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وَتَشْرِيفَتِي إِسْلَامٌ أَنْبَارًا يَجْنِبُنَا مُلَمِّمَتَا

IMPLEMENTATION OF ISLAMIC CRIMINAL LAW  
(*ḤUDŪD*) IN THE DEFUNCT NORTHERN NIGERIA:  
A COMPARATIVE STUDY OF NIGERIAN PENAL  
CODE AND THE NEW IMPLEMENTATION OF  
ISLAMIC CRIMINAL LAW

BY

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INTERNATIONAL ISLAMIC UNIVERSITY  
MALAYSIA

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## ABSTRACT

This study is to examine the new application of the *Shari'ah* legal system in the defunct Northern Nigeria and to see whether this system complies with the Islamic legal system or not. It is also compares the Northern Nigeria Penal Code that was brought by British with the new implemented system of Islamic law. It also looks into the 1999 constitution of Nigeria, so as to justify whether the application of *Shari'ah* legal system in Nigeria under 1999 constitution is legal or otherwise. This research is confined to the study of implementation of Islamic criminal law, especially in the area of *hudud* laws. Since the beginning of this implementation in 1999, there had been many cases that were brought before the court of law to have the correct Islamic decision. It is also the purpose of this research to examine those decided cases, in order to find how legitimate they are according Islamic Law. This will be compared with the Northern Nigeria Penal Code law. The study also looks briefly into the history of the *Shari'ah* in the defunct Northern Nigeria. It also examined the movement against *Shari'ah* in Northern Nigeria led by the British colonialist. This includes discussion on the Suppression of Arabic Education in Nigeria, and how the Islamic legal system was abrogated by them which led to the cessation of Islamic Criminal Law in Northern Nigeria.

## ملخص البحث

المقصود من هذه الرسالة هو دراسة نظام القضاء الإسلامي ، والذي طُبِق مؤخراً في شمال نيجيريا ، وكذلك المقارنة بين هذا التطبيق الجديد، ونظام العقوبات الذي جاء من قبل الإستعمار البريطاني ، وكذلك من واجب هذه الرسالة أن تنظر في هذا التطبيق، هل هو مسموح به من قبل الدستور النيجيري أو أنه معارض للدستور. إن مجال تطبيق الشريعة الإسلامية مجال واسع جدا ، بدرجة أنه لا يمكن لرسالة صغيرة كهذه أن تستوعب كل مجالاته، وبسبب ذلك ستقتصر الرسالة في تناول مجال الحدود فقط دون غيره. وقد عنونت لهذه الرسالة بعنوان ( دراسة تطبيق الشريعة الإسلامية (الحدود) في شمال نيجيريا) وسيتم هذا البحث عن طريق المقارنة بين هذا النظام الإسلامي وما يعرف بنظام العقوبات في شمال نيجيريا. منذ أن بدأت بعض الولايات تطبيق الشريعة في مناطقهم ، فقد استلمت المحاكم الإسلامية عددا لا بأس به من القضايا من أهل المجتمع الشمالي باحثين عن الحكم الإسلامي المناسب لها، والذي يرضي الله عزّ وجلّ. وسيدرس هذا البحث تلك القضايا، وينظر في مدى موافقتها للشريعة الإسلامية. وهذا كله يتم بعد دراسة تاريخ الشريعة الإسلامية في نيجيريا ، ومؤامرات البريطانيين لهدم الشريعة في البلاد. وأخيرا ستختم هذه الرسالة هذه المواضيع بالتعليقات والاقتراحات المناسبة لهذا الموضوع.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Comparative Law.

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Nasimah Hussin  
Supervisor

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This dissertation was submitted to the Kulliyah of Laws and is accepted as a partial fulfilment of the requirements for the degree of Master of Comparative Law.

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Zaleha Kamarudin  
Dean, Kulliyah of Laws

## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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This dissertation is dedicated to my father Shaykh Nuhu Tahir Tajuddeen whom I enjoyed his moral and financial support toward my Education, the one who inserted in me and indeed the whole family the thirst for knowledge.

I ask Allah to reward him and my mother Rahmatu Harun in this life and the hereafter.



