

Islamic Approach to Conflict Resolution in Nigeria: The Socio-Economic Values.

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ISLAMIC APPROACH TO CONFLICT RESOLUTION IN NIGERIA: THE SOCIO- ECONOMIC VALUES.
The Socio-Economic Values in Islamic Approach to Conflict Resolution

ABSTRACT

To have conflict with others is naturally a part of human beings as every being has his or her independent opinion that may either agree or disagree with others'. This is basically because humans are created to reason and think, unlike lower animals. Conflict, when it lingers for too long, without resolution, may cause some irreparable damages to either of the parties or both, which, in some cases, may affect the economic growth of the society where conflict erupts. It has, however, been observed that part of the devastating effects of conflicts without resolution includes among others: insecurity, burning of houses and properties, killing, kidnapping, scarcity of agricultural food products, famine, psychological imbalances due to phobia etc.; all of these which affect economic development of a given society. The findings of this research reveal that conflict has causes, planned and unplanned, natural and artificial; and they are either for agitations or aspirations, or for selfish interest. Research methodology used in this paper includes consultation of primary sources of Islam: Qur'an and Hadith and other relevant literature works. This paper suggests that Islamic groups and organisations, religious leaders, families and government should rise up to the task of instituting resolution to disgruntled members of the Nigerian society: while summary and some recommendations are proffered.

Keywords Islam, Christianity, Conflict Resolution, Value, Approach.

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I. Introduction

Different types of conflicts have been identified by many writers. Sheriff (4) argued that Psychology as a discipline on inter-group conflict (i.e. conflict between groups) occurs when two are in competition for a limited resources that espouses. On the other hand, Sociology identified inter-personal as well as inter-group or intra group conflict, as well as inter-group conflict (Sherif 4). Sherif (9) maintained that in political realism, conflict is an inherent attribute of a man and as far as men live with their baggage of emotions, so will conflict remain a part of their habit, and he thereby remains a political animal, with interests different from others'; so shall conflict of interests remain a feature of society. Omisore & Ashimi (124) opined that conflict is of two types, namely: functional/constructive and Dysfunctional/Destructive. There are numerous causes of conflicts, among them are: economic, political, civil conflict, religious, customary or cultural, boundary and organisation conflict. Conflict, generally, when not resolved, may lead to hubbub or uproar resulting to devastating effects if not handled with quick, prompt and appropriate attention. Although, it is not all conflicts that are negatively inclined, yet caution must be taken to avoid conflicts where possible, and or apply Islamic theoretical and practical resolutions to various conflict sessions as stated in the primary and secondary sources of Islam.

As Muslims, conflict must either be avoided or averted so as to create an enabling peacefully conducive environment for family members, neighbors, working colleagues etc. The Prophet's exemplary characters must be emulated, as he lived peacefully with pagans of Makkah; and the Christian, Jews, pagans and Muslims in Madinah as well. Najeebabadi (101-102) enunciated that a serious dispute erupted as the chieftain of every tribe

wanted the black Stone (*Hajar al-Aswad*) at a spot, which would have erupted a fight; Abu UmayyahbnMughirah suggested that the man who first enters the gate of Ka'abah would be the arbitrator on the issue of dispute;and the first man to enter was Prophet Muhammad(SAW).

Background to the Study

Conflict is a natural imperative in any human society. From the period of state of nature, whether as described by Philosophers John Locke, or as perceived by Thomas Hobbes or even as theoretically envisioned by Jean-Jacques Rousseau, conflict characterized the activities and relationship of man, which created the impression of a brutish atmosphere where might determine the status of individuals. Conflict is therefore endemic to human society, and for the purpose of development of a community or state, and for self actualisation of the individuals, it is critical to find means and ways of managing conflict. Simply put, conflict is a clash of interests and this can be intra within an individual and inter, between two and among many persons and groups.

According to Adimula (2022), in recent decades, the various conflict resolution approaches have become a widely accepted field both of academic study and of practice, with official and/or legislative functions in many countries.

It is in the overall interest of humans that efforts are continuously made to tame conflict from escalating to a crisis or war with possible attendant violence, destruction and loss of lives.

With conflict, we lose valuable trust and team spirit and sometimes terminate otherwise productive relationships (Ogunyannwo in Karim 22).

