Morality, a Necessity for Conflict Resolution in Nigeria: the Islamic Perspective

Balogun Yisa Olorunda

Department of Liberal Arts, School of Humanities, Bamidele Olumilua University of Education, Science and Technology, Ikere-Ekiti, Nigeria

Article Info	ABSTRACT
	Morality is an indispensable in the modern society. It is through it that the world can record peaceful coexistence. There are positive and negative moralities. Positive morality leads to peaceful coexistence. Negative morality leads to conflict. Conflict resolution is an integral part of every society. Conflict do happen between parents and children, mosques, societies, states, country and the world. Each of the conflict must be resolved if we what peace to reign supreme in Nigeria. The objectives of the write up are to add to the existing literatures on conflict resolution in Nigeria and make people staying away from those things that can lead to conflict. The write up gives the clarification of morality, conflict and resolution, and its methods. Findings revealed that the two dominant religions in Nigeria are Islam and Christianity, constructive and destructive moralities, different resolutions. The negative effects of conflict include fighting, killing/assassination, oppression, suppression, displacement. The settlement of dispute is incumbent upon the Muslim leaders and state functionaries. Our recommendations include that the Muslims should stay away from any kind of killing, discourage it in totality, there should be no discrimination against other religions. However, the tenets of their religion are to be sustained.
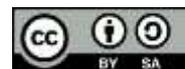
Corresponding Author:

Name: Balogun Yisa Olorunda
Institution: Department of Liberal Arts, School of Humanities, Bamidele Olumilua University of Education, Science and Technology, Ikere-Ekiti, Nigeria
Email: balogun.yisa@bouesti.edu.ng

1. INTRODUCTION

Nigeria is a multi-religious society where we have Islam and Christianity as the two most populous and influential religions. The two religions coexist with each other with different modes of worship and practice. The percentage of the population of the Muslims in the country as at 2025 is between 50-52 percent while that of Christianity is about 46-48 percent. Islam dominates Northwest, Northeast and South West while Christianity dominates the Southeast, South-South [1]. The North Central is mostly populated by the Christians.

Islam itself is defines as a total submission to the Will of Allah (Qur'ān 2:131, Qur'ān 3:83, Qur'ān 2:208). The submission can only be total through the obedience to His injunctions as contained in the Qur'ān and other sources of Islamic Law called *Sharīᶜah*. The aspect of the Islamic law that is paramount to this write up is morality. Morality is of two kinds. These are the

positive and negative ones. The positive one leads to peace and harmonious relations in a given society. It is through it that Nigeria can record rapid development. Abiding by it is a must for a true and committed Muslims. Its neglect ion leads to different conflicts and resolutions at different times in Nigeria. Allah knows that human beings are bound to have conflicts. That is why He prescribes that the Muslims should imbibe the moral injunctions in the Qur'ān and many other sources of Islamic Law. He recommends different methods of resolution of crises if there is any. He instructs the Muslims to make peace between two people or more (Qur'ān 49: 9-10, Qur'ān 4:59 and114).

Babagana and Tukur (2020: 454) opine that Nigeria has had series of conflict since independence of 1960 and even before then [2]. They state further that series of commissions had been set up to investigate the causes and effects of these conflicts and proffered strategies for the prevention of future occurrence of the conflicts. Yet the conflicts still continue till date. Islam (2023:130) opines that the involvement of religion, especially Islamic injunctions as one of the ways of resolving conflicts started in the academic environment in the last three decades [3].

The focus of this write up is actually on the positive aspect of morality of the Muslims to resolve different issues that would have resulted to conflicts within their religion and with other faiths. If the Muslims can adhere to different injunctions on morality as contained in the *Sharīᶜah* (Islamic Law), the issue of conflict within and outside their religion would be reduced to the barest minimum. This would assist in checking different causes of conflicts that are in existence in the country today.

