (jihad) against the infidel is very instructive. This legal requirement remains valid and relevant today. It was applied by Boko Haram in Borno, Yobe and Adamawa. The choice given to People of the Book (Christians and Jews) who are not compelled to convert but must **submit to Islam, pay the jizya, and live under Muslim domination as dhimmis** is also instructive. This part of the jihad has been accomplished in Nigeria. Since lawful warfare is essentially jihad and its aim is that the religion is Allah’s entirely and Allah’s word are uppermost, therefore all Muslims, those who stand in the way of this aim must be tackled. As for those who cannot offer resistance or cannot fight, such as women, children, monks, old people, the blind, handicapped and their likes, they shall not be killed unless they actually fight with words. It is a process of head or tail non-Islamists are the losers

The Application of Shariah

20. Shariah contains categories and subjects of Islamic law called the branches of fiqh (literally, "understanding"). They include Islamic worship, Family relations, Inheritance,

Commerce, Property law, Civil (tort) law, Criminal law, Administration, Taxation, Constitution, International Relations, War and Ethics, and other categories.

Four Sunni and two Shi'ite schools (madhhab) of jurisprudence address these legal issues. The Islamic scholars of the Sunni schools – Hanafi, Hanbali, Maliki, and Shafi'i – as well as the Ja'fari and Ismaili Fatimid Shi'ite schools, completed codification of Islamic law by the tenth century. From that time until the present, Islamic fiqh has remained reasonably fixed.

21. Despite a measure of variation on minor details, and a more flexible attitude about ijtiḥād by traditional Shi'ite scholars, all of the major schools of shariaḥ are in agreement on more than 70 percent of substantive matters. In 1959, al-Azhar University (today the seat of Sunni jurisprudence although it was founded by the Shi'ite Fatimids) issued a fatwa that recognized Shi'a Islam as legitimate. Despite its own adherence to fiqh of the Ja'fari Twelver school, the Iranian constitution of 1989 likewise made a point of explicitly recognizing the validity of the four Sunni madhhabs.

22. According to shariaḥ, all of Islam – its doctrines, practices, theology and adherents – are subordinate to that comprehensive code. The enemy fights jīḥād at the command of and in legal compliance with Shariaḥ expressly to achieve the global imposition of shariaḥ. Indeed, shariaḥ is law of the land within the Dar al Islam (Abode of Islam or those places where shariaḥ is implemented) and its imposition within the Dar al Harb (Abode of War or places where shariaḥ is not implemented at all or not fully implemented) is the primary objective of jīḥād. Much can be said about the brutally repressive, even totalitarian character of shariaḥ with its harsh treatment of women, homosexuals, Jews and other infidels, apostates and petty criminals, among others.

To get a sense of the character of shariaḥ, a brief sampling of contemporary Islamic legal scholars, generally considered “moderate,” is in order. For example, consider the commentary about the importance of shariaḥ and its centrality to Islam of Abdur Rahman I. Doi. Doi, who died in 1999, was born in India but lived and taught Islamic law in Malaysia, Nigeria, and South Africa. **In Shariaḥ: The Islamic Law**, he wrote:

23. In the shariaḥ, there is an explicit emphasis on the fact that Allah is the Lawgiver and the whole ummah, the nation of Islam, is merely His trustee. It is because of this principle that the ummah enjoys a derivative **rule-making power** and not an **absolute law-creating** prerogative.

The Islamic State, like the whole of what one might call Islamic political psychology, views the Dar al Islam (Abode of Islam) as one vast homogeneous commonwealth of people who have a common ideology in all matters both spiritual and temporal. The entire Muslim ummah lives under the shariah to which every member has to submit, with sovereignty belonging to Allah alone.

For Doi, shariah is incompatible with democracy: “It is because of this principle that the Ummah enjoys a derivative rule-making power.” Unfortunately, that is not a minority view. Rather, it is the position of the collective Islamic scholars speaking in consensus (ijma).

The Shiite and Iranian Views of Jihad

24. The Sunni and Shiite schools of jurisprudence differ in a number of respects. One of them historically has been with respect to the circumstances under which “offensive” jihad could be conducted with traditional Shiites holding that it may not be waged in the absence of an Imam to lead it.

25. According to Shi’a Islam, the 12th and final Shiite Imam, directly descended from the Prophet, disappeared in the 10th century. For centuries afterward, Shiite scholars held that renewal of offensive jihad must await his reappearance as Shiism’s messianic figure at the End of Time. However, some scholars have observed that important historical exceptions occurred, noting that, with respect to the so-called “requirement” for the Shi’a Imam’s “consent” to wage jihad, this was already argued away (as a contingency) by Abu Jaffar al-Tusi during the 11th Century as the Shi’a of Iraq were fighting the Sunni Seljuk Turks, and reiterated in the 13th Century by al-Hilli. These legists maintained—in a deliberately vague and elastic formulation—that Shi’a Muslims could be summoned to jihad by the Imam’s so-called “designee(s)” —which readily came to mean the “fuqaha” or “doctors” of the (Shiite) Muslim Law. With the advent at the outset of the 16th Century of the very aggressive Shiite Safavid theocracy under Shah Ismail, who claimed direct descent from the Imams, we see “non-fuqaha” (“non-doctor”) rulers declaring offensive, expansionist jihad throughout this dynasty. The 18th Century Qajar Shiite theocratic dynasty saw the role of declaring jihad—again, including offensive, expansionist jihad—restored in theory to the Shiite fuqaha. Indeed, an early 18th Century Qajar treatise on jihad states plainly, “It is possible to say that jihad during the Imam’s concealment is more praiseworthy than during his presence.”

26. In 1970, the Iranian Ayatollah Ruhollah Musavi Khomeini outlined a personal ideology he called Velayat-e Faqih (Rule of the Jurisprudent). In it, he asserted – within this branch of Shi'a scholarly tradition – that Shiites should not have to wait interminably for the return to earth of their Mahdi to wage jihad.

Khomeini set himself up as a kind of stand-in for the 12th Imam as a Grand Ayatollah and arrogated to himself the title of "Imam." Following his revolution and rise to power in Tehran, the policy of his Iranian theocracy to bear in advancing the sort of offensive jihad shariah-adherent Sunnis had always espoused.

For example, Khomeini declared himself unequivocally committed to jihad:

Islam says: Whatever good there is exists, thanks to the sword and in the shadow of the sword! People cannot be made obedient except with the sword! The sword is the key to Paradise, which can be opened only for Holy Warriors! There are hundreds of other [Koranic] psalms and Hadiths [sayings of the Prophet] urging Muslims to value war and to fight. Does all that mean that Islam is a religion that prevents men from waging war? I spit upon those foolish souls who make such a claim.

27. Khomeini's ideology found its way into the 1989 Iranian Constitution, as well. In the Chapter dealing with the "Religious Army," better known as the Islamic Revolutionary Guard Corps (IRGC), the Constitution pronounces: "The [IRGC has] the responsibility not only for the safeguarding of the frontiers, but also for a religious mission, which is Holy War (JIHAD) along the way of God, and the struggle to extend the supremacy of God's Law in the world."

Immediately following this chapter, the constitution quotes directly from Quranic verse 8:60: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the hearts of the enemies of God and your enemies, and others besides." Interestingly, that is the same verse displayed on the Sunni Muslim Brotherhood's coat of arms. It was this pan-Islamic perspective that brought the Iranian regime and its terror proxy Hezbollah to work with Osama bin-Laden, Ayman al-Zawahiri and an incipient al Qaeda in Sudan in the early 1990s in an operational alliance to conduct a unified jihad against the West. That Sunni-Shi'a alliance, formed under the aegis of the Sudanese Islamic figure, Hasan al-Turabi, solidified and intensified throughout the 1990s, with joint attacks against Khobar Towers (1996),

two American embassies in East Africa (1998), the USS Cole (2000) and the attacks of September 11, 2001.

28. In short, each of these sources makes plain the **supremacist character** of shariah and the instrument for realizing its global dominance, jihad. The bottom line: There is no basis in doctrinal Islam for concluding **that jihad means anything other than waging holy war for the implementation of shariah and the establishment of the caliphate throughout the world.** Indeed, a scholarly consensus on the definition of jihad was achieved over a thousand years ago – because it was impossible not to have consensus on the question: Allah commanded it and Mohammed confirmed it. In both direct and indirect divine revelation, the meaning of jihad as holy war was made clear.