The main broad causes of conflicts are Value-Based, Resources-Based, Communication Breakdown and Psychological Needs. The most difficult of these causes of conflict to resolve are cases under the umbrella of Value-Based which includes belief, faith, tradition and other rigid affiliations which cannot be compromised under any circumstance. While conflict resolution relies heavily on shifting and amendments of interests to accommodate other persons or groups interests, the Value-Based conflict most times are positional, which are difficult to surrender. Naturally, it would be difficult for individual to forgo their religion when in conflict with other interests. Even in countries such as the former USSR where religion was forbidden, some persons still practiced their religion in clandestine ways and that is why, with the collapse of the Soviet Union, it did not take too long before religion began to play prominent role in the life and activities of individuals. This meant that it was practically difficult to eradicate Value-Based system, in the same way that the resolution of conflict that are Value-Based can be difficult. However, the paradox in conflict resolution in Islam, which comes under the banner of the Value-Based conflict is that, the Qur'an, the Hadith and the interpretations by renowned clerics of Islam have made settlement of conflict seamless, particularly where it is intra-Islam based, i.e. between and among Muslims. In similar circumstance, resolution of conflicts between Muslims and other believers of the oneness of God is also not intractable.

Conflict is a dynamic phenomenon that does not have a single meaning or function. It can therefore, be viewed from both negative and positive perspective. Sometime, conflict is determined by its outcome. Cross, Names Beck cited in Omisore&Ashimi (121) reiterated that conflict is the differences between and among individuals which may be created by values, goals, motives, resources and ideas. Conflict is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce rewards and interference from the other part in achieving their goals (Borisoff and Victor in Omisore&Ashimi 121). According Robert into Dougherty, Pfaltzgraff and Robert in (Alfred &Osah 603) Conflict refers to a condition in which one identifiable group of human beings (whether tribal, ethnic, linguistic, religious, socioeconomic, political or others) is engaged in conscious opposition to one or more identifiable human group because these groups are pursuing what are or appear to be incompatible goals. Conflict is a phenomenon which is an important part of existence as well as part of our daily lives that no society can be said to be free from one form of conflict or another Sajo (104) Conflict in our opinion connotes rift, misunderstanding, imbroglio, or a struggle to voice out a grievance in order to achieve a projected aim, goal or objectives, either for gainfully selfish or positive purposeful interest. Gero(146) defined conflict as a phenomenon which is an important part of human existence as well as a natural part of our daily lives that no society can said to be free from one form of conflict or another. From Islamic point of view, conflict and resolution go hand in hand. Resolution in Islam, according to requires understanding of the prevalent cultural values and norms in a given society Amret'al (10) The Glorious Qur'an defines reconciliation or resolution management as a good deed. Allah says:

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if you do well and practice self-restrain, Allah is well-acquainted with all that you do. (Q4:12

Theoretical Framework

There are many theories of conflict and their proponents or advocates. The proponents tried to explain the causes of conflict. The causes of conflict are therefore, numerous and complex. For the purpose of this study, the following four, namely: economic theory, Religious theory, Vengeance theory and Superiority theory, were discussed according to (Alfred & Osah 604-606). These theories will be discussed briefly as against the Islamic perspective of conflict resolution or reconciliation.

(a) Economic theory of Conflict:

The advocates of economic theory, Karl Marx and Claude Ake and others maintain that conflict occurs because elites etc., make gain or profit out of conflict and that, in economic theory, poverty is the cause of conflicts. This may include a community that feud over farm lands, grazing fields, or when groups of people fight government over allocation of resources or revenue (Sheriff 9). Furthermore, this situation is the agitation for a right under poverty alleviation for the betterment of individuals and society at large, in some rare cases, if not for selfish aggrandizement. Islam is practically against violence, rifts or negative conflicting scenarios and because of the likelihood end product of negative conflict. Allah says:

And fear Allah, the trial which affects not in particular (only) those of you who do wrong; and know that Allah is strict in punishment (Q8:25)

Besides the above Allah's strong warning against igniting conflict or violence, it is the believe of Islam that Allah enriches and make poor whomever He wishes, the need for economic conflict is therefore squashed and thereby not encouraged. The Glorious Qur'an states:

Allah has bestowed His gifts of sustenance more freely on some of you than on others, those more favored are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect, Will they then deny the favours of Allah (Q16:71).

In view of the above, exploitation for financial gains via economic conflict is a wrong act in Islam. It is a clear fact; fomenting conflict in order to make profit from such is an un-Islamic practice and no conscious Muslim is expected to be a part taker in such dealing.

