



CHRISTIAN SOCIAL MOVEMENT OF NIGERIA (CSMN)

Motto: 'Thy Kingdom Come'

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RE-INVENTING NIGERIA FOR THE FUTURE

BY CHRISTIAN SOCIAL MOVEMENT OF NIGERIA (CSMN)

RE: JAMA'ATU NASRIL ISLAM'S [JNI] STATEMENT CONCERNING BISHOP
KUKAH'S CHRISTMAS HOMILY PUBLISHED IN THE PUNCH NEWSPAPER
OF THURSDAY, JANUARY 7, 2021

Introduction

1. In the said publication captioned: **Sultan's JNI tackles Kukah, says Christmas sermon targets Islam**, the Sultan of Sokoto, Alhaji Sa'ad Abubakar-led Jama'atu Nasril Islam on Wednesday, **knocked** the Catholic Bishop of Sokoto Diocese, Bishop Matthew Kukah over his homily on Christmas day. JNI described Kukah's homily as a poisoned arrow fired at the heart of Islam and Muslims across the country. The JNI statement is coming three weeks after Bishop Kukah's message wherein he accused the President, Major-General Muhammadu Buhari (rtd) of nepotism. The 'Press release on Reverend Kukah's Christmas homily,' authored by the JNI's Secretary General, Dr. Khalid Abubakar Aliyu, described Kukah's message as "irresponsible and seditious."

2. The statement read in part: "Though the message is disguised as a political hogwash to deceive the innocent, there is no doubt that it was a poisoned arrow fired at the heart of Islam and Muslims in Nigeria, hence the need for this intervention. The Bishop's statement was a prepared address considering the occasion and the audience; one cannot but agree that it was a calculated attempt to insult Islam which is typical of him. His veiled insinuation that Muslims have a pool of violence to draw from is disgusting, disheartening, as well as condemnable. Responsibly, Christmas homilies should come with messages of hope, unity, mercy, forgiveness of the Supreme Being and resilience through prayers, especially in this trying time. The Bishop's message was however a clear deviation from well-established norm across the globe."

3. The same JNI statement was published in **The Nation** and **Daily Trust** newspapers. Threat by Islamists should not be ignored by the Catholic Church and all non-Islamists in Nigeria as they constitute a prelude to a jihad. The first thing to understand about stealth jihad, (which JNI statement is), is that it has precisely the same objectives as the conventional, violent jihad like those of al-Qaeda, Taliban, Boko Haram and, now, Fulani herdsmen. The intent is the global imposition of Sharia and re-establishment of the Islamic caliphate to rule in accordance with it (Sharia). Today, Islamism has become completely comprehensible and can be professionally analyzed and factually understood in precise and specific details. It is clear that the statement of JNI constitute a notice of an impending jihad against the Catholic Church for the offences listed in **the Punch** publication (irresponsibility and sedition). It is the same notification as when Boko Haram informs an intended target, by phone, that they are to be attacked. Thus, the Catholic Church and non-Islamist Nigerians are being put on notice. It is on the basis of the above and the fact of history that NCEF advise that the threat of Islamist JNI be taken very, very seriously. Nigerians must be reminded that the so-called amalgamation was, in fact, an annexation of the South to the North that has enabled some Islamist Negroids to conclude that they own Nigeria as conquerors. Lord Scarborough as Chairman of the Royal Niger Company had suggested that the Coast must pay for the interior which now makes the interior (Islamist North) to consider itself fully developed to take over the coast. Sir Lugard during his tenure in office, also believed that colonialism will become a permanent form of government of the future. Fortunately, at the expiration of his tenure in Nigeria and the two subsequent world wars, colonialism as Lugard knew and wished for the British, was terminated but the foundation he and other colonialists after him empowered Islam and the Fulani to engage in the 21st century jihad.

Fulani Sub-Imperialism

4. Niels Kastfelt wrote: "The British consequently developed what has been called a '**Fulani sub-imperialism**'. By choosing the Fulani as their political allies, the British, in practice, transferred a larger amount of political power to the Fulani than they had ever had during the nineteenth century as many of the non-Islamic ethnic groups which had stayed independent of the Fulani in the 1800s were now administratively subjected to Fulani control. The Fulani, however, had no real power over these peoples and the British therefore had to assist through military and political intervention to enable the Fulani

rulers carry out the policies formulated by the British. These political problems between the colonial administration, the Fulani and the non-Muslim peoples were not restricted to the early colonial period. They continued to be at the centre of political conflict in the 1940s and 1950s; non-Muslim peoples, often headed by Christians, resisted the alliance between the British and the Fulani, and the conflict became a central theme in the regional political history of Adamawa. [**Religion and Politics in Nigeria: A Study in Middle Belt Christianity, pg. 13**] This fact also explains why prior to independence in 1960, British colonial officers were determined not to let down the Fulani.

5. The forces of Sharia have been at war with non-Muslims for over 1400 years and Nigeria since 1914. The totalitarian Sharia code began in Egypt, with Muslim Brotherhood in the 20th century – 1938 to be precise as a form of far-right, authoritarian ultra-nationalism characterized by dictatorial power, forcible suppression of opposition and strong regimentation of society and of the economy which came to prominence in early 20th-century Europe. The first fascist movements emerged in Italy during World War I, before spreading to other European countries. Fascism has a lot in common with Sharia as it does not approve of Human Rights and freedom. In Islam, humans have no freedom as all rights belong to Allah and humans, the obligation to obey as per Dr. Lateef Adegbite. This fact also explains why some Muslim Arab countries refused to sign Human Rights charter. Nigeria became bound by the Charter by association because before 1960, she was a British colony. The British government was thus in high spirit when the Sardauna of Sokoto agreed that Human Rights provisions should form part of Nigeria's 1960 Constitution.

Lugard's Suicide Attempt

6. "On Christmas Day 1891, when Stairs was celebrating the fall of Msiri with plum pudding and champagne at Bunkeya, a British officer in a mud-stained khaki jacket, pith helmet and broken leather boots was tramping painfully back towards his HQ at Kampala, a hilltop opposite Mengo, the capital of Buganda, 900 miles to the north. The officer was a short, wiry, masterful austere thirty-three-year-old: captain Fredrick Lugard DSO, the Resident and chief representative of the Imperial British East Africa Company in Buganda. --- As a brave, priggish young officer of the East Norfolk Regiment, based on Lucknow in India, he had lost his heart to a beautiful divorcee called 'Clytie' (her full

name is unknown). In 1887, while campaigning in Burma, he received a telegram that Clytie was close to death after overturning her carriage at Lucknow and rushed back to India only to find she had sailed for England. He, thereafter, sailed for England and found her – it would seem – in bed with one of her admirers. The shock unhinged Lugard. **He lost his faith in God**, threw up his career and then took a boat as a deck passenger down the Red Sea, hoping to die in a noble cause. The British consul at Zanzibar told him that the British missionaries of the African Lakes Company based in Nyasaland were beleaguered by the local Arab slaves and needed a knight errant to organize their defense. Lugard obliged – and was dangerously wounded in both arms while leading a reckless charge against the Arab slavers' stockade at Karonga. After his recovery, he returned to England a convert to the case for the British government to intervene in Africa. **Imperialism was the only antidote to the East African slave trade.** When the British government gave a royal charter to Mackinnon's Imperial British East Africa Company, it was Lugard who was chosen to open up Uganda. His injuries healed slowly, both the wounds to this body inflicted by the Arab slavers and the **wound to his heart inflicted by Clytie.**" [The Scramble for Africa, Thomas Pakenham, pgs. 413 -414] The above explains Lugard's split personality.

7. When Lugard retired in 1919, **The Lagos Weekly Record** dated February 1-22, 1919 reported in part: "The news of the retirement of Sir Frederick Lugard from the Governor-Generalship of Nigeria, which was flashed down by Reuters during the latter part of January, has been received with great joy and gladness by the loyal natives of Nigeria. So overwhelming is the people's emotion that almost in every nook and corner but chiefly in the innermost recesses of their hearts, they have offered and contribute to offer day to day some silent prayer to the God of the Negro for his tender mercies in delivering his dusky children from the baneful effects of an inglorious administration which constitutes not only a standing disgrace to the cherished traditions of British colonial policy in West Africa but is also a positive libel upon the accepted principles of British culture. Sir Frederick has earned the notorious distinction of being the originator of a system of government – **the product of his exuberant imagination** – entitled the Nigerian System. That system has in the pregnant words of ex Judge Stocker, been described as 'a setback to a condition of things resembling the barbarous ages'...." [Emphasis supplied]

We can now say that indeed, Nigeria of Boko Haram, Fulani herdsmen and bandits are the product of Lugard's exuberant imagination.

8. Piers Brendon in his book titled **The Decline and Fall of the British Empire 1781 – 1997** wrote: “Lugard imposed a measure of control on Uganda, which was lacerated by civil and religious strife, **Catholic against Protestant and Muslim against both**. --- In the spirit of the legendary British empire-builder whose wounds hurt only when he laughed, he continued throughout to bark orders. No wonder Sir Harry Johnston hailed him as the **Clive of Uganda and the Warren Hastings of Nigeria**. --- Lugard himself became High Commissioner for Northern Nigeria in 1900. He was still devoted to Goldie (though their friendship faded after 1902, when Lugard married the journalist, Flora Shaw, who had been in love with Goldie) and refined his methods, **recruiting local chiefs as the “collaborators” of colonialism**. This was the term which African nationalists later used, whereas Lugard himself understandably regarded the ‘dual mandate’ as the quintessence of imperial wisdom. --- As Roman imperialism laid the foundations of modern civilization, and led the wild barbarians of these islands (Britain) along the path of progress, so in Africa today, we are repaying the debt and bringing to the dark places of the earth, the abode of barbarism and cruelty, the torch of culture and progress, while ministering to the material needs of our own civilization . . . British rule has promoted the happiness and welfare of the primitive races.” [pgs. 198 – 200] So says Piers Brendon. We must not only re-structure but also re-invent Nigeria of the dream of loyal native Nigerians.

