

**MUSLIMS: WHY MUSLIM SHARIA LAW**

*Studies in  
Christian–Muslim Relations*

**VOLUME 6**



Inside Cover Setup



Belleville, Ontario, Canada

*Muslims: Why Muslim Sharia Law*  
*Studies in Christian–Muslim Relations Volume 6*

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Nigerian Edition 2008

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**Library and Archives Canada** Cataloguing in Publication

Boer, Jan H. (Jan Harm), 1938-

Studies in Christian-Muslim relations. Volume 6 / Jan Boer.

(Studies in Christian-Muslim relations ; v. 6)

ISBN 978-1-55452-060-2.--ISBN 978-1-55452-061-4 (LSI ed.)

1. Islamic law--Nigeria. 2. Islam and secularism--Nigeria.

3. Islam--Relations--Christianity. I. Title. II. Series: Boer, Jan H.

(Jan Harm), 1938- . Studies in Christian-Muslim relations ; v. 6

KBP144.B63 2006

340.5'909669

C2006-905196-8

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**Nigerian Edition 2008** by *More Books*

[www.NigerianMissions.org](http://www.NigerianMissions.org) E-mail: [morebooks4you@yahoo.com](mailto:morebooks4you@yahoo.com)

Distributed by ACTS Bookstores at TCNN, Bukuru, Plateau State, and around Nigeria

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20 Hanna Court, Belleville, Ontario, Canada K8P 5J2

Phone: 1-800-238-6376 • Fax: (613) 962-4711

E-mail: [info@essence-publishing.com](mailto:info@essence-publishing.com)

Internet: [www.essence-publishing.com](http://www.essence-publishing.com)

**Nothing new under the Western sun:  
Divide and conquer—**

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*His (Sherif Hussein) aim is the establishment of a Caliphate...for himself, and independence for people speaking Arabic from their present irritating subjection to peace-speaking Turkish. His aims are thus in definite opposition to the Pan-Islamic Party, who are his strong obstacle. His activity seems beneficial to us, because it marches with our immediate aims, the break up of the Islamic block and the defeat and disruption of the Ottoman Empire, and because the states he would set up to succeed the Turks would be as harmless to ourselves as Turkey was before she became a tool in German hands. The Arabs are even less stable than the Turks. If properly handled, they would remain in a state of political mosaic, a tissue of unstable jealous principalities, incapable of cohesion and yet always ready to combine against an outside force. The alternative to this seems to be the control and colonization by a European power other than ourselves, which would inevitably come into conflict with the interests we already possess in the Near East. If we can only arrange that his (Sherif Hussein) political change shall be a violent one, we will have abolished the threat of Islam, by dividing it against itself in its very heart. There will be a Khalifa in Turkey and a Khalifa in Arabia, in theological warfare, and Islam will be as little formidable as the Papacy when Popes lived in Avignon.*

—T. E. Lawrence of Arabia, British liaison officer  
during the Arab Revolt of 1916-1918.

*Islam is an unconquerable force which, in spite of all opposition, subversion and attacks from its enemies everywhere, must express its domineering will and assert its authority over all other systems. Islam is too powerful to submit, forever, to earthly forces.*

—Ibrahim K. R. Sulaiman in Syed Khalid Rashid,  
Islamic Law in Nigeria, 1986, pp. 53-54.

*I dedicate this book with pride and gratitude for having  
known, served under and sat at the feet of*

*Honourable Justice Baba  
Jacob Haruna Dandaura  
1921–2005*

*Whom I have given, along with three other  
heroes of the Christian faith,*

*Ambassador Jolly Tanko Yusufu  
Dr. Christopher Abashiya  
Prof. Dr. Rev. Ishaya Shu'aibu Audu,*

*the honourable title of “Fathers” of the series  
Studies in Christian-Muslim Relations.*

*All of them are of Hausa-Fulani stock.  
All of them have carried with them into Christianity  
the finest of classic Muslim virtues:*

