

An Analysis of Conflict of Interest Cases and Their Management Strategies: Insights from Qur'anic Narratives

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ABSTRACT:

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The Qur'an, as a divine scripture, transcends a merely religious and spiritual text; it constitutes a unique compendium of knowledge and guidance for understanding and addressing diverse individual and social issues. With its comprehensive and boundless depth, this sacred text engages with all aspects of human life and elucidates the causes and conditions of various challenges. One of the significant issues discussed within this framework is the conflict of interest. The main question of this study is: What are the instances of conflict of interest from the Qur'anic perspective, and what solutions does the Qur'an propose for managing them? This paper aims to identify and explain the manifestations of conflict of interest based on Qur'anic teachings and to explore the corresponding management strategies. To achieve this goal, a descriptive-analytical method was employed, drawing upon four Qur'anic narratives: the Battle of Uhud, the behavior of the Companions during the Prophet's time, the story of Prophet Shu'ayb, and the account of Hābīl and Qābīl (Abel and Cain). The findings indicate that the Qur'an extensively addresses this issue and provides multiple approaches for confronting, managing, and avoiding conflicts of interest. The key managerial components include identifying the roots of conflict, preventing

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and controlling it through transparency, emphasizing ethical leadership, and managing group relations. Qur'anic strategies are based on such concepts as *al-taqwā* (self-restraint), *al-īmān* (reinforced responsibility), *al-infāq* (almsgiving or reduction of inequality), and *al-ṣabr* (rational forbearance). Operationalizing these strategies through a three-level framework (individual, organizational, and social) can foster communities resilient against corruption. The results demonstrate that the Qur'an not only contributes to preventing conflicts of interest but also assists in cultivating a balanced and morally grounded society.

KEYWORDS: The Qur'an, Conflict of interest, Conflict Management Strategies, Qur'anic Ethics, Organizational Ethics, Corruption Prevention.

1. Introduction

In recent decades, increasing attention has been devoted to exploring and elucidating managerial concepts such as conflict of interest within the domains of governance and policy. During this relatively short period, the term has emerged as a specialized concept with a distinct semantic load, establishing its place in academic discourse and generating a substantial body of literature (Soroushfar 2020). Consequently, administrators and policymakers have shown growing concern with finding ways to address and avoid conflicts of interest. Many instances of corruption can be traced back to conflicts of interest, which often form their background and foundation. Most cases of corruption arise from situations where conflicting interests are present. The recurrence of such cases leads to harmful consequences across various sectors (Parhizkari & Rezghi 2017). Hence, one of the principal methods for preventing corruption lies in resolving and managing conflicts of interest. Managing and mitigating conflicts of interest in administrative systems require measures such as delegation of authority and imposition of stricter restrictions (Sohrabi 2019). Moreover, rulers and decision-makers must regard the prevention of conflicts of interest as a central approach in combating corruption. Through a precise assessment of potential conflict points and the adoption of appropriate preventive strategies, they can take effective steps to curtail corruption (Parhizkari & Rezghi 2017).

Conflict of interest not only leads to discrimination and injustice, but can also misguide individuals and inflict considerable harm upon societies. Therefore, understanding this issue and offering effective strategies to prevent it are of great importance. A closer examination of the ethical and social teachings of Islam—particularly those of the Qur'an—reveals two principal methods for managing conflict: 1) a preventive approach, which

proposes measures to avert destructive and unproductive conflicts; and 2) a solution-oriented approach, which focuses on resolving and managing conflicts when they arise (Ghane 2014). In the Qur'an, submission to base desires and satanic temptation are identified as the principal causes of human deviation when faced with conflicts of interest. Both are presented as divine tests that place humans at the crossroads between truth and falsehood, and between personal benefit and communal welfare. Unfortunately, personal gain often takes precedence over truth and collective benefit.

This study seeks, through a targeted examination of Qur'anic verses, to identify the concept of conflict of interest, its salient instances, and the management strategies proposed therein. The aim is to enable managers, leaders, and individuals—both in administrative domains and in personal and social ethics—to gain a clearer understanding of this concept and its Qur'anic treatment. Such insight can guide them in appropriately addressing conflicts at different levels, leading to both worldly well-being and ultimate salvation. Although some previous studies have discussed conflict of interest, this paper distinguishes itself by focusing explicitly on its instances and solutions through Qur'anic components. The main research question is therefore: What are the manifestations of conflict of interest according to the Qur'an, and what solutions does it offer for their management? To address this, the study further examines the following subsidiary questions: What is the nature and essence of conflict of interest in the Qur'anic view, and what are the main challenges in resolving it?

2. Literature Review

A review of the existing literature reveals that, considering the prevalence and significance of conflict of interest as a common social and ethical challenge, numerous studies have addressed this issue from legal, administrative, or economic perspectives. However, despite its importance, there appears to be no dedicated study on the manifestations and management strategies of conflict of interest from a Qur'anic perspective. The present research, therefore, seeks to develop a practical and systematic model for avoiding conflicts of interest through the analytical study of Qur'anic narratives. Siahbidi Kermanshahi (2021) examined the jurisprudential principles governing the management of conflict of interest, though without a Qur'anic approach. Manzoor & Abbasi (2019) analyzed the relationship between transparency and the mitigation of conflicts of interest, and proposed mechanisms to enhance transparency in governance. Similarly, Vakilian & Derakhshan (2020) compared the legal systems of Iran, the United Kingdom, and the United States, concluding that while judicial

systems in the latter two countries show a declining trend in conflicts of interest, the Iranian legal framework still lacks a distinct conceptual and legislative recognition of the issue. Auby et al. (2014) explored various dimensions of corruption and conflict of interest at the international level. Adopting a comparative perspective, he analyzed the experiences of several countries and international organizations in preventing and combating corruption, highlighting the challenges and existing policy responses. Finally, Annamoradnejad et al. (2021) emphasized the importance of enacting laws to regulate such situations and examined the impact of legislation on improving governance and ethical compliance.