9. Lugard on his re-assignment to Nigeria ensured that Muslims were denied Western education as suggested by the deposed Emir of Kano, Alhaji Sanusi. Lugard chose the Fulani as successors in our view, for only one reason as a Negriod race; a mixture of Arab and African races, thus superior to the black race of indigenous Nigerians had conquered part of the North was more likely to continue imperialism. He found the Fulani as appropriate successors as malaria had turned Nigeria into a “white man's grave”. An appropriate tribe had to be chosen to replace the British and no better tribe could be found than the Negriod tribe (Fulani) who had, at one time, conquered part of Northern Nigeria. This can be deduced from his (Lugard) statement when he wrote: “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 though 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.” [**Dual Mandate in British Tropical Africa by Lord Lugard, pg. 209**] Lugard by this statement, granted the alien Fulani the status of citizens of Nigeria. For any Fulani to suggest that they owned the land, constitute a fallacy.

NIREC is not a Solution

10. The Christian Social Movement of Nigeria (CSMN) believes that the Nigerian Inter-Religious Council (NIREC) was established for dialogue between Muslims and Christians in Nigeria where both the Sultan of Sokoto as the President of Jama’atu Nasril Islam (JNI) and the President of the Christian Association of Nigeria CAN meet quarterly to dialogue for the good of all Nigerians. Unfortunately, contributions in NIREC have been reduced to a monologue in which the President of JNI holds sway. It has become very clear that NIREC is ineffective and Christians demand that their voices be heard loud and clear. This voice, Bishop Hassan Kukah has expressed on behalf of not only Christians but all who hold the view that Nigeria is a Democracy and not a Caliphate.

Jama’atu Nasril Islam (JNI)

11. The JNI was established in 1962 by Sheikh Gumi who wrote in his biography: “The problem began from the time we were conquered by British colonial forces at the turn of the last century. This was when Christianity was made the State religion in Nigeria and all official policies by government were deliberately arranged to support Christians. --- Those who embrace Christianity were given a special welcome and made to believe that they had done the most natural thing by becoming Christians. The idea was emphasized that being a Christian was next to being a white man, who was considered to be the highest reference in culture and civilization. [**Where I Stand, Sheikh Abubakar Gumi pg. 188**]

12. This, of course, was untrue as Lugard himself wrote: “In the Northern Provinces there has been a considerable extension of mission work in Pagan areas, and the number

of stations has increased from 38 in 1913 to 60 in 1917. The Church Missionary Society Mission to the Mohammedans, with its headquarters at Zaria, has been a source of some controversy and difficulty. At the time of the conquest of the Mohammedan Emirates in 1903, I declared that the British Government would not interfere with the religion of the people, and 'every man should be free to worship God as he chose'. The Emirs, though they have not been very consistent in the matter, no doubt view with dislike and distrust, the efforts of Europeans to convert their people to Christianity, the more so that the administrative and judicial systems, and the social life of the people is, to such a large extent based on the teaching of the Koran, and so intimately associated with religion, that the Emirs now unnaturally fear a weakening of their authority and a breakup of the social system if their religion is undermined. The Government, in these circumstances, has considered it right to be guided by the wishes of the Emirs and their councilors, who have given such abundant and striking proofs of their loyalty during the War, in which their co-religionist, Turkey, is opposed to us. While cordially recognizing mission activity in Pagan areas, the Government has desired to discourage propaganda in Moslem districts. -- It was urged by the Church Missionary Society that Government showed an unfair discrimination, in that Moslem teachers could preach their religion where they chose, while Christian missionaries were denied access to Moslem centres." [**Lugard and the Amalgamation of Nigeria AHM Kirk-Greene, pg. 160**] It is illogical that in a "Christian" country, missionaries could be denied or prevented from proselytizing in Muslim areas by a "Christian" Governor-General. It was the Emirs who were fearful of the loss of authority and as "sub-imperialists", they did not want their subjects educated in modern terms because they preferred Sharia that made them supreme leaders ordained by Allah.

13. At the opening of the Katsina College in 1922, the Governor, Sir Hugh Clifford said in part: "This College is designed to serve all the Muhammadan Emirates in Nigeria, and, as you are aware, the young men who will receive in it their training are drawn from every part of the Muhammadan State. It was necessary, however, to select some place at which to establish this College; and it was for two reasons that I selected Katsina as the most appropriate place for the purpose. The first of these reasons is that Katsina, in ancient days was held in **high repute throughout the Muhammadan Emirates** as a seat of learning and of piety; and it is good, I think, that this tradition should be perpetuated. My

second reason was that Katsina, though an important town and the administrative capital of an important Emirate, is not as yet so close to the railway and, to the commercial centres of Nigeria as to make it unsuitable for that quiet and tranquility and that freedom from distractions which are so necessary for young men who are devoting their lives to study.

14. It is very necessary that the youths who will receive their training in this College, and 'will thereafter carry the torch of learning and knowledge to all parts of the Muhammadan Emirates in order thereby to enlighten the ignorance" of their countrymen, should concentrate all their energies and all their attention upon the task that is set them during their period of training. That they should cherish no other desire or ambition than that of fitting themselves by a long course of training for the great work of teaching others the things which they here will learn. And that while living in this College, the ordinary lives of young **Muhammadan men of birth and standing**, they should be subjected to no influences which might tend to make them careless about the observances of their religious duties, forgetful of the customs and traditions of their fellow countrymen or lacking in the respect and courtesy which they owe to their parents to all who occupy positions of authority and to all old people. For to these young men will hereafter be entrusted the duty of training and instructing the boys who attend the Provincial Schools in which they will be later employed. And it will fall to them to teach those boys, not only the lessons learned from books which they will here acquire, but the way that good Muhammadans should live, the good manner, good behavior and the courteous deportment without which mere book learning is of little worth." [Emphasis supplied] [**My Life Ahmadu Bello KBE Sardauna of Sokoto, pgs. 28 – 29**] It is clear that Katsina College was a Muhammadan college, established by the British for Muhammadans not for other Nigerians. To suggest that the British especially Sir Frederick Lugard was biased in favor of Christians is untrue.

15. Gumi in his book continued with respect to JNi: "meanwhile, the task for our religious teachers had become more complicated. The situation called for more hands and a more elaborate teaching arrangement. I discussed it with the Sardauna, and he accepted that there was the need for a more formal organization to handle the matter. This was when we decided to sound out the opinion of some Muslims living in Kaduna.

Eventually, a meeting was called in the house of the late Abubakar Imam, who helped prepare the brief agenda. Present at this first meeting were the Premier, Ali Akilu, Ahmed Talib, **Ahmad Joda**, Armiya'u Katsina and many others, including virtually all the Muslim Permanent Secretaries in the government. It was strictly voluntary though, and a few did actually withdraw from the group later. We discussed at length, the problem of teaching converts in this country and those who wanted to learn about Islam, because there were no qualified teachers or any serious organization they could turn to for help. Finally, we all agreed to set up an association to render this type of assistance. --- We next had to decide what name to call the association. I proposed that we should name it 'Jama'a', because that was how Sheikh dan Fodio always referred to his people in his writings. He had himself copied the practice from another renowned Muslim scholar, Abdul Hassan al-Ash'ari, who used the term for his own people earlier. All thought it was good title but Mallam Abubakar Imam suggested that it should also include our objective, so it was better to call it 'Jama'atu Nasril Islam' (JNI), to which we agreed." [**Where I Stand, Sheikh Abubakar Gumi pgs. 105 - 106**] The statement issued by JNI on January 6, 2021 suggests political Islam especially when there is nothing untrue about Bishop Kukah's homily. Alhaji Ahmed Joda is still alive and we believe he is in a position to help stop jihad now taking place against Christians in Nigeria.

16. From facts stated above, it is clear that the policy maker of Nigeria, Sir Fredrick Lugard, the man on the spot wanted colonialism in perpetuity. This ghost of British colonialism is still haunting Africa including Nigeria and Uganda one hundred and three years after amalgamation and in the case of Nigeria, sixty-one years after independence.

Emergency Powers Act 1961 No. 1

17. The year 1961 seemed to be the crossroad that forced Nigeria to take the wrong direction, all pre-planned by our British colonial masters for the benefit of our future sub-colonialists in accordance with the "annexation" under the guise of amalgamation of 1914. The first law of post-independence Nigeria enacted by the Federal Parliament was the Emergency Power Act 1961 – No. 1, a very strange way of celebrating freedom or was it a way to destroy the unity of the black man?

18. This Act “was published in the Supplement to the Federal Government Gazette No. 36, Vol. 48 on the 18th of May, 1961 assented to by the Governor-General, the late Dr. Nnamdi Azikiwe on the 17th of April, 1961 and given retrospective effect from the 30th of March, 1961. **The Act, among other things, enabled the Federal Government, during a period of emergency, to make regulations for the detention of persons or the exclusion of persons from any part of Nigeria or authorizing authorities and powers to make regulations, orders, and rules and every such regulation or such order or rule made thereunder, shall have effect notwithstanding anything inconsistent therewith in any law.**” [In *Our Days*, Dr. F. A. Ajayi SAN, pg. 469] Apparently, the British colonialists had under “Section 65 of the then Constitution of the Federation of Nigeria contained in the Second Schedule to the Nigeria (Constitution) Order in Council, 1960, Statutory Instrument No. 1652 of 1960, issued by Her Majesty, the Queen in Council in England and published both in that country and in Nigeria, that dealt with the present matter in its Sub-Section (1) to (4) comprising a total of less than thirty lines. --- In sub-Section (3) “period of emergency” was defined as meaning any period during which - (a) the Federation is at war; (b) there is in force a resolution passed by each of the Houses of Parliament declaring that a state of public emergency exists; or (c) there is in force a resolution of each House of Parliament supported by the votes of not less than two-thirds of all the members of the Houses declaring that democratic institutions in Nigeria are threatened by subversion.” [In *Our Days*, Dr. F. A. Ajayi SAN, pgs. 464 - 465] It was on the basis of this constitutional provision that the Emergency Act was passed. This Act in the view of CSMN, was responsible for the disunity of Nigeria, pre-determined by the British.