(b) Vengeance theory.

The advocate or proponent of vengeance theory is Simeon H.O, Alozieuwe, who avers that the quest to pay back, to take revenge, made conflict possible as lack of forgiveness for ancients' wrongs are reciprocated or are avenged. Islam maintains two stance here, that is been supportive and opposing the theory. Vengeance was a practice of barbaric period (*jahiliyyah*). The flames of revenge were burning very strongly in the hearts of the defeated disbelievers of Makkah (Najeebabadi 165). At the advent of Islam, reformation was made while Islam advocates forgiveness and as a preference to vengeance. The Glorious Qur'an states:

And We ordained therein for them life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal, But if any one remits the retaliation by way of charity, it is an expiation for himself. And whoever does not judge by what Allah has revealed - then it is those who are the wrong-doers (Q5:45).

The phrase 'if anyone remits the retaliation by the way of charity' points out the opposition stance of Islam to vengeance theory. Instead, charity or forgiveness is preferred to vendetta which is a form of resolution in Islam.

(c) Superiority Complex theory Conflict.

Alfred & Osah (606) reiterate that the theory stands for proving superior power as per who controls the communities or organisations. The theory of Islam on superiority differs from the proposition in C above. First, Islam believes in equality in terms of human creation. No one is superior to others except in Allah's degree of consciousness. The issue of superiority complex has no place in Islam. Allah says:

I will turn away from My signs those who are arrogant upon the earth without right: and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as away; but if they see the way of error, they will adopt it as away. That is because they have denied Our signs and they were heedless of them (Q7:148).

(d) Religious theory conflict.

Religion remains a medium of communication and having interaction with the Supreme the Being. It is a medium which most worshippers cherish and regard as sacred. Muslims, for example will never allow any insult to transit to the Almighty Allah (God), His Prophets and Messengers and, the Glorious Divinely revealed Book (Qur'an). In balancing the equation, the Glorious Qur'an arbitrates or rules that, no Muslim should insult the adherents of polytheism, Judaism, Hinduism, Buddhism, Atheism, Christianity, Zoroastrianism etc., The aim of Islam, on this, is to: avoid conflict, rift, anger, exasperation or outrageous behaviour that may escalate and

disrupt the symbiotic co-existence relationship that may have been existing among Muslims and non-Muslims, socially; and to maintain the economic relationship they may have been enjoying among themselves. Allah says:

And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community deeds. Then to their Lord is their return and He will inform them about what they used to do (Q6:108).

In line with the above, Baba Issah (np) Prophet Muhammad (SAW) co-existed with the non-Muslims in Makkah in the early age of his propagation to Islam, his followers were treated unjust but endured the pain of his companions without any violence from Prophet Muhammad (SAW); in addition, Muslims and non-Muslims resided there in the dominion of Muslims, they lived peacefully with one another under the common ground; they all shared which is humanity. According to Adegbimo (10-11), religious conflict is between groups who belong to different religions, between groups that belong to different denominations of the same religion, e.g. Protestants vs. Catholic; or Sunni Muslims vs. Shi'i Muslims. On the other hand, Muslims and non-Muslims should imbibe the message of peace, unity and harmony as preached in their Glorious and other Holy Books respectively.

For example, Islam prescribes the mode of dress for male and female Muslims. Veil, (*hijab*) is therefore, a compliment to every female Muslim's dress and any attempt to stop the use of *hijab* in any community in Nigeria is tantamount to inviting conflict. A case of study of such kiosk was the Ilorin Missionary schools that tried to debar female Muslim female students from exercising their religious fundamental right, in the community of Muslims. Arogbonlo (np) recapitulated that the state High court, in 2016, delivered its judgment in favour of the state government, however, the court of Appeal in Ilorin on September 20, 2019, affirmed the judgment; in addition, the court held that the state government remains the owner of the schools and the refusal of the schools to allow the use of *hijab* was discriminatory and not in line with the provisions of the Nigerian Constitution. In the same direction, displays of religious animosity was clearly evident during the Bosnia and Hercegovina war as Bosnian Muslims were victimised by the Serbs for being Bosnian Muslims. Also, genocidal acts by the Nazis were perpetrated against Jews during the Holocaust partly because they were Christians.

