



# National Christian Elders Forum

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

Headquarters: National Christian Centre, CAN Headquarters, Central Area, Garki, Abuja Email: admin@csnmnigeria.org

MEETING OF NATIONAL CHRISTIAN ELDERS FORUM (NCEF) WITH LEADERS OF CHURCHES IN NIGERIA TO APPRAISE DEVELOPMENTS IN COUNTRY AND PROPOSE PEACEFUL SOLUTIONS TO THE NATIONAL SECURITY CRISIS HELD AT NATIONAL CHRISTIAN CENTRE, ABUJA ON THURSDAY 10<sup>TH</sup> MAY, 2018 AT 6.00PM

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## LIMITS OF JIHAD

### EXECUTIVE SUMMARY

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The NCEF visited the British High Commission in Abuja as part of its efforts to provide solutions to the crisis in Nigeria. The National Christian Elders Forum is aware, before the visit, of the role the British played in skewing leadership advantage to the Islamists of northern Nigeria, particularly the Fulani Muslims. The NCEF wanted to place on record its efforts to enable Britain review its policy of racial discrimination in view of modern day realities. However, it would appear that Britain remains unperturbed.

Therefore, it is clear to the NCEF that it is the responsibility of Nigerian Christians to resist Islamists' attempt to replace Democracy with Sharia in the country and transmute Nigeria into an Islamic Sultanate. During the visit, NCEF invited the British Government to understand the issues unfolding in the country and assist in the following ways:

1. A Nigeria where, in the words of our Independence National Anthem, "Though tribes and tongues may differ, in brotherhood we stand"
2. URGENTLY, a Truth, Peace and Reconciliation Commission should be set up as the basis for confession, forgiveness, healing, and reconciliation in the country.
3. Restructuring of the country to conform to True Federalism.
4. Removal of Government sponsorship of Religious Pilgrimages and the making of Section 10 of the Constitution justiciable.
5. Immediate inventory, assessment and payment of compensation for lives and property lost to Islamic insurgency and Jihad in the country.
6. NCEF requested the urgent intervention of the British Government to secure the release of Leah Sharibu as well as the remaining 113 girls from Chibok still in captivity of Muslim insurgents.
7. Abolition of Nigerian Inter-religious Council (NIREC) and its replacement with **Nigerian Charter on Religious Rights and Freedom.**

The NCEF is persuaded that JIHAD has been launched in Nigeria and it has its roots in the preparation for Independence at Constitutional Conferences in London. While Southerners and Northern Christian discussed and agreed on Democracy, Rule of Law and Federalism they did not realize that the Muslim North preferred a system of government of which Islamic law is an essential ingredient. Not only was the rest of the country unaware of this preference for Sharia, they were also unaware of how hard the Northern Muslims would fight to force it down the throat of other citizens in Nigeria. Currently, the Islamists have introduced both conventional Jihad (Boko Haram and Fulani herdsmen) and stealth Jihad (civilization Jihad).

Most Christians know what **conventional jihad** is, e.g. jihad by Boko Haram and Fulani herdsmen, but **stealth jihad** is more concealed and is more dangerous if not more than Boko Haram and Fulani herdsmen. Stealth jihad includes the method by which Nigeria became a full member of OIC, the method by which Nigeria was given 1999 Constitution and the recruitment of Church leaders as foot soldiers for the Islamists. Church leaders need to know the extent to which Stealth Jihad has permeated Nigerian Church. Stealth Jihad was largely responsible for the mistakes of Church leaders as well as Christians in government due to lack of knowledge and it may continue if not stopped.

The NCEF is also concerned at the actions and inactions of the incumbent President of CAN. The unfortunate impression being created is that the President of CAN is fighting the Church. An example is the active attempt to scuttle today's meeting based on spurious allegations. The President of CAN sent an email to the General Secretary of CAN titled: **"The National Christian Centre Must not be Used for National Christian Elders' Meeting with Church Leaders:"**

Certain unfortunate examples have to be cited to underscore the seriousness of what is going on in the Church. NCEF has no doubt that stealth Jihad is responsible for the following conducts:

- a. Refusal to sign protest letter to DSS who, unlawfully detained trustees of CAN Trust Fund to which the CAN President is Chairman. He had earlier agreed at a meeting with the NCEF that he would sign the letter before he suddenly reneged.
- b. Denying the Trust Fund administrative expenses. This in no doubt would cripple the CAN Trust Fund and hinder CAN from becoming financially independent.
- c. Demand that the administrator of the Trust Fund spend hours on risky road journeys to come and sign cheques personally monthly. The President refused that cheques must not be sent to him.
- d. Deliberately frustrating those who wanted to donate funds to run the Secretariat of the Trust Fund.
- e. Creating a parallel Secretariat in CAN which caused confusion and acrimony.

These are unfortunate examples and they are not cited to condemn but to confirm to Church leaders the reality of stealth Jihad against the Church. Many Church leaders are unaware of stealth Jihad and so fall victim of the Islamists manipulations. NCEF submits that it is time for the Body of Christ mobilize against Jihad, both stealth and conventional which Islamists and some political parties are waging against all Christians in Nigeria. The object of stealth Jihad is to use Christians, particularly the leaders, against the interest of the Church.

The Sardauna of Sokoto established the JNI to work out the strategy for domination and the Islamization of Nigeria through Sharia. The special position Ahmed Joda held, as founding member of JNI, we imagined, was responsible for his appointment as Head of the Transition Committee of President Buhari.

For a lasting solution to the problem of religious divide in Nigeria, NCEF proposes that Nigeria adopts and adapts the South African Charter of Religious Rights and Freedoms. It spells out the responsibilities and relationship between the “State” of South Africa and its citizens concerning religious belief.