3. Theoretical Framework

3.1. Conflict

Conflict is a complex and multidimensional concept that carries diverse meanings across various scientific, social, and economic disciplines. It can be examined from different theoretical perspectives. This section discusses definitions of conflict from the viewpoints of management theories and Islamic teachings.

3.1.1. Conflict in Management Theories

From the perspective of management theories, conflict is defined as a lack of alignment or harmony in activities and goals. According to Dodge, conflict is “a disagreement regarding activities and objectives” (Soleimani 2005). Berelson and Steiner regard it as the pursuit of contradictory goals, in which achieving one objective occurs at the expense of another (Izadi Yazdanabadi 2000). Robbins defines conflict as “any type of opposition or antagonistic interaction,” tracing its origin to scarcity of resources, social position, power differences, or value-system divergence (Rezaeian 2003). Similarly, Daft interprets conflict as “behavior among organizational groups that occurs when one group obstructs another from achieving its goals” (Daft 2004; Mas'oudi & Mirzaee 2009).

3.1.2. Conflict in Islamic Teachings

In Islamic texts, conflict is understood as disagreement or lack of accord between individuals or groups. It may manifest in forms such as disputation, competition, opposition, quarrel, or even war. Islam distinguishes between positive and negative conflict. Positive conflict encompasses *mujādalāh bil-ahsan* (constructive debate), exchange of ideas, and healthy competition,

whereas negative conflict includes *mujāḍalah ghayr aḥsan* (unjust dispute), enmity, strife, and warfare (Izadi Yazdanabadi 2000; Mas'oudi & Mirzaee 2009).

3.2. Conflict of Interest

3.2.1. Definition of Conflict of Interest

Various definitions of conflict of interest have been proposed in different sources. In some definitions, it refers to a situation where a person's private interests conflict with their official duties or the public good, potentially leading to decisions that favor personal benefit over collective welfare (Siahbidi Kermanshahi 2021). Other definitions describe it as a set of circumstances in which there is a risk that personal interests may improperly influence an individual's professional judgments or actions (Badini & Siahbidi 2021). In general, conflict of interest occurs when a person or organization is placed in a position where personal or organizational benefits may influence professional decisions or actions, leading to outcomes that favor specific individuals or entities at the expense of public or professional integrity (Parhizkari & Rezghi 2017).

In Islamic teachings, conflict of interest likewise refers to a situation in which an individual faces a choice between personal and collective interests. This decision may be affected by satanic temptations or base desires (*al-hawā*), which incline a person toward self-interest. Alternatively, by exercising self-restraint (*al-taqwā*), one may prioritize the collective good. In such situations, the individual faces two inner forces: one, the ego-driven desire, which inclines toward selfishness and personal gain and the other, the force of faith and piety, which promotes altruism and concern for communal welfare. Therefore, based on Qur'anic and ethical teachings, conflict of interest can be defined as a moral and decision-making situation wherein the individual possesses the power of choice between self-interest and public benefit. This condition does not inherently lead to corruption; rather, the outcome depends on the person's moral will and ethical self-control. If guided by faith and self-restraint, one can make the correct choice and give precedence to the common good.

3.2.2. Constituent Elements of Conflict of Interest

Interest (Benefit) may be financial or non-financial, encompassing any right, privilege, authority, or immunity. Personal interest may be actual or potential and may relate directly or indirectly to the individual or others who benefit from it. Judgment (Decision-Making) refers to the process through

which an individual must choose among several options. This process may be influenced by personal interests, resulting in decisions that prioritize private gain over public welfare. Conflict arises when secondary interests (personal benefits) contradict primary interests (the duties or responsibilities one is entrusted to uphold). Such conflict can lead to decisions that favor personal advantage over public responsibility. Another element is relationship in which one party trusts another to safeguard their interests. This relationship may be formal or informal and is often grounded in responsibility or impartiality (Badini & Siahbidi 2021).

3.2.3. Types of Conflict of Interest

Conflicts of interest can be categorized into various types, each with distinct features and consequences. An individual conflict involves tension between personal and organizational interests, while an organizational conflict refers to competition between institutions or corporations. A group conflict highlights divergence of interests between different departments or divisions, and a structural conflict arises from unjust laws or discriminatory policies. A public conflict emerges from tension between public and private interests, an international conflict concerns conflicting interests among nations, and an ethical conflict occurs when personal benefit clashes with moral values. Each type may generate adverse effects for individuals, organizations, or society at large.

Moreover, Conflict of interest may emerge in a broad range of contexts and activities, with some notable examples including financial conflicts, where confidential information is used for personal gain; political conflicts, where decisions favor specific groups for political reasons; military conflicts, where personal motives lead to disobeying a commander's orders; employment conflicts, where individuals are hired based on personal relationships; and procurement conflicts, where contracts are awarded to friends or acquaintances. These examples demonstrate how conflicts of interest can manifest in diverse professional and institutional settings.

4. Manifestations of Conflict of Interest Inspired by Qur'anic Narratives

The Holy Qur'an offers a comprehensive guidance for human life and provides the constructive strategies for confronting ethical and social challenges. One such challenge is conflict of interest, which has increasingly been recognized in recent decades as a root cause of various forms of corruption. This study aims to explore Qur'anic perspectives on conflict of

interest through a thematic analysis of narrative examples. In this section, we will refer to four examples of conflict of interest in Quranic stories and analyze the Quran's approach to this issue.