19. The two Nigerias could not have contemplated at their various constitutional conferences that immediately after independence, there will be an emergency. In any case, there were no records to that effect. This Act went further to say that it is applicable and effective “notwithstanding anything inconsistent therewith in any law”. The Governor-General a Christian who did not appreciate what constitute stealth jihad, and Chief Awolowo who rang the Prime Minister Tafawa Balewa, that he, Awolowo had information about the Federal Government’s intention to declare a State of Emergency in Western Nigeria after the Act was passed and was told a lie by the Prime Minister (taqiyya) permitted in Islam. A State of Emergency was later declared by the Federal

Government. The Emergency Act of 1961 can be regarded as the instrument providing for the “Fulani sub-imperialism” by extending Emergency Powers of the Federal Government controlled by the Fulani to the whole of Nigeria. Dr. Ajayi wrote: “The Federal Government went on to **contrive a crisis** in the Western House of Assembly that resulted in the declaration for a State of Emergency in Western Region in 1962 “after the declaration of the state of emergency in Western Nigeria on the 29th of May 1962, **not a few are still saying that that was the day when the wrong turning was taken in Nigeria’s political history** leading later to the controversial Western Nigeria elections of 1965; the people’s bloody revolt against the rigged results; the first ever attempted military *coup- d’état* in the country on the 15th of January, 1966; the first Military Regime from the 17th of January, 1966, the counter *coup -d’état* of the 29th of July, 1966; the Nigerian Civil War of 1967 to 1970; the prolonged succession of military regimes and the consequential strangulating of the democratic culture and its practitioners; indeed all the current topical issues that are encapsulated in the expression the *National question*. [In **Our Days, Dr. F. A. Ajayi SAN, pg. 468**] The Emergency Act 1961 requires further investigations as basis for re-inventing Nigeria by Nigerians for Nigerians.

20. It was the view of Dr. Ajayi, SAN which we also share that “Indeed, throughout the period of the subsequently declared state of emergency in Western Nigeria in 1962, no emergency Act of Parliament was ever passed or emergency regulations ever made expressly declaring vacant or suspending the offices of the Western Regional Governor; the Executive Council; the Ministers, the House of Chiefs and the House of Assembly. A factitious or fictitious “emergency” would, I argued, have no existence in fact or in law.” [pg. 467] Thus the continuation of colonial rule by the successors to the British (the Fulani) in that Emergency Act 1961 and subsequent use of it suggest an attack on Democracy and prelude to military takeover of the country which occurred in 1966. Some leaders of the Action Group were detained. Ajayi, SAN continued: “in the early evening of the 29th of May, 1962, when we heard on Chief Williams portable radio that the Federal Parliament had declared a state of emergency in Western Nigeria, a confirmation of what Chief Williams had just before then learnt on a telephone call from the late Chief S.O. Gbadamosi. It was reported that the Governor and the Ministers had been removed from office, Dr. M.A. Majekodunmi had been appointed as Emergency Administrator for the Region; and that Restriction Orders had been placed on certain persons, including the

late Alhaji Adegbenro to Oshogbo; the late Chief Obafemi Awolowo to Ikenne; the late Chief S.L. Akintola to Ogbomoso; Chief Anthony Enahoro to Uromi; Chief A.M. Akinloye to Ife Rest House; the late Mr. Alfred Rewane to Warri; the late Chief R.A. Fani-Kayode to the VIP. Rest House, Ikeja; His Highness Oba Awolesi, the Akarigbo of Ijebu-Remo to Shagamu; Chief J.A. Odebiyi to the G .R.A. Oshogbo; Dr. S D. Onabamiro to Ago-Iwoye; Mr. O.N. Rewane to Owo; Oba C.D. Akran to Badagry, etc” [pg. 478] the foundation for the replacement of Democracy with Sharia. CSMN agree with Benue State Governor, Samuel Otom who warned that quit notice to Bishop Kukah is recipe for disintegration of Nigeria.

21. From the above facts and other events that followed, it was clear that Nigeria as a Federation **was programmed to fail**. Yet Nigeria still exists under a jihadi atmosphere. It is clear that although “amalgamation” was performed by the man on the spot, Lugard an imperialist and colonialist amalgamation also **had the hands of God**. President Buhari said in his New Year message: “As we celebrate the opportunity before us in this New Year 2021, we must also acknowledge the passing away of our brothers and sisters who didn’t make it into this New Year. May their souls rest in perfect peace. We must remember that we also celebrated the historic occasion of our sixty years as an independent and sovereign country on October 1st 2020. In the spirit of hope and gratitude, I would like to remind us again that as a country on the difficult journey to nationhood and greatness, we have confounded the many pundits at home and around the world who never gave the newly-born country that emerged unto the world stage on 1st October 1960 a chance of surviving much longer than a few years. Yet, here we are, 61 years by the next anniversary in October, and not only are we here, we are standing tall in the comity of nations as one country united under the will of God and also actively growing that indivisible Nigerian spirit that has enabled us, year after year, decade after decade, to weather all stormy waters and emerge stronger and better where others have fallen and disintegrated. This nation, this Nigeria will survive and thrive. In this journey to nationhood, we have experienced the highs and lows. 2020 indeed came with a lot of challenges ranging from security and economic issues across the regions to understandable protests that were mainly led by our youths and served notice to the demand for police reforms and accountability. This government heard, this government listened and this government is committed to fulfilling the five demands of our youths,

fully understanding that we all wish well for Nigeria.” **Why Nigeria is still one country (January 1, 2021)**. It is the view of CSMN, that Emergency Power Act No. 1 of 1961 was the main instrument installed by the British for the failure of Nigeria as a black power.

Nigeria Programmed to Fail

22. Now that we know that our country was programmed to fail, what do we do about it? Definitely not to call for Araba, Biafra, MASSOP, IPOB, Oduduwa Republic but to shame our detractors and their agents amongst us, to promote a Federal Republic of Nigeria united in peace and harmony, where stealth and conventional jihad are consigned to the dustbin of ignorance. We must always remember that Lord Harcourt the then Secretary of State in his address to the British Parliament said “From the mangrove swamps and the pagans of the South to the Mahomedans of the plateau Zaria and Kano, there is a transition both of circumstances and of creed, but all who know that country best are agreed that there is an essential unity of their administrative future which demands both a method and a man. Happily the man is at hand, with a tried and proved capacity to supply the method. Though I have been convinced ever since I came to the Colonial Office that this amalgamation was desirable, I frankly admit that I should not have thought the moment opportune unless I had happened to know and been able to command the services of the one man marked out for this great work, Sir Frederick Lugard.” [**Lugard and the Amalgamation of Nigeria: A Documentary Record, AHM Kirk-Greene, pgs. 8 – 9**] It is important to appreciate the facts in all its ramifications, that Lord Harcourt referred to pagan South not Christian South. In other words, pagan South was to be annexed to the Muslim North. Lugard never regarded the South as Christians; he would rather refer to them as so-called Christians.

23. The Body of Christ (Christians) cannot achieve this feat or anything near it, in a country like Nigeria with two conflicting ideologies of Democracy and Sharia. We have shown above that Lugard lost faith in God. It is also very clear in his Dual Mandate which was correctly described as “**product of his exuberant imagination**”. Lugard worked to produce two classes of Nigerians (a) those who believe in modern civilization and the other (b) those who believe that we should return to the seventeenth century when Africans sold themselves as slaves and amalgamation to ensure that the black man

remains inferior to the white man ignorant and stupid. White supremacists in America in 2021 suggest that racism exists in 21st century world.

Nigeria Needs One Body of Christ

24. The object of this essay is to plead that the Nigerian Church reverts to what it was set up to do by Christ, setting up the **kingdom on earth as it is in Heaven**. As Kukah said “The challenge now is how to deal with the scars inflicted by a derelict nation which is still unable or unwilling to protect its citizens. Yes, we commend the federal and state governments for the rescue operation. The larger issues now are whether the federal government understands the evil web of intrigues into which Boko Haram has tied it. Will the federal government continue to reward and fund Boko Haram by playing its game? How long can this cycle of deceit last as every kidnap merely strengthens their arsenal? The ‘men of darkness’ have shown far greater capacity to shock and awe a forlorn nation by constantly blindsiding us all. When will it all end? It will end in the view of CSMN when we are able to stop our enemies within from sabotaging Democracy. Those failures who are available to swell the ranks of the Islamists in Nigeria must be stopped.

A Nation in Search of Vindication

25. Bishop Kukah continued: “This government owes the nation an explanation as to where it is headed as we seem to journey into darkness. The spilling of this blood must be related to a more sinister plot that is beyond our comprehension. Are we going to remain tongue tied by these evil men or are they gradually becoming part of a larger plot to seal the fate of our country? President Buhari deliberately sacrificed the dreams of those who voted for him to what seemed like a program to stratify and institutionalize northern hegemony by reducing others in public life to second class status. He has pursued this self-defeating and alienating policy at the expense of greater national cohesion. Every **honest Nigerian knows that there is no way any non-Northern Muslim President could have done a fraction of what President Buhari has done by his nepotism and gotten away with it. There would have been a military coup a long time ago or we would have been at war. The President may have concluded that Christians will do nothing and will live with these actions.** He may be right and we Christians cannot feel sorry that we have no pool of violence to draw from or threaten our country. However, God does not sleep. We can see from the inexplicable dilemma of his North.”

{Emphasis supplied] It is very clear that some Nigerians, (especially in Northern Nigeria) believe in a form of Islam that provided justifications for hating non-Muslims and this group of Nigerians are in the corridor of power in Nigeria.