Silencing the Critics

29. “One of the most effective tactics employed by Islamic jihadists throughout the world is to intimidate their opponents into silence. Death threats, murders, acts of mass terrorism, beheadings broadcast over the Internet—all these actions are obviously useful to minimize resistance to the jihadists' agenda. Naturally, the number of people who repudiate Islamic supremacism becomes less significant when such dissidents are afraid to express their opposition in any way.” it is pertinent to point out however that “no one ever seems to develop an irrational hatred of, say, Buddhism, or to bother to make up lies about how Buddhist extremists are congregating in monasteries and plotting the downfall and subjugating of the non-Buddhist social order. It is no coincidence that all these varied efforts to silence voices critical of Islamic supremacism recall one of the most important laws by which dhimmis must abide within the Islamic state: according to traditional Islamic law, non-Muslims must not speak about Islam in a manner that Muslims consider offensive. The Manual of Islamic Law certified by Cairo's Al-Azhar University, the foremost authority in the Sunni Islamic world, stipulates that a dhimmi who lives under the rule of the Muslims forfeits the "protection" he receives from the Muslims, and his life, if he "mentions something impermissible about Allah, the Prophet. ... or Islam. [**Stealth Jihad pgs. 51, 55 and 71**]

Treaties and Truces

30. Although the objective of the Muslim community, in the eyes of its jurists, is to spread submission to shariah through jihad, there are circumstances when the forces of Islam are not strong enough to prevail. Governed as they are by Islamic law in all they do, it is incumbent

upon Muslims accurately to judge their capabilities at any point in time. When Muslims are powerful, they are commanded to mount offensive jihad without hesitation, relying on the Quranic verse 47:35 for authority: “So do not be fainthearted and call for peace, when it is you who are the uppermost.”

When infidel forces are too powerful to defeat, however, Muslims are obligated under the laws of war as defined in shariah to refrain from engaging in violence until such time as their forces once again are strong enough not just to take on the enemy, but to defeat him. This injunction against “transgressing the limits” also derives from the Quran: “Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.” (Q 2:190)

Transgressing the limits of war in the context of shariah means launching jihad against superior enemy forces without ensuring adequate Muslim forces first. If the result of such rash action is that the enemy then retaliates by invading Muslim lands, with the result that (innocent) Muslims are killed, this becomes a “transgressing the limits” issue and may be consonant with what, according to the Quran, Allah viewed as the terrible crime of “spreading mischief in the land.” This no doubt explains the fact that during colonial rule in Nigeria – 1914 – 1960, the Muslims did not wage any jihad against the British colonialists.

Sacred Space

31. The concept of Sacred Space is a well-developed one in shariah, which centuries of commentary have established as authoritative. Indeed, shariah is an aggressively territorial system that holds **all land on earth has been given by Allah to Muslims in perpetuity**: Since the world already belongs in its entirety to Muslims – whether currently in reality or prospectively – they are both destined and obligated to dominate it.

32. Land already conquered and occupied by Muslims as well as any space ever gained in the past for the forces of the faith are waqf and considered sacred ground, endowed by Allah to the ummah or Muslim people forever. If ever such space has been lost, it is the duty of all Muslims to regain it, by jihad, if necessary. Chechnya, the State of Israel, Iberian Peninsula (or al-Andalus), and Indian subcontinent (Hind) are all examples of such territory, once conquered by the armies of Islam but now under the control of non-Muslims (infidels, or kuffar). In keeping with the shariah principle of Sacred Space, each of these places is to remain the target of

declarations of ownership by the forces of jihad and repeated terrorist attacks and plots by Muslim jihadis intent upon returning them to the Dar al-Islam.

Fulani Herdsmen

33. From the above sharia pronouncement or injunctions, it is clear that the Fulani herdsmen are conducting a jihad after President Buhari has asked some Governors to restore grazing routes that had been created by law. It is this refusal that seems to justify the killings by herdsmen (jihad) that is on-going in Nigeria. Army read riots act issued to those perpetrators of the killings and destruction of properties in Adamawa, Benue and Taraba as published in the **Guardian** of March 12, 2018 cannot be taken seriously by non-Islamists in these areas.

34. Sacralizing new or reclaimed territory for Islam is an ongoing venture in which migrant and converted Muslim communities in the West are constantly engaged, according to Patrick Sookhdeo, who has written extensively about the concept of Sacred Space in Islam.¹³² Such Muslims may first sacralize the spaces within their own homes and mosques while later generations typically move outward to claim an ever expanding share of the public space.

This Muslim mission to sacralize new physical ground for Islam has been especially obvious in Europe. There gigantic mosques (some have been dubbed “mega-mosques”) have been going up across the continent since the mid-20th century, when infusions of Saudi oil money began to make such massive buildings possible. The mosques, with their towering minarets, attest in a deliberately physical way to the presence and dominance of Islam. As Turkish Prime Minister Erdogan stated in 1998, “The mosques are our barracks, the domes our helmets, the minarets our bayonets, and the faithful our soldiers.” This may explain why some European countries are very hesitant to admit Turkey into the European Union (EU)

35. The neighborhoods around such mosques often are purchased in an incremental way, too, gradually expanding to encompass apartment buildings and even entire city blocks occupied exclusively by Muslims. This tactic (in the U.S.) often involves Muslim real estate agents who ensure homes occupied by Muslim will always be occupied by Muslim families. By establishing such a network of Muslim-controlled space, in which adherence to shariah is enforced and from which non-Muslims are excluded, Islamic communities seek the ability to live in imitation of Mohammed and the earliest Muslims after the hijra (the move from Mecca to

Medina). Muslims also demonstrate their dominance by requiring non-Muslims who may be permitted access to such areas to comply with shariah while in Muslim space.

In many cases, as these areas expand, they become not only ghettos where crime flourishes among an immigrant population that refuses to assimilate, but actual Sacred Space where shariah is practiced in contravention and supersession of local law. All too often, as is the case in France and elsewhere, such enclaves are avoided by the security forces, which literally cede sovereignty by abrogating their duty to enforce local law in such areas.

36. The concept of Sacred Space also explains why Muslims who conquer enemy territory traditionally erect mosques and Islamic Centers literally on top of the destroyed sacred places of other faiths. Examples of this practice include: the great Hagia Sophia mosque in Istanbul (formerly the Cathedral of St. Sophia in Constantinople); the al-Aqsa Mosque and Dome of the Rock Mosque, both built on Jerusalem's Temple Mount, directly above the remnants of the Jewish Second Temple; and the Cordoba mosque complex – the third largest in the world – which transformed a Christian cathedral in the capital city of the Moorish kingdom. The city was conquered in the 8th Century and became the headquarters of what came to be known as the “Cordoba Caliphate” for the next 500 years.

37. The history of land development in Nigeria suggests that the colonial government and the military governments of Nigeria planned the strategy of what today constitute the Land Use Act. Native foreigners were not given land by natives in Northern Nigeria during colonialism except by the resident. Native foreigners (Southerners) during the military regime were denied C of O by the Governors to farm. Today, Christians are not given land to build churches and when one is built, they are destroyed. Thus the jihad for sacred space that began during colonialism is still with is in the Land Use Act.

38. Sometimes, mere proximity to Muslims' Sacred Space, where displays of Islamic supremacy are expected, is sufficient to compel non-Islamists to censor their speech or alter their behavior or dress. Examples include female journalists who don a headscarf for an interview with a Muslim personage and Western political figures who do the same thing, even when they are visiting Muslim heads of state whose own wives do not wear the hijab. This sort of behavior demonstrates a kind of pre-emptive submission on the part of non-Muslim who

adopt a subservient mentality of dhimmitude, erroneously believing their diplomacy, interview or outreach will go the better for it.

39. It was reported recently in Nigeria that “just when it seemed respite was coming the way of Benue farming communities from the incursions of marauding herdsmen after the flag off of Exercise Ayem A’ Kpatuma, or Cat Race, a military spike operation to end herdsmen killings in the state, armed herdsmen stormed Mbatoho, an Island community at Mbalagh council ward of Makurdi local government, sacking over 5,000 inhabitants of the vast Island in River Benue. The invaders who were reported to have quietly ordered the locals to vacate their ancestral homes without putting up any resistance warned that their intent was not to shed blood. Scared stiff of the threat, the locals immediately fled their homes to the mainland after which the well armed herdsmen razed several homes on the island and occupied the territory which is less than five kilometer from the Wadata area of Makurdi town. Majority of the victims sought refuge in homes of relatives and friends on the other side of River Benue while a handful of others staged a peaceful protest to Benue Government House, seeking the intervention of the state government to save them from being homeless. --- “We need urgent intervention of the government because they have taken over our farmlands and all the food we harvested during the last farming season. --- Head Teacher of the only Primary School on the Island, the LGEA Primary School, Daudu, Mr. Ephram Otave told **Saturday Vanguard** that close to 400 pupil of the school had been chased out by the invaders. --- Confirming the development, the Benue state Information Commissioner, Lawrence Onoja Jnr. said the invaders had completely taken over the Island adding that the government had also directed security personnel to push them out of the community before the crisis would escalate. --- “It was in the course of this influx that groups of herdsmen some days ago went to Mbatoho Island, at Mbalagh council ward of Makurdi local government area and sacked the locals from their homes. --- “However, security personnel have been mobilized to the island to move the herdsmen out so that the people can move back to their community.” [**Vanguard Newspaper March 3, 2018**]

40. The Sunday Vanguard of March 11, 2018 reported that “Blood again flowed barely two months after close to 80 persons were murdered in cold blood on New Year’s Day by suspected herdsmen in Logo and Guma local government areas of Benue State. This time, it was the turn of the people of Omusu, Ojigo Ward of Edumoga in Okpokwu local government area of the state where over 26 persons, mostly women and children hacked, butchered and strangulated by suspected herdsmen who stormed the community last Monday. The massacre came just shortly

after the leadership of the local government had convened a peace meeting between the locals and the leadership of herdsmen in the community. --- David Ojobo, who claimed he lost his father in the attack, said, "I just recently had a surgery, so I was handicapped when the herdsmen came shooting sporadically and killing anyone they caught up with. I managed to hide but the nightmare I will continue to live with was the cold blooded slaughter of my aged father who I couldn't help from where I was hiding but saw how Fulani herdsmen caught him and put a knife to his throat. My helpless father cried and begged for mercy but the heartless armed men slaughtered him like a goat and I couldn't raise a finger." [Benue Grisly Stories pgs. 18 – 19] These scenario shows that Nigeria is at war or jihad, call it by whatever name, it is not peace. To suggest that those crying out are giving the Fulani herdsmen a bad name gives the impression that these who make this claim are living in another country. How long must this war or jihad for sacred space go on? Now that we know ignorance ceases to be bliss. If this is not war then it must be jihad.

