



National Christian Elders Forum

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

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NIGERIA MUST NOT BE ANOTHER BLACKS AND BLUES – SUDAN MIXED RACE OF NEGROIDS AND NEGROS IN AFRICA

Introduction

The Chairman of National Christian Elders Forum (NCEF) is a fan of Kwasi Kwarteng, a Negro historian of Ghanaian descent and member of British Parliament who in his book titled **Ghost of the Empire** selected two countries in Africa. He concluded in his Introduction that: “It is a mistake to think that administrators were motivated by liberal ideals of democracy. In many cases they chose careers in the empire precisely because they were not democrats. They were elitists, men who could write Latin and Greek epigrams and had sought to wield power without having to go through the inconvenience of being elected. Milner himself remained ‘profoundly distrustful of the enfranchised. To argue that he and his colleagues were promoting democracy stretches the truth. The empire stood for order and the rule of law, but we must not pretend that its character was something other than what it was. The imperial administration was highly stratified and snobbish. It was the very opposite of the egalitarian, plural and liberal institution that some historians have portrayed. --- Among the administrators there were the sons of parsons, of university lecturers and of civil servants. In fact the majority were from middling, anonymous families, without the pride of lineage associated with true aristocracies. It was at the public schools and, to a lesser degree, at the universities that the elite swagger and famously lofty sense of superiority were cultivated. --- There is very little unifying ideology in this imperial story. It was grand and colourful but it was highly opportunistic, dominated by individualism and pragmatism. The British Empire is a bizarre model to follow for fostering stability in today’s world. Indeed, much of the instability in the world is a product of its legacy of individualism and haphazard policy-making.”¹

¹ Ghosts of Empire Kwasi Kwarteng pgs. 5 - 8

It is with the above in mind that we write this piece to remind the Negroids of Nigeria that having lived in Africa for centuries even though of Arab descent, they are Africans and no matter what they do to keep their light skin white, the sun of Africa makes them to be classified as blacks and, no matter where they go in the world, they cannot be Arabs and in the circumstances, they must stop deluding themselves that they are superior to the black man because they are not. Otherwise, the Ghosts of Empire will continue to haunt them. Today Nigeria is going the Sudan way and this reckless attitude must be stopped in the interest of the Black man throughout the world.

Sudan of Today

It is pertinent to state that Sudan of today is a country that has reconciled with Democracy. The country paid US\$335 million “fine” as reparation to America for its state sponsored terrorist activities. It took the lives of many through demonstrations etc to get the leadership of that country to appreciate that Sharia is archaic and not suitable for the modern world. The prize paid by Sudan before it got to this realization and should tell Nigeria not to go the same route to realize that Democracy and Sharia are incompatible.

Boko Haram

Professor Soyinka in a lecture titled “**Hatched From the Egg of Impunity: A Fowl Called Boko Haram**’ delivered at the Watson Institute for International and Public Affairs, October 2014, stated inter alia: “So finally, to that last piece in our jigsaw puzzle of our elected individual portrait of impunity, representative of the mould. No indeed, militant islam in Nigeria that gave rise to a singularly odious trend known as Boko Haram did not commence yesterday, or the year before. It preceded Mohammed Yusuf, predated his estranged mentor, Sheik Jafa’ar, predated Sheik Gumi of **the infamous “Christianity is Nothing”** and its obvious complement – **Islam is All**. The violence of its extreme, unislamic agenda, increasingly barbaric and dehumanizing only followed a pattern that had become global legacy, nurtured by a complacent state of mind that, in the case of Nigeria, owed much to appeasement for short-term political gains, and opened wide the gates of impunity here, then, is an excerpt from an interview with a recently retired Nigerian ambassador of some forty years service whose postings covered several Islamic countries: At that time also, Sanni Yerimah, former governor of Zamfara State was in

Sudan for two weeks and underwent indoctrination. He was exposed to all the training camps of Osama Bin Laden, who was my neighbor. In fact, Osama Bin Laden's office in Sudan was just a few blocks away from our embassy. No report was made. Our embassy never reported Osama Bin Laden. In addition to having his headquarters in Sudan, Osama Bin Laden also had many firms and industries which he only used as a façade because he was actually using those firms as training camps for Al-Qaeda. Among his trainees were many Nigerians from the North. They would leave Nigeria as if they were going to study but were at the training camps of Osama Bin Laden. I got wind of all these things and told them, but my reports were dismissed. It was a policy of "see nothing, say nothing" because they were working for Muslims. They were not able to draw the line between Arabization and Islamization. What Sudan was practicing was both Arabization and Islamization which led to the breakaway of the South from the North. That was the dangerous part of it, which was also my major concern. In fact, that was the main concern of Mo Ibrahim, the richest Sudanese. That's why it pained him seriously, up till now, that Sudan must not have divided just because of religion. And it's one of the reasons why he established the Mo Ibrahim prize. That is the motive behind the prize. Up till today, the man is still pained. So is the nation called Nigeria – pained! So are its citizens. So are the families of the two hundred and fifty abducted children, brought together most conveniently for mass enslavement. The stakes have risen as the ever present Boko Haram, sunken in Algeria, resurfaces in Northern Nigeria. Dislodged in Somalia, erupts in Mali. Has anyone visited Niger lately? Does anyone read signs at all? Same agenda, only different vestments and names, under careful 'management' but with clear evidence of a creeping imperial Islamism."

