

## **A few questions for the reader of the above document to consider:**

- If we want common law, why may Muslims not have sharia?
- If common law may be imposed, why not sharia?
- Democracy means majority rule. We accept that in Nigeria's Christian-majority states. Why and on what basis do we reject that in Muslim-majority states?
- If Muslims are expected to obey common law in some states, why should Christians not obey sharia in Muslim states?
- If a legal system to operate properly and smoothly must fit the culture and be shaped by that culture, does it make sense for Christians to expect Muslims to accept law not reflecting their culture anymore than for Muslims to expect Christians to accept law not reflecting *their* culture?
- Repugnant laws do not work anywhere—Nigerian Muslims and Christians as well as other scholars recognize that principle. How can we avoid repugnant laws? We are here not talking about a small minority but of an equal majority of 80 million plus people. Law must reflect the majority culture, while making allowances for minorities and their basic rights. What would this mean for Nigeria as a whole and what for the various Nigerian states?

Dear Dr. Boer,

This is to thank you and your wife immensely for the honour that you accorded to the Adegbola family and the Institute of Church and Society in coming to give the Adeolu Adegbola Memorial Lecture this year. The lecture has remained the talking point in some quarters around Ibadan for the time being. There have been both "thumbs up" and "thumbs down" for the lecture, most Christians taking the position that Muslims, if given an inch, will demand and take a mile. The main issue on which there has been consensus however is the fact that the two religions have withstood lots of adversity and will therefore continue to survive. We therefore need to develop strategies of living together in peace.

Tunde Adegbola