



# CHRISTIAN SOCIAL MOVEMENT OF NIGERIA (CSMN)

*Motto: 'Thy Kingdom Come'*

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## NIGERIA NEEDS THE BEST OF VOICES TO STOP RACISM AND NEO-COLONIALISM AGAINST FELLOW NIGERIANS

### Introduction

Those of us Nigerians fortunate to be born before 1960 were colonial subjects. There is no Nigerian alive today that was born before colonialism - the year 1914 and, today, we are not too sure whether it was a privilege or a curse. We therefore leave the judgment to you. However it is clear that members of NCEF saw colonialism first hand and, after 61 years, we wonder whether we ever had independence, especially the way Negro Nigerians are presently being treated by the Negroids headed by President Buhari. To understand our feeling as Negro Nigerians of the 21<sup>st</sup> century, there is need to appreciate what it means to be a Negro or Negroid in Nigeria. These two classifications were made by Johann Friedrich Blumenbach, a scholar at the then modern Göttingen University who developed a concept dividing mankind into five races in the revised 1795 edition of his **De generis humani varietate nativa** (on the Natural Variety of Mankind). Although Blumenbach's concept later gave rise to scientific racism, his arguments were basically anti-racist since he underlined that mankind, as a whole, forms one single specie, and points out that the transition from one race to another is so gradual that the distinctions between the races presented by him are "very arbitrary". Blumenbach counts the inhabitants of North Africa among the "Caucasian race", grouping the other Africans as "Ethiopian race". In this context, he names the "Abyssinians" and "Moors" as peoples through which the "Ethiopian race" gradually "flows together" with the "Caucasian race". The Negro Nigerian is indigenous to Nigeria of the black race while the Negroid Nigerian is one of Arab descent that migrated to Nigeria. Because this essay is intended to solicit the best of Nigerian voices – Negro and Negroid to stop racism and colonialism of Negros, a fuller definition from various sources will be appropriate in the circumstance.

### Negro

In the English language, Negro is a term historically used to denote persons considered to be of Black African heritage. The term can be construed as offensive, inoffensive, or

completely neutral, largely depending on the region or country where it is used. It has various equivalents in other languages of Europe.

The more offensive and related term “nigger” came from the Spanish: Negro meaning “black’ before the term became directly used in the English language as a respectful alternative. Around 1442, the Portuguese first arrived in Southern Africa while trying to find a sea route to India. The term negro, literally meaning "black", was used by the Spanish and Portuguese as a simple description to refer to the Bantu peoples that they encountered. Negro denotes "black" in Spanish and Portuguese, derived from the Latin word niger, meaning black, which, in itself, is probably from a Proto-Indo-European root \*nekw-, "to be dark", akin to \*nokw-, “night”. “Negro” was also used to denote the peoples of West Africa in old maps labeled Negroland, an area stretching along the Niger River.

From the 18<sup>th</sup> century to the late 1960s, Negro (later capitalized) was considered to be the proper English-language term for people of black African origin. According to Oxford Dictionary, the use of the word "now seems out of date or even offensive in both British and US English". A specifically female form of the word, negress (sometimes capitalized), was occasionally used. However, like Jewess, it has all but completely fallen out of use.

"Negroid" has traditionally been used within physical anthropology to denote one of the three purported races of humankind, alongside Caucasoid and Mongoloid. The suffix -oid means "similar to". "Negroid" as a noun was used to designate a wider or more generalized category than Negro; as an adjective, it qualified as a noun in, for example, "negroid features". **[Wikipedia, the free encyclopedia]**

## **Negroid**

Negroid (less commonly called Congoid) is an outdated historical grouping of various people indigenous to Africa south of the area which stretched not only from the southern Sahara desert in the west to the African Great Lakes in the Southeast, but also to isolated parts of South and Southeast Asia (Negritos).

The concept of dividing humankind into three races called Caucasoid, Mongoloid, and Negroid (originally named "Ethiopian") was introduced in the 1780s by members of the

Göttingen School of History and further developed by Western scholars in the context of "racist ideologies" during the age of colonialism. With the rise of modern genetics, the concept of distinct human races in a biological sense has become obsolete. In 2019, the American Association of Physical Anthropologists stated: "The belief in "races" as natural aspects of human biology, and the structures of inequality (racism) that emerge from such beliefs, are among the most damaging elements in the human experience both today and in the past. [Wikipedia, the free encyclopedia]

### **Negros and the Man on the Spot - Lugard**

In the book titled **The Dual Mandate in British Tropical Africa**, Lugard wrote concerning the African Negro thus "The African Negro is not naturally cruel, though his own insensibility to pain, and in disregard for life - whether his own or another's - cause him to appear callous to suffering. He sacrifices life freely under the influence of superstition, or in the lust and excitement of battle, or for ceremonial display. --- **He lacks the power of organization**, and is conspicuously deficient in the management and control alike of men or of business. He loves the display of power but fail to realize its responsibility. --- He is, by no means, lacking in industry and will work hard with a less incentive than most races. --- For the ability to involve an organize system, we may point to the Baganda, the Benin, and the Yoruba, no less than to the Abyssinians and the Fulani; for indigenous art to the bronzes and the wood carving of the Benins, the cloths and the leather-works of the Uganda; for natural religion to the ancestor-worship of the Bantus and other tribes; and so on. But speaking generally, the characteristics of the predominantly Negro races are, I think, as I have described them. --- Perhaps the two traits which have impressed me as those most characteristic of the African native are his lack of apprehension and inability to visualize the future and the steadfastness of his loyalty and affection." [**Dual Mandate in British Tropical Africa pgs. 69 - 70**]

### **Fulani**

On the Fulani he wrote "in West Africa, the Fulani is supposed to be descended from the Berbers. All have been modified to a greater or less degree an admixture with Negro blood, which has produced racial types differing from each other, and widely different from the Negro type. They vary in their mental and physical characteristics according to the amount of Negro blood in their veins, which has shown itself extremely potent in

assimilating alien strains to its own type.” [Dual Mandate in British Tropical Africa pg. 67] It is very clear that the Fulani have racial types different from each other. It is this difference or differences that must be identified and reconciled, if both the Negro and Negroid Fulani can live in harmony in one Nigeria. Lugard continued: “There were indeed many who, with the picture of Fulani misrule fresh in their memory, regarded this system when it was first inaugurated with much misgiving, and believed that the hostility of the rulers to the British might be concealed, and their vices disguised, neither could be eradicated, and they would always remain hostile at heart. **They thought that the Fulani as an alien race of conquerors, who had, in turn, been conquered, had not the same claims for consideration as those whom they had displaced, even though they had become so identified with the people that they could no longer be called aliens.** [pgs. 209 - 210] [Emphasis supplied] It is established here that (1) the Fulani are an alien race to Negro Nigerians; (2) they conquered some part of Nigeria and were themselves conquered along with the natives by the British; while the Fulani ruled parts of Northern Nigeria before the British conquest, the British described the rule as follows, as can be seen from the footnote “*Soon after the establishment of British rule in Northern Nigeria more than one Mahdi, arose and obtained a fanatic following but, in every case, the Fulani Emir actively assisted in suppressing the disturbance.*” The evidence today, 2021, is that the Fulani are yet to identify with the natives of Nigeria and still act as aliens.

### **Neo-colonialism**

Political independence also failed to bring about social emancipation; rather, traditional imperialism was replaced by neocolonialism, ensuring continuing global inequality and a subordination to western powers and interests. In such circumstances, religious fundamentalism has been attractive both because it offers the prospect of a non-Western, and often specifically anti-western, political identity, and because, particularly since the decline of revolutionary socialism in the 1970s, it articulates the aspirations of the urban poor and the lower middle classes. Finally, fundamentalism has been fuelled by the advance of globalization, not least through its cultural and economic impact on the developing world. [Political Ideologies: An Introduction Andrew Heywood, pgs. 283 – 284] In Nigeria, the use of tribe and religion has promoted a culture of intolerance and racism.

## **Amalgamation of 1914**

The amalgamation of 1914 was undertaken by the man on the spot, Sir Frederick Lugard. We must however bear in mind that: “it is a mistake to think that colonizers were motivated by liberal ideas 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. --- 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 egalitarian, plural and liberal institution that some historians have portrayed. --- Among the colonizers, 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, the universities that the elite swagger and famously lofty sense of superiority were cultivated.”