First Jihad against Christians in Nigeria 1953

41. We must recall that the first jihad after the British conquered Othman Dan Fodio took place in Kano in 1953. The narrative of the Sardauna following the Enahoro's motion for independence suggest that although the Sardauna said the riot had to do with their treatment in Lagos, a correct assessment of the situation suggests a jihad against Christians (Ibos) in Nigeria. The Sardauna's narrative follows thus: "The House adjourned at 11:05am and we went out into the screams and insults of the large crowd of Lagos thugs waiting for us in the courtyard, I can tell you we were all very glad to get into our special train that evening and head for the high hills and plains of the North. We never liked our sojourns in Lagos and this had been worse than usual. The Lagos politicians had certainly gone out of their way to stir up trouble for us. We found that it was by no means over when we pulled out of Iddo station. Whenever the train stopped we were surrounded by angry crowds of demonstrators. Even when we slowed down by village crossings we were assailed by boos. I was warned before I left Lagos that it would be unwise for me to leave the train, but I was not going to be cooped up for fear of a lot of scallywag of railway employees. I got out at each stopping-place to stretch my legs. We hope that when we crossed the border that we should be all right, but all the way up the line, even to the last station before Kaduna, the railway people and Southern elements gave us no peace."

42. “This Journey just about finished it for us. We were all not only angry at our treatment, but indignant that people who were so full of fine phrases about the unity of Nigeria should have set their people against the chosen representatives of another Region while passing through their territory and even in our own. What kind of trouble had we let ourselves in for by associating with such people? Lord Lugard and his Amalgamation were far from popular amongst us at that time. There were agitations in favour of secession; we should set up on our own; we should cease to have anything more to do with the Southern people; we should take our own way.” It is very clear that the Northern members of the House of Representatives were not happy about their treatment in Lagos, and what happened thereafter in Kano must have been contrived as demonstrated by Sardauna’s narrative.

43. He continued: “two days before this meeting-that is, the Saturday-trouble broke out between Kano City and SabonGari, the area outside the walls occupied by ‘native foreigners’ (mostly Southerners). This was the culmination of a series of incidents in the past few weeks which had their origin in the troubles in Lagos. While the Action Group in Lagos had been the prime mover, they had been supported by the NCNC. Here in Kano, as things fell out, the fighting took place between the Hausas (especially from the ‘tough’ suburb of Fagge) and the Ibos; the Yorubas (of the Action Group persuasion) were, oddly enough, out of it. Very large numbers were involved on both sides and the casualties were severe in numbers, though not in proportion to the crowds involved. The rioting went on all through Sunday and into Monday morning: peace was reluctantly accepted by the combatants, though they were in fact very tired by then. In the end there were 31 deaths and 241 wounded. The number of police injured was very small and no troops were employed, though we had them standing by. This was the first time that anything of this sort-that is, real intertribal fighting-had taken place since British occupation. And it was most disquieting. We were very nervous for the Plateau Province where there some 40, 000 Yorubas and Ibos and large numbers of Hausas. But firm handling of the situation nipped it in the bud.” [My Life by Ahmadu Bello pgs. 134 - 135] This Northern riot became a yearly ritual for a number of years in the North that developed into a pogrom in 1966 before the Civil War.

Other Tenets of Islam

It is necessary at this stage to consider other tenets of Islam or Islamism

44. Apostasy (‘Irtidad’ or ‘Ridda’ in Arabic): The established ruling of shariah is that apostates are to be killed wherever they may be found. “Anyone who, after accepting Faith in

Allah, utters Unbelief, except under compulsion, his heart remaining firm in Faith—but such as open their heart to Unbelief—on them is Wrath from Allah, and theirs will be a dreadful Penalty.” (Q 16:106) “Some atheists were brought to Ali and he burnt them. The news of this event, reached Ibn Abbas who said, ‘If I had been in his place, I would not have burnt them, as Allah’s messenger forbade it, saying, ‘Do not punish anybody with Allah’s punishment (fire).’ I would have killed them according to the statement of Allah’s Messenger, ‘Whoever changed his Islamic religion, then kill him.’” (Bukhari, Volume 9, #17)

In Nigeria, Christians are, inevitably, the victims of the Islamists pronouncements on apostasy, This is so because Muslims who become apostates invariably convert to Christianity as a matter of course.

“Leaving Islam is the ugliest form of unbelief (kufr) and the worst....When a person who has reached puberty and is sane voluntarily apostasizes from Islam, he deserves to be killed...There is no indemnity for killing an apostate...” (‘Umdat al-Salik, Reliance of the Traveler, Chapter 08.0-08.4)

45. Gender Inequality: Shariah explicitly relegates women to a status inferior to men.

- Testimony of a woman before a judge is worth half that of a man: “And get two witnesses, not of your own men, and if there are not two men, then a man and two women, such as ye choose for witnesses.” (Q 2:282)
- Women are to receive just one half the inheritance of a male: “Allah thus directs you as regards your children’s inheritance: to the male, a portion equal to that of two females....” (Q 4:11)
- Muslim men are given permission by Allah in the Quran to beat their wives: “As to those women on whose part ye fear disloyalty and ill conduct, admonish them first, next refuse to share their beds, and last, beat them.” (Q 4:34)

46. Muslim men are given permission by Allah to commit marital rape, as they please: “Your wives are as a tilth unto you, so approach your tilth when or how ye will....” (Q 2: 223)

- Muslim men are permitted to marry up to four wives and to keep concubines in any number: “...Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly with them, then only one, or a captive that your right hands possess...” (Q 4:3)

- Muslim women may marry only one Muslim man and are forbidden from marrying a non-Muslim: “And give not (your daughters) in marriage to AlMushrikun [non-Muslims] till they believe in Allah alone and verily a believing slave is better than a (free) Mushrik, even though he pleases you....” (Q 2:221)
- A woman may not travel outside the home without the permission of her male guardian and must be accompanied by a male family member if she does so: “A woman may not leave the city without her husband or a member of her unmarriageable kin....accompanying her, unless the journey is obligatory, like the hajj. It is unlawful for her to travel otherwise, and unlawful for her husband to allow her.” (‘Umdat al-Salik, m10.3)
- Under shariah, to bring a claim of rape, a Muslim woman must present four male Muslim witnesses in good standing. Islam thus places the burden of avoiding illicit sexual encounters entirely on the woman. In effect, under shariah, women who bring a claim of rape without being able to produce the requisite four male Muslim witnesses are admitting to having had illicit sex. If she or the man is married, this amounts to an admission of adultery. The following Quranic passages, while explicitly applying to men are cited by shariah authorities and judges in adjudicating rape cases: "And those who accuse free women then do not bring four witnesses (to adultery), flog them..." (Q 24:4) “Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, stand forth themselves as liars!” (Q 24:13)
- A Muslim woman who divorces and remarries loses custody of children from a prior marriage: “A woman has no right to custody of her child from a previous marriage when she remarries because married life will occupy her with fulfilling the rights of her husband and prevent her from tending the child.” (‘Umdat alSalik, m13.4)

47. ‘Honor’ Killing (aka Muslim family executions): A Muslim parent faces no legal penalty under Islamic law for killing his child or grandchild: “...not subject to retaliation” is “a father or mother (or their fathers or mothers) for killing their offspring, or offspring’s offspring.” (‘Umdat al-Salik, 01.1-2)

48. Hudud Punishments: The plural of hadd, is “a fixed penalty prescribed as a right of Allah. Because hudud penalties belong to Allah, Islamic law does not permit them to be waived or commuted.”