1.1 Statement of the problem

The incessant conflicts in Nigeria, even among the Muslims call for concerted solution. The introduction of Muslim societies and organizations are supposed to assist in the development of Islam. Today, conflicts are worsening the unity of the Muslims in Nigeria, and even with other religions. The conflicts can be better resolved with the use of morality as discussed in the *Sharīᶜah* (Islamic Law). This write up is therefore intended to complement the existing literature on morality and conflict resolution in Nigeria with emphasis on Islam.

1.2 Objectives of the research

1. To make people stay away from those things that can lead to conflict in our society.
2. To educate our people on the best morality that can lead to rapid progress in the society.
3. To make the *Sharīᶜah* (Islamic Law) more functional in Nigeria and other countries.
4. To supplement existing literatures on Islamic morality

2. CONCEPTUAL CLARIFICATION

2.1 Morality

The researcher is not interested in the different definitions of morality. The definitions chosen are just working tools for this write up. Morality is a significant aspect of the world religions. The word according to Oxford Languages is the principles concerning the difference between right and wrong or good and bad behaviour in a given society [4]. It is the foundation of progress in any community or nation. Bhutto and Abdul Rehman (2020: 9) are of the opinion that morality in Islam entails one's good habits and attributes by which he or she spreads peace and harmonious relations in a given society and assist to protect the society from all social vices [5]. There are two divisions of morality. These are negative and positive behavior of the adherents of each religion. The negative behavior is destructive and leads to different conflicts in any given society. In a multi religious society like Nigeria, the destructive aspect is mostly between the Christians and the Muslims. It has now extended to Boko Haram, herdsmen and farmers, political thuggery, assassination and different tussles over leadership, lands, property,

inheritance, paternity of child and women fold. It is worst when the international community is drag in. The positive aspect of morality leads to harmony and peaceful coexistent in a given society. The leader of the Muslims is Prophet Muhammad (S.A.W.). Allah wants the Muslims to emulate his character when He says that the best example of morality is in him (33:21). Allah wants the Muslims to be good to their parents. This includes anybody that is older than you irrespective of religious or political affiliation or race or sex (Qur'ān 17: 23). It commands the Muslims to refrain from anger, pardon those who offend them and be lovers of good deeds to themselves and others (Qur'ān 3:134). The Muslims should speak good words to people and should not be harsh with them (Qur'ān 20: 44, 17: 53). In Qur'ān 49: 11-12, Allah warns the Muslims against making jest of one another, finding fault of another person, calling another person the names he does not want, suspicion, spying and backbiting. These are some of the actions that can lead to conflict in a given society. The issue of kindness to everybody is emphasizing in Qur'ān 4:36, 2:83. A Muslim should not just act in the information given to him. He must confirm the authenticity of the information before acting on it. This is an attempt to prevent unnecessary conflict in the society (Qur'ān 49: 6, 17:36). The issue of reproach is highly forbidden in Islam. It is an attempt to defame the person you have assisted (Qur'ān 2:262). It is to be noted that there is no compulsion in religion. Forcing another person to accept your faith is against Islam. Everybody has his own religion (Qur'ān 2:256, 109: 6). In terms of trading, the Muslims are to be sincere in their measurement. They are to give full measure and weight with just (Qur'ān 6: 152). Engaging in falsehood sometimes leads to conflict. All these injunctions from Allah are the attempt to save our society from conflict in all ramifications (Qur'ān 66:6).

Prophet Muhammad (S.A.W.) is reported to have said that the best among the Muslims is those of them that have the best manners or character [6]. In another Hadith, he stated that the heaviest thing in the scale of a believer on the Day of Judgment is his good character [7]. He also asserted that the believer with most complete faith is the one who is the best in conduct and most kind to his family [8].