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# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE RESEARCH

Allāh تعالى says “But no, by your Lord, they can have no Faith, until they make you (O Muhammad [sal-Allāhu ‘alayhi wa sallam] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”<sup>1</sup>

Islamic criminal law is a system that can save the world from all evils and vices; there is no solution to the world peace if the application of Islamic law is absent. According to the above mentioned verse, a person cannot have faith, until he makes the Prophet ﷺ a judge in all disputes between him and others, and find in himself no resistance against the decisions of the Prophet ﷺ and finally, he must submit to all what the Prophet ﷺ said. To make the Prophet ﷺ a judge between us is to follow his Sunnah and the Book of Allāh تعالى which was revealed to him, that is why Allāh تعالى says in Sūrah Al- Shūrā:

“And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists :) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.) Also we can find the same statement mentioned in Sūrah al-Ḥashr (And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment.”<sup>2</sup>

Islamic Law is very wide, to the extent that it covers all parts of a Muslim’s life. One of the most important and sensitive parts of *Shari‘ah* is the Islamic criminal law, the more this part of *Shari‘ah* is implemented in a place or a society the less crime this place or

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<sup>1</sup> Sūrah al-Nisā’, v 65. See also Muhammad Taqi-ud-Dīn Al-Hilālī & Muhammad Khan, *The noble Qur’ān, English Translation of the meaning and commentary*. Saudi Arabia: King Fahd complex for the printing of the Holy Qur’ān.

<sup>2</sup> Sūrah al- Shūrā, v 10. *The noble Qur’ān*,

society has. The Islamic criminal law in a broad sense is the body of law that defines criminal offences, regulates the apprehension, charging and trial of suspected persons and determines the types of punishment and the mode of execution to the offenders<sup>3</sup>.

The object of Islamic criminal law is to control the commission of crimes so as to protect the rights and interests of the public and to ensure peace in the society. Islamic criminal law has identified various crimes and has provided deterrent, reformatory, retaliative and other types of punishment for them in order to maintain peace in the society and reform the offenders. In the absence of an effective criminal justice system law, the entire social structure of a society stands on a very weak footing. Mere prohibition of an offence by the Government or any other power does not guarantee its compliance by the public. Instead it is the fear of punishment that will be enforced which guarantees the effectiveness of such prohibition. Had there not been punishments, all prohibitions and restrictions would have been ineffective and of no use. Allāh *تعالى* states in the Qur'ān (*al-Nisā'*: 123) that:

Whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.

The scholars therefore, unanimously agree that the enforcement of the Islamic criminal law is the foremost duty of an Islamic state so as to protect the society from the evil effects of the crimes and reform the offenders and evil-doers<sup>4</sup>.

The social values of human life vary from society to society and culture to culture. But some values have been universally recognised throughout the human history. These universally recognised values include protection of life and property. The Islamic criminal law being universal revolves around the following five fundamental points: the protection of religion, life, sanctity of family or honour, property and mind or sense<sup>5</sup>.

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<sup>3</sup> Anwārullah, *The Criminal Law of Islam*, Kuala Lumpur, Percetakan Zafar Sdn Bhd, 2002 p. vii

<sup>4</sup> Ibid

<sup>5</sup> Anwārullah, p. vii

Furthermore, the Islamic criminal law contains *ḥudūd*, *qiṣās* and *ta'zīr* punishments. The *ḥudūd* punishments are for certain offences which are universal and the variation of time and place have no impact on them. This includes theft, robbery, slanderous accusation, illegal sexual relations, drinking of intoxicants, apostasy and al-baghy<sup>6</sup>. The *qiṣās* punishment is described as retaliation, for example if someone kills someone intentionally he would be killed in return. The third punishment is *ta'zīr* which means literally to prevent, to honour, to correct, to moderate, to avoid or to assist<sup>7</sup>. According to Islamic criminal law, the term *ta'zīr* signifies any punishment for a crime for which punishment has not been fixed by Allāh in the Qur'ān or the Prophet ﷺ in Sunnah and has been left to the discretion of the ruler or the judge to fix it in accordance with the prevailing circumstances so as to reform the culprit and restrain him from committing the crime and to restrain others from committing the same crime.<sup>8</sup>

## 1.2 STATEMENT OF PROBLEM

On 27/10/1999, the Zamfara State government announced and declared the implementation of Islamic law in their region<sup>9</sup>. After few months, an attempt was also made by some other states in the country to follow Zamfara State<sup>10</sup>. The most important part that these states stressed on is the codification of the aspects of *ḥudūd* and *qiṣās* penalties. Unfortunately this attempt was seen as unjustifiable by some people and was made basis for causing mayhem to law abiding and innocent people. It also generated a