It is very clear from the above that Christians in Nigeria should now have a better understanding of Islamism or political Islam. This write up is not intended to mock Islam or deride Church leaders but to show that while Nigeria was a colony both Christians and Muslims behaved properly, some will say peacefully. However, after independence and development of Islamism, Nigeria became two countries in one, one promoting Democracy and the other Sharia stealthily promoting wars against Democracy.

The Islamists worked hard with the instrument of Jihad, using military regimes to catch up and try to overtake democracy and replace it with Sharia. They almost succeeded because majority of the political parties are not Christian because nearly all are skewed to promote Sharia. There was the need therefore to establish the Elders’ Forum whose membership average age of 70. They will not seek office but offer voluntary service without remuneration. They are function as a serious organization Christians could turn to for help in favour of Democracy and Rule of Law.

There is also the need for Christians, particularly Church Leaders to understand that the problem of Nigeria is basically Islam versus Christianity and Islamism has gained the upper hand because it has taken control of politics in Nigeria. To redress the imbalance, the Church must redefine its theology of Christian participation in Governance and understand that Isaiah 9: 6 states, “the government shall be upon His shoulder”. If the Church does not get involved in politics, the instrument of the State shall be used by the Islamists to destroy Christianity in Nigeria.

Finally, the NCEF urges Christian leaders to understand that it is in their best interest that CAN is financially independent. The bait of the Islamists to ensnare Christian leaders into stealth Jihad is money. CAN has to raise its funds so that it can fund Christian Agenda. That is the reason NCEF will encourage every Church leader to promote the CAN Trust Fund. If CAN is not sufficiently funded, the Nigerian Church will be strangulated into oblivion. The reality is open for all to see.

Solomon Asemota, SAN

Chairman

National Christian Elders Forum (NCEF)

10<sup>th</sup> May, 2018

## MAIN DOCUMENT

### LIMITS OF JIHAD IN NIGERIA

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#### INTRODUCTION

The NECF visited the British High Commission in Abuja, on our request. Before the visit we knew very well that it was our duty as Nigerians, to resist Islamists' attempt to replace Democracy with Sharia. We have to struggle, and the best any foreign country can do, is to help. For this reason, we invited the British Government to understand the issues unfolding in the country and assist us in the following ways:

8. A Nigeria where, in the words of our Independence National Anthem, "Though tribes and tongues may differ, in brotherhood we stand"
9. URGENTLY, a Truth, Peace and Reconciliation Commission be set up.
10. Restructuring of the country to conform to True Federalism.
11. Removal of Government sponsorship of Religious Pilgrimages and the making of Section 10 of the Constitution justiciable.
12. Immediate inventory, assessment and payment of compensation for lives and property lost to Islamic insurgency and Jihad in the country.
13. Finally, we request the urgent intervention of the British Government to secure the release of Leah Sharibu as well as the remaining 113 girls from Chibok still in captivity of Muslim insurgents.
14. Abolition of Nigerian Inter-religious Council (NIREC) and its replacement with **Nigerian Charter on Religious Rights and Freedom.**

In the main memorandum, we emphasize that the problems in Nigeria were not created by the political parties or their differences but between Democracy and Sharia created by the Islamists and Sharia proponents. There is the assumption that all Nigerians at Independence wanted to live as a "One united, indivisible and indestructible democratic country". The preparation for Independence at Constitutional Conferences in London and

some Nigerian cities discussed and agreed on Democracy, Rule of Law and Federalism. Little did the South as a whole and Northern Christians know anything called jihad, which eventually was introduced stealthily and secretly and the victims are mainly the non-Muslims in Nigeria especially Church leaders a lot of whom have now bowed to full scale jihad, stealth and conventional. After our meeting with Mr. Paul Arkwright, we have added (7) abolition of Nigerian Inter-religious Council (NIREC) and its replacement with **Nigerian Charter on Religious Rights and Freedom**.

Most Christians know what **conventional jihad** is, e.g. jihad by Boko Haram and Fulani herdsmen, but **stealth jihad** is more concealed and is more dangerous if not more than Boko Haram and Fulani herdsmen. Stealth jihad includes the method by which Nigeria became a full member of OIC, the method by which Nigeria was given 1999 Constitution and the lie it told that “we, the people of Nigeria” gave ourselves the Constitution. It is also stealth jihad the composition of the National Security Council and other similar organizations and institutions dominated by Muslims in the country. It is therefore safe to suggest that the British colonial masters in their rule 1914 – 1960 were influenced by stealth jihad such that resulted in not allowing preaching by Christians in Muslim areas of the country. The object of stealth jihad is the same as the violent Boko Haram, Fulani herdsmen – **subjugation** of Dar al-Harb, the people to Sharia, which would result in non-Muslim world being **subsumed** by Dar al-Islam.

The British High Commissioner told us truthfully and diplomatically, that he could not choose for us, who should rule us, as this is our responsibility which cannot be transferred to a third party. However, he agreed that the British Government would help in the area of peaceful and credible elections and assistance in defeating insurgencies, which was already in progress and other technical assistance.

We began this memorandum by setting out our plans numbered 1 - 7 for the future with the aim that only those who will join hands with us to promote these objectives should be

identified and elected by discerning Nigerians. As the adage goes “**hard times do not create heroes, rather it is in hard time that heroes are identified**”. We need to identify the heroes in our midst.