Colonial Nigeria and Colonial Sudan

It is necessary to consider and appreciate, why Sudan has influenced the Nigerian administration, the way of life and thinking of Nigerian Muslims and the fact that this influence began well before amalgamation and continued during colonialism and well after independence. Today, Sudan has broken into two countries the Muslim North and Christian South. To prevent this from happening to Nigeria, there is need to appreciate the influence of colonialism and Islam propounded in Sudan and applicable to both

countries. “To understand the culture of imperialism from the point of view of the people who actually ran the British Empire, **the Sudan Political Service** is as good a place as any to start. The SPS was instituted in 1901, and a regular system of recruiting young university graduates was in place by 1905. These recruits, unusually for the time, were chosen on the basis not of examinations but a series of interviews. It was the duty of the Sudanese government agent in London to sift through hundreds of application forms and letters of recommendation, and then invite a short list of candidates to the Selection Board in London. The Sudan Political Service was regarded as the **elite of the Africa Service**, and enjoyed a prestige comparable with the Indian Civil Service. Service in Sudan was very much about character and not merely brains; Sudan was where the ‘**best of the imperial breed**’ could exercise an unlimited sway over natives. They were not the mere ‘**by-producers of the race**’, but ‘excellent specimens of our (British) academic and athletic culture’. Of the fifty-six recruits taken on between 1902 and 1914, twenty-seven had a Blue from Oxford or Cambridge.”² Thus the Sudan political service was not only a ‘**role model**’ but also a training ground for colonial officers drawn from the best of British colleges and universities.” While Lugard did not attend Oxford or Cambridge University, he attended Sandhurst Military Academy and was recruited into the Colonial Service. Sir James Robertson the last Governor General of Nigeria attended both Military Academy in Sandhurst and Oxford University” and served in Sudan.

“A degree in Classics or History from either Oxford or Cambridge was highly valued. Even in 1952, in the final year of recruitment, every successful candidate was a graduate of Cambridge University. Sudan itself covered a vast area, there were poor communications and the young recruit was to spread the reams of paperwork with which other civil servants had to grapple. Once chosen, the successful candidate would be on probation for two years, until examinations in **Arabic** and **Law** were passed. Indeed, the ability to play polo became so important in Darfur that it often dictated who was to be transferred there. In Khartoum, there were the balls at the Grand Hotel and the garden parties at the Governor’s palace, and there were two clubs, the Sudan Club and the Khartoum Club, membership of which was determined by income and status.”³

² Ghosts of Empire Kwasi Kwarteng pgs. 237 - 238

³ Ghosts of Empire Kwasi Kwarteng pgs. 238 - 243

The writer had the privilege of visiting Sudan in 1968 with the then Inspector General of Police, Alhaji Kam Salem to appreciate firsthand the special position of Sudan as an elite service. As guests of the Nigerian Ambassador, the connection and influence of Sudan over Nigeria was discussed freely. At that time, the population of Nigerians in Sudan was said to be over 3 million. The Ambassador was quite open even though he was a Northerner and a Muslim, the writer was not seen as a “spy”. One is not too sure if a Christian was ever made an Ambassador to Sudan.

Kwasi Kwarteng continued, “that is how the scene looked in 1930s, but, behind the façade of tranquil, unquestioned British supremacy, there lurked the menace of religious fanaticism. The British always had the **Sudan Defence Force in the background, a highly mobile and well-equipped force for ‘frontier protection and military operations’**. The Sudan was the ‘**home of fanaticism**’ and had always been called the ‘**Land of the Dervishes**’. Sudanese religious enthusiasm had been particularly vexing to Wingate at the beginning of the twentieth century, and he had done all he could to assuage the religious sensitivities of the Muslim population.”⁴ [Emphasis supplied] One wonders whether this explains the Military and Para-Military build-up in Nigeria now being undertaken by the Minister of Interior or is the buildup mere coincidences as states do not have a Police formation of their own for their internal security. “**To appease the Muslims of the North, Christian missionaries had been forbidden in that region, while the government had itself undertaken the building of mosques.** ‘The policy of the Sudan Government’, boasted the official Foreign Office handbook of 1919, had always been, ‘and remains, that of **encouraging Islam in all its legitimate modes of expression.** --- During the First World War, Britain became deeply concerned about the prospects of Muslim nations following the Turkish Sultan – who, as caliph in Constantinople, was the designated head of the Islamic world – in siding with the German Kaiser.”⁵ The same policy of Christian communities being prevented from proselytizing in Muslim areas was also adopted in Nigeria, Lugard also said that the special treatment of the Emirs was a reward for loyalty. It will be unfair to the British

⁴ Ghosts of Empire Kwasi Kwarteng pgs. 243 - 244

⁵ Ghosts of Empire Kwasi Kwarteng pg. 244

however for anybody in Nigeria to suggest that the growth of Christianity in Nigeria was influenced by the British government. This, rather is attributed to the missionaries.

Sudan Connection and influence on Nigerians

Lugard in his report wrote: “with the kind assistance of Sir R. Wingate, the experiment is being made of bringing two or three teachers from Gordon College for the Arabic-speaking population of Bornu. They will come direct overland, and the Resident, Mr. Palmer, has himself proceeded to Khartoum to test the route. The Shuwa Arabs of Bornu are a particularly intelligent race, and if the experiment succeeds they may later provide teachers for other schools, and pupils for the Technical Institute.”⁶ This shows the early connections between Sudan and Nigeria. Sheikh Gumi, on the other hand, wrote explaining why he was sent to Sudan rather than Egypt for his further studies. He wrote: “the reasons why the government chose the Sudan in order to counter the Egyptian offer were obvious. Not only did the Sudan have more in common with us culturally, but it was also effectively under British control. Nationalist and religious politics were generally subdued and in no way violent. It was, therefore, considered safe enough for us to go there rather than plunge into the midst of the anti-European turmoil boiling in Egyptian campuses.”⁷ He also relayed his experiences and landing in Khartoum in 1953 as students including Shehu Galadanci and five others: “we arrived at Khartoum to meet the Sudan firmly under the grip of the colonial masters. In real terms, its physical development was not significantly better than ours at home, although the differences potentially were apparent. **What struck us particularly as we came to know the place better was the large population of Hausa speakers.** It was believed that there were nearly a million West Africans in the Sudan, the majority of whom spoke Hausa. Some were temporary settlers who had come on foot and wanted to stay for a short time and earn enough money either to complete their pilgrimage to Mecca or return home. Among these, only a few settled there eventually and found their own homes. There were others, however, with a more sedentary history, who arrived in exile with Sultan Muhammad Atiku Mai Wurno, in the wake of the colonial conquests of Frederick Lugard. Altogether, the Hausa