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<sup>6</sup> Muḥammad Ibn Ibrahim At-Tuwaijiry, *The Book Of crimes*, Buraidah, Cooperative Office for Call & Guidance, 2000, p. 17

<sup>7</sup> Anwārullah, p.208

<sup>8</sup> 'Abdulmalik Bappa, *A brief history of Shari'ah in the defunct Northern Nigeria*, Nigeria, Jos University Press Ltd, 1988, p.49 – 54. Look also Anwārullah, *The Criminal Law of Islam*: p. viii. Muḥammad Ibn Ibrahim At-Tuwaijiry, p. 4,17,18

<sup>9</sup> 'Umar 'Abdul-Qadir, *Legality and Problems of Implementation of Shari'ah Legal System Under 1999 Constitution of Nigeria*, Zaria, Ahmadu Bello University, 2002, p. 65

<sup>10</sup> These States are: Kano, Kaduna, Borno, Sokoto, Yobe, Bauchi, Katsina, Niger, Kebbi, Jigawa and Gombe.

lot of turbulence, religious crisis and riots which resulted in some lost of life and property in some states of the Federation like Kaduna, Jos, Kano and States<sup>11</sup>.

Furthermore, it made other parts of the world like the western nations, to view Nigeria as a crude, brutish society, or even as blood thirsty cannibals and that even the present installed democratic dispensation has not made matters any better because of the *Sharī'ah* phenomenon<sup>12</sup>.

During this time, Nigeria was in a state of confusion and dilemma, because of the threat by some Southern States that there should be division between South Nigeria and North Nigeria if the Northern States did not abandon their idea of codification of *Sharī'ah*.<sup>13</sup> The following are some reasons for the above problems:

- 1- Some Muslims in the defunct Northern region whom their lives were initially governed by complete *Sharī'ah* legal system before the advent and even during the colonial rule in Nigeria. They perceived that it was their fundamental right to freedom of thought, conscience and religion provided by constitution in section 38 to enact Islamic law. The existing legal system adopted since independence, which is actually borrowed from the English legal system and is rooted in the principles of the Christian religion violates this right. This is because the adoption of the English legal system does not allow them to practice their religion absolutely as guaranteed by the constitution, since the *Sharī'ah* is a law which regulates a complete way of life of every Muslim. Without it, Muslim religion will be imperfect. This is the reason why the codification of the *Sharī'ah* legal system was deemed necessary.<sup>14</sup>

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<sup>11</sup> 'Umar 'Abdul-Qādir, p. 3

<sup>12</sup> Ibid

<sup>13</sup> Ibid

<sup>14</sup> 'Umar 'Abdul-Qādir, p. 3

- 2- Another reason for the problem is that some Christian ignorantly reacted negatively against the step embarked towards codification of *Sharī'ah* on the basis that Muslim were trying to impose Islam on them as state religion contrary to section 10 of the constitution, and that their right to freedom to practice religion provided in section 38 of the constitution will be encroached if they allowed *Sharī'ah* to operate.<sup>15</sup>
- 3- The third reason has relation with the Human Right Association, they look at the punishment under the Islamic Law, such as amputation of the hands, stoning to death, etc. They see all these as something which is inhuman, and that is why they strongly detest it.<sup>16</sup>
- 4- Ignorance also played a great role in increasing this problem, and because of this ignorance some Muslims as well as some Christians agitated for *Sharī'ah* through improper channel.<sup>17</sup>
- 5- The last reason to be mentioned here is the reaction of the present political ruling party at the federal level. They perceived the idea of *Sharī'ah* by the states as a political strategy and instrument embarked to sabotage their administration because of the regional barrier and religion differences of the president. Whereas in some states operating *Sharī'ah*, some non ruling parties view the action of codification of *Sharī'ah* as a political strategy designed to get the support of the subject.<sup>18</sup>

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<sup>15</sup> 'Umar 'Abdul-Qādir, p. 3

<sup>16</sup> Ibid

<sup>17</sup> Ibid

<sup>18</sup> 'Umar 'Abdul-Qādir, p. 3



### 1.3 OBJECTIVE AND AIM OF RESEARCH

The objective of this research is to compare between the application of the *Sharī'ah* legal system in the defunct Northern Nigeria and the Nigerian Penal Code law, which was actually brought by the British as a law for the Muslim and Non- Muslim living in Northern Nigeria.

It is also the aim of this research to serve as a guide for the society to the proper role they suppose to play in spreading the word of Allāh, in other word, to make sure that Allāh's word becomes superior and uppermost on the face of the earth, because as it was mentioned above this is the only way to achieve the world peace.