## **HISTORICAL STRUGGLE AND EXISTENCE**

Christians need political avenues – things are not right and we must defend those who are not in a position to defend themselves - women, the aged, the disabled and the poor, etc. This, we must do without recourse to religion and ethnicity. However, we must all join hands to fight common evils, especially Islamism. We submitted that racism made Lugard to say “I believe myself that the future of the virile races of this Protectorate (Nigeria) lies largely in the regeneration of the Fulani. Their ceremonial, **their colored skins**; their mode of life and habits of thought, appeal more to the native population than the prosaic business-like habits of the Anglo-Saxon can ever do. --- My desire to utilize the Fulani as rulers has been described in a former report and has met with the approval of the Secretary of State. They are unfit at present to exercise power except under supervision; nor do I hope for any great success in the present generation, but I hope and believe that with careful guidance, **their sons and grandsons** will form invaluable rulers under British supervision, and that their superior intelligence can be developed as a useful asset in our administration ...” [Emphasis supplied] One can however appreciate and understand Lugard and White Hall’s attachment to Islam and Sudan, at the time (1914), racism was important in human relationship in most parts of the world where there were Negroes and Negroids. Lugard wrote “these tribes (South) are of purer Negro stock than the Hausas and other Negroids of the North.” It is unfortunate that even in the 21<sup>st</sup> century grandchildren of the Fulani insist that they must be given the spoils of Fulani conquest of the 19<sup>th</sup> century. The grandchildren have set out to propagate the frontiers of Fulani Supremacy. Sultan Dasuki established the Miyetti Allah Cattle Breeders’ Association (MACAB) The Jama’atu Nasril Islam (JNI) was set up by the Sardauna with the Sultan as Qadiriyya Suji and Sarki Muslim or A mir-al-Mu minin, who was able among other achievements to get a local government carved out for the Fulani

in Jos North during the Babangida era “to create a fiefdom for his fellow Fulani through the formation of Zango (Colony) with the leaders known as Ardo. This formed the genesis of the crisis in Southern Kaduna where the experiment was first put into practice” [**Power Steering magazine April 2018 pg. 8**] In the same magazine, three present day traditional rulers Sultan of Sokoto, Emir of Kano and Shehu of Borno were named as the chief herders. General Ibrahim Babangida as Military President, master-minded stealth jihad to entrench Nigeria a multi-cultural and religious country into an Islamic organization – Organization of Islamic Cooperation (OIC).

### **MEMBERSHIP OF ORGANIZATION OF ISLAMIC COOPERATION (OIC)**

In the book **Soldiers of Fortune**, the author, Max Siollun wrote “Beginning from the regime of General Yakubu Gowon, Nigeria had maintained "observer" status with the Organization of the Islamic Conference (OIC). The OIC was a political, economic and social Organization of Muslim states worldwide. In early 1986, newspapers ran a story claiming that Nigeria's observer status had been surreptitiously upgraded to full blown membership of the OIC. When questioned by the press about the matter, the CGS, Commodore Ebitu Ukiwe (an Igbo Christian from the South), stated that membership of the OIC had not been discussed by the Armed Forces Ruling Council (AFRC) and denied that Nigeria had joined the OIC. Despite being the regime's official number two, Ukiwe would soon discover that in the Babangida regime, there was a government within a government, and he was an outsider. Unbeknown to Ukiwe, Nigeria had sent a delegation to the OIC and secretly joined it. The delegation was led by the Mines and Power Minister, Alhaji Rilwanu Lukman, and several other prominent Nigerian Muslims including Ibrahim Dasuki (Secretary-General of the Supreme Council on Islamic Affairs), Abubakar Alhaji (a permanent secretary in the National Planning Ministry), and Abdulkadir Ahmed (CBN Governor). This decision was taken without a debate before the AFRC or the National Council of Ministers, and without the knowledge of Ukiwe, the Minister of Foreign Affairs, Professor Bolaji Akinyemi, or the Information Minister, Colonel Anthony Ukpo. All three were Christians. The fact that such a sensitive decision

was taken in secrecy without debate and the knowledge or consent of the regime's most senior Christians, antagonized many Christians. It also made many Christians suspect that joining the OIC was the first step in a broader scheme by the Muslim-led government to Islamize the country. Babangida's regime was accused of, at worst, discriminating against Christians, and at best, of paying scant attention to Christian sensitivities. Christian leaders and bishops were enraged and demanded Nigeria's withdrawal from the OIC. They repeatedly stressed that the Constitution declared Nigeria a secular state. --- The inflamed religious passions led to Babangida's February 1986 appointment of Lt-Colonel Shagaya (a Christian of Tarok ethnicity from Langtang in Plateau State) to head a 25-member committee to report on Nigeria's membership of the OIC. This was vintage Babangida. By appointing a Christian to head the committee, Christian rage was de-venomized and Christians could not claim anti-Christian bias in the committee's findings. The committee reported back with a lukewarm and uncontroversial statement noting the FMG's assurance that Nigeria had not become an Islamic country, and that Nigeria's constitution forbade the government from adopting any religion as a state religion." [pgs. 107- 109]

In this episode, a Christian was used at the appropriate time as instrument of stealth jihad. It was not true as reported, that Nigeria has not joined the OIC (this is taqiyya) rather a Christian was used in the stealth jihad to silence his Christian brethren. This falsehood – taqiyya, is permissible in Sharia laws.

## **JIHAD AND THE LEGISLATURE**

Jumbo salaries of the legislators is another stealth jihad with the objectives of empowering and setting apart a certain political class from the ordinary Nigerians. Taking over schools in 1972 and invasion of the Senate are jihad. It is also jihad to make elections in Nigeria one of the most expensive in the world. The cost of contesting in elections can only be afforded by those favored and anointed by Sharia promoters of jihads in Nigeria. Nigeria spent \$625 million for 67 million voters in 2015 while India spent \$600 million for



553 million voters out of 815 million voters in 2014. This is also stealth jihad. “Nigeria, with 67 million registered voters, spent \$625 million during the 2015 elections, translating into \$9.33 per voter, according to data prepared by the National Institute for Legislative Studies (NILS) in 2015. This figure is higher than the \$600 million the Electoral Commission of India (ECI) said it spent during the 2014 general elections in which 553.8 million people voted out of 815 million registered voters.” [Daily Trust May 7, 2018]

These jihads are directed against Democracy, thereby justifying the Sharia concept that “any system of man-made law is considered illicit under Islamic law for those adherents, Allah has already provided the only law permissible - Sharia. Islam and Democracy cannot therefore co-exist in harmony.” Sovereignty in Islam is the prerogative of Almighty Allah alone. He is the absolute arbiter of values and it is His will that determines good and evil, right or wrong. [Kamalis Principles of Islamic Jurisprudence 3<sup>rd</sup> Edition Cambridge UK] thereby it is justified to sabotage democracy and democratic processes such as removing the Mace at the Senate.

