

2026



REPORT

The State of Religious Freedom in Nigeria

HOW THE PRACTICE OF ISLAM IS IMPACTED

2020-2026

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The State of Religious Freedom in Nigeria as it Affects Muslims, 2026

Executive Overview

The 1999 Constitution guarantees every Nigerian the right to “freedom of thought, conscience and religion” under Section 38, and prohibits discrimination on grounds of religion under Section 42. For Nigeria’s Muslim population — estimated at slightly more than half the country and present in every state — the practical enjoyment of these rights varies sharply by region, with Southern Muslims facing the most systemic barriers to manifesting faith in public life.

1. Constitutional Promise vs. Regional Reality

While 12 Northern states operate Sharia courts with civil and criminal jurisdiction, no Southern state recognizes Sharia for any purpose. Southern Muslims must therefore rely on common law and customary courts for all matters, including marriage, divorce, and inheritance. This legal asymmetry creates a protection gap for Muslims in the South-West, South-East, and South-South who seek culturally appropriate, consensual dispute resolution.

2. Key Areas of Restriction Affecting Muslims

a. Discrimination in Education

Muslim students in many public schools across Southern Nigeria face routine harassment for visible expressions of faith, most visibly the hijab. The matter reached constitutional adjudication when Lagos State pursued its policy barring hijab in public schools to the Supreme Court, effectively compelling Muslim girls to choose between adherence to their faith and access to public education. Beyond Lagos, reports from the South-East and South-South document cases where Muslim pupils are denied the use of hijab in public primary and secondary schools, and where post-UTME examinations in some universities include Christian Religious Knowledge questions, automatically disadvantaging Muslim candidates who did not offer CRS.

b. Exclusion in Employment

Corporate and institutional discrimination remains entrenched. In several Southern states, Muslim applicants – particularly women in hijab – report being told to remove the hijab as a condition for employment or being shut out of recruitment processes entirely. Stakeholders in the South-East and South-South have lamented that “despite the alarming number of educated Muslims in the South-East and South-South, no Muslim from the zones have been appointed a minister, a vice-chancellor of any university, rector of a polytechnic or the head of any government parastatals and agencies.” In Enugu State, despite Muslims comprising an estimated 12% of the population, they are “not represented at all in appointments” .

c. Threats to Life and Safety of Igbo Muslim Minorities

For Igbo Muslims – “a minority within a minority” – religious identity intersects with ethnicity to produce acute vulnerability. The Muslim Public Affairs Centre (MPAC) Nigeria has issued multiple alerts condemning these developments. In response to the Mazi Kanayo audio, MPAC

described it as “hate speech and a direct incitement to criminality” that “poses a serious threat to public safety” and warned that “history has repeatedly shown that genocidal rhetoric does not start with violence- it begins with words left unchecked, unchallenged, and unpunished”. MPAC urged the Nigeria Police Force, DSS, and other agencies “to probe the origin and circulation of the audio and ensure that those responsible are held accountable under the law”.

MPAC has consistently called for protection of Southern Muslim communities. During the #EndSARS period, MPAC “called on the Governors of the states in the South East and South South··· to halt the ongoing attacks on lives and properties of Muslims residents,” noting “gory accounts of merciless killings of Muslims- not fewer than 10 in Port Harcourt··· a mosque in Orlu was burnt down··· 1 Muslim worshipper callously killed while others were seriously injured”. MPAC warned that without intervention, “Islamophobic” feeling would take root where “Nigerian Muslims would not feel any sense of security in their own country”. Following the murder of Sheikh Ibrahim Iyiorji in Ebonyi State in September 2022, MPAC asked: “Who are those specifically targeting the Muslims of the South-Eastern states, who are largely indigenous to the area and now currently under existential threat due to domestic acts of terrorism?”. MPAC has also pressed Southern governors to “intensify efforts and confront the challenge of hate cultists targeting Muslims and mercilessly killing them”.