### 1.4 LITERATURE REVIEW

Since the beginning of the implementation of the *Sharī'ah* legal system (1999) in Zamfara State, many articles, thesis, and papers have been written, likewise, there are quite number of conferences that took place all over Nigeria. Some of these materials are very relevant to this research, while some of them are not directly connected to it, but can be useful to support some part of it.

‘Abdulmalik Bappa Maḥmud, “A brief history of *Sharī'ah* in the defunct Northern Nigeria”<sup>19</sup>: In his book he discusses many issues regarding the conspiracy against *Sharī'ah* in Northern Nigeria by the British. His discussion includes the Suppression of Arabic Education by the British colonisers<sup>20</sup>, how *Sharī'ah* legal system was abrogated by them and the cessation of Islamic criminal laws in Northern Nigeria<sup>21</sup>. Among the important topics discussed were the importance of *Sharī'ah* in building the society, the obligation of applying *Sharī'ah* and a call to Islamic authorities<sup>22</sup>. This book

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<sup>19</sup> ‘Abdulmalik Bappa, *A brief history of Sharī'ah in the defunct Northern Nigeria*, Nigeria, Jos University Press Ltd, 1988

<sup>20</sup> Ibid

<sup>21</sup> Ibid

<sup>22</sup> Ibid

is considered to be one of the most important references in this research, especially when talking about the history of the *Sharī'ah* in Northern Nigeria.

Ḥusaini 'Abdu, "An Appraisal of the implementation of *Sharī'ah* Islamic law in Zamfara State"<sup>23</sup> in his research he dealt with the implementation of Islamic Criminal Law in Zamfara and the difference between the *Sharī'ah* Penal Code that is implemented in Zamfara and the Northern Nigerian Penal<sup>24</sup>. In his research some of the cases that were brought before the *Sharī'ah* Court in Zamfara State were mentioned and commented upon. It can be said that this work in its approach is different from 'Abdulmalik Bappa. The former dealt with the *Sharī'ah* in the past, while the later dealt with it in the present days of Nigeria. Ḥusaini 'Abdu in his approach is more related to this research than 'Abdulmalik Bappa, since the former dealt with the new implementation *Sharī'ah* in Northern Nigeria which exactly what this work is trying to approach but in a different sort of format.

Muḥammad Rābi'u Aḥmad, "Constitutional Limitations to Islamic Criminal justice system in Nigeria"<sup>25</sup>, the writer concentrated on the constitutional limitations, the legitimacy of the *Sharī'ah* legal system in the eyes of Nigerian Constitution, and what are the limitations in applying the *Sharī'ah* legal system according to this Constitution<sup>26</sup>. The approach adopted in this research is found to be very similar the approach taken by 'Abdulmalik Bappa. The thesis dealt with the history of *Sharī'ah* in the past and today and it looked at the responses and conspiracy of the Nigerian Non-Muslim against the *Sharī'ah* legal system.

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<sup>23</sup> Ḥusaini 'Abdu, *An Appraisal of the implementation of Sharī'ah Islamic law in Zamfara State*, Zaria, Aḥmadu Bello University, 2004

<sup>24</sup> Id, 3-15

<sup>25</sup> Muḥammad Rābi'u Aḥmad, *Constitutional Limitations to Islamic Criminal justice system in Nigeria*, Aḥmadu Bello University, 2005.

<sup>26</sup> Ibid, p. 71-95.

‘Umar ‘Abdul-Qādir, in “Legality and Problems of Implementation of *Sharī‘ah* Legal System under 1999 Constitution of the Federal Republic of Nigeria”<sup>27</sup> also analysed the implementation of the *Sharī‘ah* legal system in Northern Nigeria. According to him the implementation of the *Sharī‘ah* legal system in Northern Nigeria is in line with the Nigerian constitution. Therefore, the application of this new system in their states is legitimate. According his opinion, there is difference between the adaptation of *Sharī‘ah* and the adaptation of Islamic criminal law; he gave a very good distinction between the two to support what he said, and as he said this should be the fundamental distinction between this two, because by this we can judge each of them according to its position or condition<sup>28</sup>.

Finally, it can be said that this research has very good relation in its approach to my research, the writer discussed in detail the issue of *Sharī‘ah* implementation in Zamfara State and other States that are involved, the writing covers many issues related to *Sharī‘ah* in various part of the country, especially the criminal part of it which is *ḥudūd*, *qiṣāṣ* and *ta‘zīr*.