[**Ghosts of Empire Kwasi Kwarteng, pgs. 5 – 6**] The fact is that “the prevalence of Islam in the North was one of the reasons that proved so attractive to Lugard and the early district commissioners. Islam was something they felt they understood, as many of the district commissioners had experience in the Sudan or had served in Asia. British officials appreciated the hierarchy and framework of Islamic society. The 'savages' of the south were, as we have seen, less well understood. There were, naturally enough, accusations that bias was shown by the British to the North. Frederick Forsyth, the novelist, would later write that the English loved the North; the climate is hot and dry as opposed to the steamy and malarial South, life is slow and graceful, if you happen to be an Englishman or an Emir'. The snobbery and class-consciousness that underpinned so much of the British i.e. in the early twentieth century found the idea of feudal rulers familiar and charming. The bias towards the north was a trait that the Foreign Office itself acknowledged in 1970: it was an article of faith in Eastern Nigeria, and had been for decades, that the British were hopelessly biased in favor of the feudal Emirs of the North; since they retained the highest proportion of British officials, many of them coming from Sudan with a romantic passion for Islam and for polo-playing aristocrats. In the polo-playing north of the country, pageantry, royalty and invented traditions were combined in the institution of the durbars, imported from India.” [pg. 302] In Nigeria today, the Emirs combine English aristocracy with tradition, as most of them served in the Armed

Forces, retired with handsome pensions in addition to five percent (5%) of the allocation from the Federal Government to each Local Government. Some Emirs have as much as the Local Government Areas.

There is no doubt that today, in an era of Boko Haram [western education is sacrilege] the Negroid see themselves not only as “born to rule” but also superior in consonance with the dictates of the Quran, even though they are less educated among the ethnic nationalities of Nigeria.

Islamic Supremacism is the belief that Islam is superior to every other culture, faith, government, and society and that it is ordained by Allah to conquer and dominate the society: “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) It is in Nigeria that Islam is unequal to Christianity as in other places. This also explains why the Sultan must be President of Traditional Rulers in Nigeria.

Negro Nigerians on the other hand, have always been the whipping boys and girls of British colonial masters and the Negroids having replaced the British at independence, relied on Sharia to give it the required religious collaboration. It is necessary to state that “all major scholars recognize the existence of a distinct Islamic civilization. Originating in the Arabian Peninsula in the seventh century A.D, Islam rapidly spread across North Africa and the Iberian Peninsula and also eastward into central Asia, the Subcontinent, and Southeast Asia. As a result many distinct cultures or sub-civilizations exist within

Islam, including Arab, Turkic, Persian and Malay.” [The Clash of Civilizations and the Remaking of World Order, Samuel P. Huntington, pg. 45] This explains why we do not have a distinct Islamic civilization for Africa (Nigeria) as the Arab in conjunction with the Negroid Nigerians would not allow it to happen. The Ahmadiyya Movement tried it, but were compelled to fall in line by the Negroid Nigerian Muslims.

### **Amalgamation or Annexation?**

The 1914 amalgamation was supposed to amalgamate two countries, Northern Nigeria and Southern Nigeria, to become one. Unfortunately, the impression and the resultant situation suggest that the British handed over Nigeria to the Negroid deliberately compelling some Negro Nigerians to accept that the handover was motivated by racism. “I believe myself that the future of the virile races of this Protectorate lies largely in the **regeneration** of the Fulani. Their ceremonial, their colored skins; their mode of life and habits of thought, appeal more to the native population than the prosaic business-like habits of the Anglo-Saxon can ever do. (This was true, but not after Boko Haram, Fulani herdsmen and bandits) turned vicious. Now, we do not have the means to administer so vast a country. I don’t have, in my view, the administration of Northern Nigeria should give effect, to a policy that will regenerate this capable race and mold them to ideas of justice and mercy, so that the future generation, if not in this, they may become worthy instruments of rule. **My desire to utilize the Fulani as rulers** has been described in a former report and has met with the approval of the Secretary of State. **They (the Fulani), are unfit at present, to exercise power except under supervision; nor do I hope for any great success in the present generation, but I hope and believe that with careful guidance, their sons and grandsons will form invaluable rulers under British supervision, and that their superior intelligence can be developed as a useful asset in our administration...**” Since the moving spirits of Northern Nigeria had been penciled down to inherit the mantle to rule Nigeria, successive federal governments of the country have been in the hands of the North or, someone of their choice, like retired General Olusegun Obasanjo in the Fourth Republic (same can be said of General Yakubu Gowon and President Ebele Goodluck Jonathan - all Negro and Christians). Lord Lugard appears to have some sentimental reasons to direct his wisdom and interest to the North. According to Margery Perham, “In every other way, the contrast in his eyes was to the overwhelming advantage of the North. Indeed, Lugard looked at the government of

the South with something very close to disgust.” Writing to his wife on 18<sup>th</sup> October, 1902, Lugard stated thus: “The whole system and policy on which this country has been run, not only in the old days but right up to now, seems to me wrong.” And Margery Perham remarked: “Lugard, who did not hesitate to suggest in his report that Northern Nigeria was largely his own creation and one which he looked upon as very good, had some better reasons than this to support his partiality.” Apart from the comments supra, Lugard would not willingly declare as he did by way of his 1902 Report to the House of Commons and to other groups in Southern Nigeria. Most of the elites in the South were part of the movement and agitation for self-determination in Nigeria. In quite a number of cases, the Southerners were very critical of Lugard’s administration. Again, quite a few Southerners were qualified professionals, whom, Lugard might regard as a threat.” [**Nigeria: Political Power Imbalance, the Bane and Chain Down of Nigeria’s Progress and Development, Sir Olaniwun Ajayi, pgs. 66 – 67**]

### **Negroids and Sharia Supremacy in Nigeria**

Sharia authorized the Negroid Nigerian in 2021 to occupy the post of President, President of the Senate, Chief Justice of the Federation, Deputy Speaker of the House of Representatives, Chief of Army Staff, Chief of Naval Staff, Inspector-General of Police, National Security Adviser, Director of State Services, National Intelligence Agency, Director of Intelligence Agency. In addition to the above, Negroids also head strategic ministries – Defence, Finance, Education, Justice, Federal Capital Territory, Agriculture, Police Affairs, Aviation, Communications, Power, Water Resources, Humanitarian Affairs, Governors of 19 Northern States. Benue, Plateau, Taraba and Kogi, who are Negros Christians except Governor of Kogi, Negroids are also in charge of key agencies – Economic and Financial Crimes Commission (EFCC), Nigerian Financial Intelligence Unit (NFIU), Nigeria Customs Service, Nigeria Immigration Service (NIS), Nigeria Correctional Service (Prisons), Nigeria Security and Civil Defence Corps (NSCDC), Nigerian National Petroleum Corporation (NNPC), Petroleum Technology Development Fund (PTDF), Department of Petroleum Resources (DPR), Public Procurement Regulatory Authority (PPRA), Peak Expiratory Flow (PEF), Nigeria Ports Authority (NPA), Nigerian Maritime Administration and Safety Agency (NIMASA), Nigeria Deposit Insurance Corporation (NDIC), Securities and Exchange Commission (SEC), National Insurance Commission (NAICOM), Federal Mortgage Bank of Nigeria (FMBN), Federal Housing Authority



(FHA), National Health Insurance Scheme (NHIS), National Primary Health Care Development Agency (NPHDA), Universal Basic Education Commission (UBEC), Tertiary Education Trust Fund (TETFUND), Small and Medium Enterprises Development Agency (SMEDAN), National Youth Service Corps (NYSC), Bank of Industry (BOI), District Borough Number (DBN), Bureau of Public Enterprises (BPE), Nigerian Television Authority (NTA), New European Driving Code (NEDC), Federal Road Maintenance Agency (FERMA), National Pension Commission (PENCOM), National Information Technology Development Agency (NITDA), National Cadet Corps (NCC), National Emergency Management Agency (NEMA), Federal Airports Authority of Nigeria (FAAN), Nigerian Airspace Management Agency (NAMA), Nigerian Meteorological Agency (NIMET), Nigeria Incentive-Based Risk Sharing System for Agricultural Lending (NIRSAL), Sovereign Wealth Fund (SWF).

Perhaps the most important aspect of political Islam or Islamism is the amount of lives lost in promoting its tenets, which include jihad

- a. 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)
- b. Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His Apostle, nor acknowledge the Religion of truth, even if they be People of the book [Christians and Jews] until they pay the Jizya with willing submission and feel themselves subdued.” (Q 9:29)
- c. 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, in the 12 Sharia states, must advance in one or more carefully delineated ways
- d. In Chapter O, 09.0, Reliance of the Traveler states: “Jihad means to wage war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion
- e. It is important next to note the compulsory nature of participating in jihad, which is founded in Quranic verse 2:216: “Prescribed for you is fighting, though it be hateful to you. (Conventional jihad)

Stealth jihad is 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.”