President Buhari and Boko Haram

26. The **Nation** on Saturday, January 9, 2021, reported: “From President Muhamamadu Buhari came on Friday, a vow to end the Boko Haram insurgency once and for all this year. But he called for prayers from Nigerians for the military to accomplish the task. The President, who spoke during the Juma’at prayer for the 2021 Armed Forces Remembrance Day Celebration at the National Mosque, said: This is a year of action and we will finish what we are doing. Buhari, who was represented by Defence Minister, Magashi Salihu added: “What is happening in this country will soon be over. This year, we will finish what we are doing. Pray for us that we succeed. He said the contributions of the nation’s fallen heroes would always be remembered for the supreme price they paid to protect the territorial integrity of the country. He said the country would always remember them, and the day as a historical day to the nation. It is not possible for Nigerians, especially the Armed Forces, to forget them in any situation we found ourselves in life and as a country, he said. The sacrifices they have made will always be remembered. And as you can all see, the special prayer is the religious aspect of it, and one of the many activities lined up to honor and remember them. On the 15th we are going to lay the wreath. We will also pray for them for eternal rest. Buhari encouraged the living ones among the gallant officers to continue with their courageous tendencies in ensuring that the country remained an indivisible corporate entity for the peaceful co-existence of all.” **[We’ll end insurgency war this year - Buhari the Nation Newspaper January 9, 2021]**

27. It is pertinent to explain that January 15, 1970 was the day the Civil War ended in Nigeria and since then, it has been celebrated as Remembrance Day. The CSMN is strongly of the view that Civil War was fought mainly by Christians against Christians to keep Nigeria one. Since then however, the credit for the Civil War has been claimed by the Fulani, no doubt as a result of British intervention. This explains why the Biafra propaganda, that the Civil War was religious, failed. Both the victors and the vanquished at the surrender ceremony were all Christians.

28. The question we ask is how different is this prediction of 2021 from the ones made by President Buhari in 2015, six years ago? In that year, he said in the **National Accord** of July 9, 2015 in an article captioned **Boko Haram will soon be defeated**. The statement reads: “President Muhammadu Buhari on Wednesday conveyed his sincere and heartfelt condolences to all Nigerians who lost loved ones in the latest terrorist bombings in Jos, Kano, and Zaria. According to a statement issued by his spokesman, Garba Shehu, President Buhari joined those affected in mourning their loved ones who were brutally murdered in the suicide bombings and attacks that also caused horrifying injuries to others. He called on all Nigerians not to be unduly disheartened by the seeming resurgence of terrorist attacks and atrocities in the country as his administration remains fully committed to overcoming the challenges of insecurity, terrorism and insurgency as quickly as possible. The President disclosed that the intensified onslaught by the military on terrorists’ strongholds has already led to significant seizures of weapons and vehicles, a blockage of their sources of arms and ammunition, and a decimation of their fighting men. He reiterated the ability and readiness of the country’s armed forces and security agencies to contain the frantic resort by the terrorists to attacks on soft targets such as crowds and places of worship. The President also expressed conviction that with recent increases in troops deployment, improvements in the supply of arms and equipment to the military, as well as the ongoing effort to mobilize greater international cooperation and support, the end of Boko Haram and terrorism in Nigeria is in sight. Buhari, in the statement, called on Nigerians to remain vigilant and report any suspicious persons to security agents as his administration continues to give the highest possible priority to eradicating Boko Haram and ensuring greater security of lives and property across the country.

29. Buhari on **Washington Post** on July 20, 2015, says ‘Boko Haram is losing’ “Tweet This month, the world moved a step closer to the defeat of Boko Haram, the jihadist group that has terrorized hundreds of thousands in the northern states of Nigeria. In one of my first acts since taking office as president six weeks ago, I have replaced the heads of Nigeria’s army, navy and air force. Our new military leadership has not been chosen because of their familiarity with those in government, as was too often the case in the past, but on their track records and qualifications alone. These new military leaders will be based in Borno State in northern Nigeria, where the headquarters of the armed

services has been relocated. This shift of resources and command directly to the front line, in addition to the replacement of the head of the State Security Service, Nigeria's intelligence organization, and a new emphasis on working in partnership with our neighbors, has equipped us to take the fight directly to Boko Haram." Since then Nigerians know that the military leaders have performed below average in the view of President Buhari and only recently, we are told that Mr. President knows a lot which security prevents him from disclosing to the public: "President Muhammadu Buhari is still keeping the service chiefs, despite persistent calls for their replacement, because he is seeing things most Nigerians don't see. His Senior Special Assistant to the President on Media and Publicity, Garba Shehu, said this while featuring on a programme on TVC, 'Politics on Sunday'. Reminded that the service chiefs had outlived their tenure, he said: "It's because he (Buhari) is seeing things that critics are not seeing. He is seeing things most people don't see. It's not a tenured appointment. There's no part of the law that says Chief of Army Staff must serve for two years. Then, after two years, he must go. He serves at the pleasure of president. Now, the president has said again he'll make changes. When will he make those changes? It is entirely up to him. I think Nigerians should give him the benefit of the doubt. Now, the president has said again he'll make changes. When will he make those changes? It is entirely up to him. I think Nigerians should give him the benefit of the doubt. Shehu said the security challenges in Nigeria were mutating as they "are transforming from one form to another. But all hands are now on deck. From the resolutions we are seeing, particularly coming from the president, 2021 is going to be very decisive in dealing with Boko Haram, banditry and kidnapping." He urged Nigerians to give Buhari the benefit of doubt as he pledged to make changes in the security architecture. Shehu, while reacting to the insinuation that Buhari was not in charge of his government, said: "President Buhari is healthy, fit, and fully in charge of his government. Let no one make mistake that they can chance the president on this thing. The fact is that the President is calm, patient, and not bullish. He was once a military Head of State. He had executive power, legislative power, and judicial power under the military as Commander-in-Chief. But it's about dictatorship. So, he knew power and how to wield it." [Daily Trust January 11, 2021, Service Chiefs: Buhari seeing things Nigerians don't see] CSMN wonders if this is not taqiyya (deceit) permitted in Sharia.

30. Another article in the **Vanguard** newspaper of **August 02, 2015**, titled **We will defeat Boko Haram by end of this year**. Read: “President Muhammadu Buhari has said that Boko Haram will be defeated hopefully by end of this year. Buhari spoke in Cotonou on Saturday during a gala lunch held in his honor by the President of Benin Republic, Boni Yayi. He expressed optimism that the Multi-national Joint Task Force, MNJTF launched in Cameroon on Thursday would start yielding fruits soon. This is as Yayi who described his country as the 37th State of Nigeria assured president Buhari that 800 troops would be contributed to the Joint Task Force by his country in the all-out-assault on insurgents. While commending the gesture by Yayi, Buhari said “and I assure you that we will defeat Boko Haram by the end of this year”. The multi-national joint task force resulted from the intervention of France following General Danjuma’s plea to stop Chadians from invading part of the North-East following the invitation of Sheriff who stated that only Chadians troops can halt the gains of Boko Haram in that part of Nigeria.

31. It will be recalled that Presidential candidate Muhammadu Buhari in February 2015 visited the Catholic Bishops and it was reported in the **Vanguard** of February 12 2015 that “The presidential candidate of All Progressives Congress, APC, General Muhammadu Buhari (ret'd), has re-affirmed his commitment to ensure that Nigeria remained a **multi-religious state** where every individual was free to practice his religion of choice. Buhari who spoke at an “Episcopal” Town Hall Conversation with representatives of the Catholic Bishops’ Conference of Nigeria in Abuja stated that although he had been severally and consistently vilified and maligned, he had no personal religious agenda, neither would he support any moves by anybody or group of persons to either Christianize or Islamize Nigeria. In his speech, titled “One Nation bound in Freedom, Peace, Unity and Love”, Buhari, who was accompanied to the event by his running mate, Pastor Yemi Osinbajo, the Director General of the APC Presidential Campaign Council, Governor Rotimi Amaechi, and a host of other members of the party’s presidential campaign, said he “will not condone any initiative that seeks to promote one religion over the other. Earlier in his welcome speech, President of the Catholic Bishops Conference of Nigeria, Bishop Ignatius Kaigama, who is also the Archbishop of Jos, said the Catholic Bishops’ Conference of Nigeria believed in the unity and progress of Nigeria. He regretted the wide communication gap existing between the leaders and the people, hoping that the conversation was an indication of the willingness to establish a sustainable

communication platform.” It is clear that Nigeria is not a multi-religious state when the Muslims reacted against Bishop Kukah’s homily the way they did.

32. During the same periods Babachir David Lawal was reported to have said in the **Nation** newspaper of February 12, 2015 in an article captioned **Only Buhari has capacity to defeat Boko Haram – APC** that “the National Vice Chairman (Northeast) of the All Progressives Congress (APC), Babachir David Lawal, said yesterday that the party’s presidential candidate, General Muhammadu Buhari, **remained the only one in the general elections with the capacity to defeat Boko Haram and restore the image of the country’s military.** Addressing a news conference in his office in Abuja, Lawal, an engineer, said the Military High Command should have known that General Buhari was the only one with the capacity and inclination to restore the low morale and self-esteem of the military. He dismissed claims that the Independent National Electoral Commission (INEC) was biased in the distribution of Permanent Voter Cards (PVCs) in the Northeast states because they collected more PVCs than others. The APC chieftain stressed that people in the region had every reason to want to vote out the government, which, he said, failed to protect them in six years. To him, with its many towns and villages under Boko Haram, the people are ready to vote the government out.” So far, 2021, Buhari seem to have “ignored” not only Boko Haram but also Fulani herdsmen and bandits.

33. It is the view of CSMN that these promises are **taqiyya** in nature and one of the tenets of Islam, **President Buhari’s promises of Saturday, January 9, 2021 should be taken with a pinch of salt.** The same applies to the Sultan of Sokoto who on February 21, 2020 said that Boko Haram is a punishment from God. He said in 2015 that Boko Haram Does Not Represent Islam: “The Sultan of Sokoto, Alhaji Muhammad Sa’ad Abubakar III, Wednesday challenged religious leaders in the country to always bring out issues of insecurity and injustice during their preaching sessions so that the citizens would be able to work with such guidance. He also said the founder of the Sokoto Caliphate Sheikh Usman Danfodio never forced people to convert to Islam but was a reformer, adding that the activities of the Boko Haram insurgents had nothing to do with the religion. The monarch made the call when a delegation from the League of Imams and Alfas in the South-west, Delta and Edo States, paid him a Sallah homage in his palace

in Sokoto. He said religious leaders have a strategic role of upholding the truth, adding that for a society to prosper and succeed, there must be justice and equity. As religious leaders, you are the torch light and have a big role to play. God put you in a position to bring these issues to the Muslim Ummah and a lot of people believe in you and listen to your sermons. Thus, you should always endeavor to bring up issues of insurgency, injustice and peaceful co-existence during your preaching sessions so that the common man will have that knowledge and will be able to work with that guidance. Please, whatever you are going to do, do it on the dictates of Islam. Hold on to the tenets of truth, justice and equity, he advised. He emphasized that Danfodio did not compel people to convert to Islam but came to reform the religion. The monarch said the Sultanate Council would not deviate from that but would continue to propagate Islam in a peaceful manner. He urged the members of the League to use their platform to let Nigerians understand that the dastardly acts being perpetrated by the Boko Haram insurgents had nothing to do with Islam.” [ThisDay July 23, 2015] How then may we ask, did Bishop Kukah offend Muslims, the Caliphate and the people of Sokoto?

