The core evidence consist of two
seemings by Maj. Musa Jokolo
(MD), the first in 2005, when he was
the Emir of Gwandu; and the second
in 2013, after he had been deposited
from that high Caliphate office. Here is
his 2005 testimony:

In response to what they perceived
as the Obasanjo “menace”, the
Caliphate active met on March 26,
2005 in Kaduna under the auspices
of the Nigerian Supreme Council of
Islamic Affairs (NSCIA), of which the
Sultan of Sokoto is the traditional
Chairman. At that meeting, Major
Musa Jokolo (MD), the then
Emir of Gwandu, traditionally the
second-in-command to the Sultan,
complained bitterly that northern
Muslims had been marginalized by
President Obasanjo, complaining
that today they have no banks,
and construction companies that
their soldiers were compulsorily
raided from the army shortly after
Obasanjo came to power, and that
their children are being denied
recruitment in the army. “We must
decided what to do now. Let us
people withdraw from the conflict…
Muslims are not afraid and they
will come out to say the truth.”

—(See “Emir’s Jihad Threat”,
Insider Weekly, May 3, 2005, p. 17.)

Jokolo added that

(ML) 2005

“We (Muslims) have been pushed
to the wall and it is time to
fight. Obasanjo is trampling
on our rights and Muslims must rise
and defend their rights. The more
we continue to wait, the more we
will continue to be marginalized.”

—(“Emir’s Jihad Threat” Insider
Weekly, May 3, 2005, p. 17.)

For this “fight” (Jihad) they had to
find another military instrument.
Hence, presumably their adoption
of Boko Haram, and the subsequent
enhancement of its terrorist capacity; and
the reported violent influence
of its leader who began to move about
in area. Was it their coincidence
that Boko Haram became well-funded
and more powerful in mid-2015,
a few months after the Emir of
Gwandu called for a fight to end
what the Caliphate perceived as its
marginalization by the govt.
Government? Not bloody likely.
That was in 2004. Then in 2012 we get this statement from Jokolo:

Northern politicians created Boko Haram — Mustapha Jokolo, former Emir of Gwadar

This reported statement by the deposed Emir of Gwadar, declaring that Northern politicians created Boko Haram, is like the testimony of the former deputy leader of a criminal gang turned prosecution witness.

We must recall that when he was Emir of Gwadar, he was the Number two man in the Caliphate hierarchy, second only to the Sultan of Sokoto. Besides, he was the very man who, at a meeting of emirs in March 2005, called for a fight with the Obaseki government. And it was a few months later, in mid-2005, that Boko Haram began to show evidence of better financing and increasing capacity. Jokolo must know well what he spoke in 2001.

We have seen that for the Caliphate, gaining and retaining power by fraud and mass slaughter is more congenial than doing so through free and fair elections. Given that background, the simple new headlines, displayed in this essay that link Boko Haram operatives to Caliphate figures (and leaders, Caliphate politicians, as well as leaders) are prima facie evidence that Boko Haram has Caliphate sponsors. Jokolo’s authoritative and insider’s statement in 2012 pretty much establishes the point.

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Highlights from Caliphate Colonialism essay:

**The Caliphate must go!**

Kick the Caliphate out of Nigeria, and Boko Haram will die.

**The Caliphate must go!**

Kick out the Caliphate, so we can agree on a federalist principle of public-officer-as-first-forexercise-plunder that has favored Nigeria’s factional “corporatist”.

**The Caliphate must go!**

Kick out the Caliphate so that Nigerians can move forward to secure federalism and general prosperity.

However well any nationalist thinks it has done under Caliphate colonialism, it seems to do much better after we jointly free ourselves from these arrogant caliphate parasites, this is to say after the “Caliphate” lands share of the national cake is taken from them and redistributed.

**The Caliphate must go!**

The long-suffering victims of Caliphate Colonialism must now go on the counter-offensive and drive the Caliphate out of Nigeria. We must then see the border between the Caliphate/States and the new Sovereign Democratic Nigeria. If we do this, we should never again case curtain or build a great wall to keep these feudal barbarians out of our new Nigeria.

Why?

Please read on!
The Second-Democracy version was best articulated in 1998–99 by Chief Olufemi Awolowo, when, at various points on the campaign trail, he told Nigerians:

"In order that Nigeria may achieve rapid economic progress, and establish an equitable, just, democratic and peaceful society... we of the Unity Party of Nigeria are resolutely determined to pursue the following:

1. Equal opportunity for every Nigerian citizen under the law;
2. Development of national economic policies which ensure economic growth for every Nigerian irrespective of his place of birth or state of origin;
3. Acceptance of the good things of life. [etc.]. . .

Our ideal aim is to achieve equality of status for Nigerians and the black people with all other racial groups, and respectable economic growth for Nigeria in the international community. . . We can succeed. . . provided we allow ourselves to be guided by these principles: The glory of all peoples is the welfare of every one of his people."


These two ideological versions of Nigeria have been locked in struggle, and until one ideology defeats the other, or until Nigeria divides into two separate entities, one for those aspiring to such of those incompatible versions, Nigeria will remain unstable, backward, a theatre of recurring bloodbaths, a disgrace to itself and the Black World, and a breeding ground for international terrorism. Let us look into why.

| Part One | Caliphate Colonialism and Boko Haram — A Brief History |
| Part Two | Caliphate agenda and ideology in their own words 1944–2011 |
| Part Three | Boko Haram as Caliphate Terrorist agency — the evidence |
| Part Five | What is to be done? The Caliphate must go! Expel the Caliphate from Nigeria before December 31, 2014, and forestall the bloodbath promised for 2015 by Buhari. |

Appendices
The 1995 Constitution of Ethiopia (the Preamble)
Part One: Caliphate Colonialism and Boko Haram — a brief history

Nigerian history will remain unfinished and much about it will remain uncertain, and we glimpse the hidden dynamics that has dominated and shaped it since 1960, namely the Caliphate's colonialist agenda and the confused and uncoordinated resistance to it.

The political violence (rogueous coups, civil war, assassinations, judicial murder, terrorism, etc.) that has marked Nigeria from the 1960s has been in furtherance of, or in resistance to, Caliphate Colonialism. These have ranged from

1. the (Caliphate-organized) 1963 Kano pogrom, which was the Caliphate's reprisal for the booting of its political leaders by Lagos crowds over the Anthony Enahoro "Self-Government in 1956" motion through

2. the 1966 and 1967 (anti-Caliphate) Tinubu uprisings,

3. the Caliphate-inspired 1966 Warawa Nigeria Crisis,


Some other violent episodes that become unmissable through the lens of Caliphate Colonialism are

5. the (Caliphate-organized) May, July and September 1966 pogroms

6. the (Caliphate) July 1966 CNDP coup

7. the 1967-1970 civil war which accomplished the Caliphate's military conquest of all of Nigeria

8. the (Caliphate's anti-Cornell) 1977 Maradu Mohammad Coup by the way, Maradu's legendary anti-corruption "Puge," for which he was seen as a National hero, was probably a cover for accomplishing the Caliphate's policy of Northernization of the Federal Public Service, some say that he quietly replaced the poged officials — who were mostly Southerners — with Northerners mostly. Those with access to the records should help to verify this?

9. the (anti-Caliphate) 1976 Dimka coup?