49. “Let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of believers witness their punishment.”(Qur’an 24:2)

- “On that account, We ordained for the Children of Israel that if any one slew a [Muslim] person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people....The punishment of those who wage war against Allah and his apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land...” (Q 32-33)
- § p0.0. From the Kitab al-kaba’ir (Book of Enormities) of Imam Dhahabi, who defines an enormity as any sin entailing either a threat of punishment in the hereafter explicitly mentioned by the Koran or hadith, a prescribed legal penalty (Hadd), or being accursed by Allah or His messenger (Allah bless him & give him peace). (‘Umdat al-Salik, Book P “Enormities,” at § p0.0)
- “Shariah stipulates these punishments and methods of execution such as amputation, crucifixion, flogging, and stoning, for offenses such as adultery, homosexuality, killing without right, theft, and ‘spreading mischief in the land’ because these punishments were mandated by the Qur’an or Sunnah.” (Islamic Hudood Laws in Pakistan, Edn 1996, 5.)

50. Islamic Supremacy: belief that Islam is superior to every other culture, faith, government, and society and that it is ordained by Allah to conquer and dominate them: “And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.” (Q 3:85):

- “Ye are the best of Peoples, evolved for mankind.” (Q 3:110)
- Non-Muslims are “the most vile of created beings” (Q 98:6)
- Be “merciful to one another, but ruthless to the unbelievers” (Q 48:29)
- “It is the nature of Islam to dominate, not to be dominated, to impose its law on all nations and to extend its power to the entire planet.” (Hassan al-Banna, founder of the Muslim Brotherhood)
- “Islam isn’t in America to be equal to any other faith, but to become dominant. The Koran should be the highest authority in America, and Islam the only accepted religion on Earth.” (Omar Ahmad, Council on American Islamic Relations co-founder/Board Chairman, 1998)

51. Zakat: the obligation for Muslims to pay zakat arises out of Qur'an Verse 9:60 and is one of the Five Pillars of Islam. Zakat may be given only to Muslims, never to non-Muslims.

- Zakat is for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. (Q9:60) "Of their goods take alms so that thou mightiest purify and sanctify them...." (Q9:103) "Zakat is obligatory: (a) for every free Muslim and (b) who has possessed a zakat-payable amount [the minimum that necessitates zakat] ('Umdat al-Salik, h1.1)
- According to shariah, there are eight categories of recipients for Zakat: The poor; Those short of money; Zakat workers (those whose job it is to collect the zakat); Those whose hearts are to be reconciled; Those purchasing their freedom; Those in debt; Those fighting for Allah (Jihad); Travelers needing money ('Umdat al-Salik, h8.7-h8.18)
- "It is not permissible to give Zakat to a non-Muslim..." ('Umdat al-Salik, h8.24)

52. Here therefore lies the problem. A well conducted youth with above mentality, in union with a Southern lady of means with a complete different understanding of freedom and morality suggests that he marriage can only survive with a concession and understanding. When the man tries to slow down the progress of the woman with jihads of Boko Haram and Fulani herdsmen because herdsmen in Nigeria are pre-dominantly Fulani – 90%. It is no longer in dispute that the Fulani Ethnic Nationality is the herdsmen. It is clear also that Islamism cannot win in Nigeria, having failed in most of the Arab world where it began, thus making further killings and destructions hot, a profitable business for the Islamists in Nigeria.

Nigerian Politics 1953 - 1966

53. Between 1953 and independence 1960, the relationship between Muslims of the 'North' and Christian from the 'South' was frosty to say the least as it, reflected in the political parties of NPC (North), NCNC (East), and AG of the (West). In this period, there were riots between the Hausa/Fulani North and Ndi'gbo. Before this period, the British were able to maintain peace and security. Then, also, all colonial subjects – Muslims and Christians were equal. It was selective affection between the North and the West.

54. At a press conference held in Kaduna, in 1961 the Sardauna of Sokoto said “it has been my endeavor to find some compromise with the Action Group (West) in the interest of national unity. Unfortunately, the Action Group is not interested in national unity. Without a change of heart, the actions and utterances of that party can one day wreck the Federation. It has already dragged the good name of Nigeria in the mud”. He continues: “I want Northerners to realize that the A.G. is a party with a quick eye for political powers. It has deliberately sought entry into the region with the ultimate hope of capturing power in Nigeria. It is out for political power and nothing else. You can take it from me that it has no real interest in the people of the North. A vote cast for such a party means a warrant for the destruction of all our cherished institutions. For the party has no regard for our **cultural heritage**. It is determined to see that our cherished institutions are wiped out and a **godless state established in this region**. I am quite certain that all right-thinking Northerners know all these facts about the AG and its fellow-travelers.” [Sir Ahmadu Bello – Sardauna of Sokoto pgs. 95 - 97] [Emphasis supplied]

55.. However on May 29, 1965 at the occasion of NNA victory rally, the Sarduana said “as a citizen of Nigeria, whatever happen in any party of the Federation is a matter of concern to me. But in the case of Western Nigeria, my interest is special. **Historically, culturally, religiously and traditionally**, the people of the West have a very close affinity with the people of the North. This bond of friendship between our two peoples has been in existence from ancient times. It is because this friendship has stood the test of time that misguided efforts on the part of some people to strain our relationship in the past have failed. Let me assure you that it is my determination and the determination of the people of the North that this bond shall forever remain strengthened. [Sir Ahmadu Bello – Sardauna of Sokoto pg. 19] [Emphasis supplied]

56. A few months after, the Sardauna was assassinated. It is necessary to suggest that the federal government made several mistakes that affected the unity of the country. These mistakes at that time listed below greatly affected the stability of the Nigerian Federation. They include:

- i. The existence at the Centre of a very powerful executive which - weakened the Central Legislature in its role of safe-guarding the interests of component units of the Federation.
- ii. The abolition of the Judicial Service Commissions, the precipitate termination of appeals to the Judicial Committee of the Privy Council in London, and the subordination of Public Prosecutions to political control.
- iii. The restrictions imposed on the emergence of truly national political parties and the refusal of regional authorities to accept or work with political parties with roots in other regions.

- iv. The electoral systems which left the control of elections to machineries dominated by politicians who could and did manipulate elections to the advantage of their supporters.
- v. The abuse of powers such as the power to control the Police Forces and the use of Courts and appointments of Judges for political ends.
- vi. The ineffectiveness of Parliaments in the discharge of their functions and the misuse of their powers.
- vii. The avoidance of public accountability and public examination by Ministers.
- viii. The division of powers between the Federal and Regional authorities, which in certain cases left vital areas of conflict between them and, in others, failed to allocate to the Federal authority functions which would have promoted national unity.
- ix. The absence of codes of conduct for public functionaries and the absence of democratic traditions.
 - a. the right of public protests;
 - b. free Press and radio;
 - c. free public discussion;
 - d. the ultimate sanction of the threat of an alternative government.
- x. The collapse of normal safeguards against misrule, in particular:
- xi. National traits of sycophancy and deference support.
- xii. The psychological impact of coups in neighboring African States.
- xiii. Tribalism, tribal discrimination, nepotism and corrupt practices particularly in appointments to public offices and in the distribution of amenities.
- xiv. The desire of ethnic and linguistic groups for separate states within the Federation.
- xv. The continued economic and ideological interests of, and intrigues by, the old colonial regime and other foreign countries in Nigeria.
- xvi. The slow pace of social integration among the various population groups.
- xvii. The problem of the Army:
 - a) the dichotomy in social origins between the majority of the rank and file and the majority of officers;
 - b) political interference with the role of the Army as guardians of legitimacy;
 - c) the unanswered question of the peace-time role of young, educated, politically conscious officers." **[Federal. Ministry of Information, The Struggle for One Nigeria (1967) Crisis and Conflict in Nigeria pg.29]**

It is very clear from the above that the setting in Nigeria in 1965 was expectant of implosion. It is pertinent to state that most, if not all, the mistakes of pre independence are being repeated in 2018.

57. Dr F. A. Ajayi in his book titled **In Our Days, An Autobiography** wrote concerning the crisis in Western Nigeria in 1963 when a State of Emergency was declared.

1. He showed quite clearly that the first law passed by the Federal House of Representatives was the Emergency Act of 1961. It is strange that a country that has

been under colonialism since 1914, having been granted independence should contemplate emergency restrictions as its first legislation.