As a result, the Prophet (SAW), while he was in Madinah tolerated all residents of Madinah, Muslims and non-Muslims alike. Madinah was based on absolute equality to all Muslims and toleration to others living in the state (Madinah); and at the same time, he delegated some companions to carry out certain activities which includes... financial officers as well as lieutenants (Gero 152). Obviously, where peace is lacking, certainly no development takes place and nothing works well. Islam has natural as well as evolutionary antecedents in relation to peaceful co-existence. (Aderinoye 2).

Examples of Conflicts in Nigeria

Farmers and Herds-men's Conflict

Farmer's and herds-men's conflict has been lingering for too long a period in Nigeria. Farming and cattle breeding are symbiotically interrelated in agriculture system; and they are simultaneously inseparable for they are a means of livelihood for certain Nigerian populace while others depend on them for consumption. Agriculture has employed a large number of people as a means of livelihood for the teeming population (Bubaet'al 347). However, the issues on farmlands, overrunning the farm by rural farmers, invading land and water ways etc.

During the peak of rainy season, characterized by cattle- breeding, more milk production and shorter grazing hours, cattle herding coincides significantly with arable land has often times led to serious manifestation of hostilities and social friction among the two user group in many part of Nigeria. For instance 549 were recorded across 14 states deaths and thousands that were displaced as a result of clashes between nomadic herdsman and local farmers were recorded across Enugu, Benue, Taraba, Zamfara, Kaduna, Plateau, Nasarawa, Niger, Cross river, Adamawa, Kastina, Delta, and Ekiti States in 2017 (Okoro 2).

A scenario of a farmer's and herds men's conflict occurred during the time of Prophets Daud and Sulayman (A.S) when the animals of a pastoral farmer ran into a farm that belonged to another farmer.

Prophets Daud and his son, Sulayman (A.S) passed a resolution on the conflict between the farmer and the herdsman and the two partners got settled peacefully as the farmer was given the pastoral animal's sheep; and the land to the pastoral farmer Abu Muhammad Is'haq (20 Dec. 2018) Allah says:

And David and Solomon, when they gave judgment concerning the field, when some people's sheep overran it (at night); and We were witnesses to Amicable cordials existed between the two parties and they became happy with the judgment passed by Prophet Sulayman (AS).

Ethnic and Religious Conflict

Nigeria is a diverse country with multi-religious practices though with the presence of a minute other religious adherents. Nigeria's vast population split between Muslims and Christians John(np). The most populous country in Africa (Nigeria) is almost evenly divided between Muslims and Christians (John np) Akinbola in John enunciated that both Christians and Muslims feel that they represent the one true God and are obligated to convert others. Apuwabi(3) recapitulated that Nigeria is populated by the adherents of three religions, especially of Christian, Islam and African traditional religion; however, the adherents of three religions, especially Christians and Muslims are often engaged in crisis leading to loss of lives and properties. Islamically, there is no compulsion or cohesion of non-Muslims into the religion of Islam but some erroneously misinterpret while others mischievously misconceive Islam as a religion that compels others. The Glorious Qur'an states:

There shall be no compulsion in (acceptance of) the religion. The right course has become distinct from the wrong. So whoever disbelieves in *taghut* and believes in Allah has grasped the trustworthy handhold with no break in it. And Allah is Hearing and Knowing (Q2:256).

Historically, during the colonial period, the administrators allowed the emergence and aggravation of an 'us' versus 'them' syndrome, where Muslims were pitted against Christians, Northerners against the Southerners, Hausa-Fulani, Yoruba and Igbo against each other, and so on (Adefemi 2003:14; and Okpanachi 2010 as cited in Halden & Opeyemin). In view of the above, the Yan Tatsine that attacked other religious groups in 1980, the incidence which claimed approximately five hundred (500) people, including Muhammad Marwa-Maitatsine himself; Kafanchan-Kaduna crisis in 1987, a conflict that erupted between Christian and Muslim students from different ethnic groups (Haldun & Opeyemin). In addition, the Kaduna Shari'ah riots of the 2000, Bauchi riots in 2001 of which the cause was traced to the introduction of Shari'ah law; as well as the 2001 riots in Jos caused by a governmental appointment (George & HART np).

Most importantly, during the aforementioned conflicts and many others not mentioned in this paper, actually claimed the lives of both Muslims and Christians. The victims were both Muslims and Christians where also an estimated 2.5 million people was displaced in the Lake Chad Basin and over 300,000 Nigerian refugees was as result of the conflict (George & HART np).