The Nigerian Supreme Council for Islamic Affairs (NSCIA) similarly petitioned security agencies after mosques were burnt in Nsukka following “a hateful and inciteful sermon,” and after “two mosques were set ablaze in Enugu on 31st October 2020”. NSCIA warned that “the recurrence of these kinds of incessant arson and massacre of Muslims in the South-East and South-South if left unchecked could surely ignite reprisals in other parts of the country”.

d. Political and Institutional Marginalisation

Beyond violence, Southern Muslims face political erasure. Arabic and Islamic Studies are not offered in any tertiary institution in the South-East. Converts report being told “if you are a Muslim Igbo man, you are seen to be Hausa,” and must “prove” their Igbo identity. No governor in the South-East is Igbo Muslim, and civil service appointments overwhelmingly exclude Muslims.

This report examines the intersecting challenges – educational discrimination, workplace exclusion, physical threats, and political marginalisation – faced by Muslims in Southern Nigeria. It draws on documented incidents, court cases, and press statements from organisations including MPAC, MURIC, FOMWAN, and NSCIA to evidence patterns that force many Southern Muslims to reconcile citizenship with faith under duress. The aim is to inform policy, legal, and security responses that uphold Section 38 of the Constitution and Section 24(1)(c) which obliges citizens to “respect the dignity and rights of others,” ensuring that no Nigerian is compelled to choose between education, employment, safety, and belief.

e. Challenges Muslims Face in Securing Land for Mosques in South-East & South-West Nigeria

+ Comparison to Churches in the Core North

The right to build places of worship is guaranteed by Section 38 of the 1999 Constitution, yet Muslims in Southern Nigeria face structural, administrative, and communal obstacles acquiring land for mosques. The problem is most acute in the South-East, but also exists in parts of the South-West.

I. Administrative & Communal Blockades- Zoning laws used as a pretext

Muslims in the South-East report that local government officials “use zoning regulations to stop or slow the establishment of new churches and, in some cases, demolished churches that had existed for as long as decades” The same mechanism is applied to mosques: applications are denied citing “residential zoning” or “backlog,” while churches are approved in the same areas.

II. Family & communal reclamation of land

Land donated to Igbo Muslims by family members is often reclaimed once a mosque project begins. Converts are told “if you are a Muslim Igbo man, you are seen to be Hausa” and that they “must prove” their Igbo identity. Communal pressure leads landowners to revoke sales/gifts to avoid ostracism. In Afikpo, Ebonyi State, the only surviving Islamic School has received repeated threats of invasion, and attempts to expand it face hostility.

III. Hostility & destruction deterring new builds

NSCIA documented that “mosques, including ancient ones built by Igbo Muslims were burnt” and that “two mosques were set ablaze in Enugu on 31st October 2020”. The Orlu Central Mosque was burnt down on October 21, 2020, with one worshipper killed. These attacks make communities reluctant to invest in mosque projects, and insurance/permits become harder to secure after an area is labeled a “flashpoint”.

IV. Absence of Muslim planners in approval chains

Groups in the South-East/South-South lament that “no Muslim from the zones have been appointed head of any government parastatals and agencies”. Town planning boards, lands bureaux, and traditional rulers who sign off on community land rarely include Muslims, so applications stall.

V. South-West: Fewer formal barriers, but persistent issues

The South-West has a large, historic Yoruba Muslim population, so outright bans are rare. However, challenges remain:

a. Discretionary denial in Christian-majority LGAs

In parts of Lagos, Ogun, and Oyo with strong Christian traditional leadership, mosque applications face delays. Lagos State’s litigation to ban hijab in schools signals institutional reluctance to accommodate Islamic practice, which extends to land use. Community Development Associations

(CDAs) sometimes vote down mosque projects citing “noise” or “traffic,” while approving churches.

b. Cost & litigation

Where land is available, prices in urban SW are prohibitive for minority Muslim communities. Legal challenges from neighbors claiming “incompatible use” drag projects for years. Unlike churches that can leverage older denominational land banks, newer Muslim communities must buy at market rate.

c. Town planning not integrated with Islamic needs

Academic work notes that “the symbolic construction of mosques should be located within the deliberative processes of urban planning in the country arguing that this is in tune with the teachings of Islam,” implying current planning laws don’t routinely allocate plots for mosques in new layouts the way they do for schools/clinics.