2.2 Conflict

There are many different meanings of conflicts. The researcher is only interested in using that of Cambridge Dictionary (2024) as a working tool for this article [9]. Amongst the meanings given by the Dictionary are that conflict is the active disagreement between people with opposing opinions or principles. In some cases, this may result to fighting among the two groups. It is a situation in which beliefs, needs, facts and so on are different from each other and difficult to coexist together or both claims to be true as the case between Nigeria Muslims and Christians. It is also a situation whereby there are opposing demands or ideas and a choice have to be made. It is also applicable to a situation whereby someone cannot make a fair decision because his or her group will be affected by that decision. Thakore (2013: 8-9), Hussein and Al-Mamary (2019: 12) opine that the forms of conflict, especially in an organization include [10], [11]:

1. Interpersonal Conflict: This includes personality's conflict, attitudinal conflict, values conflict and perceptions conflict.
2. Intrapersonal Conflict: This is a conflict between two incompatible tendencies
3. Intergroup Conflict: This usually happens among members of different groups or teams in a given society or organization.
4. Intra group Conflict: This takes place within groups or teams. It is of two types. These are task conflict and relationship conflict.

5. Inter organizational Conflict: This is between two or more organizations.
6. Intra-organizational conflict: This includes vertical, horizontal, line-staff, and role conflicts.

2.3 *Different conflicts in Nigeria*

The researcher's division of conflict in Nigeria is based on seven subheadings thus:

1. **Political conflicts**

This is within and among the political parties. Balogun (2023: 39) opines that there are many political parties in Nigeria [12]. The writer is only interested in the four most influential of them. These are All Progressives Congress (APC), People's Democratic Party (PDP), New Nigeria Peoples Party (NNPP) and Labour Party (LP). The antagonism among the APC and PDP was reflected in the Edo State Gubernatorial elect of the September 21, 2024 which PDP totally rejected its results as announced by the Independent Electoral Commission of Nigeria. The PDP opines that it is its Gubernatorial candidate, Asue Ighodhalo that won the election and not Monday Okpebholo of APC. It declares that it would get the mandate to Asue Ighodhalo in the court. Also, the Anambra State gubernatorial election of Saturday, November 8 2025, was won by the candidate of All Progressives Grand Alliance of Prof. Charles Soludo which was rejected by ADC, APC, PDP and Labour Party. This is a common issue in Nigeria for the political party that did not win a certain election to reject the election. Also, majority of the polices being implemented by the President of the Federal Republic of Niger, Ahmed Bola Tinubu are being rejected by many of the opposing parties on the ground that he is not their party member. What should be paramount in the mind of every party is how to move Nigeria forward. The issue of nonobjective criticism of the policy of the government by individual or political party is not in the best interest of the country.

2. **Religious conflicts**

This is very common among the Muslims and Christians in Nigeria. The Muslims believe that their religion is superior to Christianity. Their justification is based on Qur'ān 3:19 which says that the true religion with Allah is Islam and Qur'ān 3:85 which says that anybody who desire other religion other than Islam, it shall not be accepted from him. The Christians of Nigeria on the other hand hold to John 14:6 where Jesus said that he is the way, and the truth, and the life and that nobody comes to father except through him. The above verses are being used by the Muslims and Christians of Nigeria to show the supremacy of one another. This has led to a lot of religious crises, most especially in the Northern Nigeria. Added to this is religious intolerance among the two religious' groups. Many Muslims discard Qur'ān 16:125-127 that enjoin them to call to the way of Allah with wisdom and goodly exhortation, and be patient. In another Qur'ānic verse, Allah says that there is no compulsion in religion (Qur'ān 2:256). It is true patience and allowing freedom of religion that peace can reign supreme in Nigeria. This is one of the reasons that the freedom of religion is entrenched in the Nigeria constitution. Section 38 states that every person in Nigeria is entitle

to freedom of thought, conscience, and religion [13]. The forceful preaching for the acceptance of one's religion will always lead to religious conflict in Nigeria. There are certain areas and situations that a person is not expected to preach on his religious affairs. Going to the church to preach for Oneness of God would lead to clash of interest. Also, going to the mosque to preach for Trinity is an invitation for clash of interest. Preaching against prostitution in the brothel could lead to clash of interest. That is the reason why the Muslims must invite the people of other faiths to their religion with patience and wisdom. Romans 12: 16-18 want the Christians to live in harmony and peace with everybody. They should not repay evil with evil.