4.1. *The Battle of Uḥud*

In the second year after the Hijra (624 CE), the Battle of Uḥud took place between the Muslim army and the polytheists at the foothills of Mount Uḥud. In this battle, the Prophet of Islam (PBUH) acted as the supreme commander of the Muslims. With military wisdom and strategic insight, he positioned fifty archers under the command of ‘Abd Allāh ibn Jubayr in a critical and strategic location, the Uḥud pass. Their mission was to protect the Muslim army from the rear and to prevent any surprise attack by the enemy. ‘Abd Allāh ibn Jubayr, as the leader of this unit, had a crucial role in executing the Prophet’s command and was expected to defend his position at all costs (Tabataba’i 1995, 4: 66–67; Parhizkari & Rezghi 2017).

Despite the Muslims’ initial victory in the Battle of Uḥud, the archers stationed at the Uḥud pass, driven by worldly desire and greed, entered into dispute with their commander ‘Abd Allāh ibn Jubayr and a few other Muslims who remained loyal to the Prophet’s order. This dispute arose from a tension between two competing choices: obeying the Prophet’s command to maintain the strategic position, or collecting the spoils of war. The majority of the archers abandoned their post and turned to gathering spoils, thereby disregarding the Prophet’s order. Their action weakened the collective resolve and led to a military defeat for the Muslims. As a result, a large number of the Prophet’s Companions were martyred, and the outcome of the battle shifted to the Muslims’ disadvantage. Verse Q. 3:152 describes this incident: *“Allah certainly fulfilled His promise to you when you were slaying them with His leave, until you lost courage, disputed about the matter, and disobeyed after He showed you what you loved. Some of you desire this world, and some of you desire the Hereafter. Then He turned you away from them so that He might test you. Certainly He has excused you, for Allah is gracious to the faithful”* (Q. 3:152).

This event, beyond its military aspect, also represented a divine test. Through this incident, God distinguished the steadfast believers from the hypocrites. Worldliness and greed, as the primary causes of conflict of interest, led some Muslims astray from the path of truth and inclined them toward falsehood. The incident provided important lessons on the necessity of obedience to divine and prophetic commands, avoidance of material attachment, and preservation of unity in times of crisis. Therefore, in this event, the issue of conflict of interest was not limited to individual choices

but was deeply influenced by human relationships and social interactions. This historical episode demonstrates how interpersonal and group relations can affect collective decision-making and even result in disastrous consequences.

In this event, the components of conflict of interest can be understood as follows: first, interest appears in the narrative in the form of war spoils (material interest) and worldliness (non-material interest); second, judgment (decision-making) presents the archers with two options, obey the Prophet's command and maintain their position or pursue personal gain by collecting spoils, ultimately they chose to abandon their position; third, conflict arises from the tension between personal interest (spoils and worldly desire) and collective interest (obedience to the Prophet and the preservation of strategic defense); and finally, the relationship between the archers and the Prophet, as well as with other Muslims, deteriorates due to the preference for personal gain, leading to a breakdown of trust and mission failure.

4.2. Conflict of Interest in Companions' Behavior in Two Historical Events

During the Prophet's lifetime, two historical events clearly illustrate the occurrence of conflict of interest among the Companions. In the first event, wealthy Companions would engage in private conversations with the Prophet under various pretexts, causing inconvenience to him and distress to the poorer Companions. To address this issue, God commanded that those who wished to converse privately with the Prophet should first offer charity: *"O you who have faith! When you talk secretly to the Apostle, offer a charity before your secret talk. That is better for you and purer. But if you cannot afford [to make the offering], then Allah is indeed all-forgiving, all-merciful"* (Q. 58:12). However, except for 'Alī ibn Abī Ṭālib, the rest of the Companions, fearing poverty, refrained from paying the charity: *"Were you apprehensive of offering charities before your secret talks? So, as you did not do it, and Allah was clement to you, maintain the prayer and pay the zakat, and obey Allah and His Apostle. And Allah is well aware of what you do"* (Q. 58:13) (al-Haskānī 1991, 2: 312; al-Suyūṭī 1984, 6: 185; Ḥaqqī Burūsawī 1985, 9: 407; al-Zamakhsharī 1987, 4: 494; al-Qurṭubī 1985, 18: 302; al-Ṭabrisī, 1993, 9: 379). This divine command, which served as a test for the Companions (Fakhr al-Dīn al-Rāzī 1999, 29: 495; Makarem Shirazi 1995, 23: 248), was later abrogated.

In the second event, while the Prophet was delivering the Friday sermon, a man entered Medina with merchandise and announced his arrival by beating a drum. Upon hearing the drum, most Companions left the prayer,

leaving only twelve men with the Prophet: *"When they sight a deal or a diversion, they scatter off towards it and leave you standing! Say, 'What is with Allah is better than diversion and dealing, and Allah is the best of providers'"* (Q. 62:11). In response, the Prophet said: *"If these twelve had also left, God would have rained stones upon them from the heavens."* (Tabataba'i 1995, 19: 463–467; Ibn Abī Jumhūr al-Aḥsā'ī 1985; al-Wāḥidī 1991)

In both events, the Companions faced situations involving conflict of interest. In the first case, the conflict lay between personal benefit (preserving wealth) and obedience to divine command (offering charity). Most Companions, due to worldly attachment and fear of poverty, refrained from giving charity, prioritizing personal interest over obedience to God. This behavior was divinely reproached, as it reflected weakness of faith and the dominance of materialism over spiritual values. In the second event, the conflict was between honoring the Prophet and pursuing material benefit (buying commercial goods). By abandoning the Friday prayer, the Companions preferred material gain to the Prophet's company. This act not only violated the Prophet's dignity but also revealed a failure to prioritize religious values.