The above facts explain why Buhari’s government is in disharmony with the Legislature – Senate and House of Representatives while the State Houses of Assembly serve as rubber-stamp of the Executive. As Christians, we must ensure that Democracy survives in Nigeria. We must not be intimidated by the agents of the Islamists in the Security and Intelligence Services of the country. We must remain true to democracy, and reject Islamism and Sharia.

We therefore call on the youths, to rise up with one voice to tell the Elders, Traditional Institutions and even the youth themselves, that collectively we have no right to destroy our heritage, infrastructure, etc in any circumstance of jihad, but definitely not in the quest for two, three or more caliphates in Nigeria. In terms of corruption we think the traditional institutions are less corrupt than the politicians but this is not to support any attempt at imposing traditional institution over and above elected rulers. Recent history

informs us that elected leaders have always triumphed over traditional leaders in Europe and Asia. The Nigerian Church also needs truth and reconciliation to provide the opportunity to discuss the difficulties of creating a caliphate in a secular county.

### **STEALTH JIHAD AND CHURCH LEADERS**

Church leaders in Nigeria need to know the extent to which stealth jihad has permeated Nigeria. As recently reported, **“Islamic groups will continue to push for international and domestic bans on “hate speech”, by which they mean, among others things, any honest discussion of the elements of Islam that justify violence and Islamic supremacism. These groups, many linked to the Muslim Brotherhood, will continue to work to dominate the public debate by discrediting their critics and intimidating the media into silence on the issue. They will continue to pursue their cause in our schools and universities, in the courts, and in the workplace.** [Stealth Jihad: How Radical Islam is subverting America without guns and bombs pg. 269] Attempts have always been made in Nigeria with some measure of success concerning hate speeches etc and the ban on hate speech and the refusal to participate in discussion concerning jihad – stealth and conventional, under the concept of slander (ghiba) which means to mention anything concerning Islam which a Muslim dislikes.

### **JIHAD IN THE CHURCH**

In this paper, we have tried to show that Stealth Jihad was largely responsible for the mistakes of Church leaders in the past due to lack of knowledge and this may continue if not stopped. The Christian Social Movement of Nigeria (CSMN) was registered in September 27, 2001 by the chairman of the National Christian Elders’ Forum, Mr. Solomon Asemota SAN. He was able to obtain the permission of the then Attorney General of the Federation, to add Nigeria to the name. At that time, the Nigerian Church was divided and CSMN’s task was to promote the need for Christians to unite in the face of Sharia onslaught. The Intelligence Services SSS used its agents among Church leaders and stealth jihad to undermine and undercut this effort, first by branding CSMN a

“Catholic thing” that attracted hostility from other Church groups and the re-naming of the Ecumenical Centre to Christian Centre made matters worse. The straw that broke the camel’s back was when in 2004 Cardinal Onaiyekan then as Archbishop, was to become CAN President. The Constitution of CAN were sidelined to enable Archbishop Akinola (CCN) become President contrary to the Constitution of CAN. President Obasanjo and Archbishop Akinola are both from Owu, Ogun State and are in fact, neighbors, but what is important here, is the role the Villa played in the matter not knowing that they were helping to promote stealth jihad of disunity.

This unfair and unconstitutional conduct prompted Mr. Solomon Asemota SAN to resign as secretary of CAN’s Constitutional Committee headed by Archbishop Idowu Fearon. A precedent was then set with the implication that the Villa can always dictate the affairs of CAN. Both Akinola and Onaiyekan served one term each before Pastor Ayo Oritsejafor served two consecutive terms. Pastor Oritsejafor further made the “mistake” by getting involved in the affairs of Northern Christians and Boko Haram, which earned him brutal attack by the Intelligence Agency and some of the Church groups because he refused to play the stealth jihad card.

### **COMMISSIONED PRAYER GROUPS**

During this period, a **corps of commissioned prayer warriors came into existence**. This is relevant because five billion, one hundred million Naira was paid to a Muslim preacher by the previous Christian administration for prayers the money was supposed to be distributed to Imams throughout the country. The figure for Christian prayer warriors was put at N7 billion. This figure is not like the spurious allegation bandied during the 2015 Elections that three ministers of the gospel received N7b from PDP to campaign for President Goodluck Jonathan. The Islamists are doing everything possible to undermine the Church including inducing Church leaders with money. However NCEF can attest to the fact that the money sent to Benin City was rejected by the Chairman Edo State CAN Bishop Imasuen and the Catholic Archbishop of Benin City, Dr Akubueze. There is no

doubt that Christians got more than the Muslims yet the Christian President lost the election. Was God unhappy when Churches had to be paid to pray? We do not know but what we know is that the sum of the N5.1billion was sent to the Muslim preacher to help a Christian win the election. He lost notwithstanding such payment which also formed part of funds that helped the incumbent President to be elected. A good lesson for Church leaders and commissioned prayer warriors that in a dual religious country like Nigeria Islamic law permits deceit. The Muslim prayer was directed to Buhari who won and not to Jonathan who lost.