Dr. Ibrahim Sulaiman, “*Sharī‘ah* restoration in Nigeria: the dynamic and the process”<sup>29</sup>. The writer in his article support the *Sharī‘ah*, even though he states two main problems that will be the main problems facing *Sharī‘ah* in Northern Nigeria<sup>30</sup>, which for some reasons they do not deserve to be the main problems. But any way, the article has a good relation to this research, which leads me to think that this research can benefit from it.

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<sup>27</sup> ‘Umar ‘Abdul-Qādir, *Legality and Problems of Implementation of Sharī‘ah Legal System under 1999 Constitution of the Federal Republic of Nigeria*, Ahmadu Bello University, 2002.

<sup>28</sup> ‘Umar ‘Abdul-Qādir, p. 80.

<sup>29</sup> Ibrahim Sulaiman, *Sharī‘ah restoration in Nigeria: the dynamic and the process*, London: Nigerian Muslim Forum UK. 2001.

<sup>30</sup> Id, 4 -5.

Dr Muḥammed Tabiu, MFR, “*Shari‘ah*, Federalism and Nigerian Constitution”<sup>31</sup>

this article is one of the articles that have a good support *Shari‘ah*. The writer gave his own ideas, suggestion and even comment. He concluded his writing with this good saying:

“The issues I have raised and discussed relate almost exclusively to the provision of a suitable and conducive constitutional framework for the *Shari‘ah* to take root, grow and flourish in Nigeria. Incidentally they are also necessary conditions for building the federation on an enduring foundation. But there is a lot also that the states need to do, which they have all the powers to do, within the existing constitutional framework to enhance the establishment, nurturing and flourishing of the *Shari‘ah*. Among these are:

- a. Ensuring the efficiency and credibility of the judicial system,
- b. Reforming the laws governing the administration of the *Shari‘ah* in the non-criminal area;
- c. Improving the quality and orientation of Islamic legal education to produce efficient and well-educated manpower for implementation of the *Shari‘ah*,
- d. Taking advantage of available knowledge, expertise and accumulated experience in relevant areas of law and administration of justice when enacting and implementing *Shari‘ah* laws, and
- e. Defusing the focus on purely legal issues by giving attention to the connection between the various legal, moral and social

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<sup>31</sup> Muḥammed Tabi‘u, MFR, *Shari‘ah, Federalism and Nigerian Constitution*, London: Nigerian Muslim Forum UK. 2001.

concerns that the *Sharī'ah* as a comprehensive system embraces.<sup>32</sup>

M. Bashīr Ādamu 'Aliyu, "Practical Approach to Harmonisation of *Sharī'ah* and Civil Law: A Critical Analysis of the Nigerian Experience" like any other Muslim in Nigeria, the writer in his article supports the new Implementation. This article is almost the same as the previous articles. The most important point mentioned in this article is the similarities between Nigeria and Malaysia. "Both are multi-religious and multi cultural; both were colonized by Britain; and both have large numbers of committed Muslims willing to live and be guided by the teachings of Islam as contained in the *Sharī'ah*, the Islamic Law". He also highlighted the great difference between the Nigerian and Malaysian constitution. "Islam is the religion of the Federation; but other religions may be practised in peace and harmony in any part of the Federation while in Nigeria Islam is not the religion of the federation". Finally, he concluded his article with a group of cases that were decided in the *Sharī'ah* implementing States. Most of these cases were unreported. As result they cannot be reliable.

Finally, there are many other writings and articles that discuss the issue of *Sharī'ah* in Nigeria.

## **1.5 THE SCOPE AND LIMITATION OF THIS RESEARCH**

This research covered only the history of the *Sharī'ah* in Nigeria since the pre-colonial period to date, and the codification of Islamic criminal law in the year 2000/2001 and its justification and problems of implementation under the 1999

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<sup>32</sup> Muḥammed Tabi'ū, *Sharī'ah, Federalism and Nigerian Constitution*, London, Nigerian Muslim Forum, 2001, p. 8.

Constitution of the Federal Republic of Nigeria. Likewise, the research will only cover the implementation of *hudūd* in the North. *Qisās* and *ta'zīr* will be excluded from it. This is because of the limitations the research has, and *qisās* and *ta'zīr* are so wide to the extent that this research can not accommodate them all.