Above all, the devastating effects of the incidences of such conflicts are greatly felt as they have negative impacts on the former cordial relationship enjoyed among different Nigerian ethnic groups, particularly on inter marriage relationship and other social benefits. Likewise, it pervades all the economy and breeds insecurity, discrimination, mutual distrust and slow economic development in addition to gratuitous killings and maiming of thousands of persons' properties worth billions of Naira have been destroyed (Apuwabi 7).

Nigeria is vast in agricultural production, establishment of foreign investment technological development, local and foreign construction companies were initially productive before the ethnic-religious crisis started and resulted to retrogress. Chenery & Strout as cited in Iyaji (27) Succinctly stated that Foreign Direct Investment (FDI) inflows helps to bridge the saving and investment gap due to its multiplicity effects on the economy such as its impacts on employment, technological progress, productivity, and economic growth.

Islamic forms of Reconciliation/ Resolution

Resolution or reconciliation is a strong pillar in Islamic law. As it stand as a means of ladder to unifying and solidifying human relations, perhaps after misunderstanding of reconciliation. Reconciliation in lieu of oath is recognized as a measure to avoid conflict; while payment of Diyyah (monetary compensation) under (manslaughter) or murder (Ambali 22- 2-3) for the family members (of the murdered person) appeases to them to an extend and may also ameliorates the wound they nurse, which is likely to create room for total forgiveness and will be preferable by the murderer to a life for life as mentioned in the Glorious Quran:

And Allah is most Knowing of your enemies;and sufficient is Allah as an ally,sufficient is Allah as a helper (Q5:45)

Furthermore, in case the murderer could not be discovered *Diyah* is to be paid from the state's treasury; if it were to be a madman that kills a person, the *Diyah* should be paid by his or her relatives (Doi 234). All these theories of Islamic law are in place to cushion the peaceful co-existence among human; and as a mean of amicably resolving intricacies on conflicts Abu Hurayrah reported that the Prophet (SAW) of Allah said:

By the one who holds mu life in its hand, you will not go to paradise until you become Muslim, and you will not become Muslim until you love each other. Spread peace among yourselves for then you will love each other. Beware of late, for verily, it will cut not like you cut hair but it will cut you from your religion (Imam Bukhari's Book of Muslim Morals and Manners, No. 260).

Devastating Effects of Conflict on Socioeconomic of Nigeria

A conflict, when prolonged is likely to have some devastating effects on the populace and community where it occurs. Most times, it hampers development in the community where it is experienced. According to Alabi&Famakinwa (67), the results revealed that loss of properties and reduction in income were the most serious effects of conflict on the communities, followed by disruption of economic activities, from farm/loss of farm, loss of employment, loss of lives and retardation of community development. Similarly, it is therefore obvious that a nation or community engulfed in incessant conflicts will find peace, as well as development eluding it thus we can see the wanton destruction of lives and properties going on in those areas of the World that are faced with conflict (Aderinoye 2).

Some parts of the world where conflict engulfed have not recuperated till date and things never are same like before. Parents and children went apart, farm produce were destroyed, in some cases, men and women were kidnapped, perplexity and phobia were instilled in worshipers both in Mosques (*Masaajid*) and churches, and markets were bombed into ashes, thereby increasing the number of widows, orphans, destitute, widowers, and sending a signal to immense famine. Incidents of Boko Haram in Northern parts of Nigeria and alarming rate of operation by insurgents, kidnappers, cattle rustlers and herdsmen are enough activities that can paralyse the socio-economic development of Nigeria, as its great impacts are already manifesting on Nigerian populace and its socio-economic progression, which includes: agricultural production and social relationship that ever existed among people. The issue of indigenous People of Biafra (IPOB), in South East, Nigeria as it agitates for an independent state of Biafra, through an independence referendum. According to Ugorji (10) in Abada (12) who said that:

A disruption of the education system due to youth involvement in protests, threat to peace and security within the region which will prevent external or foreign investors from coming to invest in Southern east states as well as preventing tourists from travelling to the southern state as well as preventing tourists from travelling to the south eastern states, economic downturn....