⁶ Lugard and the Amalgamation of Nigeria: A Documentary Record A.H.M. Kirk-Greene pg. 157

⁷ Where I Stand Sheikh Abubakar Gumi pg 65

speakers lived around Khartoum and other places, mainly in the Gezira area.”⁸ He went further to say “looking back at it, one can say that in a way **all of us had been individually affected by our stay in the Sudan. Personally, I count the time as the first close training I had in Arab life and culture.** I was able to understand the Arab social world and situate it within the context of my Islamic reading.”⁹ [Emphasis supplied]

British Preference

The British government **deliberately** and **intentionally** laid the foundation for the crisis that has been rocking the nation since 1960. Before independence, the clarion call in the Colonial Office was, “we must not let the North down”. **By the North, the British refer to the Muslim North, and in particular, the Fulani.** (Nevertheless, to counter Fanaticism, Willink QC, provided Human Rights provision in the Independence Constitution of 1960 which have remained part of our Constitution till date. This implies that the British themselves are aware of the brutality of the fanatics.) Oliver Lyttleton, the Secretary of State for the Colonies wrote on 17th August, 1953 “... we cannot let the North down. They are more than half the population, more attached to the British and trustful of the colonial service than the other two. The successor of Lyttleton, Alan Tindale Lennox-Boyd, stated on 17 November, 1954, “my main concern, like yours, at the moment is about the attitude of the North. My predecessor made it abundantly clear at both the London and Lagos Conferences that Her Majesty’s Government would not, (repeat not) let the North down.”

In its ungodly determination to appoint the fanatics as neo-colonialists over the other federating units in Nigeria, the British government violated every tenet of decency and fairness when it declared, in the minutes of London Conference prepared by M.E. Allen, assistant Undersecretary Commonwealth Office and A.W. Snelling, assistant Undersecretary of State, on 21st October, 1958, that: “nevertheless, so far as the United Kingdom is concerned, it would appear that in the last resort, we must make sure that the Government of Nigeria is strong even if, possibly, **undemocratic or unjust**” This

⁸ Where I Stand Sheikh Abubakar Gumi pg 66

⁹ Where I Stand Sheikh Abubakar Gumi pg 67

unfortunate statement was repeated in 1962 at a meeting held by R.S. Hudson, E. R. Hammer and C.A.G. Wallis, all of the Colonial Office that: “... **So far as the United Kingdom is concerned, it must make sure that the government of Nigeria is strong, even if possible, undemocratic or unjust.**”¹⁰

On this **tripod of injustice, inequality, and unfairness**, Britain placed Nigeria. The census figures were falsified by the British in favor of the (fanatic) North, the election was rigged in favor of the (fanatic) North; even the Police Force was skewed to acquiesce to the demand of the (fanatic) North. Against all norms of fairness and equity, the British refused to carve out a Middle Belt Region in the North while the South was divided in 1939 into East and West and later, further divided by Balewa through the establishment of the Mid-West Region in 1963.

The British favored the Fulani as their successor and used unethical methods to achieve this objective. Thus other Nigerians became two-time colonial subject, first under the British 1914 – 1960 and thereafter colonial subject of the Fulani – 1960 till date. The only other choice available to others is to refuse to act as colonial subjects of the Caliphate by refusing to be governed outside the Constitution such as Sharia.

In 1999, Professor Omo-Omoruyi wrote “Sir Christopher (the then High Commissioner) reminded me that the British Government's first choice for the rulership of Nigeria would certainly have been a Northerner and would definitely not have been Chief MKO Abiola who they knew very little about. But he was very clear and adamant that arising from the process which he and his officials saw from the nominations at Jos (SDP) and Port Harcourt (NRC) to the election day which was observed by over 20 British citizens, he had no doubt that the North had been fairly dealt with and that power was peacefully and legitimately slipping away from their hands. I then asked what he did with the Northern Emirs when he met them. He confessed that they were adamant. **It was clear to him, he opined, that they would not accept the results of an election which reduced them to an opposition.** The British High Commissioner then asked me if there was anything

¹⁰ Nigeria: Political Power Imbalance, The bane and chain down of Nigeria's progress and development Sir Olaniwun Ajayi pgs. 56 - 59

that could be done to assuage the fears of the Emirs, promising to mediate if needed. It was at this stage that we started to think together of the post-election arrangement that could be forced on the SDP candidate. Chief Abiola, by the Federal Military Government as a condition for concluding the election and declaring him the winner. [Emphasis supplied]

Racial Arrogance of Negroids

Professor Omo-Omoruyi wrote that “What Miner and Luckham did not address was the change in orientation from a professional military with a national orientation to a highly organized and ethnicized military grown out of the highly organized recruitment and indoctrination practice by the successive Northern political leaders. The new recruits into the military from the North are made to believe that the mission of Northerners in the Nigerian military must be to ensure that political leadership in Nigeria, military or civilian, reside in the North. The southerners in the Nigerian military joined and are recruited as individuals with no individual political agenda or on behalf of their ethnic groups or their states of origin as the case may be. The Southern officers are not under any illusion as to where power resides in the country and in the Army. They must accept the leadership of Northern leaders, Civilian or military. As a captain who was involved in a failed coup attempt in 1990 said: “By the time you (meaning Southern cadets) finish military academy, you already have in mind that you have to make friends with an Alhaji (a Northern leader) because power belongs to the North and you have to have Northern friends.”¹¹

Professor Omo-Omoruyi continued “President Shagari’s men asked Chief Abiola to name his price in terms of oil lifting and other prerequisites. What this meant was that Chief Abiola could be “a cheerful rogue” of the kind of Chief Okotie-Eboh who was destined by Allah “to hold the cow by the horns” and the likes of Alhaji Abubakar Tafawa Balewa and Alhaji Shehu Shagari who were destined by Allah “to do the milking and sharing”. Southerners have been holding “the cow by the horns” and the Northerners have been doing the “milking and sharing” since 1960. I saw the way Southern politicians offered themselves to be used to advance the goal of the ethno-military clique in 1993. Many of