### **KILLING FIELDS: 1,525 Nigerians killed in six weeks of 2021**

AS flames of violence and other forms of lives-guzzling insecurity flicker in many parts of the country, Nigeria has literally become a killing field. In the first six weeks of 2021, lives of no fewer than 1, 525 persons have been wasted across the country. Vanguard’s investigation, and data obtained from the Nigeria Security Tracker, NST, a project of the Council on Foreign Relations’ Africa programme, have shown. The Nigeria Security Tracker tracks violence that is both causal and symptomatic of Nigeria’s political instability and citizen alienation. --- The 1,525 deaths are about half of the 3,188 lives lost between January and December 2019, according to a report by Global Rights. It is also four times the 348 people killed in violent attacks across Nigeria in December 2020, as reported by a non-governmental organization, **Nigeria Mourns**. Currently, Nigeria is the third country most impacted by terrorism, going by the Global Terrorism Index 2020 after Afghanistan and Libya. The 2020 terrorism index report said though total deaths from terrorism in Nigeria fell to 1,245 in 2019, a 39 per cent decrease from the prior year. Terror-related incidents also fell by 27 per cent, marking the lowest level of terrorist violence in Nigeria since 2011. Boko Haram, Nigeria’s deadliest terrorist group recorded an increase in terrorist activity mainly targeted at civilians by 25 per cent from the prior year. Additionally, Fulani extremists were responsible for 26 per cent of terror-related deaths in Nigeria at 325 fatalities. The herdsmen crisis is one of the reasons the county is boiling now following prevailing incidents in many southern states especially Oyo, Ondo and Ogun. **Deaths in the states.** Of the country’s 36 states, and the Federal Capital Territory, Abuja, only three had zero reported deaths linked to insecurity. The states are Bayelsa, Bauchi, and Kebbi.

The most deadly states are Kaduna (409), Zamfara (267) and Borno (257). Kaduna and Zamfara are the hotbeds of banditry ravaging the North-West zone of the country while Borno is the epicentre of the Boko Haram insurgency. States that recorded high deaths include: Yobe (76), Niger (73), Delta (46), Ebonyi (43), Katsina (41), Oyo (37), Plateau (31), Lagos (26), Rivers (24), Imo (23), Ogun (20), and Ondo (20). Others are Nasarawa (16), Cross River (15), Benue (12), Anambra (11), Akwa Ibom (11), Kogi (11), Kwara (8), Taraba

(8), Osun (8), Abia (7), Edo (7), Sokoto (5), Adamawa (4), FCT Abuja (3), Kano (2), Gombe (1), Enugu (1), and Jigawa (1). According to the data, the South-East zone is the most peaceful zone with 85 reported deaths followed by the South-South, which had 103 deaths, and South-West, 112 deaths. Conversely, the North-West is the deadliest zone with 724 deaths, followed by its flanking North-East, which witnessed no fewer than 346 deaths and North-Central that had 155 deaths. In the South-East, Ebonyi on account of the Effium-Ezza communal crisis recorded most deaths followed by Imo, which tally was spiked by the clashes between security forces and the Eastern Security Network, ESN, of the Indigenous People of Biafra, IPOB, in Orlu. In the South-West, Oyo State was on the front burner due to the herdsmen and locals' crisis in Ibarapa as well as Amotekun brushes with youths. Cult-related killings and other crimes took the tally of deaths in Lagos to 26. In the South-South, Delta and Rivers were on the front-burner due to pirates' activities in Rivers; and cult clashes and armed robbery-related killings in Delta. In sum, the three southern zones accounted for 300 or 18.19 per cent of the 1,525 deaths. The northern zones recorded 1,225 or 81.91 per cent of the tallied deaths. [**Vanguard, February 22, 2021**]

### **State Police**

The Federal Government has yet to explain to Nigerians why they have decided to enforce the interpretation of section 214 of the Constitution “214. (1) There shall be a police force for Nigeria, which shall be known as the Nigeria Police Force, and subject to the provisions of this section no other police force shall be established for the Federation or any part thereof.

(2) Subject to the provisions of this Constitution -

(a) the Nigeria Police Force shall be organized and administered in accordance with such provisions as may be prescribed by an act of the National Assembly;

(b) the members of the Nigeria Police shall have such powers and duties as maybe conferred upon them by law;

(c) the National Assembly may make provisions for branches of the Nigeria Police Force forming part of the armed forces of the Federation or for the protection of harbors, waterways, railways and air fields”, which no doubt provides the argument concerning Amotekun. Odia Ofeimun wrote “The core issue here is that the attempt by the Attorney-General of the Federation to legalize the Western Nigeria Security Network, touched the heart of

the Nigerian dilemma in a manner that made it an obvious struggle between the centre and its peripheries in the Federation. --- the centre seemed determined to exercise a very obtuse display of power. --- A federal government, failing every attempt to maintain security of lives and property, not just in one state but across the country, was truly in such bad business that it could not seek to be a candidate for the sympathy of the truly beleaguered populace across the country. It had become so embarrassing because national security had been left for far too long to Governors, so called Chief Security Officers of their states, who lacked formal control of security forces to match the name-calling. The state governments were paying far too much for the maintenance of police outfits that were supposed to be the responsibility of the Federal Government. Only self-respect prevented either side from admitting it as a case of **Governors being forced to pay protection money to Federal agencies**. The unvarnished truth is that there would actually have been no law and order to talk about in the states but for the payments that the state governments continued to make for running the federal police system. Even with the virtual trade union of state Governors to pursue it, the protests against Federal incapacity never managed to hit the bull's eye of federal attention. That is, until the Amotekun episode came along." [Emphasis supplied]

It is pertinent to point out that the incumbent Attorney General of the Federation is essentially a Sharia lawyer based on the CV he presented to the National Assembly during his appearance before the Senate for confirmation. One would have thought that a Common Law lawyer, common law "(also known as case law or precedent) is law developed by judges through decisions of courts and similar tribunals, as opposed to statutes adopted through the legislative process or regulations issued by the executive branch." The Constitution that provided Section 14(1) referred to above cannot make provision to deny the Chief Security Officer the instrument that would make it possible to provide the duties in Sections 14(1) and 14(1b), Section 14(1) states that "The Federal Republic of Nigeria shall be a State based on the principles of democracy and social justice; Section 14(2b) states that "the security and welfare of the people shall be the primary purpose of government". It is possible that under Sharia law, the Attorney-General of the Federation is right to suggest that it is unlawful for Chief Security Officer to have State Police. Here lies the contradiction in having two incompatible ideologies of Sharia and Democracy. The so-called community policing seem to be more in line with stealth jihad than

policing; the directive 'secure your forest instruction from the President' is the right thing to do. There is no doubt that the Ministry of Justice had and still has Common law lawyers yet not one of them could advise the Sharia trained Attorney-General that State Police is inherent in the 1999 Constitution that provides for Governors as Chief Security Officers with duties to promote democracy and social justice, especially when the Governor also has the duty to promote the welfare of the people which is the primary duty of government.

### **Walter Onnoghen Former Chief Justice of Nigeria**

At the Nigerian Media Award Night held on Friday and Saturday 19<sup>th</sup> and 20<sup>th</sup> of March, 2021 the former Chief Justice of Nigeria Walter Onnoghen was reported to have said that he was unceremoniously removed from office in 2019 by the President Muhammadu Buhari-led administration. On the occasion, he attended with his wife, the former CJN said that he was booted out of office over a false allegation that he held a secret meeting with former Vice President, Alhaji Atiku Abubakar, in Dubai, United Arab Emirates, prior to the 2019 general elections. --- It will be recalled that President Buhari had on January 25, 2019, about 29 days to the presidential election, suspended Onnoghen from office as the CJN and swore-in the next most senior jurist of the Supreme Court, Justice Tanko Muhammad, to take over the leadership of the judiciary. --- Meanwhile, over two years after he was removed as CJN and later convicted by the Code of Conduct Tribunal, CCT, on a six-count corruption charge the Federal Government preferred against him, Justice Onnoghen, on Friday, gave his own side of the story. He said the rumor about his alleged meeting with Atiku, gained traction around January 2019. Justice Onnoghen said though the rumor was brought to his attention, he however decided not to react to it since he never travelled to Dubai or had any form of meeting with anybody, including Atiku.” [Saturday Vanguard March 20, 2021] We are of the view that Onnoghen’s removal smacks of racism and neo-colonialism intended to destroy Democracy to replace it with Sharia.

### **Democracy and 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) It is therefore safe to suggest that Nigeria operates as one nation but with two systems – Democracy and Sharia. Like Hong Kong, the whole object of the policy of One Nation, Two Systems is to make Sharia replace Democracy. If care is not taken it will be an offence to be a democrat in Nigeria. We must work hard to prevent this from happening.