Corroborating the above assertion is the agitation for Yoruba nation in the South Western Nigeria as led by Sunday Igboho who was reportedly involved in the intra-ethnic conflict between Ife and Modakeke in the 90s (Abatinp). In another recent development (2021), Sunday Igboho, according to Abati (np) that in Ondo State, the states forest reserves was converted into criminal space by herdsmen and turned it to a hide out for kidnapping, extortion and killing. Similarly, in Ibarapa East and North, Igangan and the entire Oke-Ogun area Oyo state, were faced with similar incidences of nefarious activities which prompted Sunday Igboho, the youths who supported him to conflict between indigenes and settlers, i.e., the pastorals and farmers which caused so much mayhem. Furthermore, Abati (np) concluded thus:

But those who lost their loved ones will remember their loss and the pain that they now live with: the women who were raped... the farmers whose farms were destroyed by the cattle-breeders, the families that paid ransom and had to pick-up corpses of their loved ones by the road side, the many untimely widows and orphans in Ondo, Igangan, Imo, Southern Kaduna and elsewhere. Will they get justice?

It is however, worthy to note that Islam, does not, in anyway, support violence, conflict, mayhem, killing, kidnapping, raping, robbery, insurgency, kiosk or act of fomenting trouble, and any Muslim or a group of Muslim who does, does so at his or her own peril. To this end, political, ethnic, superiority, vengeance, economic conflicts are at par with Islamic doctrines and none should be cajoled into such acts. Salisu (28) asserted that: On the other hand, there are bizarre groups that perpetrate all sorts of atrocities, persecute unconventional warfare in terroristic forms, purportedly in the name of Jihad, ranging from Al-Qa'dah and the Taliban to the very vicious and savage groups like the ISIS, Al-Shabab and Al-Qaidah, in the Maghrib (AQIM) and BOKO HARAM (in Nigeria)... Aderinoye (2) corroborates Salisu (28) that can one imagine world-known Islamic centers and antiquities in situations in Borno, Yobe and Adamawa states of Nigeria, as well as the Agatu community of Benue, to mention a few. It is a signal that conflict goes on around the globe, and that propels insecurity

everywhere, including Nigeria. Kareem (2&5) explicated that globally, threats of insecurity have significantly heightened in the last few years in different parts of the world as the world is faced with a myriad of security challenges, from civil conflicts in middle eastern countries such as Yemen, Israel-Palestine, Afghanistan, Libya to mention a few, spread of terrorism in Syria, Iraq, Pakistan, and in African countries of Somali and Nigeria.... Nuclear from North Korea and various economic and environmental issues which are displacing millions of people around the world.

Islamic Approach to Various Conflict Resolutions

There are various conflict resolution approaches Islam lays down that resolves various conflicts or rifts which can be found in both the Glorious Qur'an that can still be applied to contemporaneous issues, such as marital conflict, farmer/herdsmen clashes, divorce, clashes between two adherents of religions, rift between two persons or groups and many others.

(a) Resolution between two Muslims or groups

To have conflict is naturally human, and resulting to admit resolution is act of patience and obedience to the teachings of Islam. Indeed, Islam so well recognises brotherhood of Islam more than it does to brothers from the same blood that belong to other religion, besides Islam. Allah says:

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until he returns to the ordinance of Allah. And if it returns, then, make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy (Q49:9)

Islam recognises the fact that as humans, there is tendency to have rift but, misunderstanding or conflict, and it therefore proffers resolutions on how to resolve and settle such amicably. In the Qur'anic quotation above, settlement between the two conflicting brothers is mentioned first; in case, either of the two parties rebels and refuses to reconcile, then, the other Muslims in attendance should resist the oppressor until he realises his fault and do what Allah requires of him; and as for those who interface between them, they must also shun partial judgment and avoid sentiments and justly they must be. The Hadith of the Prophet (SAW) on saying *Salam* by either of the disgruntled parties first places him above the other, in the sight of Allah. It was narrated by Abu Ayub Ansari (R.A) that the Messenger of Allah (SAW) said:

It is not permissible for a Muslim to forsake his brother for more than three days (each of them turning away from the other, if they meet). The better of them is the first to say *Salam* (Al-Bukhari, No.6233). Generally speaking, Islam paves so many ways for peaceful co-existence between and among people. Relatively speaking, every community or nation starts from a unit called family, and a family regenerates to tribes and nations, for the benefits of microeconomics and spiritual relationship.