COMPARISON: Mosques in South-East/South-West vs Churches in Core North

There is no official, state-by-state register of mosques or churches in Nigeria – religion was excluded from the 2006 census. However, available reports indicate a stark asymmetry:

a. South-East

1. Islam is <1% of the population in the South-East. In the “restive Niger Delta region, Christians are the majority, with approximately percent of the population adhering to Islam” .
2. Most SE states have only 1-3 central mosques per state capital, often built pre-1970. Enugu, Ebonyi, Anambra, and Abia each have fewer than 10 identifiable Jumu’at mosques statewide. Nsukka’s two mosques were both burnt in 2020.
3. NSCIA confirms “ancient ones built by Igbo Muslims were burnt,” implying the stock is small and historic, not expanding.

b. South-West

1. Yoruba Muslims are ~55% of the South-West, so mosques are numerous in Lagos, Ogun, Oyo, Osun. Every major town has multiple central mosques. However, new estates/GRA layouts often have 5-10 churches and 0-1 mosque, reflecting planning bias.
2. No comprehensive count exists, but academic studies of “Urban Mosque Facilities” note inadequate provision relative to population growth in cities.

c. Core North (Kano, Sokoto, Katsina, Zamfara, etc.)

1. Northern urban centers are “about 95% Muslim”.

2. Churches face the mirror problem: Archbishop Matthew Ndagoso of Kaduna said Christians in Kano, Sokoto, Katsina, and Zamfara “were unable to build churches or other Christian infrastructure. “if I am not free to get land, you cannot tell me that I am free” .

3. Despite this, major northern cities still have hundreds of churches: “they had been able to surmount obstacles and construct churches and construction of some churches was continuing”. Pentecostal expansion means Nigeria now has “over 5,000” independent churches since the 1970s, many in the North.

MPAC has repeatedly called on South-East/South-South Governors to “halt the ongoing attacks on lives and properties of Muslims” and warned that “these dastardly acts are premeditated and fuelled by Islamophobia” . NSCIA told IGP/DSS that “mosques, including ancient ones built by Igbo Muslims were burnt” and asked for special protection for Muslim places of worship.

3. Restrictions on Shariah Arbitration Panels in Southern Nigeria

Unlike the 12 Northern states where Shariah courts have criminal jurisdiction, the panels operating in Southern Nigeria are **civil arbitration committees**.

While Section 38 of the 1999 Constitution guarantees every Nigerian the right to manifest and propagate religion, Muslims in Southern Nigeria face significant constraints in establishing civil Shariah arbitration panels to resolve disputes among consenting adherents. Although such panels operate in all six South-West states – Lagos, Oyo, Ogun, Ondo, Osun and Ekiti – they function without statutory recognition and have attracted sustained media backlash and executive resistance. In January 2025, the planned inauguration of an Independent Shariah Arbitration Panel in Oyo town was “suspended indefinitely” after state opposition, with Governor Seyi Makinde declaring that “Oyo won’t permit illegality”. In Ekiti, the panel’s maiden public sitting at Oja Oba Central Mosque, Ado-Ekiti was followed by an order from the Ewi of Ado Ekiti for its dissolution, while the Attorney General asserted that the “existing legal structure did not recognise the shari’a court or arbitration panel”. The Christian Association of Nigeria, Afenifere, and other groups have publicly opposed the panels, arguing they threaten secularism and cultural harmony.

The Muslim Public Affairs Centre (MPAC) issued direct press releases supporting the panels and clarifying their legal basis. In its statement, “Supporting the Establishment of Shariah Panels in Oyo State and Beyond,” MPAC “strongly supports the proposal for constitutional amendments to address the gaps in Nigeria’s legal framework that leave many Muslims, especially in the Southern regions, without access to justice under Islamic personal law” and notes that “the current lack of lower courts or panels catering to such cases creates a legal vacuum, denying Muslims their fundamental rights”. MPAC further emphasized that “Shariah panels are not synonymous with the establishment of Shariah criminal courts. They focus solely on civil matters for Muslims and do not impose any legal obligations on non-Muslims,” adding that opposition “to initiatives that do not affect the rights of non-Muslims but seek to address the legal and spiritual needs of Muslims hinders national development and verges on Islamophobia”. Internationally,