We read in the social media that Arewa Youth gave Yorubas 72 hours on March 18, 2021 to leave the North: **NewsOnline Nigeria** reports that the Arewa Youth Assembly, AYA, has given Sunday Igboho 72 hours to move his Yoruba people from the North or be forced to take necessary actions by personally taking the responsibility of getting them back home. The group explained, “We are hereby giving him the ultimatum of 72 hours to move his people out or we will be forced to take necessary actions by personally taking the responsibility of getting his people back home.” Mohammed Salihu Danlami, Speaker, Arewa Youth Assembly, in a statement, noted that the entity of Nigeria is non-negotiable and called on all stakeholders in the country to reject anything that would cause confusion in the land. He lamented, “One Mr. Sunday Igboho issued a press statement in which he was quoted as saying enough is enough that the time for Yoruba nation is now, they will no longer accommodate and accept the presence of Northerners.” The group noted, “This is despite the fact that the Constitution of the country has made it crystal clear that any Nigerian can live in any part of the country irrespective of his or her religious and tribal placements.”

On March 17, 2021, a communiqué was issued at the end of what they called the Pan-Yoruba meeting held at Mapo Hall Ibadan, Oyo State, part of which reads:

1. The Yorùbá are resolute in their determination not to stand idle and watch our space and land desecrated. Only an arsonist allows a fire to burn and destroy. We will not permit strangers to abuse our hospitality and desecrate our hallowed land

and our sacred spaces. Indeed, we invoke the ancient maledictions reserved for such malefactors. Our forests need no permission to swallow them.

2. The Yorùbá, are confronted by the realization that we are living in a time of bad metaphors. A time when dogs do not hearken unto the whistle of the hunter and the rivers which have forgotten their sources, still continue to flow. The world is turned inside out and the socio-political fabric of Nigeria is ripped into shreds. Today in Buhari's Nigeria, the ship of state has veered dangerously off course, and heads almost irreversibly towards jagged rocks of destruction. Insecurity has reached such an abyss that hundreds of people are kidnapped in broad daylight with impunity.
3. The Yorùbá are convinced that Nigeria is on the verge of a catastrophic calamity, of potentially greater magnitude than either the internecine conflict of 1967 to 1970 or the brazen disenfranchisement of 1993! Nigeria as we know it, has embarked on uncharted seas, with nihilists as crewmen. We are a country divided along distrusting ethnic lines, exhausted by its failures, cynical about its own future, authoritarian by reflex and controlled as a personality cult by a section of the country. The relentless pursuit of power by a group of self-servers, the ruthless cabal that respects neither Equity nor Equality, with an entrenched sense of entitlement, has taken away any sense of belonging to this union, by the Yorùbá. When injustice becomes law, resistance will be a duty!
4. The Yorùbá announce their exhaustion with this Government's obsession with Lies and Denials of truths and facts. Farmers-Herders clashes are denied despite photographic evidence of massacres and eye-witness reports of mayhem. Terrorists roam the land in the garb of herdsmen, killing, raping, kidnapping and maiming, with little or no reaction from constituted authority. A high ranking Government official declares that bandits are not criminals."

To the above three groups, a fourth group alleged to be Eminent Nigerian Leaders who allegedly have petitioned the UN and others over the flawed Constitution, part of which reads: "The leaders added that on specific constitutional grievances touching on the sovereignties of the constituent components of the federation of Nigeria, the leaders said: "The claim in the Preamble to the 1999 Constitution that 'We the People' Firmly and Solemnly Resolved to live in One Political Union and that we Enacted and Gave Ourselves

the 1999 Constitution, is self-evidently false as the Decree No 24 of 1999 by which the so-called 1999 Constitution was Promulgated, outlined step-by-step, the Process by which the author of the 1999 Constitution, the Armed Forces Provisional Ruling Council, came about the Document it labeled “the 1999 Constitution. This is a criminal usurpation of the sovereignties of the constituent components whose Exclusive Right it is to make for themselves the Constitution by which they will federate and be governed, as an incident of their sovereignty. Even by the admission of the 1999 Constitution at Section 14(2)(a), Sovereignty belongs to the People, from whom, Government, through this Constitution Derives all its Powers and Authority. This is the fountain from which all other constitutional grievances flow and there is no other remedy to this particular grievance than an autochthonous process by which the constituent components will submit their peoples and their lands into a union, and also stipulate the terms of that union, to be ratified by referendums and plebiscites.”

While we, CSMN and NCEF agree completely with the grievances of these cultural associations, we, recommend that they should come together including the Arewa Youth to appreciate fully the problems and demands to one of the two political parties. In other words, take over one of the political parties and ensure that the question of a new Constitution is included in their manifesto for the 2023 presidential election. The impression we get, (we may be wrong) is that these four groups of cultural associations are being directed wrongly so that we, Negro Christians do not participate in the 2023 election. It will be foolhardy not to participate in the 2023 election especially now that the Islamists who are opposed to Democracy will celebrate any such illogicality.

### **Ohanaeze Nd’igbo**

We regret the attitude of PDP in refusing to zone the presidential election of 2023 to Nd’igbo. We of the CSMN and NCEF, appreciate the fact that most political parties, if not all, were created by the Intelligence Services for the promotion of Sharia through elections and the Supreme Court. The statement of Ohanaeze captioned “You are digging your grave, Igbo leaders warn PDP” in the **Vanguard** of March 20, 2021. is unhelpful. Ohanaeze leadership should be able to appreciate the situation correctly that the Negroid want to shift power to PDP whereby a Negroid candidate or Negro as a second bet, must hold allegiance to the Caliphate and Sharia if elected. Ohanaeze should team up with the



Middle Belt and Southern ethnic groups to ensure the emergence of a Negro presidential candidate of the two major political parties - PDP and APC and other parties will follow. The four cultural groups mentioned above seem to be on the side of the Islamists under the influence of taqiyya.

### **2023 Presidency: Igbo group charges PDP to respect zoning**

Igbo Leadership Development Foundation (ILDF) has charged the Peoples Democratic Party (PDP) to respect its policy of rotating presidential ticket between the North and South. The group at a press briefing in Abuja, yesterday, jointly addressed by its Chairman, National Secretary and Director of Public Affairs, Godwin Udibe, Onyebuchi Obeta and Law Mefor, respectively, said it was the turn of the South East to produce presidential candidate for the PDP in 2023.

The group equally called on the All Progressives Congress (APC) to zone its presidential ticket to the South East, saying there would be consequences for any political party that ignores the call for a South East president in 2023. It rejected the report of the party's 2019 Election Review Committee headed by Bauchi Governor, Bala Mohammed, which recommended that the presidential ticket for 2023 be thrown open to aspirants from all parts of the country.

We believe that this panel's report, contradicted itself and threw both caution and the constitution of the PDP into the gutter by recommending that the presidential ticket be open to all Nigerians; an all-comers affair. For the avoidance of doubt, permit us to quote the PDP constitutional provision on zoning. The rotation and zoning principle was engrained into the PDP party's Constitution in 2009. Article 7 (2) (c) of the PDP Constitution states: 'In pursuance of the principle of equity, justice and fairness, the party shall adhere to the policy of rotation and zoning of party and public elective offices, and it shall be enforced by the appropriate executive committee at all levels.' So in line with this express provision of the PDP constitution, since power has resided in the north for two straight terms, it has to move south, specifically to the South East in the spirit of rotation and zoning, which has been the practice since 1999. All political parties ought to flow with this national understanding. PDP, APC, and other major parties cannot be moving

north when power is supposed to be moving south if they hold the unity and continued corporate existence of this country dear to heart. [The Sun, March 26, 2021]

## Taqiyya

Closely associated with Sharia doctrine taqiyya, which is generally described as lying for the sake of Islam. Taqiyya is a concept in Islamic law that translates as “deceit or dissimulation,” particularly towards infidels. It is based on Quran 3:28 and 16:106 as well as hadiths, tafsir literature, and judicial commentaries that permit and encourage precautionary dissimulation as a means for hiding true faith in times of persecution or **deception when penetrating the enemy camp.**

Take, for example, Quran 3:28: “Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, unless you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.”

The authoritative commentary on the Quran, Tafsir Ibn Kathir 152 notes the prohibition on “taking disbelievers as friends” then explains the Quranic phrase “unless you indeed fear a danger from them”. The Prohibition of Supporting the Disbelievers. Allah prohibited His servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than believers. Allah warned against such behavior when He stated... “unless you indeed fear a danger from them” meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly.... “We smile in the face of some people although our hearts curse them.”

Another authoritative Arabic text, Al-Taqiyya fi Al-Islam, states definitively the standing taqiyya enjoys in Sharia: Taqiyya [deception] is of fundamental importance in Islam. Practically every Islamic sect agrees to it and practices 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 diverge 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 7<sup>th</sup> century to confuse and split 'the enemy.' One result is the ability to maintain two messages, one to the faithful while obfuscation and denial is sent – and accepted – to the non-Muslim audience.