10. the (Caliphate's) 1977 Buhari coup, which, it came to be realised, was staged to preempt the Caliphate's approaching loss of power in 1977 through the scheduled re-election of the presidential candidacy of a Southerner

11. the (anti-Caliphate) 1980 Oyinbo coup, for the few hours before the coup was crushed. Oyinbo excised the Caliphate from Nigeria

12. the (Caliphate-orchestrated) June" election annulment, which led to

13. the imprisonment and death of Atiku Abubakar, the winner of the annulled election; and to

14. the political assassinations under Buhari, 1985-1986?
15. the perennial religious and ethnic violence in Katsina and Plateau states caused by Hausa and Fulani hegemonies who attempt to take over lands and to dominate non-Hausa and non-Fulani peoples, that were not conquered by the Caliphate jihad in pre-British states (i.e. caused by covert pressures to expand the Caliphate domain).


17. the (Caliphate-sponsored) 1999 arrest of Oldi.

18. the 2001 hanging of Zaki Bure.

19. the (Caliphate-sponsored) repression of the Boko Haram insurgency.

20. the (Caliphate-sponsored) Boko Haram terrorism campaign.

These and other troubles are rooted deep in the way, and the purpose for which, Nigeria was put together by the British, so we should start by looking into that.

The founding of Nigeria

The British officially created Northern Nigeria in 1900, and Southern Nigeria in 1906. The separate colonial administrations of these two entities were amalgamated in 1944 on the expediency of the principle that Northern Nigeria, the "hbridal", would financially live off the dowry/revenue/resources of Southern Nigeria, the "wife". Then, during the process of decolonization, between 1951 and 1960, the British made the Caliphate the successor to their colonial power by rigging the Caliphate's political party, the Northern People's Congress (NPC), into office. The Caliphate, i.e. the son-in-law/friend ruling class of the North (the Caliphate equivalent of the British aristocracy), has ever since made an amalgamation principle an article of faith, and has enforced its "husband" rights as Allah-given, permanent and unchangeable. They have even publicly declared their readiness to commit genocide to enforce their presumed right to plunder and squander the resources of the South, by proposing to kill off 10 million (i.e. 17th or 18th of theirs) fellow Nigerians who live in the oil-poorening Niger Delta. Their insistence on ruling Nigeria in perpetuity and on exploiting the South, together with the resistance to that insistence, is the dynamic behind the never-ending instability and mayhem in Nigeria's history. That is the context to the two soap and the pogroms of 1966, the 1967-70 Civil War and to both the Niger Delta militancy and the Boko Haram terrorism of today.

Here are three statements by Caliphate spokesmen that respectively shed light on: (a) their "One Nigeria" Project; (b) their ideology of ethnic casts, and (c) their genocidal mindset:

a) In 1965, Sir Ahmadu Bello, the Sardauna of Sokoto, leader of the Caliphate politicians, described the Caliphate Nigeria Project thus:

b) In 1992, Abubakar Benu Sule, a senior Caliphate politician, shed more light on the Sardauna's Nigeria Project when he detailed the Caliphate view of the caste system: they deemed proper for the relationship between the peoples of Nigeria.

In this country, all of us need one another. Hausa need Igbos, Igbos need Yoruba and the Yoruba need the Northerners. Everyone has a gift from God. Northerners are endowed by God with leadership qualities. The Yoruba man knows how to earn a living and has diplomatic qualities. The Igbo is gifted in commerce, trade and technological innovation. God so created us individually for a purpose and with different gifts. Others are created as kings, priests and doctors. We will need each other. If there are no Yoruba, a king will not exist. If there are no students a teacher will not be required, etc. 16

— 1992, Abubakar Benu Sule in an address which was written and spoken in Arabic during the launching of the Power of Knowledge authored by Alhaji Isa Kainu, at Darurat, Katsina on December 21, 1992.

In other words, in the Caliphate's feudal version of Nigeria the peoples have been divided into castes, or hereditary occupational classes; Hausa rulers, Yoruba diplomatic messengers, and Igbo traders and technicians.

c) In 2009, the Caliphate's genocidal intensity was publicly displayed in the following statement to the House of Representatives by a Caliphate legislator:

_2009

"What is happening in the Niger Delta is pure criminality of the highest order, arising from total disregard for constituted authority. In Iraq, thousands of people lost their lives because of an insurrection against the government during the reign of former Iraqi leader, Saddam Hussein. We can do away with 20 million inmates for the rest 200 million Nigerians to live." (emphasis added)

— 2009 An instrument to genocide by Bala Ibn N'Allah of Kobbie State, a Caliphate member of the Nigerian House of Representatives. (The Guardian, Thursday, May 28, 2009).

The resistance then took the form of the Action Congress Alliance, later the United Progressive Grand Alliance (UPGA), that unsuccessfully contested the rigged December 2004 Federal elections against the Caliphate-led Nigerian National Alliance (NNA), and then the October 2005 Western regional elections where the UPGA's Action Group (AG) visited with the Caliphate-based Nigerian National Democratic Party (NNDP) of Samuel I. Akintola, the then Western regional premier. When that election was rigged by the Caliphate's "Federal might", and Akintola was declared the winner and sworn in for another term as Premier, it sparked the violent civil unrest called _Operation Crocodile Smile_, which triggered the January 15, 1966 coup that swept the Caliphate politicians from power at the federal level and in their Northern Region branch.
The Caliphate struck back with the pogroms of May 1966, which led to the overthrow of the Idris military regime in the Caliphate counter-coup of July 1966. The Caliphate counter offensive continued with the pogroms that sought to drive the North those fellow Nigerians that Sir Abubakar Tafawa Balewa had, in 1965, called "inimical" of the North. [see pp. 91-92] The crisis of the pogroms led to Buffalo's secession in 1967, and that, in turn, triggered the Civil War to forcibly drag Buffalo back into the Caliphate colony that Nigeria had become. The Caliphate's military conquest of Nigeria was completed in January 1970 with the defeat of Biafra. 

Thereafter a period of unalloyed Caliphate domination began. The Caliphate ruled through civil and military governments that were led sometimes by its own members and sometimes by trusted non-Caliphate agents.

By 1990, the Caliphate had evolved a peculiar federal system that they entrusted through the 1999 constitution, a system that allows them to dominate and exploit other Nigerians behind a façade of democracy. But while they were evolving this constitution (1996-1999), they resorted to all manner of makeshift measures to hang on to power, sometimes ruling through their members, and at other times through "willing tools" from the Northern ministries or loyal agents from the "conquered" South. [see the Sequence of Governance, in the adjacent table]