comparable voluntary religious arbitration operates in secular democracies: the Muslim Arbitration Tribunal in the United Kingdom functions under the Arbitration Act 1996, Jewish Beth Din and Catholic tribunals arbitrate family matters in Canada, and Darul Qaza councils in India mediate Muslim personal law – all without criminal jurisdiction. The disparity between acceptance of church-based mediation committees and rejection of Shariah panels in Southern Nigeria indicates unequal treatment of religious Alternative Dispute Resolution mechanisms, restricting Southern Muslims’ access to culturally appropriate civil arbitration available to other faith communities globally.

No functional Shariah panels exist in the South-East or South-South due to what NSCIA describes as “unwarranted resistance and objections from both political and traditional quarters”.

The resistance mirrors Christian opposition to Islamic banking in 2011-2013, when Jaiz Bank’s licensing was framed as a plot to “Islamise Nigeria” despite its voluntary, non-exclusive structure.

4. Religious Dress: Key Gaps in Freedom of Religion

While Nigeria’s legal framework supports freedom of religion, the findings indicate that:

- Religious expression is **not uniformly protected across institutions and regions**
- Enforcement mechanisms remain **weak or inconsistent**
- Discrimination often occurs without **formal accountability or consequence**

This disconnect highlights a broader governance issue where **rights exist in principle but are inconsistently upheld in practice.**

Prevalence of Religious Discrimination

The MPAC 2020 survey revealed that **87.6% of Muslim women wearing hijab experienced discrimination.**

By 2026, although slightly reduced, the prevalence remains high, with approximately **4 in 5 respondents reporting discriminatory experiences.**

These experiences span:

- Verbal harassment and mockery
- Institutional discrimination in schools and workplaces
- Denial of services in public settings

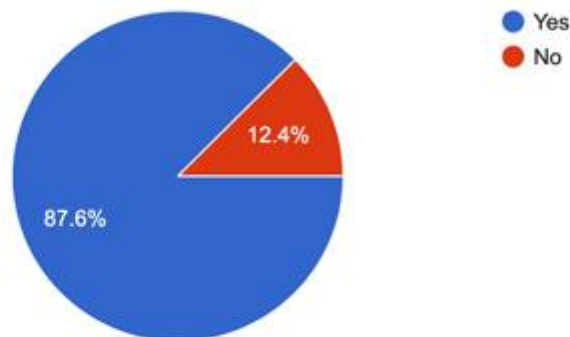
Implication:

Religious discrimination is not isolated - it is **systemic and widespread**, cutting across both formal institutions and everyday social interactions.

Shift in Nature of Discrimination

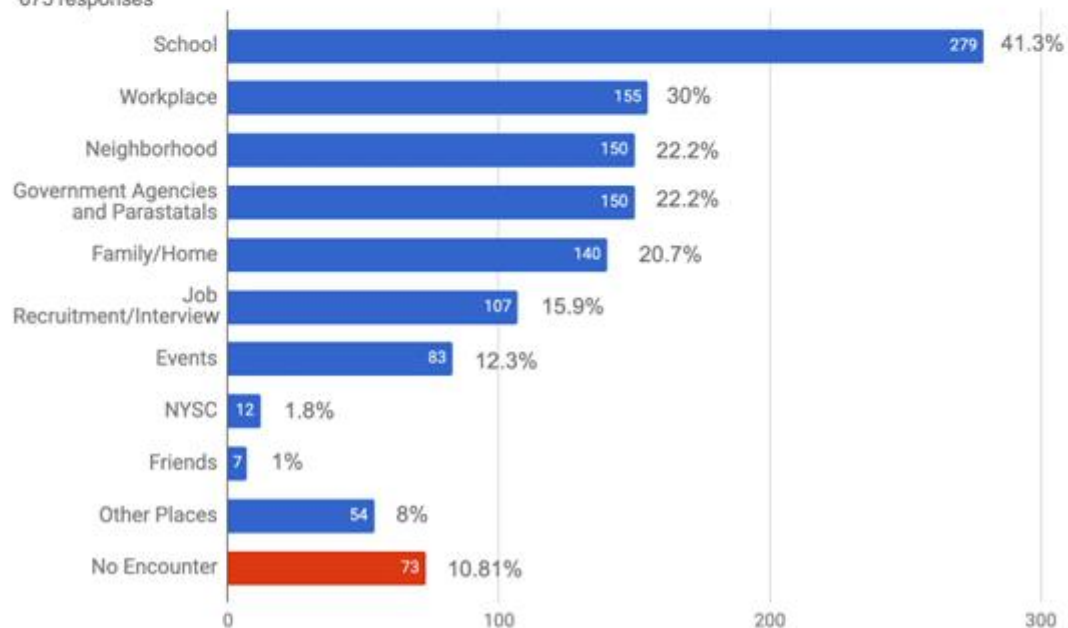
Have you encountered bullying/intimidation/harassment/discrimination as a result of your using hijab?