These two events clearly demonstrate how the preservation of personal interest can influence decision-making and lead individuals toward erroneous choices. In both cases, worldliness and weak self-control caused the Companions to deviate from the path of truth and sacrifice religious values for material benefit. The incidents thus offer vital lessons on strengthening faith, cultivating self-restraint, and prioritizing divine values when confronted with conflicts of interest. Consequently, these two historical events from the Prophet's era illustrate how human relationships profoundly shape and intensify conflicts of interest. They clearly show that social interactions and interpersonal relations can affect both individual and collective decision-making, potentially resulting in unintended consequences.

4.3. *The Story of Prophet Shu'ayb*

Prophet Shu'ayb was sent as a messenger to the people of *Madyan* (Q. 7:85; 29:36) and *Aykah* (Q. 26:176). Despite being blessed with abundant resources, these two communities were afflicted by economic and moral corruption, manifested through fraud in measurement, tampering with weights and scales, and profiteering. Shu'ayb called upon them to worship the One God and to abandon their immoral practices. However, rather than embracing faith, the people of Madyan and Aykah mocked him, threatened

him, and accused him falsely. Their conduct revealed their resistance to divine guidance and the dominance of material greed over moral values. Eventually, Shu‘ayb, despairing of their belief, prayed for divine judgment (Q. 7:89). In response, both communities were struck by divine punishment (Q. 7:91; 26:189).

The story of the people of Shu‘ayb serves as a clear example of conflict of interest and the disastrous outcomes of misguided choices. The people of Madyan and Aykah faced two possible paths: Obedience to divine commandments and adherence to justice in trade; Pursuit of personal gain through continued economic corruption by cheating in measurement and overpricing goods. Regrettably, due to worldliness, greed, and satanic temptation (Jazā’irī 2002), they chose the latter path. This decision not only led them away from divine guidance but also brought divine punishment upon them. The narrative vividly demonstrates how conflict of interest can place individuals in morally critical situations, where wrong decisions lead to both ethical and worldly ruin.

Furthermore, the story of Shu‘ayb offers profound lessons on economic justice, *al-taqwā* (piety), and abstention from greed (Q. 26: 181-184). In this account, the issue of conflict of interest extends beyond individual decisions and is deeply shaped by human relationships and social interactions. When Shu‘ayb called his people to practice justice and honesty in trade, their collective resistance revealed the influence of social conformity and group pressure on individual decision-making. Even those who might initially have been inclined to accept divine guidance were swayed by the behavior of others and ultimately defied the Prophet’s command. This aspect highlights the importance of social dynamics and their role in intensifying conflicts of interest.

In summary, the components of conflict of interest can be understood as follows: first, interest refers to a financial benefit obtained through fraud and overpricing; second, judgment presents the people of Madyan and Aykah with two options, obey divine law and pursue justice in trade or seek personal gain through dishonesty for profit—ultimately they chose the latter; third, conflict arises from the clash between personal interest (material profit and social standing) and collective interest (justice and obedience to divine commandments); and finally, the relationship between the people and Prophet Shu‘ayb was strained by their focus on personal gain, leading to disobedience and divine punishment.

4.4. *The Story of Hābīl and Qābīl*

Hābīl (Abel) and Qābīl (Cain), the sons of Prophet Ādam, were subjected

to a divine test. According to narrations, Ādam was commanded to appoint Hābīl as his successor, but Qābīl, motivated by pride and selfishness, became envious of his brother. Therefore, God instructed Ādam that both sons should offer sacrifices to Him (Q. 5:27). Whosever offering was accepted would become the rightful successor (al-‘Ayyāshī 2001, 1: 312; al-Ḥuwayzī 1995, 1: 610). Driven by material desire, Qābīl presented the worst portion of his crops, while Hābīl offered the finest of his flock. God accepted Hābīl’s sacrifice but rejected Qābīl’s (Makarem Shirazi 1995, 4: 348). Following this rejection, Qābīl, consumed by envy and resentment, murdered his brother (Tabataba’i 1995, 5: 498–521).

The narrative of Hābīl and Qābīl provides another archetypal example of conflict of interest and the destructive effects of misguided decisions. Qābīl faced a choice between: Obedience to divine command and offering a sincere sacrifice; or pursuit of personal interest by offering an inferior gift motivated by greed and pride. Tragically, Qābīl chose the second path. His decision not only led to the rejection of his offering but also fueled jealousy and animosity toward his brother. Ultimately, his internal conflict and the dominance of desire drove him to fratricide. This narrative demonstrates how conflict of interest can place individuals in morally perilous situations, where self-centered decisions produce catastrophic consequences. It also offers enduring moral lessons on *al-taqwā* (piety), restraint, and detachment from materialism. Had Qābīl been able to master his passions and prioritize his relationship with God over his ego and material interest, his destiny would have been different.

In summary, the components of conflict of interest can be understood as follows: interest encompasses both non-material desires for superiority and status, and material motives such as withholding the best part of one’s produce; judgment presents Qābīl with two choices, obedience to God’s command or pursuit of self-interest, and he chose the latter; the conflict arises between personal interest (self-glorification and greed) and collective interest (justice and divine obedience); and finally, Qābīl’s relationship with God and with his father, Ādam, deteriorated due to his preference for personal interest, leading to disobedience and tragic moral consequences.