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Governor</th>
</tr>
</thead>
<tbody>
<tr>
<td>September 1957 to 10 January 1966</td>
<td>Sir Abubakar Tafawa Balewa, Prime Minister</td>
</tr>
<tr>
<td>16 January 1966 to 29 July 1966</td>
<td>Johnson Aguyi-Ironsi, Head of the Federal Military Government</td>
</tr>
<tr>
<td>1 August 1966 to 29 July 1973</td>
<td>Yakuba Gowon, Head of the Federal Military Government</td>
</tr>
<tr>
<td>29 July 1975 to 11 February 1976</td>
<td>Muraina Mohammed, Head of the Federal Military Government</td>
</tr>
<tr>
<td>11 February 1976 to 1 October 1979</td>
<td>Olusegun Obasanjo, (a.k.a. 039), Head of the Federal Military Government</td>
</tr>
<tr>
<td>1 October 1979 to 31 December 1983</td>
<td>Shaka Shagari, President</td>
</tr>
<tr>
<td>31 December 1983 to 27 August 1985</td>
<td>Muhammadu Buhari, Chairman of the Supreme Military Council</td>
</tr>
<tr>
<td>27 August 1985 to 25 August 1989</td>
<td>Ibrahim Babangida, (a.k.a. 007) President of the Armed Forces Ruling Council</td>
</tr>
<tr>
<td>26 August 1993 to 20 November 1993</td>
<td>Ernest Shonekan, Interim Head of State</td>
</tr>
<tr>
<td>17 November 1993 to 6 June 1998</td>
<td>Sani Abacha, Chairman of the Provisional Ruling Council</td>
</tr>
<tr>
<td>6 June 1998 to 19 May 1999</td>
<td>Abdulsalami Abubakar, Chairman of the Provisional Ruling Council</td>
</tr>
<tr>
<td>29 May 1999 to 29 May 2007</td>
<td>Olusegun Obasanjo, President</td>
</tr>
<tr>
<td>29 May 2007 to 3 May 2010</td>
<td>Umaru Musa Yar'Adua, President</td>
</tr>
<tr>
<td>9 February 2010 to Present</td>
<td>Goodluck Jonathan, President since 6 May 2011, and President since then.</td>
</tr>
<tr>
<td>Civilian Caliphate-dominated coalition regime led by a Muslim Igbo non-Caliphate man, installed by the British, toppled by Nnamdi Azikiwe.</td>
<td>Caliphate military regime installed by Muhammad Al-Mustapha, but led by a Christian non-Caliphate &quot;willing tool&quot; from Northern minorities.</td>
</tr>
<tr>
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</tr>
<tr>
<td>Non-Caliphate military regime led by a Christian Igbo non-Caliphate man, toppled by Muhammad Al-Mustapha's Caliphate, n.d.</td>
<td>Caliphate military regime led by a Muslim Hausa-Fulani Caliphate man.</td>
</tr>
<tr>
<td>Caliphate military regime led by a Muslim Hausa-Fulani Caliphate man.</td>
<td>Caliphate military regime with a loyal Christian Yoruba agent from the &quot;conquered&quot; South as front man, installed to complete Muhammad Al-Mustapha's tenure and program.</td>
</tr>
<tr>
<td>Caliphate civilian regime led by a Fulani Caliphate man, installed by a coup through a rigged election and judicial shenanigans about 2/3 of its time.</td>
<td>Caliphate military regime led by a Fulani Caliphate man, installed to preempt election of any Southern as president in 1967.</td>
</tr>
<tr>
<td>Civilian military interim regime led by a Yoruba Christian; a consortium by Babangida to continue his administration until his &quot;rightful&quot; Caliphate military successor was ready to emerge.</td>
<td>Caliphate military regime led by a Muslim Kanuri agent of the Caliphate.</td>
</tr>
<tr>
<td>Caliphate military regime led by a Muslim Cwari from Northern Minorities.</td>
<td>Civilian non-Caliphate regime, led by a Christian Yoruba agent of the Caliphate. The Caliphate soon came to regard him as a &quot;menace&quot;.</td>
</tr>
</tbody>
</table>
| Civilian non-Caliphate regime led by a Fulani Caliphate man. | Civilian non-Caliphate regime led by a Christian Yoruba non-Caliphate man; Caliphate chieftains vowed to make Nigeria ungovernable for him.
Having conquered all of Nigeria by means of the Civil War, and by using the Nigerian armed forces that were mostly filled with non-Capitalile soldiers led by non-Capitalile personnel, the Capitalile scheme to remove the non-Capitalile Gen. Yakubu Gowon as Head of State and replace him with one of their own (i.e., a member of the Capitalile coterie or ruling class). Accordingly, a Capitalile coup on July 29, 1975 deposed Gowon and replaced him with Muhammadu Buhari. When Gowon's fellow military officers tried to match back power through the anti-Capitalile Dimta coup on Feb. 11, 1976, they were defeated and slaughtered. But the nominated Murtala Mohammed was replaced by a Yakubu Capitalile agent, Gen. Obasanjo (c/o. 137) who ruled as figurehead or front man. In 1979-83, government duty reigned the elections for a Capitalile politician, Shehu Shagari of the PDP and handed power to him through the facade and dispersed Supreme Court ruling on afixg of 1979 Press: Karsanto V. Shehu.

When election time came again in 1983 and a non-Capitalile man, Chief Shehu Abubakar, sought the nomination of the ruling PDP, he was restarted and was re-elected. However, to prolong Capitalile rule without revealing the rule of true and fair elections, the Babangida coup on December 31, 1983, deposed Shagari, the Capitalile civilian President, and replaced him as Head of State by a Capitalile military man, Gen. Muhammadu Buhari. That their chance lost power through elections and the rule of rotation was postponed. The Capitalile then became determined to tolerate an election only if it could have them rigs for its politicians, as had happened in 1995, 1975 and 1983. That determination sowed the seeds of the punishment of the June 12, 1993 election.

Though two Capitalile generals, Babatunde and Obasanjo, were in power from December 31, 1983, a struggle among the Capitalile military agents caused President Obasanjo (c/o. 137) to oust Babatunde in 1985. (As far as can be ascertained, na is not of certain stock.) But then, in the duality of the Capitalile, the coup embarked on a transition program which sought to install the very democracy that the Capitalile thoroughly fears and detests. Though it did twist the 1983 transition program, the Capitalile initially could do nothing to stop it, and so bided its time and endured the forces it would eventually use to scuttle men's transition program when the opportunity arose.

While the Capitalile was waiting for its opportunity, the Orkar coup of 1993, which announced the ejection of the Capitalile territory from Nigeria, gave the Capitalile a great scare. The 1983 regime in self-defense, crushed the Orkar coup. But three years later the 1983 transition program was itself terminated by the Capitalile, by using the Association for Better Nigeria (Abn.), a Southern group, as well as Capitalile-hated generals largely from the Middle Belt. The irony here is that 1983's transition program and the Orkar coup would each have terminated Capitalile power, one through the ballot and the other through the ballot box, but they fought each other, only for the victor to be overthrown by the Capitalile overthrow through its orchestrated involvement of June 12. The Jellaba-Arab colonialists in Khartoum have a name for this maneuver: using a clown to kill a clown. The Capitalile used this maneuver twice in the early 1990s: one to kill the Orkar coup, and then the 1983 middle belt generals to kill the 1983 transition program.

In the protracted struggle between the Capitalile and its subject peoples, the Capitalile has been quite clear about its objectives and has fought without confusion. Unfortunately, the anti-Capitalile forces have never thoroughly understood the enemy they are up against. As a result, they have fought like a blind man battering in the ring with a Muhammad Ali or a Mike Tyson. So they were overwhelmed, often by the Capitalile's use of some other non-Capitalile forces. As happened in June 12.