34. Nigerians Christians, especially Nd’igbo, constitute the largest Christian Ethnic Nationality in Africa since amalgamation, especially after independence in 1960. The ghost of Sir Frederick Lugard has continued to haunt Nd’igbo more than other ethnic groups in Africa. Sir Frederick Lugard has the reputation of being able to manipulate groups - Catholics and Protestants and also Muslims, which he did successfully in Uganda before he came to Nigeria, Uganda produced Idi Amin. It is however clear from the foundation that Lugard was responsible for the emergence of Nigeria’s leaders such as Abacha and now Buhari. Abacha assembled mainly Negroid traditional rulers of the North for support to transfer proceeds of oil and gas from the Niger Delta abroad for “safekeeping” which was later styled “Abacha loot”. Abacha is from Chad, his father Mallam Abacha came to Nigeria as a Quranic teacher. Sani his son was born in Nigeria and he joined the Nigerian Army, yet he remained a Shua Arab. This explains why he treated Nigeria and Nigerians as a colony and colonial subjects. In the case of Buhari, he preferred a Fulani from Chad to an Ibo from Nigeria as Secretary of OAU and today, we have a railway line to Maradi in Chad. No attempt should be made by Christians in Nigeria to resort to violence but Christians should rather concentrate on educating the “enemies” from within the Nigerian Church.

35. CSMN has in our last letter, written to Your Grace for reconciliation with the Anglican Church. This reconciliation should be extended to all Christian denominations as we are all part of the Body of Christ - Christians.

Ideological War Democracy and Sharia

36. It is very clear that the colonialists and the Islamists had hoped to participate in the ideological war with arms and brute force. For several years since Kaduna became the headquarters of North, all important military installations, Army and Airforce and because the North had no sea shore, the Federal Government built a boat house in Abuja. The South on the other hand hoped to rely on Education and mass-information. It is time that the South and Middle Belt realize why Muslims hate them so much. Even the Ahmadyya Movement has changed and today they exhibit hatred. The CSMN say without a sense of contradiction that one of the tenets of Islam – supremacy of Islam is responsible for this. “Islam is superior to every other culture, faith, government, and society and that it is ordained by Allah to conquer and dominate them: “And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.” (Q 3:85); Ye are the best of Peoples, evolved for mankind. (Q 3:110); Non-Muslims are “the most vile of created beings (Q 98:6); Be merciful to one another, but ruthless to the unbelievers (Q 48:29); It is the nature of Islam to dominate, not to be dominated, to impose its law on all nations and to extend its power to the entire planet.” (Hassan al-Banna, founder of the Muslim Brotherhood); Islam isn’t in America to be equal to any other faith, but to become dominant. The Koran should be the highest authority in America, and Islam the only accepted religion on Earth.” (Omar Ahmad, Council on American Islamic Relations co-founder/Board Chairman, 1998)” So there is need to understand that since amalgamation, the jihad against Christians began. Nigeria is now at its epic-centre with President Buhari in charge.

37. The Christians and Democrats on the other hand, hoped to participate in the same ideological war with “evangelization”, “education” and “medical work”. Niels Kastfelt a wrote in his book titled **Religion and Politics in Nigeria: A Study of Middle Belt Christianity** “In 1916 the first church was opened in Numan, and a major turn in the early history of the church came in 1921 with the appointment of a new Bachama chief, Mbi, who was never baptized but supported the mission and had a great impact on the further

expansion of the church from the 1920s. This was also the year of the establishment of the first Nigerian congregation in Numan and the opening of a boarding school for boys in Numan: a boarding school for girls followed in 1926. Thereby the basic pattern of missionary operations was set for the next two decades. Numan remained the centre of all mission and church work, and the mission schools in Numan became central schools, drawing pupils from the entire region. --- For most of the colonial period the DSUM had a virtual monopoly of Western education in major parts of Adamawa Province and until the late 1940s even more so in Numan Division. This gave the missionaries great opportunities to influence the social development of the area. Most fundamentally, in many areas Nigerians who wanted Western education had to attend mission schools. --- Christian Bachama gradually came to play a more active role in the congregations, and from the 1920s, the mission employed a growing number of evangelists who settled in the villages around Numan to preach and teach. The local evangelists contributed strongly to transforming the character of Christianity which was seen then as the religion of Europeans, but now (thanks to the evangelists) is a local religion, spread by Nigerian Christians-in their home villages. This gradual Nigerianization of the churches - which was paralleled by a similar development in the mission schools and hospitals - partly reflected a changing division of labour between missionaries and local Christians, and partly showed that the churches were now increasingly being integrated into the local communities and developing into new centres of social and political change.” [pgs. 18 – 19] This principle applied throughout Northern Nigeria especially the Middle Belt; a practice that was employed to evangelize the South some years before the North.

38. Summarizing the question of missionary Christianity and politics in Adamawa Province between 1913 and 1940, two major points emerge. Firstly, that the mission schools produced a new political elite, whose literacy qualified them for working in the colonial administration and whose bureaucratic training gave them long-term political advantages. Secondly, the emerging network of mission stations, churches, schools, classes for religious instruction, etc. facilitated inter-ethnic contact and gave the Christians an organizational network which under different circumstances, could have great political impact after the Second World War as this network turned out to be easily adaptable to the new kind of party politics which emerged in this period. Before the war, however, the mission had a more quiet political impact. This was mainly due to two

factors. Firstly, the colonial administration was relatively well established in the 1920s and 1930s as there was no serious Nigerian resistance to the system and few, if any, thought realistically about Nigerian independence. Secondly, the political quiet mood of the Nigerian Christians was a reflection of the composition of the congregations, which were dominated by newly converted Christians who were occupied with religious and not political matters. In the 1940s and 1950s this situation had changed: the political scene was transformed as the colonial officers and Nigerian politicians began to consider Nigerian independence more seriously, and Nigerian politics consequently obtained a much greater significance and topicality to many Nigerians in Adamawa. Besides, the composition of the congregations changed with the emergence of a larger group of second-generation Christians who were generally better educated and more politically interested than the first.” [**Religion and Politics in Nigeria: A Study of Middle Belt Christianity Niels Kastfelt 23 – 24**] It would appear that Lugard and others behind him, ensured that the Muslims or core North were kept out of Western education to provide the basis of future confrontation between the core North, the Middle Belt and the South by promoting the slogan – Boko Haram “Western education is sacrilege”. Taking up arms against them will be counter-productive to Nigeria and the black race.

39. Niels Kastfelt continued: “A further problem connected with the Classes for Religious Instruction was the fact that the British and the Fulani-dominated Native Authorities was often took the classes for potential centres of political unrest, in which the Christians were engaged in clandestine political activities. During all of the 1950s the British and the Fulani of the Native Authorities often complained to the mission about these classes and their assumed political activities. This point came up, for instance, at a meeting in Yola in August 1952 between the Resident of Adamawa Province, C.K. Wreford, leading Muslim officials from Adamawa, and the missionary Ernst I. Engskov. During the meeting the whole question of Classes for Religious Instruction was discussed. Here the Resident agreed with the view of many Muslim leaders that the missionaries supported ‘young- rebels’ who were using the classes as platforms for political activities. Engskov denied any direct missionary interference in politics, yet warned against ignoring the young Western-educated men who were often encouraged by their elders to work for the interest of their communities. In the 1950s, it was difficult for the missionaries, and, later, the Nigerian Christians in charge of the churches, to obtain permission to open new

classes in the Adamawa Division of Adamawa Province. The Adamawa Division was completely controlled by the Fulani and the Native Authorities generally tried to stop new Christian classes from being opened. If they were opened, the mission regularly received complaints about the legality and assumed political nature of the classes. The missionaries on their part, complained that the Fulani put up all kinds of hindrances for the Classes of Religious Instructions, and that this policy was clearly part of the overall Fulani policy of suppressing the Christians and favoring the expansion of Islam. The Fulani authorities, on the contrary, would reply that when they rejected applications to open new Classes for Religious Instruction in the villages they did so because the local population did not want them. Besides, they argued, the evangelists and some of pupils of the classes did not pay the elders and the village authorities due respect.” [pgs. 41 – 42] It is time such a meeting should be held between the Nigeria Churches headed by the mother Church with the Muslims, fortunately one of the promoters JNI Alhaji Ahmed Joda is still alive, that jihad whether stealth or conventional are inimical to the development of the Black man and the philosophy – Black lives matter. Fulani in Africa are no longer mulattoes, they are black like the rest of us. CSMN is available pro-bono to provide assistance.

Christian Social Movement of Nigeria (CSMN)

40. The rationale behind the registration of CSMN in 2001 was that there was likely to be an “ideological war” between Democracy and Sharia in Nigeria and it was necessary for Christians to understand fully the tenets behind Sharia and the fact that Democracy and Sharia are **incompatible**. CSMN is the brain child of the undersigned. All advanced democracies in the world have one ideology - Democracy with two or more political parties, one either in the right and centre or the others left. The new breed political parties in Nigeria during the Babangida administration, who now want to take over Ohanaeze pretending then to be either on the right or left Democracy, in fact, were created to promote Sharia ideology. The Nigerian Church at the time decided to register an NGO which would ensure that Democracy that is a Christian social and political concept was protected at all times. Unfortunately, the Church leaders in Nigeria comprising all the five Church Groups did not appreciate that (a) the fact that Democracy has been monetized; and (b) that Sharia was more entrenched than Christianity due to colonialism.