### **INCUMBENT CAN PRESIDENT**

The above narrative is to show the influence of stealth jihad on the incumbent CAN President, who in a letter to all Church leaders concerning the Secretary of NCEF stated: “Dear Church Leaders, Greetings to you all in the name of our Lord. Thank you for standing firm for Christ in your respective locations. No matter how huge the challenges to our faith may be, in the name of the Lord, we shall overcome. Let me call your attention to the letter dated April 26, 2018 and signed by the General Secretary of CAN that I directed him to invite all Church leaders to a meeting on May 10, 2018 to come and listen to a Report of the National Christian Elders Forum on their meeting with British Government. **I did not authorize such a meeting at any time. The meeting does not have the blessing of National Executive of CAN. This type of action is divisive and the invitation was not from me or from CAN leadership. Let Church leaders around you know this.** Blocs should let all Church leaders under them know this while the Zonal and State Chairmen should let the leaders under them know as well. [Emphasis supplied]

Before this letter Pastor Ayokunle had written to the Coordinator of CAN Trust Fund to wit: “Pastor Bosun, Good day to you. I saw the cheque that you posted to me for signature. This should be the last time you will do that. I will not sign any cheque posted to me again. Cheques should be brought by you because you serve under me. This

approach does not give respect to the office of the President of Christian Association of Nigeria neither is reduction of all official communications to correspondences promote good Christian relationship. Don't be sending the staff serving under you to me either. It does not respect my office. ”

It is clear from the above, that the CAN President, as a result of stealth jihad, had turned against Christians he is supposed to lead. “We must pray to God and our ancestor to forgive him.” When in 1976, Church leaders met at the Catholic Secretariat to adopt the name Christian Association of Nigeria, it was not intended that Christians must be tied to the apron string of Fulani Muslims, nor was it intended for the re-conquest of Nigeria by the Fulani nor that Fulani minority will attempt to impose Islamic Sharia law upon Christians in Nigeria. Their success, so far, seems to be as a result of the collaboration of Church leaders and the incumbent CAN President is an example. CAN was the product of Christian Elders before Pastor Ayokunle came to the scene.

We have no doubt that stealth jihad is responsible for the following conduct viz:

- f. Refusal to write protest letter to those who, unlawfully, detained trustees of a Trust Fund to which the CAN President is chairman;
- g. Deny the Trust administrative expenses to ensure that donations do not come into the Trust;
- h. Demand that the administrator of the Trust spend hours on risky road journeys to get cheques signed monthly;
- i. Destroy legitimate donation avenues on the altar of prayer warriors and funds for logistics;
- j. Go against the 4<sup>th</sup> Commandment that enjoins all to “honor thy father and mother”.

To crown it all, Dr Samson Olasupo A. Ayokunle, President of Christian Association of Nigeria (CAN) wrote to the General Secretary of CAN as follows:

**Subject: The National Christian Centre Must not be Used for National Christian Elders' Meeting with Church Leaders:**

Dear Rev Dr Asake, Good morning to you. I need to let you know that since the National Executive Committee of Christian Association of Nigeria and I did not approve the meeting the National Christian Elders Forum want to hold with church leaders in Nigeria, the National Christian Centre must not be used for that meeting. Let those under you in the office who hold the keys to the Centre be well informed about this. I am sending this email to the Bloc Leaders for their information. We have lawfully constituted authority in CAN which any group that wants to work with us must obey and no parallel administration or authority will be allowed. Thank you very much.

**CAN TRUST FUND**

The CAN Trust Fund was set up by the former President of CAN, his Eminence, Pastor Ayo Oritsejafor, to make CAN financially independent. The former President of CAN realized that unless CAN is well funded, Christianity in Nigeria shall remain vulnerable and susceptible to external influences. He realized that the weapon of the Islamists is financial inducement which makes stealth Jihad possible in the Church. However, if CAN has funds that channel of manipulation would be blocked.

When it became clear that Denominations and Ministries were not willing to fund CAN, the CAN Trust Fund was designed to operate on a simple program of individual Christians making N500 monthly donation to CAN. This donation could be more or it could be less, depending on an individual's capability. The calculation is that if one million Christians contribute N500 monthly, CAN would net N500 million. This donation would be clean and free from any form of external influence.

Pastor Oritsejafor prepared the structure and persuaded reputable laity leaders from the five Blocs of CAN to join as Trustees to provide credibility and ensure proper management of the funds. The laity Trustees are as follows:

Gen. Joshua Dogonyaro	-	TEKAN/ECWA Bloc
Mrs. Osaretin Demuren (Chairman of GTBank)	-	OAIC

Justice Kalajine Anigbogu (Retired Justice)	-	CCN
Mr. Tunde Lemo (Former Deputy Gov. CBN)	-	CPFN/PFN
Dame Priscilla Kuye (Former President NBA)	-	CSN

Unfortunately, the tenure of Pastor Oritsejafor ended before the CAN Trust Fund could fully commence operations. Dr. Ayokunle took over as the Chairman of the CAN Trust Fund in September, 2016. Since then, he has done everything possible to sabotage the CAN Trust Fund. During the 16<sup>th</sup> February, 2018 meeting of the National Executive Committee (NEC) of CAN, Pastor Bosun Emmanuel, the visioner and Coordinator of the CAN Trust Fund presented a petition to NEC listing 9 irrefutable points of **deliberate acts of sabotage** of the CAN Trust Fund by Rev. Dr. Olasupo Ayokunle, the President of CAN. Pastor Bosun lamented that the performance of the CAN Trust Fund in 2017 was 0.019% as a result of all the sabotage.

Rather than be remorseful, friends of Dr. Ayokunle in the meeting moved a motion that Pastor Bosun should be sacked from Coordinating the Trust Fund. Meanwhile, none of them could refute all that the Coordinator said. Fortunately, there were other Church leaders who stood their ground and insisted that Pastor Bosun should remain and referred the issues to the Trustees of the CAN Trust Fund to resolve.