It is worth noting how closely this language from Gawthrop's "Islam's Tools of Penetration" maps to the language used by Omar Ahmad, an unindicted co-conspirator in the v. Holy Land Foundation trial when discussing separating the information role of Council on America-Islamic Relations (CAIR) from the operations role of the Holy Land Foundation. From the transcript of a secretly recorded meeting in Philadelphia which was identified as "Philly Meeting – 15," and entered into evidence in the U.S. v. Holy Land Foundation (HLF) trial, Ahmad had this to say regarding an information campaign against the United States: Omar Ahmad: I believe that our problem is that we stopped working underground. We will recognize the source of any message which comes out of us. I mean, if a message is publicized, we will know..., the media person among us will recognize that you send two messages; one to the Americans and one to the Muslims. If they found out who said that – even four years later – it will cause a discredit to the Foundation as far as the Muslims are concerned as they say "Look, he used to tell us about Islam and that is a cause and stuff while he, at the same time, is shooting elsewhere."

Ray Ibrahim, another contemporary scholar on Islam, quoted one of the principal Quranic authorities to address this circumstance: Al-Tabari's (d. 923) famous tafsir (exegesis of the Koran) is a standard and authoritative reference work in the entire Muslim world. Regarding [the Quranic Sura] 3:28, he writes: "If you [Muslims] are under their [infidels'] authority, fearing for yourselves, behave loyally to them, with your tongue, while harboring inner animosity for them...Allah has forbidden believers from being friendly or on intimate terms with the infidels in place of believers – except when infidels are above them [in authority]. In such a scenario, let them act friendly towards them."

It is important to note that of all cultural groups – (1) Arewa Youth Assembly; (2) Pan Yoruba Group; and (3) Eminent Nigerian leaders mentioned earlier, only one is dominated by Negroid, the other two are dominated by Christian Negroes who, for lack of proper appreciation, think that the boycott of elections will intimidate the Islamists, on the contrary, it will work in their favor and a Negroid will subsequently be elected to succeed Buhari.

It was stealth jihad by the military to change from Parliamentary system to Presidential system which provided for Nigerians to vote for parties not the candidates which has created such confusion especially in Imo State. It is however very clear that the change from Parliamentary to Presidential system has provided room for the courts to replace the electorates, thus making re-structuring and the re-invention of Nigeria an absolute necessity.

We therefore appeal to the government of President Buhari to stop this racism and neo-colonialism. The above contains evidence, direct and circumstantial not hearsay, fake news or conspiracy theories and need to be addressed urgently. We call on General Yakubu Gowon, General Olusegun Obasanjo, Dr. Goodluck Ebele Jonathan, all Negro former Christian Heads of State, to do something by asking President Buhari to set up a Commission for a new democratic (Parliamentary system) Constitution in 2023 through a Constituent Assembly and Plebiscite after that year's (2023) elections.

### **Negro and Negroid Population of Nigeria**

The Negroids that constitute less than one-third of the Nigerian population, contribute only about 10% of the GDP while the Negroes with over two-thirds of the population, contribute 90%. Yet the Negroids are dis-satisfied. The Negroids moved the capital of Nigeria from Lagos to Abuja, now they want to move it further to Maradi in Niger Republic. They ensured that the artificial boundaries of North and South must remain and would kill to prevent the Middle Belt from serving as the buffer between colonial North and South because they are mainly Negroes and Christians. Perhaps the most offensive is the attempt to create positions such as Council of Traditional Rulers to provide a place of prominence for a traditional ruler over and above other traditional rulers whose stools in Nigeria over one thousand years.

## Land

On land, “During the first few months, while Lugard was on his fact-finding mission of the country, the only sign of inquietude was an editorial reference to the panic said to be spreading among Southern Nigerians that their holdings were to be converted to the Northern land tenure system wherein all land was vested in the Crown. This rumor may have originated from the terms of reference of Committee on West African land tenure set up in 1912 by the Secretary of State to report on what improvements might be made ‘either on the lines of the Northern Nigeria Lands Proclamation or otherwise’, rather than in any alleged ideals of how Lugard’s amalgamation ideas were shaping. In any case, nothing more was heard of such stories.” [Lugard and the Amalgamation of Nigeria, A.H.M. Kirk-Greene, pg. 19] It took the Negroids under the instrumentality of a Negro Head of State to enact the Land Use Decree where all land in a given State are centralized in the hand of the Governor. Today, 2021, the Negroids who are mainly Muslims and in charge of affairs as shown herein, want the Islamic doctrine of Sacred Space to apply.

## Doctrine of Sacred Space

The concept of Sacred Space is a well-developed one made by Sharia, which centuries of commentary have established as authoritative. Indeed, Sharia is an aggressively territorial system that holds that 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.

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 (Hindu) 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 Sharia 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 jihadists intent on returning them to the Dar al-Islam. This fact explains the justification of conventional jihad by Boko Haram, Fulani herdsmen, bandits and stealth jihad by the Buhari administration.

Sacralizing new or reclaimed territory for Islam is an ongoing venture in which migrant and converted Muslim communities in Nigeria are constantly engaged. Until the recent Fulani Upsurge which came with armed propagandists in pursuit of grazing reserves, rural grazing areas, Rugas, ancient cattle routes, and the take-over of federal government security departments across the country, it was not seen as a serious matter by the potential victims which included the Generals. Those who failed to see that this was Armageddon gloating and yawning in their faces, have since learnt to grasp the issues along happenings in the Presidency of General Muhammadu Buhari, whom one would not have remembered to call a Fulani, but for his cozy relationships with the rise of Fulani organizations like the Miyetti Allah Kautal Hore, the Cattle Breeders Association of Nigeria. These organizations now have a high enough profile to be negotiating ransoms on behalf of Federal negotiators in kidnapping episodes. They have provided a way of understanding Nigeria in terms of a scramble for homelands: this being an ethnic group that had appeared not to be so excited by land hunger but recently wizened up to it. Indeed, the Fulani upsurge that had been quite self-repressed has become so volatile to the point that it has begun to enjoy negative comparison with Odu'a People's Congress, OPC, which President Obasanjo asked the police to shoot at sight while he was in office in case they were found causing trouble under the presumption that they were members of his ethnic group and therefore free to over-step their bounds.

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."

Some mega Pastors do not realize that their mega Churches in Nigeria are intended to be turned to mega Mosques after Islamization of Nigeria as was done in Turkey.

The neighborhoods around such mosques often are purchased in an incremental way, gradually expanding to encompass apartment buildings and even entire city blocks

occupied exclusively by Muslims. This tactic in Nigeria 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 Sharia is enforced and from which non-Muslims are excluded Islamic communities have 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 Sharia while in Muslim space. It is presently happening in Osun State and the question of jihad in Christian Mission schools in Kwara State.

In many cases, as these areas expand, they become “Hausa quarters” where crime flourishes among an immigrant population that refuses to assimilate, where Sharia is practiced in contravention and supersession of local laws.

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 8<sup>th</sup> century and was the headquarters of what came to be known as the “Cordoba Caliphate” for the next 500 years. It was under these conditions and the use of taqiyya – deceit that Negro Christian Nigerians provide a majority to Negroids that has reduced Negro Christians to a minority in the conduct of Nigeria’s affairs.

### **Farmers/herders Crisis: More than 300,000 people displaced in four States – Research**

Zinariya Consult, a research development and policy advocacy actor said it was estimated that more than 300,000 people were displaced in four states due to the farmers and

herders crisis in Nigeria. One of the lead researchers commissioned for the work by Zinariya Consults, Dr Joseph Ochogwu, and Associate Research Professor with the Institute for Peace and Conflict Resolution revealed this while presenting the policy brief, the *News Agency of Nigeria (NAN)* has reported.

The research presentation which listed the states as Benue, Plateau, Nasarawa and Taraba held on Thursday in Abuja with the topic: “Trends and Dynamics of Conflict between Farmers and Pastoralists in Nigeria’s Benue Valley. According to Ochogwu, Nigeria’s Benue valley comprising Benue, Plateau, Taraba, Nasarawa, Adamawa and Kaduna have experienced escalating tensions between farmers and herders. This he said had led to deaths, loss of livelihoods, displacements and disruption of states’ economy within the area. He said that the conflict which was primarily a contest over land and water was threatening the country’s food security and stability. “The current crisis has assumed ethnic and religious dimensions. From 2001 to 2018, about 60,000 deaths were recorded in multiple clashes, it is estimated that more than 300,000 were displaced across states, 176,000 in Benue, about 100,000 in plateau, and 100,000 in Nasarawa and about 19,000 in Taraba. These displacements were mainly due to the surge of attacks and counter-attacks by the herders and farmers communities. In Benue alone, it is estimated that the crisis led to more than N400 billion economic losses resulting from destruction of properties. Between 2017 and May 2020, 645 attacks were carried out, 2,539 people were killed and 254 kidnappings were recorded in various states in Nigeria. [Tribune on 26 March, 2021]

### **Islamic State of Iraq and Syria**

The Islamic State of Iraq and Syria officially known as the Islamic State (IS) and also known by its Arabic acronym Daesh is a former unrecognized proto-state that follows a Salafi jihadist doctrine. ISIL was founded in 1999 by Jordanian Salafi jihadist Abu Musab al-Zarqawi under the name Jama'at al-Tawhid wal-Jihad and gained global prominence in early 2014 when it drove Iraqi government forces out of key cities in its Western Iraq offensive, followed by its capture of Mosul and the Sinjar massacre.

