ENTANGLED DOMAINS

Set in colonial Northern Nigeria, this book confronts a paradox: the state insisted on its separation from religion even as it governed its multireligious population through what remained of the precolonial caliphate. *Entangled Domains* grapples with this history to offer an account of secularism as a contested yet contingent mode of governing religion and religious difference. Drawing on detailed archival research, Rabiat Akande vividly illustrates constitutional struggles triggered by the colonial state’s governance of religion and interrogates the legacy of that governance agenda in the postcolonial state. This book is a novel commentary on the dynamic interplay between law, faith, identity, and power in the context of the modern state’s emergence from colonial processes.

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ENTANGLED DOMAINS
Empire, Law, and Religion in Northern Nigeria

Rabiat Akande
*Osgoode Hall Law School, York University*
For you, mum.
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NOTE ON TERMS

Several Arabic and Hausa words are used in this book. A modified letter left half ring is used to represent the Arabic letter ‘āyn as in “Shari‘a.” I have attempted to be consistent in the transliteration; however, there are diverse English transliterations of some of the words employed: for example, “Shari‘a” is sometimes transliterated as “Shari’,” “Shariah,” or “Sharia.” These variations are found in the book to the extent that sources cited or institutions referenced (such as courts) utilize these variations. Variations will also be observed in the use of Arabic words such as “qadi,” which have Northern Nigerian renditions: “alkali,” or “khadi.” I adopt the standard modern Arabic transliteration except when citing sources or referencing institutions that utilize alternative spellings.

In acknowledgment of the pejorative connotations of the terms “native” and “pagan,” I limit their use to citations of sources (including the book’s *dramatis personae* and scholarly literature) and analysis of colonial legal categories.

I refer to local Northern Nigerian religious groups other than Muslims as Indigenous in this book. This is not to signal the isolation of these groups from external (religious) influence prior to the encounter with the British imperial and Christian missionary agenda. Moreover, given that Islam’s presence in Northern Nigeria dates to the ninth century and debatably earlier (since Islam arrived on the continent in the early seventh century), I use the Indigenous marker for non-Muslim faith communities to distinguish them from Muslims in the colonial governance project rather than to mark the nonindigenous presence of Islam in the territory.