One major area of clash of interest between the Muslims and Christians of Nigeria was the fixing of Asiwaju Bola Ahmed Tinubu and Kashim Shettima as president and vice president of Nigeria. The two of them are Muslims. The Christians of Nigeria under the Christian Association of Nigeria (CAN) vehemently rejected the arrangement. The association opined that the Muslims could not be president and at the same time the vice. This was resolved through dialogue with the appointment of Christians as the Senate President of Nigeria (Godswill Akpabio) and Secretary to the Government of the Federation of Nigeria, in person of George Akume. This was how the political conflict that would have caused religious conflict between the Muslims and Christians of Nigeria was resolved. As long as the issue of

marginalization is not addressed in Nigeria, there will always be cry out. The most dangerous trend in Nigeria today is the attempt to drag other countries to the religious politics in Nigeria.

3. **Ethnicity conflicts**

This was seriously used in the 2023 Presidential election in Nigeria. The South East and South-South supported the Labour Party and its Presidential candidate, Mr. Peter Gregory Obi, being from that area. Majority of the Yoruba people supported All Progressives Congress and Asiwaju Bola Ahmed Tinubu who was its presidential candidate. The slogan of the Yoruba people and South East and South-South is that the Northern Region had spent 8 years as represented by former President Muhammadu Buhari and it is now the turn of the South. Many Northerners supported Peoples Democratic Party and it presidential candidate, Alhaji Atiku Abubakar who is from the North. This ethnicity campaign actually worked for the people from the Southern Nigeria which led to the emergency of Asiwaju Bola Ahmed Tinubu as the President of the Federal Republic of Nigeria in May 29, 2023. If this trend continues in the next political dispensation, the issue of unity in the country may be difficult to sustain.

4. **Leadership/masses conflicts**

Ahbridge (2025) and Boogaard (2024) itemize Democratic Leadership, Autocratic Leadership, Laissez-Fair Leadership, Strategic Leadership, Transformational Leadership, Transactional Leadership, Coaching Leadership, Bureaucratic

Leadership, Visionary Leadership, Pacesetting Leadership, Situational Leadership, Servant Leadership, Charismatic Leadership as the most popular leadership in the world [14], [15]. Some of these leadership profiles overlap each other.

Our major concern here is the recent conflicts that arise in the selection of Imam, especially in Ekiti State. A case in point is the one that divided the Muslims of Aramok Ekiti to Central Mosque and Ansar-Deen Society of Nigeria. Alhaji Abdul-Raheem Junaid Alani Bamigbola became the Chief Imam of Aramoko and that of Central Mosque, Aramoko in April 2021 while Alfa Daud Junaid Bamigbola of the same father became that of Ansar-Ud-Deen Society of Nigeria, Aramoko Ekiti in October, 2021. The Muslims of Agbado Ekiti was divided into the Central Mosque and Ansar-Ud-Deen Society of Nigeria in 2019 over the conflict that erupted over the selection of the Chief Imam of the town. Alfa Ibrahim Abdul Azeez became the Chief Imam of Central Mosque while Alfa Yusu Jinadu Odesanmi became that of Ansar-Ud-Deen Society of Nigeria, Agbado Ekiti in the same year.

The conflict that arose over who became the Chief Imam of Igede Ekiti was resolved by the Imamship Resolution Committee that was set up by the Chairman of the Council of Islamic Affairs in May, 2025, Alhaji Tiamiyu Hassan who is the Balogun Adini of Are-Ekiti. The researcher was appointed as the chairman of the committee. At the end, Alfa Jamiu Saheed Awolokun who came first in the interview conducted was recommended as the substantive Chief Imam of Ansar-Ud-Deen Society, Igede Ekiti while Alfa Abdullah Monsur who came second and voluntarily withdrew from the race was recommended as the substantive Mufassir of Ansar-Ud-Deen Society, Igede Ekiti [16].