The Islamist group has been designated as a terrorist organization by the United Nations. ISIL is known for its videos of beheadings and other types of executions of both soldiers and civilians, including journalists and aid workers, and its destruction of cultural



heritage sites. The United Nations holds ISIL responsible for committing human rights abuses, genocide, war crimes, and crimes against humanity. The Islamic State committed genocide and ethnic cleansing on a historic scale in northern Iraq.

ISIL originated in 1999 as Jama'at al-Tawhid wal-Jihad, which pledged allegiance to al-Qaeda and participated in the Iraqi insurgency following the 2003 invasion of Iraq by Western forces at the behest of the United States. In June 2014, the Islamist group proclaimed itself a worldwide Caliphate and began by referring to itself as the Islamic State (الدولة الإسلامية ad-Dawlah al-Islāmiyah; IS). As a Caliphate, it **claimed religious, political, and military authority over all Muslims worldwide**. Its adoption of the name Islamic State and its idea of a Caliphate have been criticized, with the United Nations, various governments, and mainstream Muslim groups vehemently rejecting its statehood.

In Syria, the Islamist group conducted ground attacks on both government forces and opposition factions, and by December 2015, it held an area extending from western Iraq to eastern Syria, containing an estimated eight to twelve million people, where it enforced its interpretation of sharia law. ISIL is believed to be operational in 18 countries, including Afghanistan and Pakistan, with "aspiring branches" in Mali, Egypt, Somalia, Bangladesh, Indonesia, and the Philippines. In 2015, ISIL was estimated to have an annual budget of more than US\$1 billion and a force of more than 30,000 fighters.

In mid-2014, an international coalition led by the United States intervened against ISIL in Syria and Iraq with an airstrike campaign, in addition to supplying advisors, weapons, training, and supplies to ISIL's enemies in the Iraqi Security Forces and Syrian Democratic Forces. This campaign reinvigorated the latter two forces and dealt a blow to the nascent Islamist proto-state, killing tens of thousands of its troops and damaging its financial and military infrastructure. This was followed by a smaller-scale Russian intervention exclusively in Syria, in which ISIL lost thousands more fighters to airstrikes, cruise missile attacks, and other Russian military activities and had its financial base even further degraded. In July 2017, the group lost control of its largest city, Mosul, to the Iraqi army, followed by the loss of its de facto political capital of Raqqa to the Syrian

Democratic Forces. ISIL continued to lose territory to the various military forces allied against it. By **December 2017, the Islamic State controlled** just 2% of its maximum territory (in May 2015). In December 2017, Iraqi forces had driven the last remnants of the Islamic State underground, three years after the group captured about a third of Iraq's territory. By March 2019, ISIL lost one of their last significant territories in the Middle East in the Deir ez-Zor campaign, surrendering their "tent city" and pockets in Al-Baghuz Fawqani to the Syrian Democratic Forces after the Battle of Baghuz Fawqani.

On 31 October 2019, ISIL media announced that Abu Ibrahim al-Hashimi al-Qurashi was the new leader of the Islamic State, after Abu Bakr al-Baghdadi killed himself by detonating a suicide vest during the US Barisha raid in the Syrian rebel-held Idlib province of Syria four days previously. [From Wikipedia, the free encyclopedia]

### **Islamists in Nigeria**

It was revealed that a number of Nigerian Islamists left the country with members of their families to Daesh but, one is not too sure whether they have returned to the country. Most European countries, especially Britain, have refused to allow some of its citizens to return to the UK. It is pertinent to point out that one faction of Boko Haram in Nigeria has sworn allegiance to an Islamic group in West Africa, which explains, among other reasons, why the Elders in Borno want mercenaries to end Boko Haram in that state.

The threat by a section of Boko Haram, Fulani Herdsmen and bandits in some parts of Northern Nigeria some few weeks and month ago, suggest that a second civil war was in the horizon, fortunately, the cloud of war has blown past. It is however important to tell the war mongers in the country that although the majority of Negro Nigerians have provided soft targets, kidnapping of school children, in a Caliphate like Daesh, they will be total obliterated as the civilized world did to ISIS in Iraq and Syria. Unfortunately, the devastation left behind will take years to reconstruct and this we do not want to happen in Nigeria. We of CSMN and NCEF want to appeal to Nigerians who want a Caliphate that will claim religious, political and military authority over all Nigerians or believe that Nigerian Negroes must convert to Islam; to do a re-think. A Caliphate is a return to the dark ages. It is archaic and unsuitable for modern Democracy and Nigeria.

## **Churches' Square in Iraq**

Pope Francis while in Iraq on a four-day visit in March 2021, saw Church buildings destroyed by ISIS in Northern Iraq. It will be recalled that the political Islamists occupied parts of Iraq and Syria and established a so-called Caliphate. **Pope Francis' visit provided moral support to Christians of Iraq's Qaraqosh**, still blackened with soot after Daesh militants set it ablaze in 2014. A resident told the Pope. "I came back to Qaraqosh in 2017 after the war was over. The town was full of rubble and destruction. There were war remnants. Most of the houses were burned. The arrival of Pope Francis has offered the Nineveh governorate's Christian population not only a keen sense of spiritual renewal, but also a moment for sad reflection on its traumatic recent experiences. The Daesh period was a time of pain and hardship," said a resident Hadi. Every community in Iraq was hurt by Daesh's attack. What happened during the time of Daesh was hard, but it has to be told."

## **The Priest at St. John the Baptist Syria Catholic Church**

The Parish Priest of St. John Church told the Pope that On Aug. 6-7, 2014, Daesh (political Islamists) militants stormed Qaraqosh, expelling the town's 45,000 Christians, tearing down crosses, burning ancient manuscripts and desecrating its precious religious architecture, including the Church of the Immaculate Conception, which Daesh turned into a firing range. A month earlier, the militants had seized control of nearby Mosul and declared it the de-facto capital of their self-styled Caliphate. Daesh went on to capture the ancestral homes of Iraq's vulnerable ethno-religious minorities, including the Yazidi homeland of Sinjar. Those unable to escape the group's lightning advance were either forced to convert to its warped interpretation of Islam or put to death. Others were sold into slavery. Since the US-led invasion in 2003, the Christian population of Iraq had fallen from around 1.5 million to around 350,000-450,000 in 2014. With many now choosing exile abroad, their numbers have dwindled further. With his wife and three children in tow, Hadi fled the onslaught to the nearby city of Irbil, capital of the semi-autonomous Kurdistan region of Iraq. After a brief stay with family, they moved to a makeshift displacement camp at a local church in Ankawa, a Christian neighborhood in the north of the city. Some families were late to leave. Daesh took them to Mosul," Hadi said. "We thought it would last only a few days and we would be back in our home. But it was much longer. Hadi's neighbor, Sharabil Noah, also fled to Irbil to escape the Daesh invasion.

There he and his family rented a house until they felt it was safe enough to return. We didn't take our belongings when we left. We thought it would be only a few days and we would be back home," the 52-year-old told Arab News, a large cross hanging on the living room wall above his head. When we came back, the town was destroyed. It was a ghost town full of stray dogs. There was no water, no electricity, no infrastructure. All of it was gone." [<https://manchikoni.com/pope-francis-visit-brings-iraqi-kurdistan-status-of-safe-haven-into-sharp-focus/>]

Thus the jihadits ransacked and burnt Churches, smashed crosses, but were ultimately ousted from the town and Iraq in 2016. Today, ISIS does not exist in any map. The attack in 2014 would not have taken place had the government of Iraq protected these Christians. However the effect of Boko Haram in Nigeria including Fulani herdsmen and bandits have compelled some Nigerians to internally displaced camp (IDPs) or migrate to other parts of the country or abroad.

