Islamic criminal law in northern Nigeria: politics, religion, judicial practice

Weimann, G.J.

Citation for published version (APA):

General rights
It is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), other than for strictly personal, individual use, unless the work is under an open content license (like Creative Commons).

Disclaimer/Complaints regulations
If you believe that digital publication of certain material infringes any of your rights or (privacy) interests, please let the Library know, stating your reasons. In case of a legitimate complaint, the Library will make the material inaccessible and/or remove it from the website. Please Ask the Library: https://uba.uva.nl/en/contact, or a letter to: Library of the University of Amsterdam, Secretariat, Singel 425, 1012 WP Amsterdam, The Netherlands. You will be contacted as soon as possible.
Acknowledgments

Four chapters of this book have been published previously and are reprinted with permission from Brill Academic Publishers.

Chapter One was published as “Judicial Practice in Islamic Criminal Law in Nigeria—A tentative overview,” *Islamic Law and Society*, 14:2 (2007), 240-86.

Chapter Two was published as “Divine Law and Local Custom in Northern Nigerian *zinā* Trials,” *Die Welt des Islams*, 49:3-4 (2009), 429-65.

Chapter Three was published as “Islamic Law and Muslim Governance in Northern Nigeria: crimes against life, limb and property in *shari’a* judicial practice,” *Islamic Law and Society*, 17:3-4 (2010).


Many are those who have encouraged and supported me during my time in Nigeria and my subsequent research. First and foremost, thanks are due to Prof. Dr. Rudolph Peters for readily accepting me as a PhD candidate after we had shaken hands on one or two occasions in Nigeria. Next is Dr. Philip Ostien for his untiring support, his friendship and advice. I also thank Dr. Franz Kogelmann for the same motives. I have learnt a lot from the editorial comments and stylistic observations of Prof. David S. Powers and Prof. Stefan Reichmuth and the content-related suggestions of the anonymous referees. Final responsibility for the contents rests with me.

My stay in Nigeria from 2002 to 2004 provided me with valuable insights in Nigerian affairs. While in Nigeria, I received support from a great number of people. I am particularly grateful to my former colleagues at the Embassy of the Federal Republic of Germany in Abuja, especially to Ambassador Dr. Dietmar Kreusel, under whose supervision I was able to establish valuable contacts and acquire first-hand experience with Nigerian politics and northern Nigerian Islam. Special thanks go to Wolfgang Erdmannsdörfer for his much appreciated help in collecting the available electronic editions of Nigerian newspapers.

I am indebted to many friends and partners in Nigeria, who made my stay in their country pleasant and enriching. Among them were Dr. Ji-brin Ibrahim and Charmaine Pereira, Sanusi Lamido Sanusi and Prof. Muhammad Tawfiq Ladan. Special thanks are due to Gisela Seidensticker-Brikay for her invaluable help in establishing contacts in Maidu-
guri. Many discussions on a personal and professional level have linked me to Jens Paulus of the Konrad Adenauer Foundation, who arrived in Nigeria at a similar time and whose professional interests partially overlapped with mine. I also would like to thank my fellow PhD candidate Olaf Köndgen for his encouragement and advice. Finally, special thanks are due to Randa Kinany.

My wife, Dr. Liliana Patricia Ramírez Ríos, has always accompanied and encouraged me during the sometimes difficult times of writing this thesis. My children, Oscar and Amanda, have no other memory than that of a world in which their father often enough deserted them to write his ominous “English book.” To them, I dedicate this work.