

MUSLIMS AND CONTEMPORARY NIGERIAN POLITICS

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Discussion Map



Introduction

□ Politics is defined by the freedictionary as

“The art or science of government or governing, especially the governing of a political entity, such as a nation, and the administration and control of its internal and external affairs”.

□ All human beings (Muslims inclusive) are political animals.

□ The global Islamaphobia has led to such terms:

- Political Islam?
- Moderate Islam?
- Westernised Islam?
- Muslim Democrats ?

Introduction (Cont.)

□ Islamic concepts:

- Islam - complete submission to the will of Allah, a complete way of life that is subjected to the law of Allah as presented by the messenger of Allah
- Islamic - an adjective for anything having its origin or deriving from Islam
- State - a noun indicating a geographical area inhabited by human beings with a degree of autonomy or sovereign polity
- Muslim refers to he/she who willingly submits to the will of Allah

Introduction (Cont.)

Unlike other religions in the world, there is no separation between religion and the state

Quran 2 Verse 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً...

And when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."

Quran 2 Verse 38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve".

Politics and Religion Do Mix

In human history politics and religion do mix.

- ❑ Politics can shape religious thinking and vice versa
 - Sunni versus Shia dichotomy
 - Catholicism versus Protestantism dichotomy
- ❑ Several leaders converting to religion of the majority (Rome and Othoman rulers)
- ❑ People converting in recent history
 - Alhaji Dauda (David) Adegbenro - Abeokuta.
 - Dr. Dauda (David) Jawara - Gambia.
 - Dr. Rahman Olusegun Mimiko - Ondo State

Purpose of the Islamic Statehood

- ❑ The purpose of the Islamic state is to provide the foundation of *Tawhid, Risalat* and *Khilafat*
- ❑ The establishment, maintenance and development of those virtues which the Creator of the universe wishes human life to be enriched by
- ❑ Prevention and eradication of those evils which are abhorrent to Allah.
- ❑ Not intended for political administration only, nor for the fulfillment through it of the collective will of any particular set of people

Purpose of the Islamic Statehood (Contd.)

- ❑ Islamic government is based on the approval of laws set forth in the Noble Qur'an and the Sunnah of the Most Noble Messenger.
- ❑ Islamic government may therefore be defined as the rule of divine law over men.
- ❑ Islamic statehood does not exclude non-Muslim who are considered Thimi-covenanted people
- ❑ Islamic statehood does not exclude normal ties (political and social contacts) with non-Muslim states.

Historical Antecedents

- ❑ Prophet Muhammad was not only the messenger but also the head of the Islamic state and its ruler.
- ❑ Abu Bakr took over the leadership at a meeting held in Sakifat Bani Saida, effective leadership took place after leaders of tribes also pledged loyalty, and the Muslim masses came and expressed their approval through what is called Bia'a (pledge).
- ❑ Abu Bakr suggested Umar before his death.
- ❑ Umar appointed committee of six: Ali, Othman (who was chosen as the third Caliph), Abdur Rahman Ibn Ouf, Sa'd Ibn Muath, Al Zubair and Talha to appoint one of them.

Historical Reality about Islamic Statehood

- Islamic system of governance evolved over the year from city state to mono-linguistic nation state; to multi-racial, multi-linguistic, and multi-ethnic; and to inter-continental statehood, with attendant challenges that were absent in the early history.
- 19th century, European encroachment on the Muslim world came with resistance in two ways
 - "peasant and religious", and "Charismatic leaders", - members of the ulama or leaders of religious orders (Abu Ala Maududi and Hassan Al-Bannah).
 - adoption of Western political, social, cultural and technological ways by members of the urban elite - secularists (Mustapha Attaturk)

Muslims and Politics

Contemporary Muslims can be categorized into four:

- ❑ the apolitical,
- ❑ the secularists (majority elites),
- ❑ Islamic statehood proponents through western styled democracy,
- ❑ Those who absolutely condemn voting, and
- ❑ Islamic statehood proponents through armed struggle.

These grouping pose different challenges. However, the following can be deduced.