In Osun State the conflict that arose over who becomes the Substantive Chief Imam of Inisa Central Mosque divided the Muslim Community into different groups. The adoption of one Hakeem Jamiu as the substantive Chief Iman of the Mosque by Osun State Government after praying in the Mosque in the December, 2023 led to resentment by those who did not want him to be [17]. The appointment of Habib Ayilara on Friday, August 30, 2024 as palace Chief Imam by Soun of Ogbomoso, Oba Ghandi Olaoye, led to resentment amongst the Muslims. The resentment was led by the Muslim Rights Concern (MURIC). The body noted that there could be only one Chief Imam in a town and this is Dr. Yunus Toliat Olusina Ayilara who was the keynote Speaker II at the just concluded Conference of Islamic Welfare Foundation in collaboration with Ladoke Akintola University of Technology (LAUTECH), Ogbomoso, Oyo State between November 10 and 13, 2025 (Programme of Event 2025: 8). Hence, the newly appointed Imam could only be called palace Imam and not Chief Imam of Ogbomoso [18].

5. **Employers/ employee conflicts**

Employer-employee conflicts according to Jurismediation (n.d.) are the disagreement or disputes that arise between an employer and

one or more employees [19]. Different Labour Unions are formed in Nigeria as pressure groups to influence the employers.

6. **Friendship conflicts**

Conflict can arise among two or more friends over variety of issues such as on money, wealth, woman or man, religious affiliation or denomination, political difference, tribalism and environmental influence.

7. **Family conflicts**

Family conflict could be between husband and wife, father and children, mother and children, brother and brother, sister and sister, brother and sister, head of the family and other members of the family. One of the major causes of conflict, especially in Yoruba land is property or land issue.

2.4 Causes of conflicts

The causes of conflict in any given society or between the employers and employees include the followings:

1. Communication gap: communication is a very important tool between the employers and employees. Information must be adequate and circulated in any given society or organization. Decisions are better reached through dialogue and not through confrontation.

2. Differences in values: The way they see things may be different from each other. They need to reach consensus to prevent conflict.

3. Differences in working conditions or working hours: The working conditions in the private sector may be different from those of public sector. The working conditions in the same sector may be different from each.

These have to be respected to prevent conflict.

4. Differences in wages or benefits: If the salary of the employees are too low, there could be conflict between the employers and employees. Also, if the salaries are not paid at the right time, there could be discontent that could lead to conflict.

5. Differences in expectation: If the expectations of the employees are not met by the employers, the employees may down tool.

6. Divergent interest: If the interest of the employer is different from that of employees or if the employees have different opinions on an issue, there could be disagreement.

7. Reduction in productivity and efficiency: The interest of the employer is to have maximum production and benefits. If the productions are not up to expectation, there could be disagreement between the employer and the employees. Added to this is the inefficiency on the part of certain employees. The employer may decide to lay-off such employees.

8. Increase in the costs of production. If there is increase in the cost of production and the production does not match the input, there would be disagreement leading to conflict between the employer and the employees.

9. Reduction in the employee's satisfaction and commitment: If the benefits of the employees are not satisfactory, the commitment to work may be reduced and it would have negative effects on the outcome of their production.

10. Deterioration in the image and reputation of the company: The image and reputation of one's place of work is very important.

They are tools for motivation of the employees. If these are bad, the employees may be looking for alternative, hence a reduction in their commitment to work.

Paxman (2024) lists 10 types of conflict at work thus [20]:

1. Personality clashes: This may occur in different ways such as negative attitude to work, autocratic leadership, laziness, embezzlement and unauthorized action.
2. Poor communication: This may happen as a result of language barrier and unclear directive.
3. Differences in value: The way an employee will see one thing may be different from the other. This can cause conflict of interest among them.
4. Unfair treatment: This is usually from the leaders at the working place. This could lead to conflict between the employees.
5. Poor management: When the manager or the head of the unit lacks the expertise skills or experience to lead effectively, conflict will arise.
6. Change and uncertainty: This is very common when power changes from one hand to the other or when operational system changed.
7. Imbalance workload: Some employees will refer to this as cheating, hence may take negative actions.
8. Stress and burnout: When an employee is tired and he or she is being commanded by the superior authority to come and work, there could be conflict.
9. Limited access to resources that are needed for production of finished products can cause conflict
10. Unclear job roles: This can happen when an employee is not given a specific job to do.