2. That the Emergency Act that came into effect on 1962 in western Nigeria was contrived. He narrated how himself and close friend, then Director of Public Prosecution Gboyega Ademola were informed by the expatriate Police Commissioner that the Federal Government was contemplating imposing a State of Emergency in Western Nigeria.
3. That they (Ademola and himself) passed the message to Chief Awolwo who telephoned the Prime Minister Tafawa Balewa, who played Taqiyya on Chief Awolowo i.e. he denied any such intention.
4. That in May of the same year 1962, Dr Ajayi wrote "a member of the House jumped from his seat on to the desk in front of him shouting "Fire on the Mountain and threw a chair. Gboyega and I rushed off the public gallery and before we got outside the building we were hearing sounds like gun shots but within seconds tear gas smoke from the Chambers had oozed outside and we began to feel some irritating smartness in our eyes. It was only then that we felt somewhat relieved that what we had heard were teargas shots and not real gun shots which might have led to fatalities. --- we heard on Chief Williams portable radio that the Federal Parliament had declared a state of emergency in Western Nigeria, a confirmation of what Chief Williams had just before then learnt on a telephone call from the late Chief S.O. Gbadamosi. It was reported that the Governor and the Ministers had been removed from office, Dr. M.A. Majekodunmi had been appointed as Emergency Administrator for the Region; and that Restriction Orders had been placed on certain persons, including the late Alhaji Adegbenro to Oshogbo; the late Chief Obafemi Awolowo to Ikenne; the late Chief S.L. Akintola to Ogbomosho; Chief Anthony Enahoro to Uromi; Chief A.M. Akinloye to Ife Rest House; the late Mr Alfred Rewane to Warri; the late Chief R.A. Fani-Kayode to the VI.P. Rest House, Ikeja; His Highness Oba Awolesi, the Akarigbo of Ijebu-Remo to Shagamu; Chief J.A. Odebiyi to the G.R.A. Oshogbo; Dr. S D. Onabamiro to Ago-Iwoye; Mr. O.N. Rewane to Owo ; Oba C.D. Akran to Badagry, etc." **[In Our Days: An Autobiography pgs. 477 – 478]**

from the above facts, it was very clear that the Federal Government had planned and conducted a jihad against Western Region of Nigeria and its leadership.

Political Development 1953 - 1972

58. 1965 Western Elections and Emergency

The undersigned was the Police Liaison officer at the 1965 election by default. In 1965, he was an Assistant Superintendent of Police in the Advance Training Wing of Southern Police College SPC Ikeja. The Deputy Commandant of the College, an expatriate one, Mr. Duckett then an Asst. Commissioner of Police, was appointed Police Liaison officer for the elections with the undersigned as his Second-in-Command (2/IC).

59. At the Regional Police headquarters Iyaganku in Ibadan, Mr. Duckett excused himself on the ground that election was political and he, an expatriate, had no business in Nigerian Elections and asked the undersigned to act for him. The Liaison Officer for the Army was Major Emmanuel Ifeajuna. He and the undersigned shared the same office – Operation Room throughout the election period, little knowing that three months later, (election was held in November 1965), Major Ifeajuna would be involved in the coup of January 15, 1966. With the benefit of hindsight, the undersigned is of the firm view that the motivation for the coup was the **psychological impact of coups in neighboring African States**. In the Operation Room, that had a senior officer from the Special Branch, it became clear that he Returning officer signed the result of the election prior to it and travelled out of Nigeria. In the Operation Room, the correct election result and the fake one were provided by the Special Branch. We were all very unhappy but there was nothing we could do. This fraudulent election resulted in riots – ‘operation wetie’ and the coup of January 15, 1966. The undersigned also honestly believed then and now that Sandhurst trained officers especially Southerners and Christians were arrogant thereby attracted a lot of envy from other officer trained in Nigeria and Pakistan that made the revenge coup of July 1966 very bloody in the Barracks.

Stealth Jihad

60 The counter coup of July 1966 was very much regular and stealth jihad. Christian officers including some Southerners saw it as a duty to revenge the murder of Northern politicians which made them especially Christians from the Middle Belt participants in that jihad. Peter Enahoro in his book titled **Then Spoke the Thunder** wrote “With hindsight I’m bound to say it was the series titled **Requiem for the First Republic** that did me real damage among certain quarters in the North. Older and perhaps wiser now, I can see that my language was thought inflammatory. “Unity or burst!” screamed one spirited Peter Pan headline urging General Aguiyi- Ironsi to act with dispatch and to brook no compromise: Consciously or

unconsciously, the Army is slowly taking on the image that appeasement is its policy ... The politicians of the First Republic prided themselves in what they liked to call the spirit of compromise. Every crisis was a challenge to the spirit of compromise. No disagreement was faced squarely; no problem was looked straight in the eye; no issue was dragged to its logical conclusion. There was always room ... to put up smoke screens of calm and take evasive action. We deluded ourselves, buried our heads in the sand – until our folly nearly buried us all. ... This nation can never be one until each component part is ready to swallow its own identity and be fused into the common whole ... The country can never become a nation ... until every section of the community ceases to hold the others to ransom ... The bogey of domination must be turned out! We are all Nigerians. One people. One destiny.” Pgs. 237 – 238]

One Destiny

61. It is very clear that the nation then and now was and is divided on ideological lines. While Zik, Awolowo and other South-East and Northern politicians late Joseph Tarka believed and worked for Democracy – the Sardauna and leaders of the NPC worked for political Islam or Islamism. Today, Nigeria is a divided country in dire need of One Destiny.

62. Former President Shehu Shagari wrote: “Muhammad Carpenter was Nigeria's Ambassador to Italy at the time the coup took place at the end of the year 1983. He said that during that year, he was able to gather very authentic information about some suspicious movements by some highly placed Nigerians who had been passing through Rome from London en route to Egypt and one or two Balkan countries. Most of these travelers who were frequently in transit at Da Vinci Airport, Rome were senior military officers, serving and retired, together with a well-known Nigerian business tycoon. Ambassador Carpenter, with the help of his security agents, was able to trace their destinations as well as the purpose of their journeys eastwards. He gathered that these people were planning a coup against my government. Towards this end, they had chosen the Egyptian style of military coup in which the plotters used General Mohammed Neguib as a scapegoat to achieve their ends. He alleged that these conspirators had carefully studied Colonel Abdel Nasser's style of military coup and military rule and were determined to implement same in Nigeria. He gave me the names of those involved but regretted that he was unable to do this at the right time because he could not trust anyone except himself to convey this information direct to me. Unfortunately, however, the military struck before he could find an excuse to come home to Nigeria and report the matter to me.”

[Beckoned to Serve: Shehu Shagari page 470] It must be remembered that Islamism or political Islam was developed in Egypt by the Muslim Brotherhood in 1928.

There is no doubt that Gumi when he established the JNi and other Islamist organization she was following the Explanatory Memorandum of the Brotherhood.

Due Process

63. In 1973, a Christian Head of State compulsory acquired all private mission schools without due process. Due process means not applying law and procedure. There was no hearing concerning the acquisition nor was compensation paid. This singular action, the NCEF believed, was stealth jihad. There is need therefore to identify some stealth jihad actions knowingly or ignorantly taken by Christians. The NCEF is of the view that Gowon at the time of the takeover did not know that he was promoting stealth jihad on behalf of the Islamists. However, he cannot deny the fact that his action was in breach of due process. It was in 1975 and after that ignoring due process became the order of the day is part of the civilized jihad or stealth jihad.

Civilization or Stealth Jihad

64. Conventional jihad in the form of violent acts, often referred to by some as “kinetic” jihad, dominates the attention and activities of those responsible for national security. **But the more dangerous threat, especially in the long run,** is what the Muslim Brotherhood calls “**civilization jihad or stealth jihad**” – a form of jihad considered an integral, even dominant element of jihad that is as obligatory for Sharia’s adherents as the violent kind - Boko Haram and Fulani herdsmen. Non-violent jihad is a kind of assault that does not kill but intends **to subjugate. In the case of Nigeria, the jihad has all security and intelligence apparatus of government subverting along lines specifically tailored to today’s liberal, multicultural-minded non-Muslim populations in ways that are genuinely difficult to recognize, oppose or counter.**

65. The objective of the Stealth Jihad is the same as the violent jihad where non-Muslim Nigerians would be subdued under Dar al-Islam. **Sharia-Compliant Finance:** is a form of stealth jihad. **Stealth and Conventional has been in place since Amalgamation of 1914** including flattery and (Taqiyya) deceit. It is permissible for a Muslim to lie especially to non-Muslim to safeguard himself personally or to protect Islam. **It will be recalled that for 10 years**

1986 – 1996, Muslim leaders including Babangida, said that Nigeria had not become full member of the OIC. Taqiyya, without a doubt. Recently is the case of one Benue operative a Muslim by name Ali Teshaku who served in the previous and present government of Benue State and now wanted by the Inspector General of Police. From the narrative, it would appear that it was question of blood – (Tiv) being thicker than water (Islamism) and now the Islamists in the Nigeria Police want him punished and have further accused him of escaping from Police custody as a wanted Boko Haram suspect now head of Benue Security Agency. **The Sun Newspaper** March 3, 2018. Most if not all Christian leaders have become victims of stealth jihad. Money and positions in the government in the Muslims dominated federal and some state government especially during elections, these leaders shut their eyes against due process. In the process they aid in weakening democracy and thereby promote Islamism. However there are few Christians that confronted Islamism – sharia in the past. For this, we single out Justice Anthony Aniagolu.