5. Executive Qur’anic Strategies for Conflict-of-Interest Management

Conflict of interest, as one of the fundamental challenges of management in complex organizational and social environments, requires precise analytical and executive approaches. Qur’anic narratives such as the Battle of Uhud, the conduct of the Companions, the story of the people of Prophet

Shu‘ayb, and the account of Hābil and Qābil serve as valuable case studies, not only in the field of ethics but also as practical operational models for managing conflicts of interest. These narratives vividly portray the profound tension between individual interests and collective or religious values, and they inspire four principal managerial and executive dimensions in this regard. These dimensions, grounded in Qur’anic teachings, are scientifically and practically designed for organizational and social implementation.

5.1. Identifying the Roots of Conflict of Interest

Across the four narratives, the key observation is that conflicts of interest arise from the tension between individual motives (worldliness, greed, envy, and fear of loss) and collective or religious values. In the Battle of Uḥud, the conflict between short-term profit gained from spoils and adherence to the Prophet’s strategic command to maintain a defensive position marks a turning point in this contradiction. Among the Companions, both at Uḥud and in other instances, the dominance of material motives over divine obligations is evident. In the story of the people of Shu‘ayb, the clash between economic justice and exploitative self-interest leads to corruption and moral decline. Similarly, in the story of Hābil and Qābil, envy and material desire stand opposed to piety and obedience to divine commands.

5.1.1. Managerial Components

- Establishing an accurate and efficient system for identifying and analyzing conflicts of interest;
- Comprehensive understanding of individual and collective motivations and needs to apply targeted and effective strategies;
- Emphasis on continuous training and reinforcement of organizational values that clearly prioritize collective interests.

5.2. Prevention and Control of Conflicts of Interest

The examined narratives indicate that the failure to manage conflicts of interest often stems from the lack of transparency in setting priorities and understanding the consequences of decisions. For instance, the archers positioned at Uḥud abandoned their posts due to incomplete adherence to command and the misalignment between personal and collective goals, resulting in disorder and disunity. Similarly, the Companions faced challenges in prioritizing charitable obligations and participation in communal religious duties, which weakened collective discipline. Among

the people of Shu'ayb, social pressures and the absence of an effective oversight mechanism in commerce facilitated economic corruption and malpractice. Moreover, Qābil's inability to control his ego and his disregard for divine standards led to moral transgression. These examples illustrate that effective management of conflicts of interest requires transparent mechanisms, clearly defined duties, explicit prioritization, and consistent monitoring to minimize opportunities for corruption and preserve organizational integrity.

5.2.1. Managerial Components

- Clear formulation of organizational policies and rules, including conflict-of-interest regulations that prioritize overarching ethical values;
- Continuous supervision and enforcement of accountability mechanisms to reduce opportunities for greed and corruption;
- Training in ethical decision-making and self-control skills to effectively manage personal inclinations;
- Designing precise command and coordination structures to maintain organizational cohesion and crisis management efficiency.

5.3. Leadership and Role Models to Mitigate Conflicts of Interest

In every narrative, the role of leadership, embodied by the Prophet and religious figures, in directing individuals toward values is central. The Prophet Muḥammad, through military wisdom and clear assignment of duties during the Battle of Uhud, played a key role in managing conflicts of interest. The conduct of eminent Companions such as Imam 'Alī exemplified steadfast commitment to divine values. Prophet Shu'ayb, as a divinely guided leader, sought to guide his people toward justice and away from materialism. Likewise, Hābil, as a model of piety, resisted Qābil's worldliness and became a symbol of moral steadfastness.

5.3.1. Managerial Components

- Ethical leadership as a crucial factor in reducing conflict and exerting sustainable influence on values and behavior;
- Strengthening an organizational culture based on value-centered leadership and shared responsibility;
- Developing leadership capacities for process transparency, moral

motivation, and resistance to group pressure.

5.4. *Managing Group Dynamics and Social Influences in Conflict-of-Interest Escalation*

Social relations, group pressures, and interpersonal dynamics play a decisive role in conflict-laden decision-making. During the Battle of Uḥud, the collective temptation for spoils led to the abandonment of strategic positions. Among the Companions, social reactions and collective tendencies weakened religious discipline. The people of Shu‘ayb succumbed to economic corruption due to social conformity and peer influence. Individuals may likewise deviate from ethical values under external pressure.

5.4.1. *Managerial Components*

- Promoting organizational awareness and culture grounded in collective values and ethical commitments;
- Developing communication and group-management skills to mitigate the negative effects of peer pressure;
- Creating open channels for expressing concerns and ensuring active participation in ethical decision-making;
- Designing supportive systems to protect individuals committed to values from external or social pressure.

This strategic framework provides decision-makers and managers with the capacity to effectively address and resolve conflicts of interest. Ultimately, the analysis demonstrates that the examined Qur’anic narratives offer a model for a deeper understanding of such conflicts and for designing preventive and corrective managerial strategies applicable in contemporary organizational and social contexts.

6. *Strategies for Managing Conflicts of Interest Inspired by Qur’anic Teachings*

According to the verses of the Qur’an, it seems that it is inevitable that human beings will face situations involving conflicts of interest. The key question, therefore, is: if a person, for any reason, encounters a situation of conflicting interests or faces a choice between truth (*ḥaqq*) and falsehood (*bāṭil*), what strategies exist for overcoming or preventing such a state? The

following section examines approaches inspired by Qur'anic narratives for managing and avoiding conflicts of interest.

6.1. *al-Taqwā* (piety)

Al-Taqwā, a fundamental ethical and spiritual term in Islamic teachings, is recognized as the most essential means of spiritual refinement and proximity to God. Some scholars define it as complete vigilance (Khamenei 2022), while others describe it as a spiritual disposition that enables a person to guard against sin (Motahhari 2018). Certain thinkers consider the attainment of spiritual perfection impossible without *al-taqwā* (Khomeini 2001). The Qur'an places *al-taqwā* above all worldly or external privileges, affirming that the only acceptable criterion for nearness to God is *al-taqwā* itself, whereas factors such as lineage, tribe, color, race, social status, or wealth hold no value: "*O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most God wary among you. Indeed Allah is all-knowing, all-aware*" (Q. 49:13). Those who boast of their ancestry are regarded by God as lower than insects that wallow in filth (Makarem Shirazi 1995, 22: 197–202).