41. All security apparatus then and now (27) including the Armed forces, Police, paramilitary establishments, the Intelligence Community have all been programmed, backed by the Judiciary to promote Sharia including regime protection, resulting from fear and intimidation. To make the matter worse for Christians and Democrats, the Sharia proponents have been in control of the country's cash cow – oil and gas, since the overthrow of General Gowon in 1975, “Islamists” had the funds to use for the promotion of Sharia, in addition to the fact that they are in charge of over 90% of all appointments in the Public Service of Nigeria. It did not take long to infiltrate all non-Sharia organizations including the Christian Association of Nigeria (CAN) and the Christian Social Movement of Nigeria (CSMN). Enemies within and outside CSMN first dubbed the organization a “Catholic thing” and later an “Asemota thing” after leaders of CAN had been persuaded (taqiyya) that Sharia was compatible with Democracy. With time, some Church leaders have now discovered that taqiyya (deceit) is a tenet of Islam.

Christian Political Party or Parties

42. Political parties at one stage in Nigeria were over 100, and today we have all about 40, under the control of Federal Government. In the book titled **Religion, Politics and Power in Northern Nigeria**, Bishop Kukah wrote: “the administration has combined the politics of divide and rule such as was devised by the colonial administration with the politics of what has turned the state into a fiefdom. Babangida’s regime made sure that through keeping the civilian population engaged in a relay race of turmoil, he and his administration can achieve two things. First of all, the government broke organized opposition by sponsoring rival factions in all elections. This started with the Nigerian Labour Congress (NLC), then the Academic Staff Union of Universities (ASUU), Students’ Union, Nigerian Bar Association (NBA) etc. In all these cases against the tide of popular opinion, the government-sponsored candidates backed by federal might, have always won the elections.” [pg. 243] The Ethnic Nationalities, on the other hand, were encouraged to found ethnic organizations which the government also control and manipulate. Bishop Kukah continued: “At the Constituent Assembly in 1977-8, a movement calling itself the National Movement emerged, and Dr. Chuba Okadigbo referred to it as the fruit of hard work and dedication, which we now know as the National Party of Nigeria. Even this link does not tell us the whole story. For, since at the heart of the core NPN was the primacy of place for the North, unknown to the Okadigbos, the formation of the NPN had been

sounded at the occasion of the celebrations of the Sultan of Sokoto's 40th anniversary in 1977. One of the prominent members of the National Movement, a member of the CA and also a very prominent figure in the NPN, Dr. Ibrahim Tahir, claimed that during the early stages of the negotiations with other southern groups who came forward to join the National Movement, he had made the case of the North very clear. Said he: "**The ten northern states would act as a body in the National Movement, but all Southern states would have to come in as individuals.** The Northerners would screen the credentials of the intending members from the South. This point is crucial to understanding the basis for Northern primacy. What the Northern ruling class sought to do by insisting on this stance was to build on the alliances derived from the gains of the Committee on Provincial Authorities (CPA), set up in September 1966 under the then Northern Governor, Major Hassan Usman Katsina. It will be recalled that this Committee was essentially made up of the old NPC politicians that were left undetained, who logically set out to preserve the North as one indivisible whole at all cost." [pgs. 146- 147]

Bishop Kukah 2020 Christmas homily summed up the Nigeria controlled by Islamists when he said: "The North spurn into denouement: the idea of a united north seems to have ended. The Northern Governors' Forum has split into the three zones. With the killings, kidnappings and abductions of Emirs and other traditional rulers in the north, the signals have gone out that no one is safe and nothing is sacred. In the wake of the Endsars protests, the traditional rulers across the country assembled to express solidarity with the President. Then it all changed. The Emir of Katsina, the President's home state, only recently said; We cannot continue to live like animals. I have not seen this type of country. His Eminence, the Sultan of Sokoto, Alhaji Sa'ad Abubakar said that the North has now become the worst part of the entire country. The Senate whose leadership is almost totally dominated by Northern Muslims has raised alarm. The Northern Elders' Forum has called on the President to resign. Has the politics of nepotism run its course? - -- The colonialists claimed that they were bringing light to a dark continent. In a way, despite the cost, we could see ingredients of their light; good education, running water, relatively good roads, security, among others. We finally accepted Democracy as the platform for actualizing these. However, today, there is evidence that we have literally returned to the cave, those times when life was brutish, nasty and short. --- The light of Christ which we all received at baptism calls on us to act in the mind of Christ. To be a follower of Christ is to be in his footsteps." The CSMN is happy at the return of Bishop

Kukah to radicalism as he was Private Consultant during the formative days of CSMN. Today the North is divided into Negros the same race with the South and Negroids of the North/East and North/West all of Arab descent.

43. Your Grace, free speech which our Minister of Information is trying very much to christen “hate speech” is the only non-violent instrument available to the Nigerian Church in this ideological “war” of Democracy and Sharia, Christians must defeat Islamism – Sharia for the Black man to be set free from two-time colonialism, first by the British and later by the Fulani that were “sub-imperialist” during British colonial rule. Christian South has financed 90% of the of development throughout Nigeria, roads, rails, palaces, mansions including Muslim Northern Nigeria. The Islamists have rendered the South helpless, stealth jihad was used as instrument to silence Southern and Christian representatives with the oil boom. Public officers were paid far more than richer countries of the world. Thus rather than promote and strengthen our fragile Democracy attempts were made to demonize Democracy as too expensive so as to give the impression that Sharia is a preferred option.

Zamfara as a Model Sharia State

44. The Governor of Zamfara said recently “today Zamfara is the epi-centre of banditry in Nigeria. Thus it has become necessary and important that we Christians should have a party of our own to promote democracy and rule of law rather than depending on parties established by the Muslims to protect the ‘interest’ of Christians and Democracy. Zamfara was the first state to declare itself a Sharia State where discipline, law and order would reign. Today it is the epic-centre of crime in Nigeria. A show case for Sharia. A Nigerian State where Sharia hold sway. Christians are regarded as untouchable. “O you who believe! Do not take the Jews and the Christians for friends; for they are friends but of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.” (Q 5:51); and “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and his apostle, nor acknowledge the religion of truth, even if they be of the People of the Book [Christians and Jews], until they pay the jizya with willing submission and feel themselves subdued.” (Q9:29). Unfortunately in Nigeria today, we not only pay jizya, they claim ownership of our land and minerals.

Christians do not Hate Muslims in Nigeria

45. Nigerians can offset this negative impression by showing Muslims that we are not, anti-Muslim. Unfortunately Islamists will not stop hating us no matter what we do or what acts of kindness and generosity we display. The unexamined possibility is that they hate us for reasons embedded within their core assumptions about who we are, who they are, and what their rightful role in the world is --- Islam is a comprehensive system which deals with all spheres of life. It is a country and homeland or a government and a nation. Its conduct and power or mercy and justice. It is a culture and a law or knowledge and jurisprudence. --- By Islamic government one means a government whose officers are Muslims who perform the obligatory duties of Islam, who do not make public their disobedience, and who enforce the rules and teachings of Islam guided by the international prominence of the Islamic Umma [international community] by liberating its lands, reviving its glorious past, bringing closer the cultures of its regions and rallying under one word. Until once again the long awaited unity and the lost Khalifah [Caliphate] is returned. [Stealth Jihad pg. 32 – 35] Thus Buhari’s regime is an Islamist government – a form of social and political activism advocating that public and political life should be guided by Islamic principles or, more specifically to movements that call for full implementation of Sharia as Buhari has vowed to do and is now executing.

Buhari and Fair Criticism

46. When Rev. Pam of the Nigerian Christian Pilgrims Board visited the President on January 14, 2021. “President Muhammadu Buhari on Thursday urged critics of his administration to always show fairness in their assessments. He said all factors should be put into consideration when such critics review the performance of his government. The President spoke when he hosted the Executive Secretary of the Nigeria Christian Pilgrims Commission, Reverend Yakubu Pam, at the State House in Abuja. President Buhari said his critics should consider where the country was prior to the coming of his administration and where it is currently, all set against the quantum of resources available to work with and how much had been achieved with the available resources.

47. He continued: “Those criticizing this administration should be fair in terms of reflecting on where we were before we came, where we are now and what resources are available to us and what we have done with the limited resources. We had to struggle

paying debts, investing in road repairs and rebuilding, to revamp the rail and try to get power. This is what I hope the elite, when they want to criticize, will use to compare notes, he said. On the security situation, especially in the Northeast, President Buhari said: “What was the situation when we came? Try and ask people from Borno or from Adamawa, for that matter, and Yobe. What was the condition before we came and what is the condition now? Still, there are problems in Borno and Yobe; there are occasional Boko Haram problems. But they know the difference because a lot of them moved out of their states and moved to Kaduna, Kano and here (in Abuja). We were not spared of the attacks at a time. The government is doing its best, and I hope that eventually, our best will be good enough.” [The Nation, January 15, 2021]

48. We have tried in this essay to show that we the elite have been fair in our criticism of Buhari. There is no doubt that Buhari as a Muslim does not see anything wrong with killing of Christians in a jihad propagated by the Islamists through Boko Haram, Fulani herdsmen and bandits. He sees them as fulfilling the injunction of his religion. The Catholic Church must take this opportunity of the altercation concerning Bishop Kukah to impress on President Buhari that Christians require some commendation or gratitude for all that they have done for the country, before and after amalgamation.

Insecurity and COVID-19

49. On Wednesday, January 20, 2021, we watched the inauguration of Senator Joe Biden as the 46th President of the United States of America. The transition from Donald Trump to Joe Biden was not as smooth as America and the world expected. However, it was from one democracy to another, from the right to the centre. The call for unity was therefore understandable. It has been shown in this essay that we, in Nigeria, are operating two incompatible ideologies of Democracy and Sharia which had been thrust on us since the amalgamation of 1914. Now that we know that it is this conflict of ideologies that have held us down, we need to take appropriate action.