The Aborted 1989 Constitution

66. The undersigned was privileged to serve as a member of 1987/88 Constitutional Review Committee and the Constituent Assembly of 1987 under Justice Aniagolu that produced the 1989 Constitution which the military President Babangida would not sign into law. We have come to the conclusion that his reason for this is because the Constitution contained more of Democratic principles than Sharia. Nigeria had to wait another ten years, 1999 before an approved Constitution with sufficient Sharia components was approved by the Abdulsalami administration which is now the Constitution of the Federal Republic of Nigeria. One may then ask, has the Human Rights provisions under Chapter IV now become acceptable to Nigerian Muslims or whether it is legitimate to have two capitals as it were one, in Abuja and and the other in Sokoto? In the book **The Making of the 1989 Constitution of Nigeria**, Justice Aniagolu JSC detailed the events of the 1989 Constituent Assembly that gave birth to the Constitution. In the Foreword to the book, Samuel J. Coockey wrote: "I must pay tribute to the hard work and dedication of Justice Aniagolu as chairman. His was not a routine chairmanship. He was always patient and fair, and usually did his best to give every member of the Assembly an opportunity to contribute his point of view to any debate. His sense of humor often helped to provide relief during the tense periods in the Assembly's work. He was dedicated, virtually working round the clock each day to ensure the success of the Assembly's assignment of producing a constitution for Nigeria. One has only to be aware of some of the controversial

issues that the Assembly had to deal with to appreciate what a great burden the Chairman had to bear to prevent its breaking up in chaos. Among such issues were:

- (a) The size and status of Abuja,
- (b) The right of a Nigerian to live and work in any part of the country he chooses,
- (c) Federal character,
- (d) Revenue allocation,
- (e) The role of traditional rulers, and
- (f) The place of Islamic (Sharia) law in a secular state.

In order to tackle such issues, Justice Aniagolu set up a number of committees to advise him. I had the honor of serving on some of those committees. Justice Aniagolu deserves congratulations for producing this carefully compiled and rewarding account of the work of the 1988/89 Constituent Assembly. In these days when much is being done to make the public become aware of the individual's role and responsibility in the government of our country, this book provides a useful background for the reading and understanding of our constitution." [pg. xii]

67. It is pertinent to point out that there were "no go areas" and these were stated by Justice Aniagolu in his book, he wrote "Mr President noted that the history of Nigeria showed that constitution- making in Nigeria had been embarked upon in a **rather haphazard manner**. This time, the whole thing was based upon thoroughness. The President mentioned the areas over which the Assembly had no jurisdiction to deliberate upon and called Assembly members not to waste their time in a fruitless exercise of debating those issues. These included any attempt to alter the agreed ingredients of Nigeria's political order such as federalism, presidentialism, the non-adoption of any religion, as state religion, observance of fundamental human rights, the two-party system, the ban and disqualification placed on certain persons from participation in politics, belief in basic freedoms such as press freedom, etc. He emphasized that the job of the Assembly on these matters in respect of which it had no jurisdiction was to improve on those issues but not to change them. The Local Government system was to become a third-tier government which would be separate and distinct; also the Land Use Decree which later became the Land Use Act, was to be incorporated in the new Constitution." [**The Making of the 1989 Constitution of Nigeria**, Justice Aniagolu JSC, pgs, xiv – xv] No Go Areas is now seen by the undersigned as stealth jihad.

68. Chapter 1 was titled The Beginning of Nigeria's Constitutional Journey which perhaps would have been better titled **The End of Nigeria's Constitutional Journey**. However in Chapter 12 titled Lessons for Nigeria from the Happenings of the Constituent Assembly on the topic Religion, Aniagolu wrote "our next object lesson for discussion is religion. We saw in Abuja that this country totters helplessly, almost to the point of collapse, by reason of religious confrontation in the Constituent Assembly, upon the vexed issue of the Sharia Court of Appeal. Our Muslim brothers in this country must learn that proselyzation must be by persuasion and not by imposition. There is no way they can have Islam in Nigeria by force. It will be entirely against the Nigerian Constitution for them to try to impose the Muslim faith upon other Nigerians. The attempt made in Sudan to impose Sharia on the entire country has resulted in an unending civil war in that country. Every Nigerian today is a living witness to that fact. We do not want Lebanese or Sudanese situation in Nigeria. Our golden rule must be: 'Live and let live'. Every Nigerian must be free to practice his or her own religion, undisturbed. Almighty God to whom we are all praying, does not want anybody to force any other person into his own religion. God himself, who is the Alpha and Omega, has not tried to force us into a religion. He has allowed us the free will to make our choice, although He has shown us the right way." [**The Making of the 1989 Constitution of Nigeria**, Justice Aniagolu JSC, pg. 254]

69. In addition to Abuja, the issue of domination was considered and part of it reads: "Another lesson which we have learnt from the Abuja proceedings is that the spectre of domination of one part of Nigeria by another; of one ethnic group by another, of one language group by another, and of one cultural group by another, must be permanently and effectively removed from the body politic of the Nigerian nation. Appointments to important government posts; distribution of Nigeria's representations abroad; appointments to government parastatals, banks, corporations, institutions (agro-allied, technology, education, commercial or otherwise), governmental boards/agencies, must receive and be seen to receive, the even handed justice of the government in power. By this, every Nigerian has a feeling of a sense of belonging. He or she will look upon the government as his or her own, with no feeling of alienation, jealousy, or rancor. The unhappy position by which two young Nigerians qualify from a university, and one from a certain area of the country is earmarked for a position as chairman or potential chairman of financial organization, even before he has undergone any training and, in any event, has a lot of the tax-payers' money in his pocket to spend while the other's penniless, from a disadvantaged area of the country, who perhaps has a better qualification from the university but is made to roam the streets, without a job, must not be allowed to endure any longer. Both

youngsters are Nigerian children who must not be allowed to harbor a feeling of discrimination, or to nurse a grievance of injustice. This is the true meaning of "federal character." [**The Making of the 1989 Constitution of Nigeria, Justice Aniagolu JSC**, pgs. 255 – 256] This applies with respect to Islamic or Northern supremacy even though the South (Christian) provide the financial resources.

70. On the issue of corruption, he wrote "to demand bribe in official circles is no more a matter for the clandestine. It is now demanded openly, with no qualms whatever, and with no fear of arrest. Those sections, of the criminal code - sections 98, 99, 100, 104, 116, 404, etc. - which used to be, in the days of the colonial rule, the dreaded sections for the corrupt civil servant, have now been rendered impotent. Nobody thinks about them anymore and prosecutions on them are now as rare as prosecutions for bigamy. They are matters of by-gone days. But as the recent conference of African Ombudsmen (comprising Uganda, Egypt, Burundi, Rwanda, Ethiopia, Tanzani, Zambia and Sudan) in Kampala, Uganda, has stated:- all African governments should recognize that whereas drugs and drugs addiction have become the greatest social evils of many developed countries, corruption is their equivalent in Africa. At Abuja members of the Constituent Assembly had time to analyze the evils of corruption, and saw the extent to which it had permeated our entire society." [**The Making of the 1989 Constitution of Nigeria, Justice Aniagolu JSC** pgs. 259 – 260] Corruption cannot be curbed with the practice of some Islamists' tenets that taqiyya, gender inequality, discrimination, jihad, etc. In the circumstance all the talk about corruption in this administration is merely an instrument of intimidation of mainly Christians and non-Islamists in Nigeria.

71. Democracy & Islam: Any system of man-made law is considered illicit under Islamic law, for whose adherents Allah already has provided the only law permitted, shariah. Islam and democracy can never co-exist in harmony. "And if any fail to judge by the light of what Allah has revealed, they are no better than unbelievers." (Q 5:47) "Sovereignty in Islam is the prerogative of Almighty Allah alone. He is the absolute arbiter of values and it is His will that determines good and evil, right and wrong." (Mohammed Hashim Kamali, Principles of Islamic Jurisprudence, 3d rev. ed., (Cambridge, UK: The Islamic Text Society, 2003), 8.)

"The shariah cannot be amended to conform to changing human values and standards. Rather, it is the absolute norm to which all human values and conduct must conform." (Muslim Brotherhood 'spiritual leader' Yousef al-Qaradawi)

72. In a paper titled **President Buhari's integrity is gravely compromised by his role and inconsistent action in the prosecution and trial of the Senate President, Dr Bukola Saraki**, Professor Ben Nwabueze wrote "Dr Saraki got himself elected by the Senate as its President in place of a person, Alhaji Senator (Dr) Ahmed Lawan, a devout muslim from Yobe State in the far North, and associate of President Buhari, favoured for the job by the President and his ruling All Progressive Congress (APC). Dr Saraki's election was an affront to both the President and the ruling APC, and the sanction for the affront was to have him (Dr Saraki) removed as Senate President. His prosecution and trial was considered a surer option than going through the Senate for a removal vote. It may be recalled that, as part of the ill-motivated design to get him removed as Senate President in order to make way for President Buhari's favoured aspirant, Dr Saraki was also prosecuted for forgery of the Senate Standing Rules, but the prosecution was later withdrawn when write-ups in the media showed it (i.e. the prosecution) to be a perversion of the rule of law and its processes. It is gratifying that, till date 4/3/2018, the plan to remove Dr Saraki as Senate President has not succeeded; it is gratifying because he is serving, to some extent, as a checkmating force, visible to the public, against President Buhari. - -- Another relevant circumstance is that the CCT is, structurally, within the Executive Branch (under the Ministry of Justice) and therefore subject to the directing authority of the President as Head of the Executive Branch; it is not part of the Judicature: see the definition of judicial office in section 318 of the Constitution. --- (1981) INCLR 135 per (Fatayi-Williams CJN), to" be tried in a court of law where...he would be sure of getting a fair hearing."