The anti-Capitalile forces have also been deeply divided by their own internal strains. But for the fact that between Abubakar and Obasanjo in 1993, the Capitalile would not have inherited power from the Brits, it seems that the Capitalile would not have been able to install Bahers as the Prime Minister of Nigeria. And the call for Capitalile colonialism in Nigeria might have been avoided. Now that the anti-Capitalile forces have been attempting to come together to demand a Sovereign National Conference (SNC) and a truly federal constitution to replace the (still) 1999 constitution, they need to understand the hidden dynamics that have dominated Nigerian history since the 1930s, and then unite to get rid of it once and for all. Fighting among themselves will only help the Capitalile to climb back and hang onto power.
Their chronic uncertainty about their Caliphate on any, and their persistent lack of unity would also be true in the struggle since the June 12 crisis. June 12 officially ended in 1999, when a harassed Caliphate made a negotiated handover of power, through a pre-determined election, to Ojukwu. It considered the handover "temporary". The situation in the Caliphate is not one of unity. But it soon came to regret the handover. To safeguard his presidency, Ojukwu named all "political" military officers who could endanger the nascent democracy. Most of these affected were Hausa-Fulani soldiers of the Caliphate. Ojukwu thereby robbed the Caliphate of its military capacity to undertake its government. This earned him the enmity.

As it was held on the Nigerian military being systematically destroyed by a vengeful one, it had to find some alternative weapons for returning to power. One was a personal vendetta because his Caliphate manner had humiliated him by imprisoning him for allegedly being a party to a coup against his own Gen. Sani Abacha. And for torturing him in prison. A Caliphate that had survived the challenges of revolution, the Ochim and June 12, suddenly found itself deprived of its control of the military instrument it had used to hold on to power for three decades. It was not amused. It responded to its enemy's hegemony by playing the Shiite card. So, soon after it saw the way one was going, it launched the Shiite movement and installed the Shiite as the constitution in the 11 states of its Amurka bastion in Nigeria Far North. This was a challenge to the Constitution and tantamount to opting out of the secular Federal Republic of Nigeria. But Ojukwu, for reasons best known to himself, declined to enforce the constitution against them.

Why did Ojukwu do nothing when the Arewa states violated the secular constitution by adopting Sharia? Wasn't that a form of secession, by repudiating the Constitution that is supposed to hold Nigeria together? Wasn't that treason? And wasn't it his duty as President to uphold and enforce the constitution? How was that action constitutionally different from Buhari's secession from Nigeria? And wasn't it his duty to preserve "One Nigeria" in the Sharia case...like he had helped do in the Biafra case trials against him in 2003 against the Sharia "secession", would Boko Haram have emerged in 2007? Would it have grown into the monster it has become today?

In response to what they perceived as the Ojukwu "mistake", the Caliphate allies met on March 28, 2003 in Kaduna under the auspices of the Nigerian Supreme Court of Islamic Affairs (nascia), of which the Sultan of Sokoto is the traditional Chairman. At that meeting, Sultan Muhammadu Jibril led (red), the third in command to the Sultan, complained bitterly that northern Muslims had been marginalized by President Obasanjo, complaining that today they have no banks, and construction companies that their soldiers were compulsorily retired from the army shortly after Obasanjo came to power and that their children are being denied recruitment in the army. "We must decide what to do now...Let war peoples withdraw from the conflict...Muslims are not afraid and they will come out to say the truth."

Jaholo added that:

"We (Muslims) have been pushed to the wall and it is time to fight... Observes is ramping up our rights and Muslims must rise and defend their rights. The more we continue to wait, the more we will continue to be marginalized."

— Mutapha Jaholo, quoted in ("Emi’s Jihad Thrust" Insider Weekly, May 2, 2005, p.13)

For this "fight" (Jihad) they had to find another military instrument. Hence, presumably their adoption of Boko Haram and the subsequent enhancement of its terrorist capacity, and the reported sudden influence of its leader who began to move about in axis. What is there evidence that Boko Haram became well-funded and more powerful in mid-2005? A few months after the Emi’s Cot לזה he Caliphate leaders saw the spirit of the "temporary" had fanner had obligingly selected a Caliphate politician to succeed himself in 2007 and return power to his Caliphate patrons, but he deliberately handpicked "Umaru Yar’Adua" who was seriously ill. In the hope, perhaps, that he would die in office and be succeeded by his non-Caliphate Vice President, Goodluck Jonathan. Luckily for Emi’s scheming, this all came to pass when President Yar’Adua died in office in 2010. When President Jonathan then failed to relinquish the presidency to him and entered the contest for a full term of his own, as was his constitutional right, Caliphate politicians publicly vowed to make the country ungovernable for him. And when he won the 2012 election, they kept their promise and unleashed their Boko Haram terrorists on the country.

How did Boko Haram arise and become suitable for this assignment? According to evidence in the book Power, Politics, and Truth by Umaru Jibrilu, who was the Special Advisor on Communications (i.e. media spokesperson) to the late President Yar’Adua, Boko Haram was a tiny and obscure sect from its founding in 2002 until 2005 when it was apparently adopted by some powerful sponsors.

Its leader began to live efficiently and the magnitude and sophistication of its terrorist capacity began to build up. So year had this terrorist capacity grown that in 2012, Boko Haram gave a "quit the North" notice to those the Caliphate ideals had called "invaders" back in 1998 and enforced the order by bombing churches and funeral and by other acts of mass murder. But, unfortunately for its Caliphate sponsors, Boko Haram, as its power grew, developed an agenda of its own which threatened the Caliphate's very survival. (MORE ON THAT LATER WHEN WE DISCUSS BOKO HARAM’S MISSION AND MESSAGE)

Terror, mass murder and genocide in Caliphate ideology

It needs to be emphasized that terror, mass murder and genocide have been political instruments of the Caliphate right from the early 1990s.
In 1953 they instigated a pogrom in Kano in reprisal for the killing of their political leaders by Lagos crowds who protested the rejection of Enahoro’s “Self-Government on 1955” motion.

Then in a bid to retain power after losing it in 1956, they unleashed pogroms in order to expel from their territory those they had earlier, in 1948, labeled “invaders.”

The Caliphate’s decision to mass murder as an instrument of power politics was articulated publicly in 1949 when one of its legislators, Bala N’Allah, told the House of Representatives: “We can do away with 20 million millionaries for the rest 120 million Nigerians to live”

Nobody should therefore be surprised that they unleashed Boko Haram on Nigerians after one deprived them of control of the Nigerian army, their previous favourite instrument of political violence.

Against this background, the current controversy about the genocide during the Civil War should be put in proper perspective. Responsibility for that genocide must rest, not with the field commanders, but with their Caliphate masters. Gowon provided a non-Caliphate and generation-fyle Figure behind which field commanders could desirably commit genocide with impunity as directed by Caliphate policy. As with the French and their foreign Legion, the Caliphate colonialists, like all colonialists, use troops and commanders from anywhere to do their bloody work.

**Preamble:**

The Caliphate ideology and agenda are hypocrites of the British design of Nigeria. Let us, therefore, begin by examining the British design, as explicated by Prof. Omoruyi.

**The British design (1884-1956)**
Excerpts from Omo Omoruyi, The Tale of June 13, London: Prest All round Network Limited, 1994. All the “italics mine” are by Omo Omoruyi.

[The Omoruyi book is probably the best participant-seeker report on June 13 that we are ever likely to get. Nigerians are fortunate that Prof. Omoruyi survived an idiopathic assassination attempt in 1994, and still had the courage to write it. The book should be compulsory reading for every Nigerian.]