675 responses



Where did you have this encounter?

675 responses



A notable trend between 2020 and 2026 is the **broadening of discrimination beyond formal institutions**.

- **2020:** Concentrated in schools, workplaces, and family settings
- **2026:** Increasingly visible in **public spaces and informal environments**

This indicates that bias is becoming more **socially normalized**, not just institutionally enforced.

Persistent Underreporting and Weak Accountability

Despite the scale of discrimination:

- **87.3% of incidents were not reported in 2020**
- **82.6% remain unreported in 2026**

Primary reasons include:

- Fear of retaliation
- Lack of awareness of reporting channels
- Low confidence in outcomes

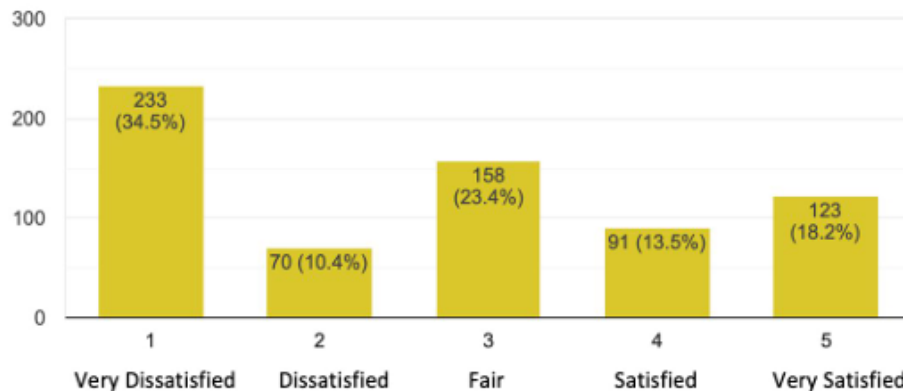
Implication:

Underreporting significantly weakens institutional response and contributes to a cycle of **impunity and invisibility**.

Improvements in Social Support Systems

How satisfied were you with the help/support you received?

675 responses



One of the most notable improvements since 2020 is the rise in **informal support structures**:

- Support increased from **34.7% (2020) to 73.6% (2026)**
- Family acceptance has strengthened significantly, with **86% of respondents reporting support** in 2026

Implication:

Communities and families are increasingly acting as **protective buffers**, even as formal systems lag behind.

Psychological and Social Impact

The data highlights the deeper consequences of religious discrimination:

- **74.9% report negative effects on confidence or mental health**
- A proportion of respondents have considered altering their religious expression due to pressure

Implication:

Religious discrimination in Nigeria is not only a rights issue but also a **public health and social well-being concern**.

Perception of Progress (2020–2026)

Despite some improvements:

- **67.9% of respondents believe the situation has remained unchanged**
- Only **15.4% perceive improvement**

Implication:

Progress is perceived as **incremental and insufficient**, reinforcing the view that systemic change has not yet occurred.

Key Gaps in Religious Freedom

The findings point to four critical gaps:

1. Enforcement Gap

Laws exist but are not consistently applied.