Observed Challenges of Islamic State

- Internal
 - Sectarian differences
 - Racial and tribal differences
 - Differences in interpretation of Islamic precepts - Lack of consensus
 - Established political and religious leaders' interest
 - Bad leadership
 - Economic insolvency

Observed Challenges of Islamic State

- External
 - Scientific and technological subjugation
 - Military dominance used to thwart efforts at Islamic statehood - Algeria and Egypt
 - Introduction of fifth columnist or cancers in the body of Islam
 - Economic dominance of non-Muslim nations leads to neocolonialism - green visa lottery, scholarship, exchange programmes, etc.
 - Competing ideology with Islamic ideology and
 - Crusaders efforts driven by global *pastorpreneurs*

Religion and Politics in Nigeria

- ❑ Nigeria is said to be a secular or multi-religious society.
- ❑ But actually a nation built on Christian values as a result of British colonialism.
- ❑ This historical fact brings about tension between those trying to establish a nation where all religious group are equally treated.
- ❑ The global Islamaphobia added impetus to the tension.
- ❑ Religious crises within the nation brought challenges of religious rivalry

Religion and Politics in Nigeria (Cont.)

- Politics taken several dimensions as regards Muslim.
 - Muslims profiled
 - Muslim politicians blackmailed and harassed.
 - Same action different interpretations
 - ✓ Prayer warrior versus marabouts
 - ✓ Devoted Christian versus Fanatics
 - ✓ Tolerant versus the Intolerant, etc,

Reality of Religion and Politics

- ❑ Unlike any election in Nigerian history the 2015 election has assumed religious dimension as evidenced in:
- ❑ CAN affirmative action in some states (Lagos and Taraba, among others).
- ❑ Presidential actions
 - 2011 RCCG visit
 - Presidential pilgrimage
 - Arms importation from South Africa
 - Pastor Bosun Emmanuel message among others.
 - Organised visits to Churches in Lagos, Abuja, and other cities.

Reality of Religion and Politics (Cont.)

- Presidential actions
 - CAN Secretary and Elders Secretary, Bosun Emmanuel against the Northern Christian endorsement
 - Provision of financial inducements for Christian groups.
 - The divisive meeting with select Muslims in Southwest
 - Not NSCIA in Southwest
 - Not Council of Imams and Alfas
 - Not MUSWEN
 - Not NACOMYO, NASFAT or Other Islamic group
 - Vice President's statements

Fallacy of Muslim Insignificance

- ❑ The President's actions sends a profound message that Muslims are insignificant minority or inconsequential majority.
- ❑ But the 2011 Presidential Election results gives a different picture.
- ❑ In Muslims majority states and states with significant Muslim population GEJ had good outing.
- ❑ Yet the President behaves as if he got into power through the support of the Christians alone.

Fallacy of Muslim Insignificance (Cont.)

Candidates	Parties	Votes	%
Goodluck Jonathan	People's Democratic Party (PDP)	22,495,187	58.89
Muhammadu Buhari	Congress for Progressive Change (CPC)	12,214,853	31.98

Fallacy of Muslim Insignificance (Cont.)

STATE	PDP Margin	CPC Margin
OSUN STATE	37.80%	1.40%
KWARA STATE	66.10%	20.60%
KOGI STATE	72.00%	23.80%
LAGOS STATE	67.50%	10.00%
OGUN STATE	58.40%	3.30%
KANO STATE	16.80%	61.70%
BAUCHI STATE	16.40%	83.60%
OYO STATE	57.90%	11.00%
SOKOTO STATE	35.50%	62.20%
KATSINA STATE	24.60%	75.40%
GOMBE STATE	38.50%	61.00%
JIGAWA STATE	38.70%	61.30%
FCT	64.90%	33.70%
ADAMAWA STATE	57.20%	38.80%
KEBBI STATE	41.20%	55.90%
KADUNA STATE	46.60%	52.30%

Actions of Close Associates (Cont.)

Pastor Bosun Emmanuel (RCCG Pastor, Southwest CAN delegate to National Conference, Secretary CAN Elders Council) - (KINGDOMNEWSNG.COM)

"Nigeria is a missionary nation with a mandate to evangelize Africa, and also preserve the seed of the true gospel to be spread to other nations to influence the universal church to come back to holiness and the true word of God. (See Pg. 334 of my book, 'In The Master's Presence').

... President Jonathan is on the Throne to SUPERVISE THE CRUMBLING OF NIGERIA until we come to the point where we are forced to address our weak foundation. Our present foundation cannot carry the large structure that God wants to build in Nigeria. That foundation must be destroyed and a new one laid on the rock."

Actions of Close Associate (Cont.)