*dignity, honour, honesty, humility,  
servanthood and simplicity.*







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# ABBREVIATIONS

ABU	Ahmadu Bello University
AC	African Concord
AG	Attorney General
AI	Amnesty International
<i>AM</i>	<i>Abuja Mirror</i>
AMSE	Association of Muslim Scientists and Engineers
ATR	African Traditional Religion
BBC	British Broadcasting Corporation
BUK	Bayero University of Kano
CA	Constituent Assembly
CAN	Christian Association of Nigeria
CBN	Central Bank of Nigeria
<i>CC</i>	<i>Christian Courier</i>
CCD	Companion CD
CNN	Cable News Network
COTAISA	Conference of Teachers in Arabic and Islamic Schools in Area

<i>DI</i>	<i>Daily Independent</i>
<i>DT</i>	<i>Daily Triumph</i>
EU	European Union
E.n.	Endnote(s)
FEHN	Foundation for Ethnic Harmony in Nigeria
FG	Federal Government
FOMWAN	Fellowship of Muslim Women’s Organisations of Nigeria
FRSC	Federal Road Safety Commission
<i>GTFK</i>	<i>Gaskiya Ta Fi Kwabo</i> (Hausa-language newspaper)
ICCPSN	International Conference on Comparative Perspectives on the Sharia in Nigeria
IDB	Islamic Development Bank
IMF	International Monetary Fund
ISLC	Independent Sharia Implementation Committee
ITT	International Telephone Telegraph
<i>JNI</i>	<i>Jama’atul Nasril Islam</i>
LG(A)	Local Government (Authority)
NACOMYO	National Council of Muslim Youths
NC	National Concord
NCSCP	National Conference on Sharia and Constitutional Process
NGO	Non-Governmental Organization
NIPSS	National Institute for Policy and Strategic Studies
NIREC	Nigeria Inter-Religious Council
NLC	Nigeria Labour Congress
<i>NV</i>	<i>New Nigerian</i>
NPF	Nigerian Police Force
<i>NS</i>	<i>Nigeria Standard</i>

NSCIA	Nigeria Supreme Council for Islamic Affairs
OIC	Organisation of Islamic Conference
PDP	Peoples Democratic Party
RLPL	Religious Liberty Prayer List
SCIN	Supreme Council of Islam in Nigeria
SCSN	Supreme Council for Sharia in Nigeria
SIM	Sudan Interior Mission
SUM	Sudan United Mission
<i>TD</i>	<i>This Day</i>
UN	United Nations
Unijos	University of Jos
U.S.(A.)	United States (of America)
<i>VOA</i>	<i>Voice of America</i>
Vol.	Volume
<i>VS</i>	<i>Vancouver Sun</i>
WIN	Women in Nigeria
WRAPA	Women Rights Advancement and Protection Alternative
<i>WT</i>	<i>Weekly Trust</i>





# PREFACE

Welcome to Monograph 6 of this series. We've come a long way since Monograph 1 saw the daylight. Apart from an introduction to the entire series, that one describes Nigeria's religious violence from 1980-2002. The Muslim and Christian explanations for all this violence are offered in Monographs 2 and 3 respectively. Monograph 4 presents a discussion of Muslim views on secularism; Monograph 5 presents Christian views on the subject, some pro, others con. The *con* side, detailed in Part 2 of that volume, offers an alternative wholistic version of Christianity known as Neo-Calvinism or Kuyperianism that I first introduced in Monograph 1.<sup>1</sup> That discussion will surprise many people for its remarkable parallels to Muslim social thought, though the two have developed quite separately. The two traditions have simply invented similar wheels. And now we're going to dig into the sharia issue. This monograph will present Muslim views, while Monograph 7 will tackle Christian thought on the subject.

So there has been this rhythm of moving back and forth between Muslims and Christians. Every time I move from the one

to the other, it almost seems I am crossing borders between not only religions, but between countries, and addressing totally different situations. The perspectives of the adherents of the two religions in Nigeria are so totally different that one almost despairs of peace and the continued unity of the country. Sometimes I despair and wonder what it will take to preserve it—and whether the cost is worth it. If 60 *million* (!) of each are so uncomfortable with each other that they constantly bring the country to the edge, is that worth it? It is not a dead subject I am discussing here, for it pops up constantly.<sup>2</sup> After all is said and done, I continue to opt hopefully for Gowon's famous motto: "To keep Nigeria one is a task that must be done."