We insist that the deliberate acts of sabotage of the CAN Trust Fund by Rev. Dr. Ayokunle are acts of stealth Jihad against the Church. The script that Dr. Ayokunle is acting was written by the Islamists to ensure that CAN remain financially weak to render any effective service to the Body of Christ. A financially weak CAN also opens the leaders of Christianity in Nigeria to financial influence and manipulation of the Islamists. Presently, CAN has a Strategy Document developed by NCEF and approved by NEC since July 2015. Unfortunately, there are no funds to implement the Strategy Document. If the strategies have been implemented, there is no way the Islamists would operate with impunity as they are currently doing. However, their allies in the Church have ensured that CAN remain perpetually beggarly and destitute of funds.

What the NCEF finds difficult to understand is why Christian leaders would decide to compromise the Body of Christ for personal gain. It would seem that they use a different

Bible that does not carry the story of Gehazi, the servant of Elisha and Judas who betrayed Jesus Christ. Whatever the motive of the Church leaders may be, one thing is certain, stealth Jihad is used against the CAN Trust Fund to hinder CAN from becoming effective while the Islamists keep advancing with their plans.

### **CHRISTIAN AGENDA**

In our meeting of March 14, 2018, the Christian Elders expressed concern on strategy to disseminate the information for maximum impact. It was agreed that “knowledge is power” and “the pen is mightier than the sword”. The NCEF agreed that an Executive Summary of the paper should be prepared to make it easier for people to understand the contents as well as encourage them to read the entire paper. It is on the basis of the above that the NCEF urge Church leaders to preach to their various congregation forgiveness which is “the intentional and voluntary process by which a victim undergoes a change in feeling an attitude regarding an offence, let go of the negative emotions such as vengefulness with the ability to wish the offender well based on the past history of Nigeria.

It is on this basis that NCEF does did not approve the conduct of the Police concerning the **HATE SPEECH: POLICE ARREST PENTECOSTAL PASTOR THE SUN ON MAY 8, 2018**

The Lagos State Police Command has arrested the general overseer of Miracle of Fire Ministry, Ajah, Lagos, Pastor Chris Mordi, for alleged hate speech against the Catholic Church. Commissioner of police in the state Mr. Imohimi Edgal, who confirmed the arrest said: “On May 5, undercover operatives of the command intercepted an inciting publication titled, “Beware of Catholic Women Organisation (CWO) and the Knights, for they are occultic (the truth must be unveiled); “The suspect was subsequently arrested and he will be charged to court today. Pastor Mordi was planning to carry out a crusade on the sensitive matter and the crusade may cause some religious friction. We have many



religions in the country and we should respect each other's religion. His action is hate speech and we won't condone such in this command. I will use the pastor as an example, to stand as deterrent to others who are causing problems in the name of religion. We have a section of the law that deals with hate speech. We will invoke the law on Pastor Mordi." On his part, Mordi said: "I am a prophet and not a pastor. I received message clearly from God that Catholic knights and CWO are occultic. I was directed to preach against the organisations and warn people to stop associating with them. I have no regret because I was trying to fulfill God's injunction. God will not put me to shame. I founded my ministry five years ago and I have over 100 members." published in the Nation of Tuesday, May 8, 2018 **"quote"** This is not a Police matter as the Catholic Church is able to take care of such speeches. The Police should not be part of inter and intra-religious issues which can become the basis for arresting Christians for criticizing Islam.

It is on the basis of the above that we wish to clarify the self-help by NCEF, General Danjuma and the chairman of NCEF, Solomon Asemota SAN. Self-help for this purpose means:

- a. Telling those who are paid and have the responsibility to protect us that they have failed us and also failed themselves.
- b. That the pride of saying that they lost some comrades in the defence of their country cannot be sustained when they are collaborating with the enemy
- c. They are not entitled to any medal of honor as collaborators with the enemy
- d. That we, bloody civilians, must make the maximum use of our votes and ensure that those of us – helpless under Boko Haram and Fulani herdsmen do not elect jihadists who want the best of the two worlds – Jihad and Democracy.
- e. That Christians must unite now that Christians understand what both conventional and stealth jihads mean.
- f. Christians must refuse to be identified, empowered and trained to turn against their fellow Christian or tribesman and women. We must say No to all "Arewa pastors" and their handlers.

The above are what is meant by self-help against ethnic cleansing and jihad. Christians do not need AK47 rifles to succeed.

### **FAKE NEWS? NO GOSPEL TRUTH**

We agree with the views of Cardinal Onaiyekan and Pastor Enoch Adeboye on national issues thus: as they were reported viz: **Cardinal Onaiyekan to Buhari: Retire now, The Sun May 5, 2018**: “You know that the Catholic Church never mobilizes against any political party. We mobilize against evil, whoever it is. It is very interesting that we mobilized against corruption in 2015. We mobilized strongly against corruption and which is why some people thought that we supported Buhari, even though Buhari was a Muslim candidate. Just as we mobilized against corruption in 2015, we are going to mobilize against continued corruption in 2019 and insecurity and I will say also, against any effort to simply turn our country into an impossible place – polarization where people can no longer see one another as brothers.” NCEF identifies with this sentiment especially when action speaks louder than words.