Al-Taqwā entails self-restraint and control over one's desires, while the absence of *al-taqwā* indicates submission to passions and loss of moral self-governance (Makarem Shirazi 1995, 22: 206–207). Some scholars distinguish various levels of *al-taqwā*, including avoidance of polytheism (*shirk*), avoidance of sin, and abstaining from anything that distracts one from the truth (al-Bayḍāwī 1998, 1:36). Characteristics of the people of *al-taqwā* include patience, justice, truthfulness, fulfillment of promises, and generosity. The effects of *al-taqwā* include protection from satanic temptations and avoidance of sin (Q. 7:201) (al-Ṭabrisī 1993, 4: 790), the ability to distinguish right from wrong (Q. 8:29) (al-Ṭabrisī 1993, 4: 825), relief from life's difficulties and the provision of sustenance from unexpected sources (Q. 65:2–3) (Tabataba'i 1995, 19: 526), and the facilitation of one's affairs (Q. 65:8).

In situations of conflicting interests, when one must choose between personal gain and divine command, *al-taqwā* functions as a powerful mechanism for making the right decision. In such circumstances, a person must adhere to divine guidance and resist the temptations of Satan and the impulses of the base desires. When reason is overwhelmed by desire, passion, and satanic whisperings, the human intellect falters. Therefore, one must carry the best provision, *al-taqwā*, described in the Qur'an as the best provision: "*Take provision, for indeed the best provision is God wariness.*"

So be wary of Me, O you who possess intellects!" (Q. 2:197), which is also the key to Paradise: *"This is the paradise We will give as inheritance to those of Our servants who are God wary"* (Q. 19:63).

Al-Taqwā enables individuals to refrain from sacrificing divine commandments for personal advantage and to avoid satanic influences. This quality empowers them to make ethical and sound decisions in difficult circumstances and prevents the undesirable consequences of morally flawed choices. Beyond being a tool for managing conflicts of interest, *al-taqwā* also strengthens the human relationship with God and secures divine satisfaction. Thus, *al-taqwā*, as a central concept in religious teachings, enhances human relationships with both God and others and plays an essential role in managing conflicts of interest. In such situations, *al-taqwā* helps individuals act justly, prioritize collective welfare over personal benefit, and avoid oppression and corruption (Q. 5:27; 26:184). It causes to respect the rights of others and to foster healthy social relations, thereby preventing future conflicts and strengthening social responsibility.

6.2. *Al-Īmān (Faith)*

The frequency of the term *al-īmān* and its derivatives in the Qur'an signifies the centrality of this concept in Islamic theology. Scholars have debated whether *al-īmān* is limited to inner conviction or also encompasses verbal confession and practical adherence to divine law. Nonetheless, across all theological schools, *al-īmān* is fundamentally recognized as heartfelt conviction (Jafari 2004). In Islamic ethics, *al-īmān* represents the noblest disposition of the soul, guiding human beings toward righteousness. The Prophet Muḥammad stated, "Nothing is more beloved to God than faith (*al-īmān*) and abstaining from what He has forbidden" (al-Ṭūsī 1993).

Faith plays a decisive role in human salvation and is described as possessing degrees or stages, metaphorically likened to the steps of a ladder that one must ascend (al-Kulaynī 1987, 2: 45; Ibn Bābawayh 1983). The Qur'an identifies belief in the unseen (Q. 2:3), divine unity (Q. 64:8; 112:1), the Resurrection (Q. 5:69; 2:4), prophetic missions, and revelation (Q. 2: 285, 136; 3:84) as prerequisites for guidance. Moreover, the Qur'an declares that professing faith without righteous deeds is false (Q. 24:47).

Al-Īmān, as a powerful spiritual force, helps individuals make correct choices in situations of conflicting interests (Q. 7:85). To achieve genuine happiness, spiritual peace, and freedom from anxiety (Q. 48:4; 10:62–63; 5:69; 13:8), as well as to gain insight and discernment between truth and falsehood (Q. 8:29) (Tabataba'i 1995, 9: 70; Makarem Shirazi 1995, 7: 140), and to attain divine affection (Q. 19:96), believers must refrain from selfish

pursuits and resist satanic temptations. Faith in God and adherence to His commands act as the “ark of salvation” (Ibn Bābawayh 1993, 2:282) that carries human beings safely through moral trials and conflicts of interest. Hence, *al-īmān*, like *al-taqwā*, fortifies one’s relationship with God and others and serves a central role in managing ethical and organizational conflicts. During moral or social conflict, *al-īmān* directs individuals to prioritize collective welfare over personal gain, thereby fostering cooperation and reducing tension. The faithful person avoids envy and destructive competition, choosing instead constructive engagement and mutual support. This approach not only diminishes conflicts but also strengthens social trust and cohesion. As an ethical force, *al-īmān* inspires justice and fairness in interpersonal relations.