**ORIGIN OF NIGERIA**

There is no question that there were relatively independent units, call them states/empires, in the territory that currently makes up Nigeria before the advent of the white man and the colonial order. Anthropologists and the Italian History Series provide us with the history and form of polities and organization of different groups in Nigeria. Following the Berlin Conference of 1885, [Frederick] Lugard, then a Captain, paid his first visit to Nigeria to organize on behalf of the Royal Niger Company, troops of subjugation to be used in extracting treaties from the Chief of the North. The various groups in Nigeria had no notion that Britain was trying to amalgamate them.

**BRIEF REVIEW OF THE PROCESS**

Britain’s implementation of the Berlin Treaty was done through independent administration, namely:

1. The Oli Rivers Protectorate, renamed Niger Coast Protectorate in 1887.
2. The Niger Coast Protectorate was ruled by Connaught’s headquarters in Calabar and responsible to the Foreign Office, not the Colonial Office, because the relationship with these states was by virtue of treaties of protection and by custom.
2. The Colony of Lagos, ruled by Governors responsible to the Colonial Office in London, was annexed to the British Crown in 1861. Lagos was through a highly fraudulent treaty. There was a treaty of 1852, a 30-year treaty, and a lasting treaty.

3. The Niger territories of the Royal Niger Company, 1861 to 1899, by the agents of the private company, was responsible to the Board of Directors in London. This corresponds to the present day Northern Nigeria. Sir Frederick Lugard had, author as a Captain, worked for this company in negotiating a series of treaties with traditional rulers in 1897. He was, as a Resident-General, appointed the first High Commissioner of the former Niger Territories of the Royal Niger Company to be called Northern Nigeria with effect from January 1, 1900.

This was the day the term Nigeria was first used in official communication. It would seem that the term was meant to refer to the North of Nigeria and later the other two governments were renamed Southern Nigeria and Lagos. They were merged to form Southern Nigeria in 1906. From 1906, Northern Nigeria and Southern Nigeria were two autonomous entities responsible separately to the colonial office.

This was the situation when the design of Nigeria was conceived between 1900 and 1912. It should be noted that Lugard brought the various parts of the North together and produced an administrative entity called the Northern Territories and later Northern Nigeria. (pp. 395-396)

[The 1913 Harcourt-Lugard plan of permanent Northern rule. (pp. 396-397)]

Lord Harcourt (British Secretary of State for the Colonies) laid down the kind of relationship that should exist between North and the South as a marriage with the North as the "husband" and the South as the "wife." According to Lord Harcourt:

"We have all had Northern Nigeria from the leading string of the Treasury. The promising and well-conducted youth is now an allowance to his own and is about to effect an alliance with a Southern lady of means. I know the special license and Sir Frederick Lugard will perform the ceremony. May the union be fruitful and the couple constant." (italics mine) (p. 396)

... It should be further noted that Lugard was a man of the highest integrity and a great advocate for the amalgamation of Nigeria into Northern Nigeria. (p. 396)... According to [Margery Barlow], Lugard's task was to unify the various units in South and to combine the various units in South into one entity. (p. 399)...
Lugard was called the maker of Northern Nigeria who later returned to Nigeria to complete his work which so him meant incorporating more territories into the North.** (p. 301)

—

**The Robertson stage (1955-1960) of the Harcourt-Lugard-Robertson plan of permanent Northern rule.**

(p. 304-305)

—

**1955-1960**

SUCCESSION CLAIMS 1955-1960

BRITAIN HANDED OVER TO NORTHERN LEADERS

The next phase in Nigerian history was the decolonisation period and it involved the resolution of the succession claims, erroneously though, of the three major nationalities, Hausa-Fulani (North), Yoruba (West) and Igbos (East) during this period.

It centered around who would succeed the colonial government between 1955 and 1960. ...Sir James Robertson was the shrewd implementor of Northern rule earlier fashioned by Lord Harcourt and Lugard. Sir James was especially mentored by the British Government in 1955 because of his experience in the Sudan with an identical situation to Nigeria. ... (p. 303)

The 1914 design of Nigeria as a marriage between the North and South with the North as the "husband" and the South, "the Wife" became in issues in 1950, 1953 and 1966... [in the 1950s, it was used to express 50 percent of the seats in the proposed Central House of Representatives by the Northern delegation led by the Emirs of Katsina and Zaria, failing which they threatened that they would ask for separation from the rest of Nigeria on the arrangements existing before 1914]**"The Northern leaders led by Sir Ahmadu Bello threatened to withhold the North from Nigeria unless the self-government section moved by Chief Anthony Enahoro in March 1955 was killed by the British government and insisted that "the mistake of 1914 has come to light.""](p. 394)

—

**1957**

Sir James named Sir Abubakar, the Prime Minister, in 1957 even though the PNC at that time only controlled one region (North) and had only one third of the Ministers in the Federal Council of Ministers and the Senate controlled two regions (East and West) and two thirds of the Ministers in the Federal Council of Ministers. Sir James named Sir Abubakar over the Senate Ministers because

"We became very close and I appreciated the confidence he placed in me. There was little we could not discuss (including the problems with the Sambas of Sokoto and the difficulties with my Sambas who seemed to take all their squabbles and troubles on him."** (Italics mine)

Sir Jumae: We discussed defense and foreign affairs and I showed him all the British Government papers that came to me about neighboring countries and the troubles in foreign affairs although they were not supposed to be shown to the Nigerians."** (Italics mine)

But Sir James violated this because I never had the slightest fear that he would abuse my confidence and (because) I had the greatest admiration for him as a man of the highest integrity and a man religious and sincere Muslim."** (Italics mine) (p. 305)
Sir James confirmed that he called Sir Abdulsalami Tafawa Balewa to form the government in 1959. He persuaded some of the Southern members to support him and Sir Abdulsalami assured him he would get a Southern group to work with him. Sir James did this before the results were released in full. He confirmed that he did this to appease the Senators of Sokoto, the leader of those to stop him from taking the North out of Nigeria.18 (p. 102)

<table>
<thead>
<tr>
<th>Party</th>
<th>Votes</th>
<th>%</th>
<th>Seats</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Council of Nigeria and the Cameroons†</td>
<td>2,574,777</td>
<td>24.00</td>
<td>5</td>
</tr>
<tr>
<td>Action Group†</td>
<td>1,492,662</td>
<td>14.50</td>
<td>7</td>
</tr>
<tr>
<td>Northern People's Congress*</td>
<td>1,022,365</td>
<td>10.00</td>
<td>2</td>
</tr>
<tr>
<td>Northern Elements</td>
<td>699,632</td>
<td>6.70</td>
<td>1</td>
</tr>
<tr>
<td>Mukwa Grand Alliance*</td>
<td>610,677</td>
<td>5.80</td>
<td>2</td>
</tr>
<tr>
<td>Igala Union*</td>
<td>40,000</td>
<td>0.40</td>
<td>-</td>
</tr>
<tr>
<td>Independent†</td>
<td>50,000</td>
<td>0.50</td>
<td>-</td>
</tr>
<tr>
<td>Igboh Tribal Union*</td>
<td>10,000</td>
<td>0.10</td>
<td>-</td>
</tr>
<tr>
<td>Niger Delta Congress*</td>
<td>2,000</td>
<td>0.20</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>7,638,347</td>
<td>70.00</td>
<td>354</td>
</tr>
</tbody>
</table>

By converting the least votes into the most seats, the NWC election rigging mechanism ensured that the NWC became the dominant partner in the new federal government. Had proportional representation been applied, the NWC would have gained 3,415,627 votes (24.71%) which would have had the most seats and produced the Prime Minister. Alternatively, even with the rigged distribution of seats, the NWC would have had 6,940 seats to the NWC’s 164. And the Governor-General, Sir James Robertson, would have been obliged to ask the NWC coalition to form the government.