¹¹ The Tales of June 12: The Betrayal of the Democratic Rights of Nigerians (1993) Professor Omo Omoruyi pg. 2

them were financially armed to mobilize their people to demonstrate in favor of the annulment. But they were shocked that their people rejected their overtures. The second incident was the statement attributed to my former Chairman at the CDS, and friend, and spokesman of the Northern Elders Council, Alhaji Yusuf Maitama Sule, that Allah knew what he was doing when he gave different talents to different groups in Nigeria. The Igbo are destined to be businessmen and the Yoruba, excellent administrators, civil servants and teachers; and the Hausa-Fulani, political leaders. Alhaji Yusuf then pleaded with his fellow Nigerians to allow the will of Allah to stand, for after all, if would have done it. Election cannot change Allah's plan for the people of Nigeria."¹²

Professor Omo-Omoruyi in his encounter with the British High Commission at the time wrote "We agreed (i) that the results must first be announced officially, (ii) that the military must say who the winner was, and (iii) that the Transitional Council should commence the process of interacting with the incoming government. The British High Commissioner took copious notes and felt happy, believing that I would be able to get the military or the President to see the need for such an arrangement. I then recalled the fear of the Sultan of Sokoto which was passed to the President through me on May 19, 1993, less than a month before the June 12 election. The Sultan advised me then to tell the President to stop the process by postponing the election indefinitely if he could not cancel it altogether. He was distressed that the North had no candidate and that the North, for the first time was going to be humiliated. He pleaded with me to impress on the President that he should not allow that to happen to the North while he was still on the throne of his ancestors. He wanted me to pass on his deep concern to the President."¹³ This explains British preference and the fact that the North has to be in charge as anything less, constitute humiliation of the Emirs and, in particular, the Caliphate.

It will not be out of place to suggest that racial arrogance of Sudan has manifested itself in Nigeria through Sudan/Nigeria connections. On the other hand, it could be argued that the Emirs are opposed to democracy in favor of sharia emphasizing the fact that

¹² The Tales of June 12: The Betrayal of the Democratic Rights of Nigerians (1993) Professor Omo Omoruyi pgs. 310 - 311

¹³ The Tales of June 12: The Betrayal of the Democratic Rights of Nigerians (1993) Professor Omo-Omoruyi pg. 126

Democracy and Islam are incompatible - “any system of man-made law is considered illicit under Islamic law, for whose adherents Allah already has provided the only law permitted, sharia. **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.” “The sharia 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)”¹⁴ This explains the unfortunate ideological conflict which one section of the country imposed on the whole country without our participation and their inability to appreciate that the problem in Nigeria is ideology not leadership.

“The doctrine the fanatics espoused in the Sudan was infused by a **racial arrogance**, which is foreign to Islamic fundamentalism. In the Islamic faith, adherence to Islam is of paramount importance, whereas issues of race and ethnicity are comparatively unimportant. **It was this relative tolerance which led to the rapid spread of the religion in Africa and Asia, from its earliest days in the seventh century to more recent times.** In the Sudan, the racial element was often regarded as being a key factor, even though intermarriage had made the distinction between Arab and African blurred to the point of being meaningless. Yet the ‘**race war**’ element of the struggle was what characterized the latest manifestation of the conflict in Darfur, in the west of Sudan, which, as already noted, had been an independent sultanate before 1916.”¹⁵ It will be safe to suggest that “race war” in Nigeria has led to a situation that a Negro Muslim cannot head a Mosque with a majority of Negroids, a fall out of **Arab Fanaticism** . It was this fervor which inspired the activities of the **gang of marauders, known as the janjawid**, a word whose precise meaning is disputed but has generally been understood to signify ‘**an armed man on horseback**’ in Arabic. [Emphasis supplied]

¹⁴ Mohammed Hashim Kamali, Principles of Islamic Jurisprudence, 3d rev. ed., (Cambridge, UK: The Islamic Text Society, 2003), 8.

¹⁵ Ghosts of Empire Kwasi Kwarteng pg. 267

Politics of Sharia

In Nigeria, we have the Fulani herdsmen armed on horseback which some Journalists described as janjawid. The difference however between Sudan and Nigeria janjawid is that the janjawid in Sudan fought against the Arabs while in Nigeria they fought for the “Arabs”. The Editorial of the **Daily Sun** Newspaper of October 19, 2017 in part, says that: “the gruesome killing of over 29 persons in Nkiedonwhro community of Bassa Local Government Area of Plateau State by gunmen suspected to be herdsmen is despicable. Reports said that the gunmen stormed the village in the early hours of Monday and shot at the people indiscriminately. --- Whether the act was perpetrated by Fulani herdsmen or militants, the editorial continued, **it is abominable**. We call on the Federal Government to put adequate measures in place to check the excesses of herdsmen to stem the tide of incessant killings in Plateau State and other parts of the country where such matters are rife.”¹⁶

By 1999, the strategy developed by Zamfara with the promotion of Sharia became the model for 12 Northern states. Paul Lubeck wrote “nonetheless, in spite of the material and political costs of playing the sharia card, within months of Zamfara's decision a broad-based popular movement for the implementation of sharia spread like a raging wildfire across the Northern states, it was spearheaded by committees of the pious, ulama, professionals, students, and Islamic civil society groups who used demonstrations, public marches, zealous vigilantes, and numerous positions to demand that states immediately implement sharia cardinal law without compromise or delay.”¹⁷ There is no doubt that this popular movement was sponsored by the ruling class. It is time that the ideological difference should be resolved in favor of peace and reconciliation.