In the Pope's homily during his visit to the Qaraqosh Community in Iraq at the Church of Immaculate Conception Cathedral on Sunday, March 7, 2021. The Pope said the prophet Joel says, **"Your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions"** (cf. Joel 3:1). **When the old and the young come together, what happens? The old dream dreams, they dream of a future for the young. And the young can take those dreams and prophesy, make them reality. When old and young come together, we preserve and pass on the gifts that God gives."**

The Pope's message on the occasion is for the whole world and explains to some of us, why we, Nigerian Christians since the amalgamation of 1914, have always been turning the other cheek. Today, the Negroid political Islamists among us in different names of Boko Haram, Fulani herdsmen, bandits, etc have tried to provoke a second Civil War, but this has been avoided due to the efforts of old men and women among us Christians who vividly recall the horrors of the Civil War that lasted for three years, 1967 - 1970.

We of the National Christian Elders Forum (NCEF) and Christian Social Movement of Nigeria (CSMN) are blessed with dreams, and are convinced that by the grace of God, our

dream for a Nigeria blessed with all that are necessary for it to be united and prosperous to uplift the image of the black man throughout the world will materialize soon. We must recall that one of us Elders, General T.Y. Danjuma warned the whole country that we, Nigerians cannot rely on the military to protect us as they are on the side of Boko Haram. In our Press Statement of March 31, 2018, the NCEF said in part “The NCEF stands with Gen. Danjuma and the Christian Elders support him totally that Nigerians should make adequate arrangements to defend themselves since it is clear the security services have become tools of Islamists in the promotion of Sharia Ideology over and above Democracy which is the authentic ideology of Nigeria. This conflict between Sharia and Democracy was smuggled into the 1999 Constitution making Nigeria the only country in the world with dual conflicting ideologies. Nigerians must begin to question the insertion of Sharia into the 1999 Constitution and demand a Constitution in which Democracy is the only National Ideology. All the current distress in the country is traceable to the dual ideologies in the 1999 Constitution.”

Our youths have already begun to see visions in several ways and in particular, the vision of EndSARs, which exposed the fact that Democracy is fragile and that enemies of Christianity since the birth of Christ are still plotting to arrest Democracy and Common Good which Christianity through Democracy has given to the world. EndSARs exposed the polarized politics of Democracy and Sharia. The South (mainly Christians) were in support of EndSARs while the North mainly Muslims were opposed to EndSARs, and these differences can be seen from the intelligence service support for the North when operators in their SUVs were shown collecting hoodlums to attack EndSARs demonstrators and set on fire, the Lagos High Court and the Benin City Prison, etc. This, in our view, represented the most demonstrative attack on Democracy and the Rule of Law - modern jihad. The Pope said the old and young must come together while the old continue to dream dreams of a future for the young, it is the young that will turn these dreams into reality. This is what the CSMN and NCEF wants for Nigeria and the black race.

No member of the NCEF - 27 of them, is likely to seek political office, but as elders, they must guide the youths – NCEF has identified the fact that Nigeria’s problem is ideological, Democracy vs. Sharia. Democracy is the agreed ideology on which the Independence

Constitution was promulgated. This ideology is being replaced by a Caliphate with religious, political and military authority. It will not work beside the fact that a Caliphate is a return to the Dark Ages.

Christian Elders agree with Mr. Odia Ofeimun, the Guest Lecturer at the 2021 Edition of the Obafemi Awolowo Foundation Lecture Series “that the issue of achieving a united country is encompassed in three particular concerns: where we are as a country? Where are we going? And where should we be going? The Christian Elders have answers in this paper as Odia Ofeimun did ask questions. It is left for us (the old and the young people), to come together for peace and progress.

We have attached to this paper, details of the deliberate attempts by Negroid political Islamist Nigerians to make Nigeria fail, but as God is with Nigeria, their attempts have failed. There is a cry for a new Constitution, and the impression being given is that only the Federal Government can give us a new Constitution. This interpretation is anti-democracy. We must and can give ourselves a new Constitution in the year 2023 at the termination of Buhari’s tenure as President.

How do we go about this?

- We must not continue to be part of the uninformed Nigerians who gave the Negroid Islamists, (who are less than 50% of the population of Nigeria) the majority to manipulate our Constitution and continue the racist colonialists ideals which the man on the spot Lugard bequeathed to us. The independence of 1960 was handed down by the British to the Negroid Nigerians;
- The foundation for a progressive Nigeria is the realization that two races makeup Nigeria, the Negro that occupies the Middle Belt and the South and the Negroid - Nigerians with Arab blood, who migrated into Africa in the 14<sup>th</sup> and 15<sup>th</sup> centuries and, afterwards, were able to establish a Caliphate in the 18<sup>th</sup> century under the leadership of the Othman Dan Fodio;
- The Negro Nigerians converted to Christianity while the Negroid came into Nigeria with Islam and deceived the Negroes that they, Negroids, are born again

democrats, but this cannot be when non-Muslims in Nigeria are compelled as unbelievers to adopt culture of Islam;

- The British man on the spot Lugard, a fallen Christian would rather have Nigeria as a Muslim country than a Christian one as punishment for the Lagos “crowd” equating themselves to Europeans and who regarded Lugard more as a mercenary than a British officer and a gentleman;
- The one-third Negroids of Nigeria cannot wield power without the support first of the Hausa – Hausa/Fulani which is more of an ideology than an ethnicity. “Many witnesses have referred to their fears of Fulani-Hausa domination, and though the meaning of this phrase was not always expressed in terms, or even consciously analyzed by those who used it, it clearly implies **a system of rule and of society of which an important ingredient is the operation of Muslim Law**. Some witnesses have specifically referred to this system of law as an object of fear. Like the Hausa/Fulani, with the Yoruba and Nd’igbo in the sharing of Nigeria oil and gas wealth. The Negroids own 29 of the 32 oil blocks in the country;
- To prevent turning Nigeria into a Caliphate having tasted Democracy, the majority two-thirds of Negros must come together to protect her fragile democracy;
- The over 389 ethnic nationalities less three must not succumb to Islamic supremacy, jihad - stealth and conventional, lying/taqiyya and other tenets that had helped greatly in ensuring that the black man remains at the bottom of human development indices in the world next to the Arabs;
- To recognize the fact that to pay excessive salaries and allowances to public office holders is stealth jihad intended to ensure that these officials sided with the Negroid political Islamists in the promotion of racism and neo-colonialism. The same applies to security votes to Governors and other officials without a standing Police Establishment;
- Nigerians –Negros and Negroids therefore have a duty to demand and promote self-determination and independence that will guarantee Democracy not Sharia.

Nigeria must however not go to war in spite of provocation and the encouragement of separatists. As Ofeimun said “I am interested in how we’ve been fixed by history, and how we’ve always managed to have so many unresolved issues, so embarrassingly many, even now, when the most intense marker of dissension in the Nigerian firmament is the Boko Haram

Insurgency in the North-East which has sought many times, unsuccessfully, to declare a Caliphate over parts of the country. Take the other issue around MASSOB (Movement for the Actualization of the Sovereign State of Biafra) and the Indigenous Peoples of Biafra (IPOB). They have raised the Biafran secessionist flag contentiously and ambitiously over what used to be the Eastern Region. Successive Federal Governments have pursued them with punitive measures as if the civil war of 1967-70 did not quite come to an end. Now, look, the clouds are gathering, as fractions of the Yoruba, at home and in the Diaspora, are angling for a secessionist binge of their own, unless, as it is stressed, ethnic nationalities are allowed to become self-governing within the Nigerian Federation. Let me say that I concede their purpose, but not their angle. At any rate, I think that there is a cautionary note to be registered against the various secessionist pressures which have been heightened, I believe, by the recent upsurge of the Nigerian Fulani from amongst whom there has emanated an invitation to all other Fulani across sub-Saharan Africa to come take over Nigeria as a permanent homeland. Let me be upfront with it that I concede their angle of having a commitment to a homeland, but not to the purpose of withdrawing from a common sense of nationality with other Nigerians.” [Whither Nigeria] “Baroness Caroline Cox in 2019 wrote “Islamist Fulani militia continue to engage in an aggressive and strategic land-grabbing policy in Plateau, Benue, Taraba, southern Kaduna and parts of Bauchi state. They attack rural villages, force villagers off their lands and settle in their place – a strategy that is epitomized by the phrase: ‘your land or your blood’.[*This statement is quoted by local people and is reportedly reinforced by a quotation from the Spokesman and Special Adviser on Media for the President Femi Adesina, a Pastor of the Apostolic Faith who said ‘Is it not better to give up your land and be alive?’*]

The underlying drivers of conflict are complex. Yet targeted violence against predominantly Christian communities suggests that religion and ideology play a key part. [As evidenced in the *Bishop of Truro’s Independent Review for the UK Foreign Secretary of Foreign and Commonwealth Office Support for Persecuted Christians, 2019, page 32*]

- Before most of the attacks, the Fulani send a ‘warning signal’ via a note or a phone call (in line with the rules of engagement in jihad) to tell villagers that an attack is imminent.
- Christian pastors and community heads are specifically targeted.
- Hundreds of churches have been destroyed.
- During many of the attacks, the Fulani are reported by survivors to have shouted ‘Allahu Akbar’, ‘destroy the infidels’ and ‘wipe out the infidels’.