While agreeing that favoritism is one of Buhari's motivation, the greater and stronger motivation is Islamism that rejects human made laws. Parliament or the National Assembly has no place in Islamism – sharia.

73. It is unfortunate that a day after Buhari left Jos on a visit where he assured Nigerians that he would tackle the herdsmen, the Sun newspaper of March 7, 2018 reported that "in Benue, Plateau and Borno States there were separate attacks by suspected herdsmen and Boko Haram insurgents that sent at least 30 persons to their untimely graves." To further demonstrate that the Islamists are against the National Assembly is the case between Senator Misan and the Inspector General of Police. One would have thought that Misan being an ex-Police officer, would have been of some advantage to the Police. This cannot be for two reasons (1) he belongs to the National Assembly which is hated by the Executive Islamist; and (2) he became "born again" when he decided to make public what most senior Police officers

know that if one is an Islamist, billions are paid by banks etc for special security services provided by the Police.

Araba a Second Time? No

74. The social media is awash with suggestions that the Caliphate North is determined to dominate the country. In the process, it is accumulating wealth and power. They argue further that if other nationalities make it difficult for them to continue the “born to rule” policy or become very hostile to them, they would pull out of Nigeria. This appreciation of Nigeria failed to consider the reason for amalgamation of the two Nigerias in the first place.

Necessity for Amalgamation: (a) Finance

75. Lugard wrote: “in 1906 a further step in amalgamation was affected in the South. Southern Nigeria and Lagos became one Administration under the title of the Colony and Protectorate of Southern Nigeria. From this date the material prosperity of the South increased with astonishing rapidity. The liquor duties-increased from 3s. in 1901 to 3s. 6d. in 1905-stood at 5s. 6d. a gallon in 1912, and afford an ever-increasing revenue, without any diminution in the quantity imported. They yielded a sum of £1, 138,000 in 1913. **The North, largely dependent on the annual grant from the Imperial Government, was barely able to balance its budget with the most parsimonious economy and was starved of the necessary staff, and unable to find funds to house its officers properly.** Its energies were concentrated upon the development of the Native Administration and the revenue resulting from direct taxation. Its distance from the coast (250 miles) rendered the expansion of trade difficult. Thus the anomaly was presented of a country with an aggregate revenue practically equal to its needs, but divided into two by an arbitrary line of latitude. One portion was dependent on a grant paid by the British taxpayer, which in the year before Amalgamation stood at £136,000, and had averaged £314,500 for the 11 years ending March, 1912. [Emphasis supplied]

76. Lugard continued: “The advent of the railway, moreover, accentuated the need for a revision of the apportionment of Customs duties collected at the port. The growing divergences of administrative methods, as the interior became opened up in the South, also called for a common policy. In a long memorandum, dated May, 1905 (while still High Commissioner of Northern Nigeria), I advocated amalgamation, a policy supported by the then High Commissioner of Southern Nigeria and the Governor of Lagos, and there was increasing

evidence that it could no longer be postponed. Money from the South was used to construct the railway throughout the country justifying the accolade of the Southern lady of means.

77. The distance between the coast and the North is still the same and the Nigerian Government of Buhari is very anxious to extend the Railway to other (Negroid) West African countries, North of Nigeria with funds from the lady of means. Therefore the question of “Araba” in 2019 or thereafter cannot be within the contemplation of the Islamists. The strategy, in our view, is to use jihad now being waged to accumulate wealth for the North especially the far North, with crumbs from the table to Central North. No one can deny the fact that there is a jihad Islamic war now going on in Nigeria. The military objects to the use of the word coup, even though in a jihad (war) against non-Islamists. The root of Nigeria’s problem is Islamists jihad, Stealth and conventional.

Sokoto Caliphate and Nigeria

78. It must be remembered that the Caliphate was a governing administrative system designed by Islamic scholars clothed in theology to emulate the Caliphate founded by Prophet Mohammed in Mecca in the 6th Century AD. In Nigeria “Dan Fodio’s Jihad declared that religion was central to its call for change, and Shari’a was recognized by the Caliphate and all Emirs and Officials as the basis of government and administration. Thus all forms of taxation were regulated by Shari’a. Islam then flourished and was given an eminent position. Conversion to Islam was vigorously promoted and given government support. Government resources went into the Spread of Islamic education, literature, growth of Quranic Schools and building of mosques. This paved the way for a gradual influx of the Islamic religion into the Nigerian polity with the coming of the British colonialists.” **[Brief History of Religion in Nigeria, pg. 6]**

As reported by the Parrot Newspaper of 12th October 1960 at Independence, Sir Ahmadu Bello stated: "The new nation called Nigeria should be an estate of our great grandfather Uthman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities in the North as willing tools and the South as a conquered territory and never allow them to rule over us and never allow them to have control over their future” **[Brief History of Religion in Nigeria, pg. 3]**

79. The NCEF is of the view that no way will the Negroids leave Nigeria as they have nowhere to go. Islamist jihad being promoted by the Negroids through Boko Haram and Fulani herdsmen, has in addition, the establishment of an Islamist dominated “industry” – security and

politics in Nigeria. With respect to security, they are in total control of the Armed Forces – Army, Navy and Airforce. The Police and all other para-military establishment, Customs, Immigration, Civil Defence, etc and, above all, the Intelligence Services who are the promoters-in-chief of Islamism. It is a reward for Islamists in Nigeria and the exhibition of Islamic supremacy.

80. The Islamists are also in control of the Nigeria politics – which include the Executive, the Legislature and the Judiciary. The jihads – stealth and conventional and all the power gained since 1975 is intended to promote perverse elections as the process of changing political leadership. Islamists reflects the Legislature as an institution in Muslims dominated country. This also explains why Murtala Mohammed directed the Constitution Drafting Committee to promote presidential system of government as the first stage of abolishing Parliament an institution in competition with Allah. This explains why the rifts between the Presidency and the National Assembly but better still – Presidency (sharia) and National Assembly (democracy). Fortunately in Nigeria, democracy is fighting back because not all Muslims that control the Presidency are Islamists.

Islamism has Failed

81. The whole object of Islamism can be deduced from the statement of the leader of ISIS “On the first day of Ramadan 1435 – 28, which is June 2014 in the Gregorian calendar, – Abu Bakr al-Baghdadi – the self-proclaimed caliph Ibrahim, **announced the establishment of a caliphate**. Celebrating this event, the official spokesman of ISIS, Sheikh Abu Muhammad al-Adnani ash-Shami, proclaimed: Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today - by Allah's grace – you have a state and Khilafah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab the white man and black man, the easterner and westerner are all brothers. It is a Khilafah that gathered the Caucasian, Indian, Chinese, Shami, Iraqi, Yemeni, Egyptian. Maghribi (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah, standing in a single trench defending and guarding each other, and sacrificing themselves for one another.”
[The Origin of ISIS Simon Mabon and Stephen Royle, pg. 6]

82. Today ISIS is no more crushed by the forces of non-Islamists Muslim, America and Russia. Social scientists tell us that “cultural factors explain modernization, political democratization, military strategy, the behavior of ethnic groups and the alignment and

antagonism among countries and among ethnic nationalities in one country as in the case of Nigeria. Culture factors are at play in Nigeria. We agree

With Daniel Patrick Moynihan wrote “the central conservative truth is that **it is culture not politics that determines the success of a people**. Change a culture and save it from itself”. Culture includes values, attitudes, beliefs, orientation and underlying assumptions prevalent among people in the society. Nigeria therefore needs the correct politics to change the Islamists’ culture that has slowed her progress since the compulsory takeover of Christian schools in 1972 as a result of stealth jihad on a Christian Head of State.

83. Between 1975 – 1999 (24 years), Nigeria had Muslim leaders except for 3 years under General Obasanjo, the Constitution was changed from Parliamentary to Presidential and above all, the security service acquired the status of Islamists in chief with the aim of providing Islamist ideology in place of Democracy when Jonathan became President. The security services had been totally transformed to Islamic **mukharabat** state and thus became agent provocateur. Mukharabat is the name of the Iraqi intelligence service, in Nigeria the intelligence services seem to have an additional job – promote sharia or Islamism. This can be deduced from their modus operandi and the fact that it has a special directorate for the purpose.