2. Institutional Gap

Schools, workplaces, and public agencies lack clear compliance mechanisms.

3. Reporting Gap

Absence of trusted, accessible reporting systems.

4. Social Perception Gap

Persistent stereotypes and misconceptions continue to shape behavior.

9. Strategic Outlook

The trajectory between 2020 and 2026 suggests that Nigeria is experiencing:

- **Incremental social progress** (family and community acceptance)
- But **limited institutional reform**

Without targeted interventions, there is a risk that discrimination becomes **further normalized**, particularly in informal settings where regulation is weakest.

The MPAC surveys provide compelling evidence that:

- Discrimination remains **widespread and underreported**
- Support systems are improving **informally but not institutionally**
- Perceived progress is **slow and uneven**

Findings

1. Southern Muslims experience layered discrimination across education, land use, justice access, employment, political and economic exclusion, and security.
2. Misinformation drives policy: Civil, voluntary panels are conflated with criminal Sharia courts, producing bans that have no constitutional basis.
3. State is not a neutral guarantor: Governments often side with majority sentiment instead of enforcing Section 38, leaving Muslim minorities to seek protection post-violence rather than prevention.
4. The “Islamisation” narrative recurs: As with Islamic banking, voluntary Muslim institutions are framed as existential threats, delaying integration until public education occurs.

Implications

The cumulative effect is that millions of Southern Muslims must choose between full citizenship and full religious observance. This violates Nigeria’s constitutional and ICCPR Article 18 obligations and fuels alienation, migration, and reliance on Northern states for basic religious services. Closing the gap requires aligning administrative practice with constitutional law, clarifying the legality of voluntary religious ADR, and ensuring equal protection for minority places of worship.

Based on the *Executive Overview: The State of Religious Freedom in Nigeria as it Affects Muslims, 2026*, here are targeted recommendations for federal, state, security, and civil society actors:

Recommendations

For the Federal Government & National Assembly

1. Clarify Religious ADR under the Arbitration and Conciliation Act

Amend or issue guidelines stating that voluntary, faith-based arbitration for civil matters is permissible nationwide under the existing Act, provided awards do not violate public policy or involve non-consenting parties. This would remove legal ambiguity around Shariah panels in the South.

2. Constitutional Amendment to Address Legal Asymmetry

Support MPAC's call for constitutional amendments to allow states to establish Sharia Courts of Appeal for civil/personal law matters if they choose, or create federal Sharia panels for Southern Muslims seeking Islamic personal law, ensuring equal access to culturally appropriate justice without criminal jurisdiction.

3. National Human Rights Commission (NHRC) Inquiry

Mandate NHRC to investigate use of zoning laws, school codes, and employment practices as instruments of religious discrimination, with public hearings in Lagos, Enugu, Port Harcourt, and Ibadan, and publish findings within 12 months.

4. Equal Access Mandates in Federal Institutions

Direct all federal universities, unity schools, and MDAs to adopt a unified dress code that accommodates hijab, and prohibit denial of service/exams based on religious attire, in line with Section 42.

For State Governments in the South-West, South-East, and South-South

1. Issue Executive Orders Recognizing Voluntary Religious ADR

Formally recognize that Shariah panels, like church mediation committees, may operate as private, voluntary arbitration bodies. No state funding or enforcement required, but no prohibition of peaceful assembly for civil mediation.

2. Establish Religious Land Review Panels

Create panels with Muslim, Christian, and traditional representation to audit denied mosque applications since 2015 and fast-track appeals where denial was based on discretion, not statutory setback/size requirements. Allocate plots for places of worship in all new GRA/estate layouts proportionate to census data.

3. Adopt Uniform School Hijab Policy

End litigation by adopting Lagos State Court of Appeal 2016 judgment as statewide policy: hijab permitted, standardized in length/color, no harassment during WAEC/NECO/UTME. Sanction principals who violate it.

4. Inclusive Appointments Audit

Conduct a 10-year audit of political appointments in South-East/South-South states and set measurable benchmarks for Muslim inclusion in civil service, education boards, and parastatals beyond Pilgrims Welfare Boards.