**Pastor Adeboye in the Vanguard May 5, 2018** was reported to have said, there is no father who would lose 19 children in a day that will not be quiet. She said what do you mean, because she hadn't heard the news that in a church, somebody went in and shot 19 people. It doesn't matter the denomination....by the special grace of God, all Christians in Nigeria call me daddy. So when any of them dies, it's my son or daughter that is dead” Adeboye said. Continuing, Pastor Adeboye said: “I am going to ask you to join me in prayer, because unless these killings stop, and stop immediately, even Nigeria may not live. I am not talking about individuals now, I am talking about Nigeria itself...a bishop asked me not too long ago, ‘Daddy, has God told you who will win the next election?’ “I said, Sir, I am not even sure yet there will be an election. Because unless these killings stop there may be no elections next year. ‘Are you prophesying, Daddy? No, no! I am not prophesying, I am just reasoning. Because nobody will want to go out to vote if they are

not sure they will be able to return home safely. “He explained. According to him, he has seen war at close quarters and knows that there is nothing good about war, “it’s a terrible thing. A nation may survive a civil war, but no nation can survive a religious war. That Nigeria may live these killings must stop. “so all of you who love Nigeria, I want you to rise on your feet, and cry to God with all your heart and say: Father, let the killings stop,” and the response was spontaneous.....”That Nigeria may live, please God, let the killings stop.” The NCEF identifies fully with the reasoning of the pastor.

### **NEED TO MOBILIZE AGAINST JIHAD**

NCEF submit that it is time the Catholic Church and, indeed all Churches mobilize against jihad both stealth and conventional which some persons and political parties are waging against all Christians in Nigeria. We, elders agree completely that as Christians, we must condemn murder in any form including state sanctioned executions following court judgments. There is however the need to draw a distinction between **innocent victims** and **collaborators** and measure our sympathy accordingly with respect to such killings instead of lumping both together at the same level. The religion that promotes jihad makes it compulsory that members of that religion must participate in jihad. It is obligatory and therefore when other members of the same religion perform the jihad on their behalf, the innocent member who believes in jihad becomes a collaborator not innocent by any standard. This becomes even more so because if such a Muslim dies, he is regarded as a martyr. The same is not the case for the Christian whose innocent brother was killed by the jihadist. This distinction is necessary as a strategy to prevent jihad of all kinds, stealth and conventional. Murderers and their victims do not attract the same volume of sympathy.

### **NIGERIA INTER-RELIGIOUS COUNCIL (NIREC)**

NCEF do not know on whose initiative NIREC was setup, all NCEF knows is that Ghana had a similar committee. It took time for Christians to accept and ensure that CAN’s President and the Sultan of Sokoto are joint chairmen of the committee because at a time

Pastor Oritsejafor demanded equal respect, meetings of NIREC were suspended for about four years until recently. This meeting in March 2018 was very much a monologue as the Sultan dominated proceedings with CAN President and the Catholic Cardinal constantly concurring on all issues. In any case, the meetings are financed by the Presidency, the seat of Islamism and as the saying goes, “he who pays the piper dictates the tune”. The NCEF sees NIREC as another Islamist instrument where public funds are used to promote Islamism. In the above circumstance, the NCEF recommends the setting up of a Council for the Protection of Religious Rights and Freedoms modeled after the South African Council for Religious Rights and Freedoms.

### **CHARTER OF RELIGIOUS RIGHTS AND FREEDOM**

The South African Charter of Religious Rights and Freedoms (SACRRF) is a religious legal document that defines the freedoms, rights, responsibilities and relationship between the “State” of South Africa and her citizens concerning religious belief. The Charter expresses what freedom of religion means within the South African context and the daily rights, responsibilities and freedoms that are associated with this right. The SACRRF was drafted over a period of several years by a Continuation Committee of academics, religious scholars, religious leaders, government commissioners and international legal experts and members. Every religious institution is recognized and protected as an institution that has authority over its own affairs, and towards which the state, through its governing institutions, is responsible for just, constructive and impartial government in the interest of everybody. The state, including the judiciary, must respect the authority of every religious institution over its own affairs, and may not regulate or prescribe matters of doctrine and ordinances. The confidentiality of the internal affairs and communications of a religious institution must be respected. The privileged nature of any religious communication that has been made with an expectation of confidentiality must be respected insofar as the interest of justice permits. Every religious institution is subject to the law of the land

The state may allow tax, charities and other benefits to any religious institution that qualifies as a juristic person. Every person has the right, for religious purposes and in furthering their objectives, to solicit, receive, manage, allocate and spend voluntary financial and other forms of support and contributions. The confidentiality of such support and contributions must be respected. Every person has the right on religious or other grounds. Every person has the right to be educated or to educate their children, or have them educated, in accordance with their religious or philosophical convictions. A *Council for the Protection and Promotion of Religious Rights and Freedoms* was established to oversee the process of the Charter being formally enacted into South African law. The passing of the SACRRF into law will mean that religious believers have legal impartiality and protection to practice. The constitution states that *"In order to deepen the culture of democracy established by the Constitution, Parliament may adopt Charters of Rights consistent with the provisions of the Constitution."* The Charter was officially adopted on 21 October 2010 at a Public Endorsement Ceremony in the Council Chamber of the Johannesburg University. The Charter also guarantees access to sacred places and burial sites relevant to the convictions of religious groups in other include: Right to associate with others. Right to communicate within the country. Right to conduct single faith religious observances, expression and activities in state or state aided institutions, as long as such observance follows rules made by the appropriate public authorities. Every person has the right to freedom of expression in respect to religion. Every person has the right to believe according to their own religious or philosophical beliefs or conviction. No person may be forced to believe, what to believe or what not to believe, or to act against their convictions. Every person has the right to the impartiality and protection of the state in respect to religion.

The Charter was drafted by a Continuation Committee drawn from academics, legal scholars and legal practitioners, theologians, government commissioners and international legal expert has thus far been signed by ninety-one leaders representing churches, religious bodies, academic, legal, human rights and media organizations in

South Africa and by two international advisers. The total of practicing religious believers represented by the signatories is estimated to be approximately 10.5million, more or less a quarter of the total South African population.