84. Today, in Nigeria under Buhari, the security sector, armed forces – Police etc anti-corruption has become the order of the day, houses and billions in Naira are being returned by Jonathan’s men and women. The property seized, some without claimants suggest that the intelligence service obtained intelligence during Jonathan tenure but waited for Buhari before taking action, in some cases the intelligence agency acted as agent provocateur ostensibly to share the loot rather than to prevent crimes. Thus the security services can be said to be biased against President Jonathan (Christian) to the advantage of another President Buhari (Muslim). Another plausible argument is that rather than help Jonathan to prevent corruption, they were more eager to provide reason why Buhari can be said to be very clean forgetting that staging a coup as Buhari did in 1983 is more vile a crime than corruption. Buhari is a Muslim and 95% of the leadership of the country’s security today are Muslims including Islamists. For peace and justice to reign, the security sector need to be reformed as part of reconciliation as most, if not all the heads of security sector are Islamists opposed to laws that interfere with the “superiority” of Islam.

84b. We all agree that coup – overthrow of government – is a more vile crime than corruption. Why is it that the opposition does not capitalize on this fact? The reasons for this are threefold:

- a. As stated earlier, silencing of critics - “one of the most effective tactics employed by Islamists Jihadists worldwide is intimidation of their opponents into silence” (Ref. Para 10 above)
- b. Both APC and PDP can be said to have developed from the same source (Islamists). Some say they are twins controlled by the same mother. Movement from one to the other is a natural phenomenon.
- c. Nigeria was intimidated by Babangida, traumatized by Abacha’s terror, and as a result, these home grown politicians are frightened of coup plotters, in addition to the fact that coup is no longer fashionable in the world. Consequently, it would appear that Buhari now has Boko Haram and Fulani Herdsmen to keep the fear running. Otherwise why are Jonathan’s men and women unable to call the pot and the kettle by the same name.

Christians as Spoke Persons for the Islamists

85. Amalgamation of the two Nigerias in 1914 was intended that one – Southern Nigeria was to provide the resources to keep the two Nigerias going. Between amalgamation and 1972 – 58 years, no major difficulties were encountered by the colonial masters and jihads then were restricted and contained in the three Regions of North, East and West. Even the Civil War that took place between 1967 – 1970 was restricted to the Eastern Region. It was in 1972 with the compulsory acquisition of mission and private schools affecting the whole country that this stealth jihad was extended to cover the whole country. From 1975 Christians, politicians, religious and traditional leaders were recruited by the Islamist to speak for Muslims in defence of its tenets as a religion of peace.

86. In some cases, some Christians wonder whether these leaders who purport to defend Islam know that in the process they were defending jihad as they do not appear to know the difference between Islam and Islamism. However by 2017, Sarkin Muslimi seemed to have commissioned Christian leaders to speak for Islam especially when the Sultan himself was reported to have said in America that the Quran is his Constitution which suggests Islamism. It would appear that Christian Church leaders could live with two constitutions (1) the Nigerian Constitution and (2) the Quran now that the Buhari’s government is run by not just Muslims but Islamists with the huge funds available to them from security votes and huge contributions from friendly Arab countries. The Islamists were also able, during the time of “Islamists” Generals, to

have sufficient petrol dollars and positions in their governments to influence few conversions to Islam but very many workers in the promotion of Islam and Islamism.

87. The method adopted then was to recruit “new breed” politicians, pastors, traditional rulers, young men and women to fill posts in the Legislature, Executive and the Judiciary that resulted in a situation in which the moral fiber of Christianity was terribly weakened. Money, positions, cultism has since replaced moral issues. The Nation of Wednesday, February 28, 2018, published the new members of the Board of Trustees of the **Northern Elders Forum** for a North that ceased to exist since 1967, when General Gowon created 12 states. Of the 23 members of the Board of Trustees, five are Christians and of the 18 members of the Management Board another five are Christians. It became very clear as stated in the publication “**under New Trustees and Management – For Better Service to the North**” as against Nigeria. **Nigerians are yet to question why a section of the country talks of “one North”, while the rest of the citizen talk of “one Nigeria”**. The concept of North as stated in 2018 is divisive and intended to promote polarization. The statement continued, the Northern Elders Forum in a bid to reposition itself for the continued service of the North and its people met on Wednesday, February 21, 2018 and approved a new structure. The document was signed by Mohammed Bello Kirfi, Chairman Implementation Committee.

88. The North or “Muslim” North to be precise was abolished in 1967. One may ask why some Christians are helping in 2018 to revive the “Muslim” North that has always striven to promote all the tenets of Islam enumerated in this document? It is our hope that with this publication and for unity of the whole country, this divisive body would be ignored and those working to a Southern “Christian” equivalent should drop the idea. Both the Northern and Southern democrats should join hands to promote reconciliation that will enable the country to be re-structured.

Project 2018

89. It is pertinent to point out that no Arab state has achieved democracy because it was never an accepted goal for them in the circumstance the door should not be closed by Negroids Nigerians, descendant from the Arab world. Negro Nigerians must help to curb Arab expansionism in present day Nigeria. It is very clear that it is one thing to destroy a political structure as the Negroids in Nigeria are trying to do, and it is another thing to build a new and

stable edifice in its place. The examples of edifice destroyed in most Arab Middle Eastern countries cannot but tighten other Nigerians.

Democratic Nigerians must join hands to fight Islamist terrorism. Repression and tyranny are not the cure for the terrorism and violent extremism, they are contributors to it. The Islamists in Nigeria are expecting non Islamists to acquire arms for battle against the Islamist Boko Haram and Fulani Herdsmen with the added advantage of the seat in Aso Villa. In any case fight with arms will be one sided as over the years the Islamists have waged shadows wars against other Nigerians in the promotion of Jihad, it will be suicidal to go into arms struggle against the Islamists Jihad Government of Muhammadu Buhari.

Islamism is an idea, but democracy is a better idea. We therefore recommend for the consideration of a genuine Democratic Party to contest against the APC, PDP and others, but not the third force now being promoted by Jihadists and their agents. However the genuine Democratic Party may ally with any of the old party or parties provided they agree to rebranding and change of name. Details of Project 2018 is contained in another document.

Conclusion

90. We have tried, in this presentation to combine knowledge, experience and write-ups that both Islamists and non-Islamists alike will understand and based on this understanding obtained from research, decide that peace and unity is better than violence and disunity that will get us nowhere.

91. The British man on the spot in Nigeria Lord Lugard left a country not united in marriage but programmed to break up which led to the Civil War of 1967 - 1970. He also left a country where one ethnic group saw itself as successor to the colonial masters. The problem now is how to make the Fulani to understand that this is the 21st century and jihad is no longer fashionable. Britain can do more by promoting reconciliation merely by telling the Islamist Nigerians that Islamism has failed the world and that reconciliation is the highest form of forgiveness. This must be before a public tribunal similar to that which took place in South Africa and other countries.

92. Democrats who, at the moment must put in place a machinery that would make it possible to “shut down” Nigeria without anybody on the street if the Islamist jihadists continue

with killings of innocent Nigerians. In other words, Democrats must prepare for civil disobedience.

93. All Nigerians must have stake in the political “**industry**” of Nigeria now controlled by the Islamists. Nigeria needs new breed 21 century politicians to go into politics and save Nigeria from herself. Old breed politicians i.e. between 1999 and 2018 comprised mainly “operatives” recruited by the military when they formed the two parties of NRC and SDP. The intelligence services recruited young people, in addition to retired armed forces personnel – the Police, para-Military and Civil Defence, some civil servants etc as the then new breed politicians. These “politicians” graduated from Local Government to the Senate and the Presidency. A brand new breed, non-Islamist politicians are required not third force of old breed Islamist politicians, but modern new breed not for those already tainted by Islamism.

94. It is very clear from the above that Christians in Nigeria should now have a better understanding of Islamism or political Islam as a result of facilities available on the internet and books. This write up is not intended to mock Islam but to show that while Nigeria was a colony both Christians and Muslims behaved properly, some will say peacefully. However, after independence and development of Islamism, Nigeria became two countries in one, one promoting Democracy and the other Sharia stealthily promoting wars against Democracy.

God bless Nigeria

Solomon Asemota SAN

Kanfachan – March 3, 2018

Solomon Asemota, SAN (Chairman), Gen. Joshua Dogonyaro (rtd), Archbishop Magnus Atilade, Dr. (Mrs) Kate Okpareke, Dr. Ayo Abifarin, Gen. Zamani Lekwot (rtd), Bishop Joseph Bagobiri, Elder Moses Ihonde, Elder Nat Okoro, Gen. T. Y. Danjuma, Elder Matthew Owojaiye, Justice Kalajine Anigbogu (rtd), Elder Shyngle Wigwe, DIG P. L. Dabup, Sir John W. Bagu, Dr. Saleh Hussaini, Elder Mike Orobator, Justice James Ogebe, JSC (rtd), Dr. Chukwuemeka Ezeife, Chief Debo Omotosho, Dame Priscilla Kuye, Dr. S. D. Gani, Mrs. Osaretin Demuren, Prof. Yussuf Turaki, Dr. Musa Asake, Pastor Bosun Emmanuel (Secretary)

CHRISTIAN ELDERS PROJECT NIGERIA 2018

MESSAGE FOR ALL NIGERIANS

MOTTO: KNOWLEDGE IS POWER

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