6.3. *Al-Infāq (Almsgiving)*

One of the greatest social challenges in contemporary societies is class inequality, which often arises from the corruption of rulers, their self-interest, and the prolonged wars waged by powerful nations against weaker ones for political and economic gain. This form of social injustice is not limited to the developing world; even in advanced nations, vast populations still struggle with poverty and hunger. Tyrannical leaders frequently attempt to address this issue through the exploitation of other nations’ wealth or by further impoverishing the weak. In contrast, the Qur’an identifies *al-infāq* (almsgiving) and related moral virtues, such as *al-ṣadaqah* (voluntary charity) (Q. 2:263; 9:71), *al-zakāh* (obligatory alms) (Q. 5:55), *jihād bil-māl* (striving with one’s wealth) (Q. 9:41), *al-qarḍ al-ḥasan* (benevolent loan) (Q. 2:245; 57:11, 18), and *al-iṭ’ām* (feeding the poor) (Q. 90:14; Q. 76:8), as the primary remedies for social inequality, and it repeatedly exhorts believers to practice them.

God describes *al-infāq* as a transaction with Himself (Q. 61:10–12), a defining trait of the righteous (*al-abrār*) (Q. 76:5–8), and one of the essential attributes of the pious (Q. 2:2–3; 51:15; 92:17–18), the faithful, the truthful (Q. 8:3–4; 28:52–54; 49:15), and the humble (Q. 22:34–35). The Qur’an further portrays *al-infāq* as a means of purifying the soul (Q. 9:103), achieving spiritual tranquility (Q. 2:274), increasing wealth (Q. 34:39), drawing nearer to God (Q. 9:99), attaining divine mercy and forgiveness (Q. 5:12; 3:134), and securing reward in the Hereafter (Q. 9:111–112). Conversely, neglecting *al-infāq* leads to social insecurity (Q. 2:195), loss of blessings (Q. 68:17–24), regret at the time of death (Q. 63:10), and divine punishment (Q. 3:180).

Human beings often face situations where they must choose between

giving in the way of God and preserving their personal wealth. This represents a clear case of conflict of interests, wherein self-interest (retaining wealth) conflicts with divine and social values (charity and aiding others). Unfortunately, many people, driven by satanic temptations (Q. 2:268; 4:38), weak or absent faith (Q. 9:98), intense love of wealth (Q. 63:9), miserliness (Q. 47:38; 3:180; 64:16), and fear of poverty (Q. 17:100), prioritize personal gain over divine principles. Choosing to hoard wealth rather than engage in *al-infāq* results not only in the loss of spiritual and eternal rewards but may also lead to the eventual loss of the very wealth one seeks to preserve. The Qur'an warns that such choices entail both severe punishment in the Hereafter and adverse consequences in this world. This underscores that unmanaged conflicts of interest can be detrimental to both the individual and society.

Such conflicts illustrate the dominance of self-interest over divine and moral values, a tendency that fuels injustice, exacerbates inequality, and erodes empathy and solidarity. By emphasizing *al-infāq*, the Qur'an offers a means to bridge economic divides and establish social justice. Through *al-taqwā*, faith in divine providence, and avoidance of satanic whisperings, believers are guided toward righteous choices in the face of ethical dilemmas. For instance, Q. 2:268 states: "*Satan frightens you of poverty and prompts you to [commit] indecent acts. But Allah promises you His forgiveness and grace, and Allah is all-bounteous, all-knowing.*" This verse clearly shows that fear of poverty and satanic temptation hinder charitable giving, whereas faith in divine promises overcomes such barriers. Conflicts between *al-infāq* and wealth preservation affect not only individuals but also the broader community. When people refrain from charity due to greed or fear, poverty and inequality inevitably rise. Conversely, charitable giving fosters economic balance, reduces class disparity, and strengthens social cohesion. Thus, adherence to the divine command of *al-infāq* benefits both the individual and society as a whole.

6.4. *Al-Ṣabr (Patience)*

Al-Ṣabr (patience) is among the most exalted virtues, often described as "the mother of all virtues" (Norouzi et al. 2016; Rabie et al. 2018). Its role in human conduct is likened to the head's role in the body (al-Kulaynī 1987, 2: 90). It has consistently been emphasized by prophets, imams, and righteous leaders as essential for spiritual progress and perfection (Khamenei 2020). The Qur'an presents several prophets, including Ayyūb (Job), Ya'qūb (Jacob), Nūḥ (Noah), Idrīs (Enoch), Dhū al-Kifl, Mūsā (Moses), and Ibrāhīm (Abraham), as models of *al-ṣabr* (Q. 46:35; 31:27)

(Behnami 2006). In Q. 2:177, God identifies three main contexts for patience: adversity, hardship, and battle (Tamri 2010). In contrast, *al-shayṭān* (Satan) and the *al-nafs* (lower self) incite sin and haste (Q. 21:37), which hinder *al-ṣabr*. Yet enduring adversity and resisting temptation are themselves divine tests, through which God praises the patient (Q. 2:155). Thus, *al-ṣabr* is not merely an ethical quality but a powerful instrument for confronting life's trials and attaining divine approval.

When one faces a dilemma between personal benefit and divine obligation, conflict of interest emerges as both an ethical and spiritual challenge. In such moments, *al-ṣabr* serves as a key virtue that enables individuals to restrain themselves and resist satanic temptation, thereby avoiding sin and disobedience. The Qur'an declares: "*Indeed the patient will be paid in full their reward without any reckoning*" (Q. 39:10). This verse highlights that patience in the face of conflict not only earns divine satisfaction but also leads to boundless reward. *Al-Ṣabr* allows individuals to purify their souls, avoid rash decisions, and adhere to divine guidance rather than fleeting worldly gains. Such moral discipline strengthens faith and ethical integrity while fostering a just and balanced society.

Consequently, *al-ṣabr*, as both a moral and managerial principle, provides an effective framework for balancing self-interest with divine values in situations of conflict. It underscores the importance of patience not only as a personal virtue but as a foundational principle in managing ethical and social challenges. When individuals are confronted with a choice between personal and collective good, *al-ṣabr* enables them to control impulses, avoid hasty actions, and pursue fair and ethical solutions. This approach promotes social harmony, reduces tension, and contributes to the realization of justice and solidarity. Hence, *al-ṣabr* functions not merely as a private virtue but as a cornerstone of conflict-of-interest management and the enhancement of human relationships.