2.5 Resolution

Conflict resolution according to Bashir and Kaveendran (2022:385) is the central point in attaining peace in a given society [21]. Resolution is the act of finding an answer or solution to a conflict or problem that may arise. It is a formal statement that expresses the feelings, wishes or decision of a group [22]. Resolution can only exist where citizens allow people who are morally good to direct their affairs. Allah wants the Muslims to resolve any difference between two or more of them (Qur'ān 49:9-11, 4:35). He wants them to stand out firmly for Allah as witness to fair dealing and do not allow any hatred to affect their sense of judgment and He Promised those who believe and do righteous deeds that for them there is forgiveness and great reward (Qur'ān 5:8-9). He challenges the Muslims to always invite people to do good and forbid wrong doings (Qur'ān 3:104 and 110). He enjoins justice, doing of good and forbids indecency, evil and rebellion (Qur'ān 16:90). He sent apostles to the Muslims to resolve any disagreement or conflict that may arise between them with the His Books (Qur'ān 57:25). Prophet Muhammad (S.A.W.) who was a Messenger of Allah is reported to have said that putting things right is more excellent in degree than fasting, prayer and almsgiving [23]. Igboeche (2015:1-8) opines that the Social Scientists consent that conflict is normal, common and unavoidable in a given society [24]. It could be functional (constructive) and dysfunctional (destructive). The functional conflict is needed in our society. It is the one that can move Nigeria forward. The destructive conflicts are the ones that intend to move Nigeria backward which would not be entertained in our society. It is the one that some people are using with religious undertone to retard the progress of the country.

2.6 Methods of Conflict Resolution

Good morality as said earlier is the only mechanism to move a nation

forward. It is where good morality exists that we can talk about resolution of an issue. Ashley Valadez (2025) itemizes the followings as some methods of conflict resolutions [25].

1. Using of yes or no statement instead of ambiguity one.
2. Don't point abusive fingers on the person you disagree with.
3. Let the person explain himself or herself and listen actively without interruption.
4. Use 'I' statements instead of accusing the other person.
5. Maintain a calm tone among the people.
6. Show a wiliness to compromise or collaborate if the need be.
7. Don't engage in backbite.
8. Don't talk anything personally. Let the issue be opened to the mediators.
9. Pay close attention to non-verbal communication.
10. Prioritize resolving the conflict over being right.
    Know when to apologize and forgive if the need be.
11. Focus on the conflict at hand and not past events.
12. Use humor when appropriate.
13. Remember the importance of the relationship in resolving issues.

3. IMPORTANCE OF MORALITY TO CONFLICT RESOLUTION IN NIGERIA

1. Morality helps us to live a good and fulfilling life [26]. The purpose of the creation of man is to worship Allah ((Qur'ān 51:56). Good moral assists the Muslims to achieve this objective.
2. Good morality helps us to build a better society that is devoid any crime or falsehood [26].
3. Good morality prevents high blood pressure, hypertension and stroke that are common in the modern society

4. It is a source of harmonious relation in a given society. It helps the poor to have sympathy for the rich and likewise. It solidifies the home, society and the world at large.
5. It prevents religious clashes that are rampant in our society. The preaching against the tenets of other religious groups are avoided because Islam says that there is no compulsion in religion and the religion of everyone belongs to them.
6. It assists in conflict resolution of all kinds through dialogue.
7. It makes people and society to rely on self-effort rather than relying on other people or other nation.
8. It prevents foreign aggression and maintenance of sovereignty.
9. It prevents sit-tight authority in the position of power or set aside the constitution of a given country for one's own wills and caprices
10. It assists in initiatives, self-confidence and invention of modern technology.

4. METHODOLOGY

The researcher made use of Historical Study method. This helps the researcher to understand the views of the previous authors and their impact in the society. This assists the author to make his own judgment and recommendations. The documents used include primary and secondary sources. These include books, journal articles, newspapers, report and programmes of events [27].