Pastor Bosun Emanuel

- 1) Nigeria's proper independence date is 28th of April 1996 when "a mad man Abacha was used" to ridicule the Sokoto Caliphacy/Sultanate with removal of Sultan Dasuki.
- 2) Christians should forget issues of performance, as Jonathan's assignment is not to come and fight Corruption and Insecurity or fix any road and infrastructure ... "We plan and went to the National Conference to remove Sharee'ah et al from the Constitution, but discovered there will be fire"
- 3) IBB took \$21b dollars from Nigeria's treasury to fund OIC's Islamization of Nigeria!

Non-Muslims Observations

Peter Claver Oparah

"Going into the February elections, Nigerians are deeply divided along tribal, ethnic and religious lines. More than any other ruler in the chequered history of Nigeria, President Goodluck Jonathan has worked very hard to amplify the differences among Nigerians. He had done tremendously to make us realize that we are not of the same tribe, tongue or religion. He had invested handsomely in reifying the divisive tendencies that undergird the Nigerian nationhood such that the coming election is coming with fearful promises of deepening the schisms, the divides and possibly leading to the disintegration of the country."

<http://saharareporters.com/2015/02/06/pdp%E2%80%99s-dangerous-campaign-places-nigeria-firmly-threshold-change-peter-claver-oparah>

Non-Muslims Observations (2)

Dr. Wumi Akintide

"No Nigerian politician or President has gone further than President Jonathan in using religion to polarize Nigerians the way the president has been doing by trying to present himself as the candidate of Christian South in a big battle against the Muslim North. If the presumption catches fire, Nigeria would never be the same again because mixing religion with politics is more deadly than any other thing any politician could ever do."

<http://saharareporters.com/2015/02/06/heavy-price-nigeria-going-pay-mixing-religion-and-politics-dr-wumi-akintide>

Non-Muslims Observations (3)

Catholic Archbishop of Jos and President Catholic Bishop Council, Ignatius Kaigama

"I think that the current President is mixing politics with religion. He is the President of the whole Nigeria; he is not only the president of Christians. He is a Christian who is President but while a Christian is President in a country that is 50% Christian and 50% Muslim, you have to be careful."

<http://thenationonlineng.net/new/playing-dangerous-politics-with-religion/>

Non-Muslims Observations (4)

Senator Olubunmi Adetunmbi

By using the intimidating paraphernalia of office to sway a religious segment of the society to his side, President Jonathan has taken the manipulative exploitation of religion for partisan political gains to a level unbecoming of a statesman. This desperate deployment of faith as a tool for political eligibility or qualification for election or reelection into office is a dangerous precedent.

Non-Muslims Observations (4)

Senator Olubunmi Adetunmbi

"In retrospect, the President, must be urged by well meaning Nigerians to learn to separate the pulpit from politics even if he banks on the voting strength of the Church in his mission to succeed himself in the face of mounting opposition within and outside his party"

<http://www.thescoopng.com/senator-olubunmi-adetunmbi-careful-pres-jonathan-religionisation-politics-must-stop/>

Nigerian Supreme Council for Islamic Affairs

Prof Is-haq Olanrewaju Oloyede

“The attention of the Nigerian Supreme Council for Islamic Affairs (NSCIA) has been drawn to an ongoing advertisement on Nigeria Television Authority (NTA), the advertisement sponsored by ‘Initiative for Peaceful Election’ apparently on behalf of a political party, contains a concocted documentary which embarrassingly maligns Islam and portrays Nigerian Muslims in bad light aired on a national television owned by the federal government of Nigeria, the provocative advertisement is sending a very dangerous signal of a seemingly impending religious war to the populace.”

Nigerian Supreme Council for Islamic Affairs

Prof Is-haq Olanrewaju Oloyede

"To avert any such crisis therefore, the Nigerian Supreme Council for Islamic Affairs hereby calls on Nigerian Broadcasting Commission which statutorily regulates the broadcast activities in the country to be alert in its duty and ensure that a religious war does not ensue as a result of dereliction of duty on its part.

"Islam is not a candidate contesting for an office in the coming general election, and it is never expected that any individual or group with the right frame of mind would want to drag this religion of Allah into politics,"

Conclusion

- ❑ Better to be silent and assumed to be a fool than to talk and confirm it, but let your actions show whom you are!!!
- ❑ When someone calls you a bastard, it is not what he/she says that matters but what you do to confirm or disprove the assertion!!!!
- ❑ You are what you believe you are; not what they believe you are !!!!!
- ❑ You are neither insignificant minority nor inconsequential majority!!!!!!
- ❑ "You are the best community that hath been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah" (3:110)

Conclusion

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“... Allah changes not the condition of a community until they (first) change that which is in their hearts...” (13:11)