Redefinition of Democracy

It is important at this juncture to refer to the statement made by Governor Obaseki at his swearing in for 2nd term as Governor of Edo State on 12th November, 2020 as published by the Vanguard newspaper the next day, “Governor of Edo State, Godwin Obaseki has said that his re-election for a second term in office is a ‘redefinition of democracy’ in the

¹⁶ Daily Sun Newspaper Stop the bloodbath in Plateau pg. 15

¹⁷ Shari’a Politics: Islamic Law and Society in the Modern World Paul M. Lubeck, pg. 245

country. The governor stated this yesterday during his swearing in ceremony along with his deputy, Philip Shaibu. --- He said: “we will forever be grateful to the Peoples Democratic Party (PDP) for covering us with umbrella when we were abandoned in the political wilderness. --- It is therefore gratifying that Edo is taking the lead in this onerous task of restoring faith in democracy in Nigeria and the entire globe. What you, my dear people of Edo State, achieved with the September 19 governorship election is the restoration of confidence in democracy and its institutions, and we have become a point of reference on how the will of the people can triumph in a democracy that functions properly. --- However, this is the time to heal we are kith and kin with a common destiny. Let us now stop dwelling on the past. It is now time to take our collective destinies in our own hands as Edo people and commence the arduous task of “Making Edo Great Again (MEGA)”. What we need is what I call a unity template, with which to overcome our challenges. The unity template has the ability to help us respond to the economic consequences of the pandemic, to deal with our challenges of insecurity and underdevelopment. In the last four years, we have shown that there are superior ways of running government. We have utilized core values such as transparency, accountability, inclusiveness, prudence and co-governance. Today, we are acclaimed to be a success story in good governance in Nigeria.”¹⁸

Before we forget the past, there is need to understand some tenets of Sharia:

Jihad

What is meant by “jihad”? Is it merely a personal struggle to be the best possible Muslim? Or does it mean holy war, the pursuit of a global Islamic state (caliphate) that rules in accordance with Sharia?

The Quran and Jihad

The answer is readily accessible to those willing to seek it. Islamic jurisprudence, fiqh in Arabic, forms the legal context for Sharia and its rulings. As such, it relies first and foremost on the Quran and cites its verses to support the caliphate and jihad. Simple

¹⁸ My re-election, redefinition of democracy – obaseki Vanguard November 13, 2020

citation of the verses themselves, without the context provided by how the Sharia scholars interpreted these verses, provides an incomplete and incorrect understanding.

Sharia scholars typically cite as authority for jihad from the Quran any of the 164 verses that specifically refer to jihad against non-Muslims in terms that include military expeditions, fighting enemies, or distributing the spoils of war. Among these are: “Fighting is prescribed for you” (Q 2:216); “Slay them wherever you find them” (Q 4:89); and “Fight the idolaters utterly” (Q 9:36).

Among the most categorical of such Quranic entries and the most often cited as authoritative by the Sharia scholars is 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)

Stealth Jihad

Jihad in the form of violent acts, often referred to by some as “kinetic” jihad, dominates the attention of those responsible for national and homeland security. But the more dangerous threat, especially in the long run, is what the Muslim Brotherhood calls “civilization jihad” – a form of warfare that Robert Spencer has more popularly dubbed “stealth jihad” - “terrorism without terror.”

According to Sharia, “pre-violent” form of jihad is considered an integral, even dominant element of jihad that is at least as obligatory for Sharia’s adherents as the violent kind. Dawa, the call to Islam that by Islamic law must precede jihad, is all-too-often dismissed – as are its manifestations under the rubric of non-violent jihad. To be clear the object of stealth jihad is the same as the violent: subjugation under Dar-al Islam.

The Courts as Instrument of Jihad

It is stealth jihad for the courts especially the Supreme Court - the last hope of the ordinary man to be Sharia constituted to “grow” Sharia over Democracy. Above all it is stealth jihad when the whole object of imposing Sharia on Nigerians is to constitute a “them”, the Muslims, and “us” the Christians, in a country where the Christians had laboured to promote civilization and modern living of Nigerians both at home and in the diaspora. The above shows how the Sharia movement through stealth and conventional jihad ensured that Nigeria became Dar-al Harb the abode of war. Nigeria post COVID-19 must be fully transformed to a Democratic state that will serve as the abode of peace for all inhabitants.

Buhari Second Coming

Buhari Second coming was a very successful, civilized jihad expedition in that he was elected president after the following anti-democratic statements that were credited to him:

- “We cannot be blackmailed into killing the Sharia idea. Sharia must be spread all over Nigeria.” Muhammadu Buhari (Freedom House Radio interview, 2000)
- I can die for the cause of Islam if necessary. We are prepared to fight another civil war. We cannot be blackmailed into killing Sharia.” – Muhammadu Buhari (Freedom House, 2000)
- “I will continue to show openly, and inside me, the total commitment to the Sharia movement that is sweeping all over Nigeria... God willing, we will not stop the agitation for the total implementation of the Sharia in the country,” (a speech, which he delivered at a seminar organized by the Supreme Council of Sharia in Nigeria, August 2001)
- “Muslims should only vote those who will promote Islam. We are more than the Christians if you add our Muslim brothers in the West.” - Buhari (Liberty Radio Kaduna, 2003)
- “The declaration of state of emergency to fight Boko Haram in 3 Northern states is a grave injustice against the North.” - Muhammadu Buhari (Liberty Radio, June 2, 2013)

- “Boko Haram members should be given VIP treatment not killed. It’s injustice to kill them.” - Muhammadu Buhari (Liberty Radio, June 2, 2013)

Native Nigerians have over the years contended with conventional jihad in the hands of Boko haram, Fulani herdsmen and bandits and stealth jihad in the hands of various governments headed by both Christians and Muslims in some cases out of ignorance.

Contending with Stealth Jihad by Nigerians

The takeover of Mission schools and their conversion into Muslim schools was stealth jihad aimed at slowing down education among Christians especially in Southern Nigeria, about which Lugard wrote “the coast area had been open to European influence for upwards of half a century, **there were (as might be expected)** a very large number of schools, by the agency of which a great part of the coast population had attained a degree of education varying from a few barristers and doctors who had qualified in England, to the less than half educated school boys who, with a smattering of English and arithmetic, seek admission to the lower ranks of the clerical and other services. In 1913, the average attendance at Government schools in the South was about 4,600 and in assisted mission schools about 12,500. To these must be added a number of pupils vaguely estimated at from 20,000 to 30,000 in unassisted schools, which were not only under no control or inspection by Government, but of whose very numbers or existence the Government had no precise information.”¹⁹ Gowon did not realize that stealth jihad was involved when his (government) took over mission schools in 1973. Some of these mission schools are yet to be returned to their legitimate owners. This is to show that Sharia movement members are still in charge of Nigeria’s “Alice in Wonderland” economy and politics.