50. Attahiru Bafarawa in an article published in the **Vanguard** of January 21, 2021, titled **Insecurity in our COVID-19**, stated thus: “Former governor of Sokoto State, Alh. Attahiru Bafarawa, has challenged the federal government to pay more attention to insecurity, especially in Northern Nigeria, than COVID-19. Speaking in Abuja, yesterday,

he said that the government should spend the proposed N400 billion meant for COVID-19 vaccine on tackling insecurity in the country. He argued that less than 2,000 Nigerians have so far been killed by COVID-19, compared to thousands of Nigerians who have been killed by terrorists and bandits and still being killed. His words, “We can’t keep mute because our person from the north is in power. If we don’t speak, when a Southerner becomes President, we won’t have the right to express our feelings. “Thousands of people are displaced in the North and other parts of the country. Instead of the government spending N400 billion on COVID-19 vaccine, why can’t we spend it to buy security equipment? Insecurity is our coronavirus in Nigeria. “Just a few days ago, about 14 people were killed in my village in Sokoto. It is untrue that security is improving. It is getting worse. If you go to schools in the North, you’ll see many orphans whose parents have been killed by bandits. They are also hungry and you want to vaccinate hungry persons. --

- Considering the attention that Nigeria is giving to the issue of COVID-19 is, to say the least, getting out of proportion to the extent that other important key areas of our socio-economic development and prosperity are relegated to the background. Even the challenges being posed by our educational system, economic and agricultural activities as well as the security of our country are being severely affected. It appears that the main focus of the federal government is completely shifted to the issue of coronavirus not minding the insecurity issue which is affecting the country for close to a decade now.” Anybody who understands Sharia know that this is stealth jihad. When Bafarawa was the Governor of that State, there were no State or Local Government Police, thereby providing soft targets for the Islamists who are now on a jihad.

51. Another mistake of Bafarawa, notwithstanding “stealth jihad”, is to equate insecurity with pandemic as alternatives rather than seeing both as killers. This assertion has shown the ideological difference between Democracy and Sharia already identified in this essay. Both insecurity and COVID-19 are not in competition with each other but reflects the difference between Democracy and Sharia. Insecurity is man-made and cannot be equated or compared with a pandemic for which science alone provide answer - treatment.

52. The North say “we want SARS” and the South say “SARS must end”, also reflect this ideological conflict. The Nigerian Army are unable to defeat Boko Haram, Fulani

herdsmen and bandits, they were brought invited to various centres in the country to murder unarmed protesters and the Minister of Information wants us to believe that it was not massacre because the bodies were removed. It has now become imperative that Christian South and Middle Belt must come together. The object of this essay is that although Nigeria is programmed to fail, we, (Nigerians) must come together to strengthen our Democracy. When the Middle Belt and the South come together Democracy will thrive over any evil inclination as the Americans did recently instead of engaging stealth jihadists - Boko Haram, Fulani herdsmen and bandits to continue violence against innocent Nigerians. CSMN must state again that Boko Haram, Fulani herdsmen and bandit are all instruments of conventional jihad to slow down the black race in the comity of nations. Islamists are uncomfortable with the conversion of Muslims to Christianity.

53. In the Northern Region as a whole the population then was divided between three main religious groups. Muslim, Animist and Christians, as follows: Moslems 11,322,000; Animists - 4,279,000; and Christians - 547,000. Both Christians and Animists expressed fears to us regarding the future; once again, these fears were not particularly impressive when marshaled item by item, but that a general feeling of apprehension exists we have no doubt." [**Report of the Commission appointed to enquire into the fears of Minorities and the means of allaying them, pg. 64**] If in 1958, Moslems were 11,322,000 and Christians 547,000 and today, we have equal number of Christians and Muslims in the North, it becomes clear that Christians have more converts from Islam. The only answer Muslims have and provided for by the Quran is jihad - conventional and stealth that are becoming less effective in modern day world.

54. The above facts explains why Christians must not fold their hands and watch, neither should they resort to another crusade. Rather, they should use knowledge (information and information technology) to propagate Democracy and the Rule of Law. They should also draw attention to the fact that although Democracy can be delayed as has so far been done in Nigeria but it cannot be defeated.

55. As little Amanda Gorman said in her inaugural poem at the Capitol:

“We’ve seen a force that would shatter our nation rather than share it, would destroy our country if it meant delaying democracy. And this effort very nearly succeeded. But while democracy can be periodically delayed, it can never be permanently defeated [*warning to the Islamists*]. --- So let us leave behind a country better than the one we were left. With every breath from my bronze-pounded chest, we will raise this wounded world into a wondrous one. --- We will rebuild, reconcile, and recover in every known nook of our nation and every corner called our country, our people diverse and beautiful will emerge battered and beautiful.”

Influence of Missions

56. Lugard in 1919 wrote: “A review of the Administration would be incomplete without a reference to Christian missions, which, in the South, have exercised so great an influence on the development of the country, and borne so predominant a part by its educational progress. No doubt their influence has been much weakened, as elsewhere in Africa, by the more effective administration of the country, and the advent of all types of Europeans since 1895. In the South they preceded, and the North, for the most part followed the establishment of administrative control. As pointed out in the section on education, the Southern Provinces owe a great debt to the missions, but there has been, I venture to think, an insufficient degree of co-operation between them (missionaries) and the Government, for which both are probably responsible. The new Education Ordinance and Regulations are cordially welcomed by the missions, and will, I trust, lead to a greater effort in educational matters. [pgs. 158 – 159]

57. Military Government took over mission schools without compensation and some Christians ensured that they teamed up with the Muslim to give Islam a majority that has today produced a colonial master (the Fulani), who contributes very little except for cattle rearing but take the lion share of resources and see themselves as imperialists and successors to the British. Unfortunately, some of us Christians in most cases, out of ignorance ensured that we are treated as second-class citizens. There is need for the Church to resume the teaching of Democracy in all mission schools and, in particular, to liberate enemies from within and show Buhari that Bishop Kukah like other Christians, felt the downgrading of Nigeria from a developing country back to Dark Continent.

The Enemies from Within

58. Sunday, January 10, 2021, the election into the top offices of Ohaneze Nd'igbo took place. The day before, an alleged breakaway faction under one Chief Ozobu was reported to have held another election thus giving the impression that Ohaneze has two factions. This is unfortunate in that Nd'igbo and native Negro Nigerians are rooting for an Igbo president as compensation for all Nd'igbo had done for Nigeria, the same way Nigerians fell for the Yoruba in 1999. Some misguided Nigerians from the South-West are suggesting that one of the candidates at that time was not a Yoruba. This is both fake and unacceptable in that Yoruba cannot eat their cake and have it. In any case, that a person is a woman's child is a statement of fact. That the person is a child of a man is a matter of opinion until paternity test is conducted. In 1999, Chief Olu Falae won that election but this was stolen from him and the Yoruba Nation and given to Olusegun Obasanjo, who, unfortunately, did not appreciate that the whole politics was a sham, manipulated in accordance with stealth jihad. Chief Olu Falae himself closed shop after the election and the political party, Alliance for Democracy (AD), under whose platform he contested "**died a natural death**". Nd'igbo has one political party APGA whose leader is now singing and dancing at the tune of the Caliphate. In any case, Nd'igbo and other Negros in the South and Middle Belt have no party of their own because of a law passed by Babangida that no religious party should be registered. Nigeria needs Christians to test this law in court. Babangida's new breed politicians in the three government parties namely National Republican Convention (NRC), Social Democratic Party (SDP) and Alliance for Democracy (AD) were all designed to promote Sharia against Democracy. Today, 2021, all public officials are under the spell of corruption and stealth jihad. The treasury was opened without justification for security vote to those who have no security apparatus. Nigeria needs to be re-invented encompassing restructuring by 2023.

59. Your Grace, please be informed that I intend to send this essay to:

1. General Yakubu Gowon GCFR, an institution, who as C-in-C of the Armed Forces conducted the Civil War of 1967 – 1970 without borrowing one kobo. He alone can confront the Generals who ignorantly conducted the stealth jihad of 1975 that overthrew a victorious Nigerian Armed Force because their C-in-C failed to hand over power to "bloody" civilians five years after the Civil War;

2. Professor Wole Soyinka, another institution not only for being the only Nigerian since 1986 to earn the Nobel Laureate prize for Literature, a convert from Christianity to Traditional Religion and a “General” in the struggle for Human Rights in Nigeria, Africa and the world;
3. Chief (Dr.) Nnia Nwodo who has recently been appointed Coordinator of the Middle Belt and Southern Nigeria Forum. Who knows, he may yet be another institution especially if he agrees to undertake the task of re-inventing Nigeria.

Conclusion

60. 2023 provides for all Nigerians especially Christians, an opportunity to strengthen Nigeria’s Democracy. The suggestion that we, Christians require an Executive Bill to alter the 1999 Constitution or that without the input of the Islamist and enemies in our midst, or with arsenal and military to promote a crusade, Nigerians can never reach the Promised Land is incorrect. With the establishment of one organization comprising all the over 389 nationalities in the Middle Belt and South, we could achieve re-invention which is restructuring while removing from our records British and Fulani colonialism. To achieve this, we must take advantage of education and the social media as major instruments of change. We must fully return to Democracy with Sharia, Federalism and Parliamentary Democracy as India that was once a third world country. We do not require military hardware but social means of communication which is available to ensure that the Islamists do not prevent us by law access to social media under the guise of fake news. Thus the slogan should be Re-invent Nigeria for the sake of the Black man worldwide to compliment black life matters.

63. We should also provide an inspiring manifesto for a “Christian” party idea or by selecting one among those that have been registered or a combination of a number of political parties under one umbrella with the mantra – Black lives matter or Black in Democracy to show that the black people over the world have suffered enough from racism. Black people are now being liberated by blacks in Nigeria and the diaspora. The object being that all the Democratic principles to enhance the stature of the black man world-wide will be discussed and approved. After the election of 2023 with a resounding victory, the draft Constitution contained in Christian manifesto will provide for the Local Governments as the center of activities, Agriculture, Housing, Road, Police, Education,

etc and to pay to State or Region or Federal Government agreed taxes. Place of birth or residence will be the hometown of any Nigerian. “I am a Benin speaking Jos man as an example etc. Thus we all need to unite to liberate our country from the neo-colonialism and enable the black man and Africa take their proper place in the world.