(b) Resolution on transactions (Business)

Trade or business transaction is encouraged by Islamic law and transaction so long such a trade is legal (*Halal*) and not illegal (*Haram*). Ismail (328) explicitly maintain that the Quran and Hadith urge Muslim to engage in trade and commerce and to traveling order to seek God's bounty. Include the transaction is carried out, Islamic ethics must be strictly adhered to such as honesty, sincerity, keeping to promise, shunning acts of cheating, lying, deceit, hoarding, fraud, siphoning etc. so far the opposite of the above mentioned Islamic ethics may lead to rift or conflict; they must, therefore be avoided in addition, giving out debt to customer must hold a great caution, as such business may end in enmity. Umar bn Khattab was recorded as saying;

Beware of a debt because it always starts with pain and ends with conflict (Muwatta Malik, Book 37, Hadith 1465)

Critical studies on Islamic mode of transaction apparently reveals that, all activities that may lead to quarrel or misunderstanding are to be avoided while traits like leniency and non-cohesion to pay outstanding debts. In Malaysia for example, *Muqassahis* an alternative Islamic credit card model for Islamic financial institution, the idea of allowing both creditor and debtor to set off debt is used in Islamic banking and finance level, (Auwal Adam np)

In the same direction, Islam prohibit transaction that go with interest as the customer will at the end be disheartened especially at the point of repayment if it goes tougher and uneasy for him. In an attempt to avoid cheating in Islamic form of transaction, deceitfulness was discouraged as an man according to a Hadith narrate by Abdullah bn Dinar, that he heard Ibn Umar (may Allah be pleased with them) said;

A man mentioned to the messenger of Allah (SAW) that he was deceived in a business transaction, where Allah messenger (SAW) said; when you enter into transaction, say : there should be no attempt to deceive (Muslim Chapter 12, Book 10, no 3663)

In a simple comprehensive manner, when a buyer get to a seller and professes the statement: “ there should be no attempt to deceive or cheat “ that may checkmate the deceit attitude the seller may have possessed as it as well settles any transactional conflict ought to have existed.

(C)Insulting the Believers

Various degrees of insult were posed to the believers before us, when others intended to avenge through sophisticated deadly vengeance, resolution in forgiveness was suggested and applied as well. Imam Taqiuddin al- Subki 124 in Irsyad al- Fatwa series 294 (upward by Umar MukhtarMohd Noor) submitted that Abd-al-HamedbnAbdRahmanbnZaidbn al Khattab, was in Kufah representing Umar bn Abdul Aziz, who said that “ he found a man insulted you (Umar bn Abdul Aziz) in Kufah, and was proven guilty for insulting you , thus, I was going to kill him, or cut his hands or cut his tongue, or cane him, but I thought that I would better consult the matter with you first “ Umar bn Abdul Aziz then wrote back to him:

Peace be upon you, by Allah in whose hands is my souls if you kill him, then I would kill you for it, if you cut him, then I would pull him away from you. When you receive my letters, go out to alKhunasah (a dumpster) then you insult him just as he has insulted me, or you forgive him and that is what I would prefer you to do. The reason is, it prohibited to kill another Muslim unless he insults the prophet (SAW).

By implication, as per the quotation above, the resolute of Umar bn Abdul Aziz remains that it is either the person was insulted in the same manner, he did to him.(Umar bn Abdul Aziz, in absentee); or that he (the insulter) be forgiven hence he was not a prophet (SAW), the last option which he preferred to insulting him in reciprocation. Besides, prophet Muhammad (SAW) was quoted saying:

I do not want people to say that Muhammad kills his companions (Bukhari, No 4905)

The above recorded Hadith takes its reference from the incidence of the hypocritical attitudinal behaviour of some Muslim led by Abdullah bnUbai when insulted the prophet thus: By Allah! If we return to Al-Madinah, indeed more honourable will expel therefore the meaner. On that account, Umar bnKhattab was angry and asked the permission from the prophet (SAW) to exterminate the hypocrites. In the same view, prophet Muhammad (SAW) forgave an Abyssinian slave of the wife of Abu Sufyan who killed Hamza (the prophet’s uncle) in the battle of Uhud and the Prophet (SAW)never sought retribution for his years of enmity (Arab new up) on the whole, the prophet (SAW) of Islam, should never be seen as a vengeance or conflict starter but as a forgiver, reconciliatory, mediator and a number one peace- maker in the whole world.

SafwanbnUmaya, a chief in Makkah was a great enemy of Islam and prophet’s (SAW) who threatens running into the sea was guaranteed of protection when he returned after four months who became a Muslim (due to the prophet resolute). Habbarbn Al Aswad also caused Zainab the daughter of Muhammad (SAW)to fall off the camel and had miscarriage, she rode on ,on her way to Madinah (as a migrant); but when he came to prophet Muhammad (SAW) Habbarbn Al-Aswad was magnanimously forgiven by him (Prophet Muhammad SAW).