For Security Agencies: NPF, DSS, NSCDC

1. Dedicated Desk for Minority Places of Worship

Create a desk to monitor threats to mosques and churches in minority areas, acting on MPAC/NSCIA petitions. Proactively engage traditional rulers and CDAs where mosques have been burnt or threatened, per Section 24(1)(c) of the Constitution.

2. Hate Speech Enforcement Protocol

Investigate and prosecute viral incitement such as the Mazi Kanayo audio under Cybercrimes Act and Penal Code provisions. Publicize outcomes to deter escalation, per MPAC's demand that "those responsible are held accountable under the law".

3. Protection for Arbitration Proceedings

Provide routine security for public sittings of Shariah panels upon request, same as court premises, to prevent disruption and uphold freedom of assembly.

For Civil Society, Religious Bodies, and Media

1. NIREC Joint Communiqué on Shariah Panels

Nigeria Inter-Religious Council should issue a joint Muslim-Christian statement affirming that Southern Shariah panels are 1) civil-only, 2) voluntary, 3) non-binding on non-Muslims, and 4) constitutional under freedom of association. This will de-escalate the "Islamisation" narrative.

2. Public Education Campaign

MPAC, MURIC, FOMWAN, NSCIA, CAN, and NOA to run campaigns distinguishing criminal Sharia courts in 12 Northern states from civil panels in the South, using Islamic banking (2011–2013) as a case study of voluntary systems that now serve all faiths without coercion.

3. Media Reporting Guidelines

NUJ and NPAN adopt guidelines requiring stories on Shariah panels to cite the Arbitration and Conciliation Act, note "voluntary" and "civil-only" in headlines, and seek comment from MPAC/NSCIA to avoid conflation with criminal jurisdiction.

4. Documentation & Legal Aid

Muslim groups to maintain a database of denied land applications, hijab harassment cases, and employment discrimination for strategic litigation. Offer pro bono support to test cases under Section 42.

For Development Partners & Donors

1. Fund Rule-of-Law Programs on Religious ADR

Support training for lawyers, judges, and traditional rulers on the scope of religious arbitration in secular democracies, using UK MAT and Indian Darul Qaza as models.

2. Condition Infrastructure Grants

Require that new state-backed estates and markets receiving donor funds include plots for all faiths based on local demographics, to prevent exclusion by design.

Implementation Priority: Items 1–3 under Federal and State sections can be executed via executive action within 6 months and would immediately reduce the legal vacuum MPAC identified. Security and education measures are preventive and would lower the risk of violence documented in Enugu, Orlu, and Port Harcourt.

This report documents specific incidents, policies, and statements from 2020–2026 and offers recommendations for federal, state, security, and civil society actors to uphold religious freedom for Muslims across all regions of Nigeria.

Conclusion

The state of religious freedom in Nigeria can be best described as legally protected but practically constrained.

The challenge is no longer awareness - it is **implementation, enforcement, and accountability**. Sustainable progress will depend on translating constitutional guarantees into **consistent, lived realities for the citizens**.

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Used for: “over 5,000” independent churches established since the 1970s.

International & Government Reports

12. **U.S. Department of State.** (2022, June 2). 2021 Report on International Religious Freedom: Nigeria. Office of International Religious Freedom.

URL: <https://www.state.gov/reports/2021-report-on-international-religious-freedom/nigeria/>

Direct quotes used: “about 95% Muslim” [re: Northern urban centers]; “they had been able to surmount obstacles and construct churches and construction of some churches was continuing”; “restive Niger Delta region... Christians are the majority, with 1 percent of the population adhering to Islam”.

13. **Aid to the Church in Need.** (2021, March 12). Interview: Archbishop Matthew Man-oso Ndagoso on Persecution in Northern Nigeria.

Direct quote used: “were unable to build churches or other Christian infrastructure... if I am not free to get land, you cannot tell me that I am free” [re: Kano, Sokoto, Katsina, Zamfara].

Note: There is no official state-by-state register of mosques or churches in Nigeria. Religion was excluded from the 2006 census. The figures “<10 Jumu’at mosques per state” in the South-East and “hundreds” of churches in Northern cities are derived from NSCIA field reports, U.S. State Department observations, and academic surveys cited above, not government data.