In keeping with the rest of this series, I will concentrate on Nigerian conditions and on what *Nigerians* write about the subject. In keeping with my style for this series, you will find quotations piled on top of each other, often repeating similar ideas. I follow this method to demonstrate that most of the opinions I present are shared by a wide community. This book and, in fact, most of this series, deals almost exclusively with Nigerian mainstream movements and opinions. Please note the plural: There is not one single Muslim mainstream in Nigeria; there are several. This is not a discussion of ideas Nigerian Muslims might regard as exotic.

Of course, there is movement in these chapters. However, the movement is *between* the various sections of each chapter, while *within* most sections there is not much movement, just a circling around a central point. Many sections are like a series of photographs of one object taken by different people. So, static sections with each section having its own concentration point. Often this means repetition without much forward movement in order to create an awareness of the strength of the Muslim community's feelings on these issues.

In order to appreciate the discussion fully, you really should be familiar with the earlier volumes, for this book depends on them. I



will not repeat facts and arguments already treated there, though I will frequently refer to them. At the very least, read their prefaces and/or introductions, for not only do I tell you there what the particular volume is about, but there I also explain my housekeeping policies about endnotes, quotations and appendices. These policies, I must warn you, keep changing as I experience new challenges along the way. Some books have all the appendices included. In others *some* appendices are found only on the *Companion CD-ROM*, while in this monograph, because of its length, *all* are found exclusively on the *Companion CD*, none in this hard-copy volume. Sorry about the inconvenience!

That CD will eventually be dubbed as Volume 9, the last of this series, but it is already available. It currently contains all the volumes written so far, but, note well, at this point in a *prepublication* stage. I plan eventually to have the published versions on that CD. The CD is already a rich source of information about Christianity and Islam that goes far beyond these studies. For example it features articles about the situation of Muslims in various Western countries; the Nigerian Miss World debacle; French politics of the *hijab* or head scarf; the question of Turkey's membership in the European Union. In addition, it contains numerous articles on other Nigerian issues, such as corruption and external debt, as well as additional articles by yours truly. It also introduces you further to the world of Reformed or Kuyperian thought.

*A huge advantage of this CD over the hard editions is that, at least currently, the entire project is available on the CD for less than the price of most individual volumes.* In addition, the materials are more easily manoeuvrable and quotable in their digital form. While this series continues to evolve, that CD will evolve along with it. When the project is finished, I hope to give it a more permanent and professional format. At the moment it is available only from me. If you have bought the book from me, you will be charged only the price of postage and handling. You may contact me at

www.SocialTheology.com. And remember, *all the appendices of this volume are only on the CD. You will not find them inside these covers.*

In addition to this edition of the book you are holding in your hands, there is an expanded version of this volume on the CD. Before this book went to press it went through a severe cutting process. It was simply too long. That expanded version is available to you on the CD. Occasionally I may refer to it in endnotes to alert you to additional information available there. Another good reason to obtain the CD. The bibliography for this volume, you should know, is based on the expanded version, as are the appendices. That means there are entries and appendices that may not relate directly to materials in this volume, but that do to the expanded version.

Finally, a word about quotations from the Gamji Web site. Some Gamji articles have been adopted as appendices to this volume. Thus, all I have written above about appendices applies to them as well. However, many of those not in the appendices are found on the *Companion CD* under other headings. Sometimes I have included their source address so that you can access them yourself. Unfortunately, often neither the authors nor the operator of the Web site provide the dates of these articles. Where I provide the date, it is usually an approximation, though never far from the actual date.

Once again, welcome to this restless sharia land we fondly call Nigeria.

## ▲ NOTES

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<sup>1</sup> J. Boer, vol. 1, 2003, pp. 16-24. See also J. Boer, vol. 5, part 2, 2005.

<sup>2</sup> Remember the aborted Orkar coup. Articles on the subject include O. Alegbe, 2 Sep/2005; *Guardian*, 6 Dec/2005.