It is stealth jihad to provide a Constitution that has one Police Force and an Inspector General who asked law abiding Nigerians to return their double barrel shotguns while allowing Boko Haram and Fulani herdsmen to walk about freely with AK47 rifles. It is stealth jihad for the President to visit victims of Fulani herdsmen atrocities only to say to these victims that they must learn to live peacefully with their neighbors. It is stealth

¹⁹ Lugard and the Amalgamation of Nigeria: A Documentary Record by A.H.M. Kirk-Greene pg. 146

jihad to provide for repentant Boko Haram members while neglecting their native Nigerian victims.

It is stealth jihad for Nigerian troops to be absent in the fight against Boko Haram or to waste time for the benefit of Boko Haram. It is stealth jihad for Government institutions and the courts to prevent and or manipulate free, fair and credible elections. Security vote is perhaps the most powerful instrument for stealth jihad including excessive pays unrelated to the amount of work done. In the process, Nigeria is divided between Democrats and Sharia proponents. There is no room for neutrality in matters concerning life and death, Democracy and Sharia.

Renegotiating to Re-structure Nigeria

The **Vanguard** of November 12, 2020 wrote an article titled **Restructuring: Southern, M-Belt leaders tackle Northern Elders**, in which it was stated thus: “Yoruba socio-political organisation, Afenifere, its counterpart in the South East, Ohanaeze Ndigbo, and the Pan-Niger Delta Forum, PANDEF, yesterday flayed Northern Elders Forum, NEF, over its position on restructuring and recent #EndSARS protests across the country. The Northern Elders had in a statement issued by the Director of Publicity and Advocacy, Dr. Hakeem Baba-Ahmed, said they were aware of attempts by some politicians interested in contesting the 2023 presidential election to weaken the North on many fronts in the aftermath of the #EndSARS protests. NEF also stated that it had credible information about a plan to force restructuring on the North, under the guise of ending the agitation against bad governance in the country. The Forum is aware of attempts to weaken the North by interests that believe that this is their only path to success in 2023 elections. These interests should know that the North will neither be blackmailed nor intimidated, and we are quite capable of identifying and protecting our own interests. Some of these interests seek to exploit our plural nature and deepen what they see as divisions. They will fail because Northerners know that what unites us is a lot stronger than what divides us. Others create the impression that the North is opposed to the country being restructured along lines that will improve the quality of our union, ensure higher standards of justice, better security and progress for all Nigerians.

The North is ready to discuss all elements of our co-existence, but will not be stampeded into submitting to others who feel uncomfortable with a strong and united North, or blackmail us to adopt their visions of our future,” the Northern elders had said.

But reacting yesterday, Afenifere in a statement signed by the National Publicity Secretary, Yinka Odumakin, said nobody was stampeding the North into anything. He said: “It is unfortunate that such a major development that we should interrogate as a country is being given such narrow interpretation about weakening of the North and this shows we cannot reason solutions to our problem when our compatriots cannot step out of the box. Nobody is stampeding the North into anything --- In its reaction, Ohaneze Nd’igbo said the Northern Elders’ statement only goes to show that the North had been enjoying the imbalance in the structure of the nation which gave them undeserved advantage. Speaking through its Media Adviser, Emeka Attamah, the President General of Ohaneze Nd’igbo, Chief Nnia Nwodo said: “The statement by the Northern Elders is a tacit admission that the North has been enjoying an undeserved advantage viz a viz the South. However, the North, if they understand the import of restructuring, will realize that no part of the country will be adversely affected if it is carried out. It just means bringing out the best in all sections of the country. It will also remove imbalance, marginalization and incessant uprisings and agitations from some parts of the country. It is unnecessary fear of the unknown that is bogging them. A clearer understanding of restructuring will appeal to all”.

Also reacting to the Northern Elders position, the apex socio-cultural organization of the South-South geo-political zone, the Pan-Niger Delta Forum, PANDEF, said the restructuring of Nigeria was not for the North or anybody to decide. National Chairman of the Forum, Air Commodore Idongesit Nkanga, ret'd, said there was no plan to force restructuring on the North under the guise of ending the agitations against bad governance in the country. Nkanga, who pointed out that restructuring of Nigeria was a sealed matter, reiterated that even if the country was not restructured, it would eventually restructure itself. He said there was the need to still continuously educate the North on what restructuring was actually all about, since the Northern Elders were ill-

informed on the issue. Nkanga said: “How should they (NEF) come out to say people plan to force restructuring on them under the guise of agitation against bad governance?”

By that statement, they have admitted that there is bad governance in the country. And must they be forced to do the right thing? Well that is their opinion, but the truth is that everybody is looking for a way to have good governance and if there is bad governance and restructuring is what will end it, a sensible person will not do otherwise. However, it is not for them to say whether there will be restructuring or not. It doesn't depend on anybody; it doesn't depend on the North. Restructuring will take place if Nigeria has to remain as a country.

Amalgamation a Blessing

The Amalgamation of Northern and Southern Nigeria on January 1, 1914 is one of the few “gifts” the white man gave to the black race. Amalgamation of Northern and Southern Protectorates in Nigeria provided for Africans, a new hope of salvation and civilization. More importantly it also provided education which opened our eyes and minds to distinguish between good and evil and helped us to discard some of our practices such as killing of twins and children that survive their mothers at birth and the worship of idols, etc.