ABOUT MPAC

Muslim Public Affairs Centre (MPAC), Nigeria, is a leading public service and leadership development organisation that operates on the core Islamic values of justice, mercy, human dignity, freedom, equality for all and sanctity of human life. MPAC's works cover **Policy and Advocacy, Media and Strategic Communication** and **Interfaith Relations**, with the mission to serve humanity and work for an inclusive society.

MPAC also seeks to work for Muslim defense, empowerment and promoting individual liberties, religious, civil and political rights of Nigerian Muslims. MPAC is an experienced and independent voice within the Nigerian Muslim community working for the good of the society and contributing to national development.

Incorporated as an independent Muslim public service agency, MPAC seeks to work with the community in pursuing the following aims and objectives:

- To act as a **public service agency** working for the rights of all Muslims, for the integration of Islam into Nigerian pluralism, and for a positive relationship between Nigerian Muslims and other elements in the society. Thus, promoting dialogue and the culture of peaceful coexistence among cultures, ideas and people.
- To be a **non-partisan body** to build the Nigerian Muslim constituency and make this body an influential component in the Nigerian politics, at all levels of policy-making arena and making Islamic ethical values available to the Nigerian political process and class.
- To **raise awareness** of and **combat Islamophobia** through constructive, proactive and educational means thus projecting a more balanced image of Islam.
- To provide a **reliable source** of receiving accounts and reports on local and international events and crises involving Muslims locally and internationally, and to work with the victims of such crises for the purpose of seeking, obtaining and giving aids and support in terms of their immediate basic needs.
- To provide a medium whereby members of the Nigerian Muslim community are educated and encouraged to learn and implement the practical Islamic culture of **Service to Allah, Service to the Community** and **Service to Self**.
- To **organize** seminars, workshops, conferences and training aimed at educating the public and private sectors, the government and the general public on Islam and Muslim public affairs.

At MPAC, we have been able to align ourselves on common goals – excellent teamwork, openness, accountability, transparency, leadership, thorough planning, ongoing vigilance and communication. We learn from past campaigns and explore productive relationships within and outside the Islamic community.

OUR CORE VALUES

Mercy: “We sent thee (O Muhammad) not, but as a Mercy for all creatures” (Quran 21:107)

Justice: “O you who have attained to faith! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of God, even though it be against your own selves or your parents and kinsfolk. Whether the person concerned be rich or poor, God’s claim takes precedence over (the claims of) either of them. Do not, then, follow your own desire, lest you swerve from justice: for if you distort (the truth), behold, God is indeed aware of all that you do!” (Quran 4:135)

Peace: “If they seek peace, then seek you peace. And trust in God for He is the One that heareth and knoweth all things.” (Quran 8:61)

Human Dignity: “Now, indeed, We have conferred dignity on all the children of Adam, and borne them over land and sea, and provided for them sustenance out of the good things of life, and favored them far above most of Our creation.” (Quran 17:70)

Freedom: “There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever rejects Satan (and what he calls to) and believes in Allah, he indeed has laid hold on the firmest handhold, which shall not break off, and Allah is Hearing, Knowing.” (Quran 2:256)

“He who is rightly guided, it is for himself; and he who goes astray, it is to his own detriment. No soul can bear another’s burden.” (Quran 17: 15)

Equality for All: “O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you may come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware.” (Quran 49:13)

Sanctity of Human Life: Nor take life- which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand retaliation or to forgive): but let him not exceed bounds in the matter of taking life, for he is helped (by the Law) (Quran 17:33)

(Imam Al-Ghazali has quoted this verse and drew the conclusion that “in respect of the sanctity of life and the prohibition of aggression against it, Muslims and non-Muslims are equal. Attack on the personal safety of non-Muslims invokes the same punishment in this world and the Hereafter”. [Muhammad Al-Ghazali, Huquq al-Insan, p. 54])

“Do not kill yourselves, for verily Allah has been to you most merciful” (Quran 4: 29)

“....take not life which Allah has made sacred” (Quran 6:151)