Furthermore, it looks into the application of Islamic criminal law in the *Sharī'ah* implementing States and the differences between this application and the Northern Nigeria Penal Code. Finally, suggestion and recommendation are made for solving the problems of implementing *Sharī'ah*.

## **1.6 METHODOLOGY**

The Method adopted in formulating this research is analytical, this will be conducted by comparing between the two systems – *Sharī'ah* law which was reintroduced in Northern Nigeria and the Nigerian Penal Code -, and finally, an understanding base on knowledge from our scholars will be given. This is apart from the reliance on statutes, books, articles, journals, unpublished thesis or papers, decided cases and reported cases.

## **CHAPTER TWO**

### **THE POSITION OF *SHARĪ'AH* IN NORTHERN NIGERIA**

#### **2.0 INTRODUCTION**

This chapter deals with the historical background of the Islamic legal system that was in Northern Nigeria long time before the coming of the British colonizer. The chapter discusses the position of *Sharī'ah* legal system before the British. It discusses also the contributions given by Shaikh Usman Dan Fodio to the *Sharī'ah*, and the reformation he made to purify and return the *Sharī'ah* to its original position that built upon the Qur'ān and the Sunnah of the Prophet ﷺ. It is also one of the main purposes of the chapter to discuss and observe the position of *Sharī'ah* during the British colonization. How the application of *Sharī'ah* was abrogated gradually by the British. Finally it discusses the position of *Sharī'ah* from the year 2000 up to date, which includes the debate on the constitutionality of the new *Sharī'ah* legal system between Muslim and non-Muslim in Nigeria.

#### **2.1 BRIEF INFORTION ABOUT NIGERIA**

Nigeria is situated in the West African region and lies between longitudes 3 degrees and 14 degrees and latitudes 4 degrees and 14 degrees. It has a land mass of 923,768 sq.km.. It is bordered from the north by the Republics of Niger and Chad. It shares borders to the west with the Republic of Benin, while the Republic of Cameroon shares the eastern borders right down to the shores of the Atlantic Ocean which forms the southern limits of Nigerian Territory. About 800km of coastline confers on the country the potentials of a maritime power. Land is in abundance in Nigeria for agricultural, industrial and commercial activities.<sup>33</sup>

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<sup>33</sup> Quick Fact About Nigeria, <<http://odili.net/profile.html>> , <<http://mapquest.com>> and <[www.Dawodu.com](http://www.Dawodu.com)>

Nigeria has a population of more than 126 million people which makes it the largest black nation in the world. Nigeria has more than two hundred and fifty ethnic groups speaking over four thousand languages and dialects. The major ethnic groups are the Hausa, Fulani, Kanuri, Tiv, Lgale, Nupe, Idoma in the North, Yoruba, Egun, Ilaje, Bini, Itsekiri, Urhobo in the west, Igbo, Ijaw, Ibibio, Efik in the East. English is the official's language, while French is being encouraged. Nigeria is a federation of thirty six states and Federal Capital Territory which is Abuja<sup>34</sup>. The main religions in Nigeria are: Christianity, Islam, And Traditional: Muslims 50%, Christians 40% Indigenous beliefs 10%.<sup>35</sup> The following is the Nigerian Map.



<sup>34</sup> Nigeria High Commission, *Nigeria Land of Opportunities, Malaysia*, Kuala Lumpur, 2003, p. 6

<sup>35</sup> Quick Fact About Nigeria, <<http://odili.net/profile.html>> and <<http://mapquest.com and www.Dawodu.com>>.

The official government statistics shows that Muslims make up 50 percent of the country population while Christians are 40 or even 50. Regarding the issue of the religions in the country, what is said by the government cannot be proved, as a result this statement force me to give my own observation. Nigeria is a country that can be divided in two main parts, North and South. The percentage of the Muslims in the North is around 90 to 95 out of 100, while the rest are not only Christians, some of them are traditionalist (people without religion). It is true that most of them are Christians, the non Christians -faith among the rest are the minority. When we look at the South, we see that the biggest parts of it are two states, i.e. Lagos, Ibadan. The Muslims are the majority in these States. That is the reason why it is very hard for a non Muslims to be a leader in these three states. The rest of the states in the South are not exclusive for the Christian, but it is shared between the two main religions even though Muslims of those states can be the minority. With this fact in mind, how can the Christians reach 40 percent? To me and many other Muslims in Nigeria, percentage of Muslims is about 70, which forces me to believe that the Christians are not more than 20 to 23 percent of the Nigerian population. Allâh knows the best.