For centuries, the black African Negroes were satisfied with gifts from God and were very reluctant to step outside the continent. The “Garden of Eden” seemed to have been in Africa and as a result, Western civilization passed them by until the 19th century during colonization. Those that migrated outside the continent soon caught up with their European and American counterparts. Today they are in industry, commerce, law, medicine, religion, Sport etc and have excelled in every position. It is a fact that Africa started late but soon caught up with the whites as a result of which there is now a new wave of institutionalized racism that has produced the Black Lives Matters movement. Unfortunately, the progress of the black man is being retarded by the supremacy tendency of one religion. The above facts notwithstanding, the future is bright for Negro Africans provided the Negroid Africans accept that they are also Africans. In the racist world of 21st century world, Africans must not be used to retard Democracy in the promotion of racism because in the long run the black man, Negroes and Negroids will be the ultimate losers. We, blacks throughout the world must continue to achieve against the odds.

Amalgamation was able to provide in Nigeria a home for one in every four black persons throughout the world. Amalgamation 'united' two races - (a) the Native Nigerians with about 386 tribes, who are Negros, dark skinned and are non-immigrants who became mainly Christians. (b) immigrant group of brown skin, Arab descent from the Middle East today's Hausa, Fulani and Kanuris. They are mainly Muslims and would prefer Sharia to Democracy. The struggle for supremacy should be open and non-violent, through democratic processes, not through jihad.

What was originally being regarded by us, Nigerians as a mistake by the British in ignoring the incompatibility between Democracy and Sharia seem to have been misplaced. The policy by the British to create the situation we find ourselves today whereby a minority Ethnic Nationality is promoted to replace the British as the new colonial masters. Now that Nigerians know that the conflict and incompatibility of the two ideologies of Democracy and Sharia is responsible for her retardation and that of the black race, the problem confronting Nigeria, we, of the NCEF believe, is half solved.

The solution therefore is that Nigeria must enter into post COVID-19 action and discussion on the basis of nationalities, 389 in total towards renegotiating issues. There is no free lunch; **there is also no freedom on a platter of gold.** We must take back our freedom by peaceful means. After all, native Nigerians are supposed to be educated. To impose Fulanization or Arabization on other Nigerians as discussed above that seemed to have worked in the past cannot continue to work in the future. The eyes of Christians and other Nigerians are now opened. Discussion all issues such as (a) identify effects of Sharia on the policy; (b) consider Democracy or Sharia combined that should lead to renegotiating and re-structuring and see to the end of Boko Haram, Fulani herdsmen, bandits and stealth jihad that have reduced Nigeria to a Banana Republic.

It has become very clear that Nigeria's amalgamation was created in the image of Sudan - a mixed race of Negroids and Negros. Sudan has failed and collapsed and the Negros have separated from the Negroids. In Nigeria, Negroids in positions of power though a minority, are working hard to drive the Negros out of their ancestral land and occupy same in order to provide grazing fields for their cattle. Negro according to the plan will be allowed to remain in Nigeria provided they subjugate themselves as Christians to the dictate of Sharia. This is

unacceptable notwithstanding the concentration of Arms and military hard wares in the North. Sudan's conflict between North and South which started in August 1955 continued for 17 years, and the Southern region achieved autonomy – independence in 1972. Neither the Negroids nor Negros benefited from the war. In the case of Nigeria, the same will happen in the imaginary North that has now been reduced to North-Eastern and Western – Hausa Fulani and Kanuri. These Negroids cannot progress fast enough without access to the sea, the main reason for amalgamation in the first place. There is need for 'jaw jaw' not 'war war'. Middle Belt has made it quite clear that whereas the Negroid of the North have kith and kin in Cameroon, Niger and Chad, they (the Middle Belt tribes) have only Nigeria and are not prepared to change alliance from Nigeria to Northern Nigeria.

ISIS in the Sahel

From the facts enumerated above vis-à-vis Nigeria and Sudan, Democracy and Sharia, NCEF is very uncomfortable with news that America and Nigeria have joined hands to fight ISIS in the Sahel. NCEF hope that this is not taqiyya (deceit) or stealth jihad on the part of Buhari administration. We of the NCEF have not forgotten the fact that it was that Obama/Biden administration that helped to get Buhari/Osinbajo elected in 2015, we have also not forgotten that Osinbajo went to the US a year later to try to convince the world that there was no genocide against Christians in Nigeria. We pray that the collaboration between Nigeria and America with respect to ISIS is fake news.

1999 Constitution, Renegotiation - Re-structure Nigeria

The 1999 Constitution as defective as it may seem, is an instrument that provides for the minority to have a say, while majority have their way. Unfortunately, we, the Negro indigenous majority, have been reduced to a minority by the British and handed to the Negroid Fulani who have assumed a pseudo majority in present day Nigeria. The security and intelligence services with tentacles, over the years, in both political and economic spheres throughout the country including SARS, have succeeded through intimidation, coercion and bribery to ensure that the minority continue to dominate the majority. It has become very clear from events in America and 24 years of practicing the Presidential system that the Parliamentary system is preferable. The circumstances under which Nigeria changed from Parliamentary system to Presidential system can only be described as stealth jihad.

The first objective for indigenous Nigerians is to return Nigeria as a whole or without the “Fulani” North, to a Parliamentary system. To do this, we require the next President from a political party with manifesto that includes:

1. Return of Nigeria to a Parliamentary system.
2. Draft a new constitution for Nigeria after 2023
3. Constitute a Constituent Assembly to approve the draft Constitution and
4. Subject the approved Constitution to a Referendum.

This process should eventually provide a Constitution that will enthrone Democracy in Nigeria.

Conclusion

Lord Archbishop of Canterbury, Justin Welby in his recent letter to Nigerians in October 2020 titled **A Time for Heroes in Nigeria** reads in part “The deliberate shooting of unarmed protesters in Lagos and other parts of Nigeria last week was an outrage. I say this as a human being, as a Christian, and the leader of the worldwide Anglican Communion – which counts some 18 million Nigerians as part of our global family. I also say this as a British citizen, knowing that in our recent colonial past, the UK has committed appalling acts of violence. Just over a year ago, I visited the site of the Jallianwala Bagh massacre in Amritsar, India, where a great number of Sikhs – as well as Hindus, Muslims and Christians – were shot dead by British troops in 1919. I had no status to apologize on behalf of the British government for that atrocity. But I could speak of my shame, sorrow and horror that it happened. And while I absolutely have no place to lecture or rebuke Nigeria, a country that is very dear to my heart, I can say this: learn from our mistakes. Do not go further down the path of violence and injustice. Turn around and find the path of peace, justice and reconciliation. This is a time for heroes.