Thus, the NWC's leader, Dr. Nnamdi Azikiwe (a.k.a. Zik), would have become Nigeria’s Prime Minister at independence, and Nigeria’s history might have been quite different. But that was essentially prevented by the British managers of the transition to independence, when Sir James Robertson invited Tafawa Balewa to form the government even before the rigged results were fully in.

Consequently, when the results were finally out, the option of an NWC coalition had been basically ruled out, and the parties were fixed with the option of going into junior partnership with the already designated Prime Minister.
An Inco-AC coalition government, led by Zik as Prime Minister and Awo as Deputy Prime Minister would have been an ideologically Pan-Africanist government. It should be recalled that Awo, along with Nkrumah, Kenyatta etc., had taken part in the 5th Pan-African Congress in 1945, and Zik, though absent himself, was represented by the delegation sent by his party (the NPC). But the feud between Zik and Awo helped to block this coalition by preventing them from jointly challenging the choice of Prime Minister already made by the Governor General. So, instead of Nigeria being independent, led by a Pan-Africanist government, it came to be led by a government dominated by the Pan Nigerian tree of Sir Ahmadu Bello and Tafawa Balewa.


By the rule of conventional, the Northern People's Congress (NPC), with no elected member from the South in the House of Representatives, swore to the British colonial power in Nigeria in 1950 and became the successor of the British Crown in Nigeria. Sir James was bent on implementing the succession plan in favour of the North. How did he do it?

**Sir James' Report Card: Enriched Southern Leaders and Ensured Northern Leaders**

The Northern leaders were "good boys" and could be trusted; the Southern leaders were "bad boys," and could not be trusted. Sir James did everything to prepare Sir Ahmadu Bello, who had no faith in the 1944 amalgamation, to accept the Federal Government and the Nigerian union. (p. 354)

Finally, Sir James did not have faith in what would happen at the end of the day. He quoted the note he kept in December 1956 as follows:

> The general outlook of the people (North) is as different from that in Southern Nigeria as to give them practically nothing in common. There is less difference between us... Englishman and Italian, both of whom have a common civilization based on Greek and Roman foundations and on Christianity, than between a Muslim village in Sokoto, Kano or Katsina, and an Ibo, Yoruba or a Kukuri. How can any feeling of a common purpose of nationality be built up between people whose culture, religion and mode of living is so completely different? (Italics mine.)

What Sir James Robertson did in 1956 was in furtherance of the colonial policy dating back to 1913 when Lord Harewood proposed: the "marriage" of the "Northern youth," to "the Southern lady of means".

Sir James Robertson also stressed in his memoir that he prepared Sir Abubakar Tafawa Balewa in the 1950s for the position of leadership of Nigeria by sharing with him sensitive security issues about British interests in Nigeria and how he, Sir James "unofficially and uncommemorably" safeguarded defence, police, and foreign affairs matters before independence to Sir Abubakar. (p. 303)
Caliphate ideology and Agenda — Section A

(Quotes from Tony Nwaziegwu, "Ethnicity and the Politics of Igbo, Yoruba Relations: Case of a Collision of Interest", Department of Political Science University of Lagos Special Lecture Series 2, October 1988, pp. 5-6.)

1 — 1944

"Those Southerners who desire a United Nigeria should first endorse Islam as their religion." — 1944, the Sultan of Sokoto responding to a delegation from the North that paid him a visit to plead for his support for the memorandum on constitutional reform. (J. Coleman, Nigeria: Background to Nationalism, Los Angeles and London: University of California, Berkeley, 1977, p. 364.)

1 — 1948

"Since 1914, the British Government has been trying to make Nigeria into one country, but the Nigeria people themselves are historically different in their background, in their religious beliefs and customs and do not show any signs of willingness to unite... Nigerian unity is only a British intention for the country." — 1946, Alhaji Abdullahi Tafawa Balewa, parliamentary leader of the Northern Peoples' Congress (NPC), during the debates on the Nigerian Legislative Council. (J. Coleman, Nigeria: Background to Nationalism, p. 322.)

1 — 1948

"Many (Nigerians) desire a United Nigeria themselves by thinking that Nigeria is one... particularly some of the poor peoples... This is wrong. I am sorry to say that this presence of Unity is artificial and it ends outside this Chamber... The Southern tribes who are now pouring into the North in ever-increasing numbers, are more or less domiciled here do not mix with the Northern people... and we in the North look upon them as invaders." — 1948, Alhaji Abdullahi Tafawa Balewa, parliamentary leader of the Northern Peoples' Congress (NPC), during the debates on the Nigerian Legislative council. (J. Coleman, Nigeria: Background to Nationalism, p. 366.)

1 — 1950

As portioned out earlier, in 1950, the Sardauna of Sokoto erected the Nigerian Project: [footnote 1]

1 — 1952

Black to quotes from Tony Nwaziegwu, "Ethnicity and the Politics of Igbo, Yoruba Relations: Case of a Collision of Interest"

1 — 1952

Today, it is no longer a matter of debate that the Hausa-Fulani ruling oligarchy of this country has the sole objective of remaining the hereditary rulers of Nigeria. A fixating revolution in this regard is summed up in the words of one of the most respected members of the group: [footnote 1]

— Nwaziegwu, p. 8
Caliphate Ideology and Agenda — Section B


It should be noted that when the new led by Ozo Azike gave the new (led by Alhaji Shehu Shagari) six month notice as provided for in the accord signed for the re-negotiation of the accord, the new uncontrollably terminated the accord on the excuse that "if your wife gave you notice of six months...the husband should seek her immediately." This was how the new/new accord was terminated in 1981 (— an accord) which the military inspired to provide a smooth transition for the Northern led political party in 1979. (pp. 319 n. 49)

The Caliphate's efforts to stop the transition program and the 1993 elections

...right from the day General Babangida assumed office there was no doubt as to whose programme we were implementing. The transition programme was a personal programme of General Buhari/Babangida. It was neither a military nor a Northern programme. This fact was never known by many people. When it was clear that the President was serious with the transition programme and seemed to them that he was actually thinking of handing over powers, they (the North) initiated the removal of Chief Olure Fashola from the office of the Secretary to Federal Military Government and appointed a Fulani, Alhaji Aliko Mohammed, with a mission to turn the transition programme into Northern driven projects. From late 1992 when he was convinced that the North would find it difficult to take over from the military President in a free and fair election, Alhaji Abuyi did not hide his plan to get the President to abandon the programme of democratic transition...[And there were] many antidemocratic plans which they [Alhaji Abuyi and the North] hatched to stop the Presidential election after March 1993.