God bless Nigeria

Solomon Asemota, SAN

Chairman, Board of Governing Council
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RE-INVENTING NIGERIA FOR THE FUTURE

BY CHRISTIAN SOCIAL MOVEMENT OF NIGERIA (CSMN)

**RE: JAMA'ATU NASRIL ISLAM'S [JNI] STATEMENT CONCERNING BISHOP
KUKAH'S CHRISTMAS HOMILY PUBLISHED IN THE PUNCH NEWSPAPER
OF THURSDAY, JANUARY 7, 2021**

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CHRISTIAN SOCIAL MOVEMENT OF NIGERIA (CSMN)

Motto: 'Thy Kingdom Come'

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COPY

January 25, 2021

Chief (Dr.) Nnia Nwodo LLB.
National Coordinator
Middle Belt and Southern Negro Natives
Abuja – Nigeria

My Learned Colleague,

In July 2020, the undersigned, on behalf of Christian Social Movement of Nigeria (CSMN) wrote to Prince Uche Secondus the National Chairman of the Peoples Democratic Party (PDP) forwarding a paper titled **Nigeria is not a Mistake it Requires Re-inventing** and four other documents. I regret to state that the Chairman of PDP did not acknowledge my letter and the 200 copies of the document which we thought was good campaign material. Now that you are the National Coordinator of Ohaneze; Afenifere; Middle Belt Forum; and the last but not the least Pan Niger Delta Forum (PANDEF) to which I belong, the implication is that you are the Coordinator of all the indigenous Negro tribes of Nigeria as distinct from the Negroid - Hausa, Fulani and Kanuri.

This distinction is necessary to understand why Nigeria has failed Africans in a world where color of the skin determines the worth of a man or woman not the strength of his character. In the book titled **The Dual Mandate in British Tropical Africa**, Sir Frederick Lugard as he then was, wrote: "It is essential to realize that tropical Africa is inhabited by races which differ as widely from each other as do the nations of Europe, and that some of the principal racial types present even greater divergence than those of Europe and parts of Asia. Broadly speaking, the colored population of tropical Africa divides itself into the races of Asiatic origin which have penetrated the continent from the North-East and East, with their Negroid descendants, who chiefly occupy the northern tropical zone, and the Negro tribes which inhabit the greater part of the remainder. The immigrant races, generally called Hamites, are supposed to have invaded North-East Africa "probably a good deal more than 4000 or 5000 B.C." There was a semitic invasion some 2000 years later, but its elements have entirely disappeared, though it has left indelible traces on the language and racial characteristics of Abyssinia. The principal Hamite – or Hamitic Negroid – tribes in East Africa are the Abyssinians, the Somalis, the Gallas, the Masai, the Wahima, and

the Nandi; in West Africa, the Fulani, supposed to be descended from the Berbers. All have been modified to a greater or less degree by 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. Perhaps the most distinctive external characteristic – much more reliable than that of color – by which the degree of Negro blood may be gauged, is the hair growth on the head and face, varying from the woolly head and smooth face of the **pure Negro**, to the straight hair and bearded face of the Asiatic. The Hamites and Hamitic Negroids are “slim and wiry in build, markedly dolichocephalous, with high narrow foreheads, good features, reddish complexions, plentiful frizzy hair, and small hands and feet.” (1) They exhibit, as we shall see, powers of **social organization** and **intellectual development** in advance of the pure Negro stock; (2) They are capable of immense physical endurance, but do not possess the **physique** and **strength** of the Negroes. They are generally nomadic and pastoral, and, for the most part, have embraced Islam”. [pgs. 67 - 68] Thus according to Lugard, one possesses social organization and intellectual development while the other physique and strength. This is racism.

Lugard continued: “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 and 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. [pgs. 69 - 70] Nigerians need to demonstrate their ability to visualize the future by re-inventing their country to remove the “made by Lugard” concept. We are told that the Sardauna of Sokoto at the foyer of a London hotel during one of the constitutional conferences for independence was alleged to have told Zik who, earlier told him (the Sardauna) “let’s forget our differences” to wit: “no let us understand our differences so that we can build Nigeria together”. It is the Negroes’ failure to understand that Nigeria is made up

of two races that enable the Negroid Hausa/Fulani and Kanuri to dominate the country and has resulted to today's stealth and conventional jihad of Boko Haram, Fulani herdsmen and bandits.

CSMN's essay titled **RE-INVENTING NIGERIA FOR THE FUTURE**, shows clearly that the Sardauna understood one major difference of race and levelled with the British rather than Zik and Awolowo better educated, were university graduates but unable to appreciate that Lugard, the man on the spot had chosen the Fulani as its sub-imperialist. He also succeeded in manipulating the Negros to become instruments of divide and rule and above all, programmed Nigeria to fail as the leading country in Africa.

It is the view of the Christian Social Movement of Nigeria (CSMN) that Nigeria needs to be re-invented not in the manner Lugard and the imperialists did but by the people's decision to form a country of Negros and Negroids under Democracy not one Nigeria with two irreconcilable ideologies of Democracy and Sharia. The duty to re-invent Nigeria, we say with all sense of responsibility falls squarely on us, the elite with you as National Coordinator of the Middle Belt and the South on the lead. To achieve this, we suggest that:

1. Nigeria needs to revert back to the Parliamentary system. It is cheaper and can accommodate the over 380 indigenous Negro nationalities each constituting at least one constituency or Local Government;
2. Provide the unity that would give the next federal and state elections resounding victory for the Negro race. The South and the Middle Belt are of one race. They also have the majority;
3. From the experience of both Parliamentary and Presidential systems already tried in Nigeria, most Nigerians will go for the Parliamentary system.

New Breed Politicians

It is unfortunate that Republican Nd'igbo adopted option A4 as a method of selecting a leader. Option A4 was devised by the Babangida administration, as an alternative to secret ballot ostensibly to discredit democracy. At that time, Option A4 was an administration policy to use Democracy as the pathway to Sharia. New breed politicians were being selected and, over the years, have passed from the Local Government to State Government then to the National Assembly. It is pertinent to note that those who filed behind President-General Obiozor were all recruits then who are today's Governors, Ministers etc, that have now decided to re-introduce Option A4 for the benefit of Sharia.

The above facts explain why our Governors behave very much like colonial Governors who require authority from (White Hall) Abuja to set up Police Establishments "for

the prevention and detection of crime, the apprehension of offenders, the preservation of law and order, the protection of life and property and the due enforcement of all laws and regulations with which they are directly charged.” There is nowhere in the 1999 Constitution which provide that State Governors cannot police their States. This explains why Kano has Hisba because the Muslim Governors have the courage that is lacking among Christian Governors.

It is our view that IPOB was therefore right to say that they are not ideologically compatible with President General Obiozor. As National Coordinator, you have to do a lot to ensure that Nd’igbo purge themselves of Sharia mentality especially the issue of traditional rulers in Republican Nd’igbo society. It is not right to keep the Biafra flag flying, it is more so to be instrument of a “proposed” Islamic caliphate.

We need the right man and age for the moment and CSMN think that an Nd’igbo is suitable for the moment in Nigeria’s history. **The Sun** newspaper of January 17, 2021, in an article titled **Ohanaeze PG: IPOB vows not to support Obiozor**, reported that: “The Indigenous People of Biafra (IPOB) has vowed not to recognize the newly elected President of Ohanaeze, Professor George Obiozor as an Igbo leader. Media and Publicity Secretary of the group, Emma Powerful, who disclosed this in a statement, explained that the group would not accept Obiozor because he was imposed on the people. Powerful said: IPOB closely monitored the jamboree in the name of the election that produced Obiozor as the new Ohanaeze helmsman, critically analyzed the antecedents of those behind his emergence, and came to the conclusion that we cannot, in all honesty, work with him **because we are not ideologically compatible**. Powerful while further attributing the reasons for distancing themselves from the new Igbo leader said they feared he would only be a stooge in the hands of his sponsors. Obiozor may not be entirely evil but those behind him are unrepentant enemies of Biafra. Naturally, he can only do the bidding of his sponsors, thus sacrificing Igbo Biafra interest at the altar of few self-centred political desperados. He alleged that the group had already warned of the emergence of Obiozor with strong support from the North. “We have not forgotten that before the shambolic election of Ohanaeze president, , Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN) sometime last year wrote a compelling letter to Aso Rock seeking Gambari’s support to install one of their stooges in Ohanaeze Nd’igbo as its leader. We raised the alarm then but nobody listened to us; so IPOB cannot work with a man we know will be remote-controlled by a Fulani terrorist group in the shape of Miyetti Allah and by extension the Federal Government of Nigeria.” Some Nd’igbo who over the years acted as enemies within gave the Islamists a majority that drove us this far back to the dark age. [Emphasis supplied] President General Obiozor should key into re-inventing Nigeria through re-structuring which he has already agreed to with the information available to you, in this letter. CSMN believes that the wide experience and material already obtained as President-General of Ohanaeze, could make reconciliation not too difficult.

It is clear that there is therefore the urgent need for reconciliation especially when Miyetti Allah did not deny the publication referred to. Professor Osuntokun's publication titled: **Obiozor's Ohanaeze Nd'igbo: An outsider's perspective**, published in the Nation newspaper of January 21, 2021, has not been helpful in that, it suggest the return to the three Regions and the tripod Hausa/Fulani, Nd'igbo and Yoruba – the tripod that was discarded in 1963 with the creation of Mid-West Region. The thinking behind **an outsider's perspective** is very much in continuation of the sub-imperialism of the Fulani and this has to be resisted. All Nigerians of Negro descent that have occupied Middle Belt and the South have enough majority to re-invent Nigeria into the giant of Africa and enemies within cannot stop them.

We want to conclude by suggesting that Nigeria needs a new constitution otherwise no election, we will be playing into the hands of the Islamists, because the present Constitution does not provide for the making of a new Constitution. In other words, it cannot act as a Constituent Assembly. Already Nd'igbo are divided and with funds in the hands of the Federal Government, the Islamists can easily prevail and status quo ante remains. Our best bet is to use the facts contained in the essay "Reinventing Nigeria for the future to win the confidence of 90% of native Negroes of Middle Belt and the South, including some Muslims that genuinely believe in Democracy (these are very many who are not of Arab extraction) to win the next election, so we re-invent to a less expensive and appropriate parliamentary system.

Please be assured of CSMN co-operation in this matter of life and death for the Black man in Africa and the world over.

Yours most sincerely in Christ,

Solomon Asemota, SAN
Christian Social Movement of Nigeria (CSMN)

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