No nation can be built without heroism. This is a time for all those who play a role in the political and civil leadership of Nigeria to be heroes for the common good. This is a time to sacrifice ambition, set aside party, unite to serve in order that Nigerians from richest to poorest may flourish. I am not speaking of a national government, a single non-party approach but of a national determination, agreement and declaration that there will be a common effort for the common good of the nation. I am talking of a willingness to give

everything and sacrifice everything, position, place, ideas, wealth, from the highest to the lowest: I appeal for a sacrifice that will raise the nation, bring hope and set a course for prosperity and a glowing future. This is a time for heroes. We often see heroism as something for battle, for events far away. To build a nation requires a very different heroism. It needs those who say that their personal position must be second to the basic needs of all Nigerians. I call on Nigerian leaders to come together and agree a common vision that puts aside difference, steers the ship of state away from the rocks of conflict and sets a course that is for the good of all. Democratic politics must continue, the abandonment of democracy would worsen the crisis, but let all involved agree to meet the basic needs of Nigeria.

NCEF calls on the youths of Nigeria and in particular, those who participated in EndSARS now, that the present and future of Nigeria are intertwined. They should think and ponder far as the Archbishop said in the said letter. Heroism is necessary for Nigeria at this time and we have in this essay suggested ways we can come together to exclude racism and fix our dear country Nigeria.

Solomon Asemota, SAN
For and on behalf of
National Christian Elders Forum (NCEF)

November 2020

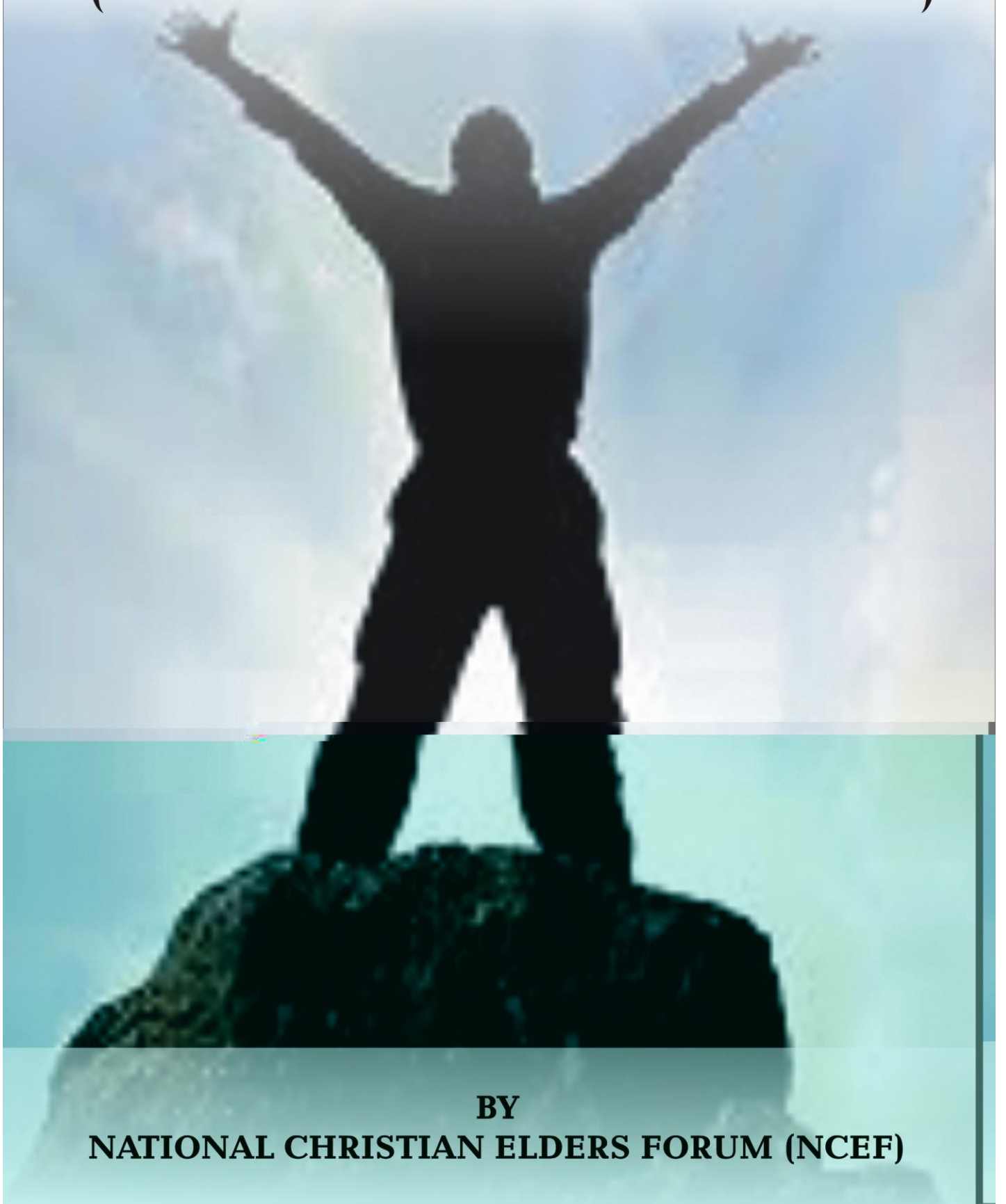
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**NIGERIA MUST NOT BE ANOTHER BLACKS AND BLUES – SUDAN
MIXED RACE OF NEGROIDS AND NEGROS IN AFRICA**

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NIGERIA MUST NOT BE ANOTHER BLACKS AND BLUES - SUDAN

◡ MIXED RACE OF NEGROIDS AND NEGROS IN AFRICA ◡



**BY
NATIONAL CHRISTIAN ELDERS FORUM (NCEF)**