(—pp. xxii, 27, xvi)

What General Babangida did in preparation for the June 12 election was vehemently opposed by the former Sultan of Sokoto, Alhaji Ibrahim Danibi, on behalf of the Northern leadership, because the North was not able to determine its outcome in favour of the North. Alhaji Ibrahim tried to prevail on the President to cancel the Presidential election as early as May 19, 1993 because the plan was seen as capable of reversing the British design. (pp. 76-77)

In fact, the civilian political group in the North wanted General Babangida to discontinue the programme partly because they did not like any of the two candidates and partly because the Hausa-Fulani did not have a candidate. This meant that the whole programme would go to black simply because it seemed as though it would and without some they could control as the country's President. Leading this group was the then Sultan of Sokoto, Alhaji Ibrahim Danibi, who from March 1993 urged that neither Abiola nor Ifeik could represent the interests of the North. Alhaji Danibi made this known to President Babangida immediately after the National Convention of the two political parties. He continued this pressure in May 1993. He canvassed various views on what the President should do if he were to abandon the transition programme. He specifically raised this issue with me when I visited him on May 19, 1993. But I kept reminding him that it was too late in the day to think of a new agenda to which he kept insisting that "my people" will not buy any of the two candidates. I kept promising him that the June 12, 1993 Presidential election would be free and fair and that the purpose of my visit to Sokoto was to provide over the training workshop for domestic monitors from Sokoto and Sokoto states. To this he said, "Professor, you work so hard for this country and for your friend, the President, but this may turn out to be a waste of your time". The Sultan felt so agonized that he... recalled what Alhaji Usman Dikko, former Minister of Transport and Co-ordinator of the Presidential election of Alhaji Shehu Shagari had said during the Second Republic. Dr. Dikko pointedly urged against the thought of Chief Abiola becoming the Presidential candidate of the National Party of Nigeria on the grounds that the 1993 Presidential election was not for sale to the highest bidder. I have gone this far to illustrate the difficulties that later came from this source.

General Babangida overruled his ability with respect to what the former Sultan could do at an appropriate time. (pp. 76-77)
It was clear that General Buhari's era was in its final stages by the middle of June 1993 and he was in a desperate search of how to escape the wrath of his "boys." He had lost the battle over the crucial weekend between June 18 and 19 at Minna.

MILITARY FACTOR

I then proceeded to deal with the questions of who were these "boys" and for what reasons they would want him to be President and the President-Elect if the June 11 election were allowed to go forward. He named them in military and ethnic categories:

Sani (meaning General Sani Abacha)* is opposed to a return to civilian rule. Sani cannot stand the idea of Chief Abiola, a Yoruba, becoming his Commander-in-Chief at all. Sani seems to have the ears of the Northern leaders than his Southern associates from the Southeast should become the President of this country. Sani seems to rally the Northern Elders to commit me on the matter. He is winning the Sultan and the Northern leaders are of the same frame of mind. Where do I go from here? They do not want me, Wali Musa. I will not be alive today without the North, I would not have become an officer in the Nigerian Army and now the President of Nigeria.

I then asked what he would want done in the circumstances and he said:

I don't want to appear ungrateful to Sani; he may not be bright enough but he knows how to overthrow governments and overpower coup plotters. He saw to my coming to office in 1979 and to my protection in the many coups I faced in the past, especially the Coup of 1990 when I was saved and my family including my infant daughter.

He went on:

Sani, you know, risked his life to get me into office in 1979 and 1983; if he says that he does not want Chief Abiola, I will not force Chief Abiola on him. I just have to end the whole matter and go back to the place of my birth. That is the way I feel now.

He also named Lt. General Degenyemo and Brigadier General David Mark, who were too close to him and who would want the issue resolved within the shortest possible time. In fact, he quoted David Mark as saying:

I'd be too Chief Abiola the day you pronounces on him the elected President.

I asked the President what he would want me to do in the face of the threat to his life and the life of the incoming President. He again volunteered another issue from out of the blue which I shall discuss here. The President was in fear that his removal from the scene, which the Government has been urging, he said:

I wish I can just call the "boys" and hand over to David Mark and pack my luggage and go to Minna.

I thought this was strange but was how his mind was working as of that date and time (100 PM on June 11, 1993). .

I decided to probe further. I asked: "Is this all the "boys"? Are there still more?" To which he said, "Yes."

GEO-ETHNIC FACTOR

The next set of people unhappy about June 12 was represented by the then Sultan of Sokoto who warned him not to undo the many years of Sani's achievement for the North. The Sultan told him that the election of Chief M.B. Abiola, whom he liked as a person and as a fellow Muslim, would make the Yoruba to reverse the gains which the North had recorded since 1960.1

(7) This was a reference to the succession crises of 1955-1960 and how it was resolved in favour of the North. But how the North took over from Britain in 1960, see the account of the men who presided over this phase, Sir James Robertson, Transition to Africa, (London: Harcourt and Company, 1974.)
Can the ballot box change this [North as "husband" and South as "wife"] relationship? In fact, the former Secretary to the Government of the Federation [under Abacha], Abaji Aminu Saleh, invited me to his office in June 1994 when I was still the Director-General of the Centre for Democratic Studies, to persuade me to rethink my position, that one person, one vote should not be the irreducible minimum for the installation of a democratic government in Nigeria.29...
(p. 307)

(He) specifically told me to adjust my views about the minimum requirement for democracy which was and still is "one person one vote". Abaji Saleh told me in his own words his definition of democracy: "Professor, my vote is not the same weight as the vote of the Emir of Kano and the vote of the Emir of Kano is not the same weight as the vote of the Sultan of Sokoto." He then said "that is why we are not going to accept the manual which Chief Abiola is claiming"...[p. 348]

P2 [Aminu Saleh] was the third time I was faced with the lack of faith on the part of the Northern Leaders in the ballot box. The first was my meeting with the former Sultan of Sokoto, Alhaji Inanun: Danladi in May 1985, the second was with General Babangida on June 21, 1989. On this third occasion, Alhaji Aminu Saleh told me his vote was less than the vote of the Emir of Kano and the vote of the Emir of Kano was less than the vote of the Sultan of Sokoto, and by extension, the vote of the "wife" would be less than the vote of the "husband." Therefore, the June 12, Presidential election should not have proceeded the way it did and the results based on the sum total of the votes counted by the two candidates should not be upheld. After all, the example of 1959 Federal election was there for all to see. How Britain resolved it in favour of the North was not in the mould...[p. 343 n. 76]

What emerged from the fracas in 1993 is that a voluntary handing over from the military to an elected "autonomous" Southern leadership would never occur despite the talk of rotation...[p. 327]

P8 "Autonomous" Southerners is distinct from Southerners created by the Northern leadership. Chief Abiola was seen as an "autonomous" Southerner who would not be amenable to the North despite the fact that he was the Vice President of the Supreme Council for Islamic Affairs. He was not created by the North. The Northern leaders believed they would not be able to manipulate him; they knew that he was too rich to be bought and they also knew that he came from a large ethnic group that was well-endowed, the Yoruba...[p. 543 n. 76]
Caliphate ideology and Agenda — Section C: The British contribution to the Caliphate ideology and agenda — A permanent Caliphate ruling class

In 1941, Lord Haigcourt [British Secretary of State for the Colonies] laid down the kind of relationship that should exist between North and South as a marriage with the North as the "husband" and the South as the "wife." (p. 303).

Parliamentary Record of Religious Interpretation of Haigcourt’s Plan

Haigcourt’s injunction of a permanent Northern ruling class seemed to have been bought by successive Northern leaders... the Northern leaders have since introduced the dualistic religious element to explain the permanent Northern ruling class in Nigeria. Three instances are worth introducing.