It is people that make people / families to be responsible citizens (<http://www.resocialjusticett.org>). Islam is the religion of peace as unity and it establishes unity right from the family unit which is the microorganism of the larger society. In Islam, legal marriage beget an establishment of a family, in the process, love unity cooperation are commitment are taught, at the same time, resolution or a method of reconciliation is well versed to avoid divorce as an end product of unresolved conflict in marriage. There can never be a relationship without crisis (Bello 21).Conflicts are not totally avoidable in marriage (Bello 122).Fundamentally, reconciliation and sobriety is required to achieve success of marriage. One of the methodologies of marriage conflict resolution is to mediate, arbitrate and resolve any issue through confederation of constituted mediators. The Glorious Qur’an explicates:

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever-Knowing and Acquainted (with all things) (Q4:35).

Aiming at resolution between the couple actually requires being just during the arbitration exercise. A representative each from the two families of the couple, in order to avoid dominion syndrome. Besides every arbitrator must also mind his or her statement for Allah has knowledge of whatever that must have been said.

In addition to the above, revocable divorce stands another chance for resolution of a crisis or conflict between a couple in order to console, admit and fault but to heal wounds, remove hostilities, hatred rancor, enmity and acceptance of liabilities so as to progress in the unionism of marriage for a better future both have and in the hereafter. *Sulh ’u*(in Arabic) means termination of hostility or conflict, hence, conflict generates beencouple. Therefore, the term *Sulh ’u* designates bringing a conflict between two disputant to an end (Ambali 11)which is the intended aim in their context. The wisdom in the verse below replicates a method of *Sulh ’u* reconciliation/ resolution Allah says

O Prophet, when you (Muslim) divorce women, divorce them for (the commencement of) their waiting period and fear Allah, your Lord. Do not turn them out of their(husbands) houses, nor should

they (themselves) leave (during that period) unless they are committing a clean immorality. And these are the limit (set by) Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a (different) matter (Q65:1)

Indubitably, the wisdom behind the waiting period (*iddah*) of a divorced Muslim woman clouts or resolute a repudiated marriage. By observing her waiting period (*iddah*) in her husband's house for three months may be a ladder to retaining the knot of the marriage bedeviling the hotness of divorce suit. Application of this Islamic law of resolution have worked positively well for so many families. Similar to this is the issue of misunderstanding between couple where three steps can be exercise as a means of resolution to the conflicts couple: admonition, distancing herbed or thrash the woman with a light object. Q4:34

Also in relation to couple's conflict resolution, the method of retraining or withdrawing some amenities and welfare packages can be applied to a misbehaving child, in a way keeping malice with such a child but should not be more than three days. Prophet Muhammad (SAW) said

It is not permissible for a man to forsake his Muslim brother for more than three days, each of them turning away from the other when they meet. The better of them is the one who gives the greetings of *Salaam* first (Al-Bukhari, No. 572, Muslim No.2560)

The Hadith here above explains that a brother amend sister, child who derails from doing religious righteous deed(s) can be forsaken so long it will mend some wrong deeds he or she had omitted, this applies especially if the believer is a relative, such as a brother, nephew, uncle or cousin Al-Munajjid (np)

II. Conclusion and Recommendations

Conflict wears two sides like a coin, positive and negative. In most cases, negative conflicts lead to mishaps, disorderliness, rift and sometimes war that emanates to socio economic crisis within the affected area (s) thereby causing backwardness to the people and as well the affected community. In a bid to avert or minimize negative conflicts the different Islamic approaches to various types of conflicts and the resolution proffered that finally brought peace, love, and harmony; and socioeconomic development to the affected people and their communities. It is expected of every individual to applying the same Islamic strategies or approaches in our daily lives where such similar conflicts emerge or almost emerge.

III. Recommendations

The following recommendations are made:

1. Non-Muslims should stop the assertion about Muslims and Islam of being the architects of all religious crisis in Nigeria.
2. Islam is an advocate of love, harmony, tranquility, peaceful co-existence, and cordial human relations
3. Ethnic and Political propagandists should stop using the name of religion for perpetuation of conflict
4. Christians and Muslims should respect one another; besides political and tribal sentiments should not be allowed to intervene in religious matters.

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