The exact death toll for 2019 is unknown. Preliminary data suggests that over 1,000 Christians have been killed since January, in addition to the estimated 6,000+ deaths since 2015. *[There were five major attacks in Kaduna State between January and November 2019, resulting in an estimated 500 deaths. There were at least another five attacks in Bassa and Riyom Local Councils, as well as many attacks in Taraba State. Boko Haram remain in power around the Chad border region, including parts of Borno State]* **[YOUR LAND OR YOUR BLOOD' The escalating persecution and displacement of Christians in Northern and Central Nigeria]**

The NCEF described these cultural groups that are promoting separation and secession as run “away organizations”. They have indirectly, in the past, made some Nigerians victims in the hands of the jihadists who are in government especially the Intelligence Services all to ensure that the dictum of Othman Dan Fodio’s Nigeria joining Niger, Chad and part of Cameroon is realized. They must be prevented through knowledge as knowledge is power. The ball is now in the courts of the youths to do the needful in line with the Pope’s admonition. In the television version of the Igbo Leadership Development Foundation, the Foundation named four Igbo men, Christians – Ayim Pius Ayim former Secretary to Government and Senate President; Peter Obi former Governor of Anambra State; Dr. Ogbonnaya Onu former Governor Abia State and the incumbent Minister of Science and Technology; the last but not the least, Pharmacist Sam Ohuabunwa former President of Pharmaceutical Society of Nigeria and Chairman of Nigeria Economic Summit Group (NESG).

They are all qualified and would each make a good president of Nigeria. We of the CSMN and NCEF believe that the Samuel we need, who we believe will provide good leadership and lead to a Nigeria of the future, the giant of Africa and be star of the Black race at the point in time is Sam Ohuabunwa.

### **Nigeria a Nation yet to be**

CSMN and NCEF are groups of well-meaning Nigerians, mainly Negroes and Christians who have come on board to suggest that Nigeria’s problem can be resolved in discussion and have in these publications provided materials for such discussions.

We have no doubt that the Arewa Youth Association, Middle Belt and South, Pan-Yoruba leaders that pronounces force majeure, Ohanaeze Nd'igbo that floated their organization are with the best of intentions. It would appear however that rather than working for the common good of all Nigerians, they seem to be working for individuals in their organization for political offices in the Executive and the Legislature.

There are issues canvassed by them that are left hanging

1. The Force Majeur notice was never acknowledged by the Federal Government. Our information is that, it was served through press statement which renders 90 days notice as ineffective. Even if it was correctly served, cultural associations cannot speak for the people of the Middle Belt and South, much less lead them to war against the Federal Republic.
2. Suspension of election - suspension of election will play into the hands of the Islamists who do not accept Democracy. In other words, these individuals in the Middle Belt and the South indirectly are promoting Sharia.

Already, the two political parties - PDP and APC controlled by the Fulanis are yet to decide on who should be their presidential candidates. If they do, it will either be a Fulani or a surrogate of the Fulani as had happened in the past. The fact that the Caliphate is the owner of the two major political parties can be inferred from the statement of Governor Wike who said "there was no way he could work against the interest of his party, PDP. Jonathan is a member of the PDP but speculations have been growing about the possibility of his defection to APC to contest the next presidential election." The above seems to suggest that PDP and APC are two branches of one major party - the Caliphate." [The Nation Sunday, March 21, 2021] This leaves us, Christian with another Buhari. Apart from Ohanaeze Nd'igbo that has recently elected its new executive under "Sharia" Option A4, the other headed by Prof Akintoye and Tony Nnadi and so-called South and Middle Belt are still undecided. Chief E.K. Clark, Chief Ayo Adebajo of PANDEF and Afenifere, Dan Suleman and Dr. Bitrus Pogu should continue to speak for all the 386 ethnic groups in the South and Middle Belt. They understand the issues better and are not direct or indirect agents of the Caliphate. We are however convinced that banditry is no substitute for brain therefore a correct appreciation of the situation and appropriate non-violent approach to the problem will win the day. In the two essays, we suggest that

all, if not a majority of Nigerian Negros must join one political party that will aggregate all the issues enumerated in these publications, adopt political machineries (not cultural instrument which ethnicity provides) to strategize and return Nigeria to Democracy. The CSMN and NCEF will be waiting in the wings to continue dreaming while the youths prophecy. The old and the young will transform Nigeria from a geographical expression to a Nation and a Black Power.

### **Yoruba Peoples of Nigeria**

A memorandum for Yoruba Nation's Independence was circulated via WhatsApp and a copy got to us on Wednesday, March 24, 2021 requesting for the organization of Referendum and Plebiscite for an independent Yoruba Nation from the present Nigeria as constituted by the amalgamation of 1914 by Sir Frederick Lugard. The document was signed by persons who styled themselves as Co-ordinators – Global Europe, USA, Middle East and Asia as a follow up to the 90-day notice given to the Federal Government by the indigenous Nationalistic Alliance for self-determination by leaders of South/West, South/East, South/South and Middle Belt, to constitute a committee to decide on the repeal of the 1999 Constitution or to dissolve Nigeria amalgamation of 1914.

We congratulate these patriotic Nigerians for their concern and efforts especially to dissolve the amalgamation of 1914. In our Essays titled:

1. Re-Inventing Nigeria for the Future
2. Nigeria Needs the Best of Voices to stop Racism and Neo-Colonialism Against Fellow Nigerians

We of the CSMN and NCEF have identified some of the complaints of the Yoruba people and more. We have included neo-colonialism and racism. Fortunately, the leader of Afenifere, Chief Ayo Adebajo on March 21, 2021 during a television program, clarified the situation that the Yoruba Nation is opposed to the 1999 Constitution, which should be repealed, but sees secession as a last resort. As he said, he has been a Yoruba leader for the past 70 years. In our two essays referred to earlier, it is very clear that Nigeria has two races – the Negro made up of all, repeat all Ethnic Nationalities including the Nd'igbo, Yoruba, and 386 others that make up Southern and Middle Belt Nigeria. We, Negros in

Nigeria will not be divided by stealth or conventional jihad. Nigeria is our ancestral home, the Negroids came to meet us here and cannot drive us from our home land. With unity, organization and modernization, we should, (Negros and Negroids) live together as Nigerians. In other words, it is time we forge our own “amalgamation” of Negros and Negroids for a new Nigeria. We may need to change the name Nigeria to unity or freedom of the Black Race. We will keep our religions and allow others to keep their own; we will not force our religion on others.

God bless Nigeria

**Solomon Asemota, SAN**  
**For and on behalf of**  
**CSMN and NCEF**

March 30, 2021

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# NIGERIA NEEDS THE BEST OF VOICES TO STOP RACISM AND NEO-COLONIALISM AGAINST FELLOW NIGERIANS

Introduction	...	...	...	1
Negro	...	...	...	1 - 2
Negroid	...	...	...	2 - 3
Negros and the Man on the Spot – Lugard	...	...	...	3
Fulani	...	...	...	3 - 4
Neo-colonialism	...	...	...	4
Amalgamation of 1914	...	...	...	5 - 7
Amalgamation or Annexation?	...	...	...	7 - 8
Negroids and Sharia Supremacy in Nigeria	...	...	...	8 - 10
Killing Fields: 1,525 Nigerians killed in six weeks of 2021	...	...	...	10 - 11
State Police	...	...	...	11 - 13
Walter Onnoghen Former Chief Justice of Nigeria	...	...	...	13
Democracy and Islam	...	...	...	13 - 16
Ohanaeze Nd'igbo	...	...	...	16 - 17
2023 Presidency: Igbo group charges PDP to respect zoning	...	...	...	17 - 18
Taqiyya	...	...	...	18 - 20
Negro and Negroid Populations of Nigeria	...	...	...	20
Land	...	...	...	21
Doctrine of Sacred Space	...	...	...	21 - 23
Farmers/herders crisis: More than 300,000 people displaced in four states – Research	...	...	...	23 - 24
Islamic State of Iraq and Syria	...	...	...	24 - 26
Islamist in Nigeria	...	...	...	26
Churches' Square Iraq	...	...	...	27
The Priest at St. John the Baptist Syria Catholic Church	...	...	...	27 - 33
Nigeria a Nation yet to be	...	...	...	33 - 35
Yoruba Peoples of Nigeria	...	...	...	35 - 36