First was the reply Alhaji Shuaibu Shagari (the elected President of Nigeria 1979–1983) gave to Chief M.K.O. Abiola in 1981: when the Chief wanted to seek the Presidential nomination of the new in accordance with the original understanding within the leadership of the party that the Northern zone would retain the office of the President for one term of four years (1979–1983). The original plan, according to Chief Abiola, was that the position should be made to rotate to the three zones in the South in 1983. But the Northern leaders’ interpretation was that rotation did not imply rotation. According to Alhaji Shagari:

"Well, Chief, you know it is all in the natural order of things. A country is just like a farm where everyone has his functions. Allah has willed it that someone must hold the cow by the horns while another does the milking."

[italics mine]

Second was President Shagari’s man asked Chief Abiola to name his price in terms of oil lifting and other privileges. What this meant was that Chief Abiola could be "a obedient rogue" of the kind of Chief Okotie-Eboh who was destined by Allah "to hold the cow by the horns" and the like of Alhaji Alhajikat Tafawa Balewa and Alhaji Shabasi Shagari who were destined by Allah "to do the milking and sharing." Southerners have been holding "the cow by the horns" and the Northerners have been doing the "milking and sharing" since 1960. . . .

The second incident was the 1981 statement attributed to my former Chairman at the cab and friend, and spokesman of the Northern Elders Council, Alhaji Yusef Mustapha Saliu, that Allah knew what he was doing when he gave different talents to different groups in Nigeria. The Igbo are destined to be businessmen and the Yoruba, excellent administrators, civil servants and teachers and the Hausa-Fulani, political leaders. Alhaji Yusef then pleaded with his fellow Nigerians to allow the will of Allah to stand, for after all, if Allah wanted all Nigerians to be of the same stock, language and talent, Allah would have done it. "Election cannot change Allah's plan for the people of Nigeria."**

[italics mine]

The third incident was the plot of the former Sierra of Sokoto, Alhaji Ibrahim Dausoki and many Islamic leaders in the North to Chief M.K.O. Abiola, to allow the will of Allah to hold that if Allah wanted him to be the President of Nigeria, no mortal would stop him. This, in effect, meant that it was Allah that denied him the verdict of the democracy.***

[italics mine]

** This was reported in the media in 1993 what the Southern Muslims do not know is that the Northern Muslims do not believe that Southern Muslims are good Muslims they are regarded as second class Muslims. I wonder what they feel about this now? Igbos Muslims.

(pp. 350, 510–511, 540)
Callhese succession to the British, political as well as economic, the violent consequences

The colonial government in 1959-62 between the 1957 and the ascend in 1957-58 between the National Party of Nigeria (NP) and the Nigerian People’s Party (NPP) were the forerunner of the “husband” and “wifey” relationship with the Northerner, the husband, and the Southerner, the wife, in the language of Lord Harcourt.

Today, the “Southern Lady of Musse” is richer and the “bridegroom,” “the well-conducted youth” from the North is poorer and poorer over the years, a situation not even anticipated in 1914. Hence the “husband” in the typical Nigerian fashion would expect that the relationship is maintained at all costs, even if it means killing the bride in order to take over her wealth. This is the situation of the oil producing part of the South finds itself in today. According to Alhaji Gambo Jibrilla, the North (husband) will go to war over oil.

(pp. 306-307)

Genocide for oil

Genocidal incitement by Bala N’Allah, a Caliphate legislator

A member of the Nigerian House of Representatives, Bala Ibn N’Allah of Kebbi State. In an unprovoked statement, Bala called for the extermination of 20 million Niger Deltans in order to allow the rest of Nigeria to live in peace. His harrowing words were the following:

“What is happening in the Niger Delta is pure criminality of the highest order, arising from total disregard for constituted authority. In Iraq, thousands of people lost their lives because of an insurrection against the government during the reign of former Iraqi leader, Saddam Hussein. We can do away with 20 million Nigerians for the rest 200 million Nigerians to live.”

(See the Guardian, The Nation, May 10, 2009)

Of course, this Arewa militant would not hesitate to use the Nigerian military to abduct other Nigerian nationalities if Arewa were to succeed in its intention in the Niger Delta. Indeed, it appears to be the case that a leading segment of thought in Arewa Consultative Forum regards politics as a game of conquest in which it is legitimate to employ Nigerian military resources in pursuit of its ambition of ruling the rest of the country.
We must press the point that statements such as Bala Tinu’s incitement to genocide were always precursor to appalling incidents of genocide in Yugoslavia in Central Europe, Rwanda in Central Africa, Daily Independent (Lagos)

Nigeria: alAfrica.com, Nigeria, Like Odi, This Is a War On the... 18 June 2009

alfrica.com/story/story/200906181992.html


F200906181992.html?fr=green
tree_fl&st=nt&sl=88&de=12&typr
e=937831 (Accessed Oct 2012)

or

http://www.emailandland.com/
27526931 house-npe-nga-million
igber (Accessed Oct 2012)

Bloodbath in 2015?
The Prospect

277 March 2012

This time around [Laval Kaisi] is insisting that a Northerner must emerge by 2015 or there would be no Nigeria. Kaisi said: “We hear rumors all over that Jonathan is planning to contest in 2015. Well, the north is going to be prepared if the country remains one.

That is, if the country remains one, we are going to fight for it. If not, nobody can go his way,” he said in an interview in Katsina. Laval Kaisi said that the structure of the party on consensus was a total negation of the motive behind forming the party.

It may be recalled that Alhaji Laval Kaisi had said in October 2009 that: “The North is determined, if that happens, to make the country unmanageable for President Jonathan or any other Southern who finds his way to the seat of power on the platform of the flag against the principles of the party’s naming policy”.

A Northerner Must Emerge in 2015 Or Nigeria Will Divide–
Laval Kaisi

March 21, 2012

http://katsinaheraldexpress.com/
blog/2012/03/16/a-northerner-
must-emerge-in-2015-or-nigeria-
will-divide-laval-kaisi/ (Accessed Oct 2012)

8 May 2012

Buhari warned that should what happened in 2007 elections repeat itself in 2011 (i.e. if he was not declared the winner) “the dog and the bitcoin would be soaked in blood”.

http://www.themalcolmorgan.org/
index.php/politics/14957-
diplomatic-travails%20in%20ues-

The demand that a Northerner must emerge in 2015 is a demand that the 2015 elections be rigged in advance for the Calmplate candidate, regardless of how Nigerian soldiers vote. That is a negation of democracy. It is a demand to get the presidency by intimidation and threats of violence. And it is in keeping with the Calmplate endorsement of the results of the June 12, 1999 election, and with their opposition to any election whose result they cannot guarantee in advance. It is a continuation of their belief in gaining power by violence rather than by fair and free elections.

Now, Buhari and Laval Kaisi would not be issuing these bloodthirsty threats today if the Calmplate still held its old instrument of state violence. They would have long before now seized power by unleashing coups, army massacres, pogroms and civil war on Nigeria like they did in 1966.

And how we come to the end of this display of statements of the Calmplate ideology by its leaders, during the period 1999-2011: an anti-democracy ideology with a strong commitment to their conquest and destruction of Nigeria, a feudal caste structure of society, genocide to enforce exploitation, implication of political opponents, and pogroms and other brands of political violence.
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