Signatories include such diverse groups as: The Ishmaili Community; The Hindu Coordinating Council; The Icamagu Institute (Eastern Cape)The Coptic Orthodox Church; Pentecostal Churches; Reformed Churches The Open Doors Ministry; The Baptist Union of Southern Africa; The Christian Network; The Elected School of the Amadlozi The Jesuit Institute South Africa; The South African Tamil Federation; Trans World Radio-SA; Triple M Productions - Media Production House; Interdenominational African Ministries Association; The International Institute for Religious Freedom; The Sri Sathya Sai Baba Council; The Seventh Day Adventist; The Roman Catholic Church; The Bahá'í Faith; The Commission for Cultural, Religious and Language Rights; The Islamic Judicial Council; The Christian Lawyers' Association; The Church of Jesus Christ of the Latter Day Saints; The Church of England in South Africa; The Office of the Chief Rabbi (South African Jewish Community); The Arya Samay SA; The Faculty of Theology of the Free State; The Griekwa Independent Church; Evangelical Lutheran Church in South Africa; The Anglican Church of Southern Africa; Charismatic Churches; The National House of Traditional Leaders; The Jami'atul 'Ulamâ (Council of Muslim Theologians); The Executive of the National Religious Leaders Forum; The South African Broadcasting Corporation.

We also want to strongly suggest to churches and religions, in fact, to all bodies that work with religion, like schools, councils and other bodies from civil society, to adopt the Charter as part of their official documentation.

## **CONCLUSION**

The Sardauna of Sokoto established the JNI to work out the strategy for domination and the Islamization of Nigeria through Sharia as here reported: “Meanwhile, the task for our

religious teachers had become more complicated. The situation called for more hands and elaborate teaching arrangement. I discussed it with the Saradauna, 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 the first meeting were the Premier, Ali Akilu, Ahmed Talib, Ahmad Joda, Armmiya'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.**

Malam Abubakar Imam, who was unanimously elected to be the General Secretary of the new association, prepared a box in an adjacent room and we each went in to put our donation. The money collected was to be used to start off its functions. When everyone had put in his contribution the total amount collected was £35. We decided to employ full-time official to coordinate the association's affairs, and Malam Labbaika Bello from Ilorin was nominated. I had then bought a small house in Unguwar Sarkin Musulmi which I gave out to Malam Labbaika to open his office.

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, Abul Hassan al-Ash'ari, who had used the term for his own people earlier. All thought it was good title but Malam 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 special position Ahmed Joda held, as founding member of JNI, we imagined, was responsible for his appointment as Head of the Transition Committee of President Buhari. In our Project 2018, we wrote that “all Nigerians must have stake in the political “**industry**” of Nigeria now controlled by the Islamists. Nigeria needs new breed 21<sup>st</sup> century politicians to go into politics and save Nigeria from herself. Old breed politicians i.e. from 1999 - 2018 comprised mainly “operatives” recruited by the military when they formed the two parties - NRC and SDP. The intelligence services recruited young people, in addition to retired armed forces personnel – the Police, para-Military and Civil Defence, some civil servants etc as the then new breed politicians. These “politicians” graduated from Local Government to the Senate and the Presidency. A brand new breed, non-Islamist politicians are required not third force of old breed Islamist politicians, but modern new breed and not those already tainted by Islamism.

It is very clear from the above that Christians in Nigeria should now have a better understanding of Islamism or political Islam as a result of facilities available on the internet and books. This write up is not intended to mock Islam but to show that while Nigeria was a colony both Christians and Muslims behaved properly, some will say peacefully. However, after independence and development of Islamism, Nigeria became two countries in one, one promoting Democracy and the other Sharia stealthily promoting wars against Democracy.

The Islamists had to work hard with the instrument of Jihad, military regimes to catch up and try to overtake democracy and replace it with Sharia. They almost succeeded because not one of the 60 or so political parties is Christian because all are skewed to promote sharia. There was the need therefore to establish the Elders’ Forum whose membership average age of 70. They will not seek office but offer voluntary service without remuneration. They are expected to function as a serious organization Christians could turn to for help in favour of Democracy and Rule of Law. The NCEF grew out of the cliché seeing “something, saying something, and doing something.”



## RECOMMENDATIONS

We offer the following:

1. A Nigeria where, in the words of our Independence National Anthem, “Though tribes and tongues may differ, in brotherhood we stand”
2. URGENTLY, a Truth and Reconciliation Commission should be convened
3. Restructuring of the country to conform to True Federalism.
4. Removal of Government sponsorship of Religious Pilgrimages and the making of Section 10 of the Constitution justiciable.
5. Immediate inventory, assessment and payment of compensation for lives and property lost to Islamic insurgency and Jihad in the country.
6. Request the urgent intervention of the British Government to secure the release of Leah Sharibu as well as the remaining 113 girls from Chibok still in captivity of Muslim insurgents.
7. An Act for the establishment of A Nigerian Charter on Religious Rights and Freedoms.

Solomon Asemota, SAN  
Chairman, NCEF  
Abuja  
10<sup>th</sup> May, 2018

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Solomon Asemota, SAN (Chairman), Prof. Joseph Otubu, Gen. Joshua Dogonyaro (rtd), Archbishop Magnus Atilade, Dr. (Mrs) Kate Okpareke, Dr. Ayo Abifarin, Gen. Zamani Lekwot (rtd), Elder Moses Ihonde, Elder Nat Okoro, Gen. T. Y. Danjuma, Elder Matthew Owojaiye, Justice Kalajine Anigbogu (rtd), Elder Shyngle Wigwe, DIG P. L. Dabup, Sir John W. Bagu, Dr. Saleh Hussaini, Elder Mike Orobator, Justice James Ogebe, JSC (rtd), Dr. Chukwuemeka Ezeife, Chief Debo Omotosho, Dame Priscilla Kuye, Dr. S. D. Gani, Mrs. Osaretin Demuren, Prof. Yussuf Turaki, Dr. Musa Asake, Pastor Bosun Emmanuel (Secretary)