5. FINDINGS

1. The two dominant religions in Nigeria are Islam and Christianity.
2. There is the belief in the supremacy of one religion over the other.
3. Morality is distinguishing between good or bad, or right and wrong.
4. There are destructive and constructive moralities.
5. There are different forms, types and causes conflicts in Nigeria.

6. Resolution is very important for the growth of a given society.

7. There are functional and dysfunctional conflicts.

8. Different forms of resolutions are identified in Nigeria.

6. RECOMMENDATIONS

1. The acceptance of Islam should be based on conviction not by coercion (Qur'ān 2:156).

2. There should be peaceful coexistence between the Muslims and Muslims, and Muslims and Christians of Nigeria.

3. Using of religion to carry out inordinate ambition of certain group of people should be avoided.

4. Constructive morality should be imbibed by both Muslims and non Muslims of Nigeria. This will reduce conflict in Nigeria. The conflicts that do happen among the religious denominations are uncalled for.

5. One of the purposes of the formation of Muslim societies or organizations is effective propagation of Islam. The different conflicts of interest that are happening between members of Central Mosques and *Ansar-Ud-Deen* Society in Ekiti State, Nigeria, could be settled through dialogue. Likewise with other religions in Nigeria

6. The Muslims should uphold justice in all ramifications. Justice entails good morality and upholding Islamic tenets irrespective of the position of a person in the society. This will prevent oppression and acquisition of what does not belong to a person forcefully.

7. Forgiveness of each other is an aspect of good morality.

8. The Muslims should shun hatred, indecency, evil and rebellion in all ramifications. This will assist resolving conflicts in many parts of Nigeria.

9. Everybody in Nigeria should imbibe functional conflicts and stay away from destructive conflicts that can move Nigeria backward or retard the progress of the country.

10. Dragging external forces to religious issues in Nigeria under false pretence is against good morality and an attempt to encourage destructive conflict.

7. CONCLUSION

Nigeria is a country where we have different religious denominations and groups. The most popular and influential religions are Islam and Christianity. One of the most important characters they supposed to adopt is good morality. This will lead to rapid progress of the nation. The bad or destructive character will retard the progress of the country. It can lead to conflicts and irresolvable issues in the country.

In term of construction of personal houses, transportation, and marketing, there is no conflict between and among the two religious groups. Conflicts do arise when the religious injunctions are not put into operation or are not adhered to. Different Qur'ānic verses are quoted to justify the reasons why conflicts should be avoided or minimized in Nigeria to pave the way for peaceful coexistence. The adherence to the recommendations of the researcher will pave the way for peace and harmonious relations in the country and elsewhere.

REFERENCES

[1]   Find Easy, "Nigeria Population 2025 & Religious Demographics: Trends & and Insights," Find Easy. [Online]. Available: https://www.findeasy.in/population-of-nigeria/

[2]   M. Babagana and B. Tukur, "Peace and Conflict Resolution in Islam an Instrument for Sustainable Peaceful Coexistence in Nigeria," *Int. J. Res. Innov. Soc. Sci. IV*, pp. 454–458, 2020.

[3]   N. U. I. Wani, "Peace and conflict resolution in Islam: A perspective building," *Indones. J. Interdiscip. Islam. Stud.*, 2023.

[4]   Dictionary of Oxford Languages, "Morality." [Online]. Available: https://www.google.com/search?client=firefox-b-e&q=meaning+of+morality

[5]   S. Bhutto, A. R. Kaloi, and H. Bhutto, "The Holy Quran A Guiding Source of Morality and Ethics," *Habibia Islam. (The Int. J. Arab. Islam. Res.*, vol. 4, no. 1, pp. 9–14, 2020.

[6]   Sahih al-Bukhari, "Good Manners and Form (Al-Adab) - Hadith 6029," SUNNAH.COM. [Online]. Available: https://sunnah.com/bukhari:6029

[7]   J. At-Tirmidhi, "Chapter: Regarding The Completion Of Faith, Its Increasing And Decreasing," SUNNAH.COM. [Online]. Available: https://sunnah.com/tirmidhi:2612

[8]   Jami` at-Tirmidhi, "Chapters on Righteousness And Maintaining Good Relations With Relatives," SUNNAH.COM. [Online]. Available: https://sunnah.com/tirmidhi:2002

[9]   Cambridge Dictionary, "Conflict." [Online]. Available: https://dictionary.cambridge.org/dictionary/english/conflict

[10]   D. Thakore, "Conflict and Conflict Management," *IOSR J. Bus. Manag.*, vol. 8, no. 6, pp. 07–16, 2013, [Online]. Available: www.iosrjournals.org

[11]   A. F. F. Hussein and Y. H. S. Al-Mamary, "Conflicts: Their Types, And Their Negative And Positive Effects On Organizations," *Int. J. Sci. Technol. Res.*, vol. 8, no. 8, pp. 10–13, 2019.

[12]   Y. O. Balgun, "An Examination of the Use of Religion in the Nigerian 2023 Presidential Election," *Fountain Int. J. Arab. Islam. Stud.*, vol. 2, no. 1, pp. 33–44, 2023.

[13]   Federal Republic of Nigeria, "Nigeria 1999 Constitution (rev. 2011)," Constitute. [Online]. Available: https://www.constituteproject.org/constitution/Nigeria_2011

[14]   Z. Ashbridge, "The Most Common Leadership Styles & How I Found Mine [Expert Insights]," Hubspot. [Online]. Available: https://blog.hubspot.com/marketing/leadership-styles

[15]   K. Boogaard, "10 Most Common Leadership Styles and Their Pros and Cons in 2024." [Online]. Available: https://www.themuse.com/advice/common-leadership-styles-with-pros-and-cons

[16]   "Report of Settlement of Dispute of the Selection Imam of Igede Ekiti by Dispute Resolution Committee of Ekiti State Council for Islamic Affairs," 2025.

[17]   O. Shina Abubakar, "Fresh crisis brews over allege imposition of imam in Osun community," 2024.

[18]   A. Jimoh, "Chief Imam: 'Stop Mocking Islam', MURIC Warns Soun of Ogbomoso," dailytrust.

[19]   Jurismediation, "Conflicts between employers and employees: everything you need to know to resolve them more effectively." [Online]. Available: https://jurismediation.com/en/blogs/company/conflicts-between-employers-and-employees-resolution

[20]   T. Paxman, "10 Conflict at work examples," praxis42. [Online]. Available: https://praxis42.com/resources/workplace-safety/conflict-at-work-examples/?srsltid=AfmBOopdEHZaqWJqieBrXig0A9VEwzE4XKjW1FB1FFa54ysyLHRNsZc u

[21]   I. Bashir and K. Kaveendran, "No Title," *J. Xi'an Shiyou Univ. Nat. Sci. Ed.*, vol. 18, no. 8, pp. 380–390, 2022.

[22]   The Britannica Dictionary, "Resolution".

[23]   Sunan Abi Dawud 4919, "43 General Behavior (Kitab Al-Adab), (58) Chapter: Reconciliation," SUNNAH.COM. [Online]. Available: https://sunnah.com/abudawud:4919

[24]   P. Igboeche, "Analysis of conflict management and resolution in Nigerian public service," *African J. Polit. Adm. Stud.*, vol. 8, no. 1, pp. 112–130, 2015.

[25]   A. Valadez, "27 Conflict Resolution Skills to Use with Your Team and Your Customers," Hubspot. [Online]. Available: https://blog.hubspot.com/service/conflict-resolution-skills

[26]   Y. Raj, "Role of Morality and Ethics in Shaping life," *Int. Educ. Res. J.*, vol. 9, no. 11, pp. 43–45, 2023.

[27]   A. Juma, "8 Types of Qualitative Research (With Uses and Benefits)," indeed. [Online]. Available: https://www.indeed.com/career-advice/career-development/types-of-qualitative-research