7. The Operational Framework of Qur'anic Strategies for Managing Conflict of Interest

7.1. Developing an Operational Framework

An analysis of Qur'anic themes indicates that managing conflicts of interest requires a systematic and multi-level approach. Drawing upon four core Qur'anic concepts and strategies, *al-taqwā*, *al-īmān*, *al-infāq*, and *al-ṣabr*, this section proposes an operational framework for their implementation across individual, organizational, and societal levels.

Integrating the theoretical foundations of conflict of interest management with Qur'anic teachings, the model provides a comprehensive ethical strategy for addressing moral challenges in both professional and social contexts.

7.1.1. *The Individual Level*

7.1.1.1. *The Moral Training System Based on al-Taqwā and al-Īmān*

- **Ethical Self-Care Programs:** Designing *al-taqwā*-centered mindfulness workshops focused on identifying personal moral vulnerabilities that expose individuals to conflicts of interest. The structure of these workshops includes a phase of reflection and self-awareness, in which participants contemplate Qur'anic verses addressing ethical weaknesses. For instance, the verse “*Do not eat up your wealth among yourselves wrongfully, nor proffer it to the judges in order to eat up a part of the people's wealth sinfully, while you know [that it is immoral to do so]*” (Q. 2:188) serves as a key model for identifying ethical vulnerabilities related to the abuse of power. The primary aim of this stage is to recognize the personal weaknesses that may predispose an individual to conflicts of interest.
- **Practical Exercises in Self-Control:** Organizing “*resisting temptation*” training sessions inspired by Qur'anic techniques, such as contemplating the consequences of actions, to strengthen willpower and enhance self-regulation against inner impulses.
- **Intrinsic Motivational Systems:** Developing spiritual reward mechanisms to reinforce ethical choices and deepen intrinsic moral motivation, inspired by the verse “*Whoever brings virtue shall receive [a reward] better than it*” (Q. 27:89), emphasizing that virtuous acts yield greater divine rewards.

7.1.1.2. *The Decision-Making System Based on al-Taqwā and al-Īmān*

This preventive framework institutionalizes *al-taqwā* and *al-īmān* as moral filters in decision-making through four stages:

1. **Recognition of Conflict:** Internal review prior to decision-making, guided by faith, *al-taqwā*, and awareness of the Hereafter (self-monitoring through moral foresight), as stated in “*O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for*

tomorrow" (Q. 59:18).

2. Evaluation of Intentions: Scrutinizing motives in light of divine omniscience to avoid hidden intentions contrary to collective welfare: *"that you may know that Allah has power over all things, and that Allah comprehends all things in knowledge"* (Q. 65:12).
3. Consultation with Ethical Role Models: Utilizing the collective wisdom of the pious to uncover hidden dimensions of conflict (Council as an ethical safeguard): *"consult them in the affairs"* (Q. 3:159).
4. Decision by Divine Approval: Choosing the option aligned with divine pleasure, even at material cost, prioritizing enduring reward over transient gain.

Through these structured stages, Qur'anic principles transform decision-making into a spiritually informed and ethically robust process that facilitates effective management of conflicts of interest.

7.1.2. The Organizational Level

7.1.2.1. The System of Transparency and Accountability

- Conflict-of-Interest Disclosure Mechanism: Establishing a public disclosure system analogous to the pre-offering of charity mentioned in *"O you who have faith! When you talk secretly to the Apostle, offer a charity before your secret talk"* (Q. 58:12). This system reinterprets pre-consultation charity as pre-disclosure of conflict, institutionalizing transparency as an act of ethical purification and thus preventing corruption and misuse of authority.
- Participatory Oversight: Implementing peer-monitoring mechanisms inspired by the Qur'anic principle of enjoining good (Q. 3:104). By transforming this individual duty into a systematic, peer-based process, collective moral responsibility and organizational integrity are enhanced.
- Ethical Performance Evaluation: Designing quantitative indicators to measure *al-taqwā*, inspired by the Qur'anic notion of meticulous moral accounting (weighing deeds of good and evil), such as scoring ethical behaviors and documenting them numerically: *"and set up the balance"* (Q. 55:7).

7.1.2.2. The Incentive System Based on *al-Infāq*

- Social Commitment Development Fund: Establishing *al-waqf-based*

social security institutions aimed at reducing financial dependency, inspired by the verse “*Who is it that will lend Allah a good loan that He may multiply it for him several fold?*” (Q. 2:245). This mechanism integrates the concepts of modern endowment and social protection to minimize financial pressures that foster conflicts of interest.

- **Collective Reward System:** Creating group-based incentive mechanisms rather than individualistic ones to mitigate self-interest and foster collective responsibility. This approach draws from “*Cooperate in piety and God wariness, but do not cooperate in sin and aggression, and be wary of Allah*” (Q. 5:2), which underscores the collective nature of ethical cooperation.
- **Wealth Purification Programs:** Implementing asset-cleansing initiatives inspired by “*Take charity from their possessions to cleanse them and purify them thereby, and bless them*” (Q. 9:103). Such programs promote moral integrity, economic equity, and social solidarity, thereby fostering an ethically healthy environment for managing conflicts of interest.

7.1.3. The Societal Level: Cultural Engineering

7.1.3.1. The System of Social Education Based on *al-Ṣabr*

- **Moral Resilience Programs:** Implementing initiatives to strengthen ethical resilience and endurance in the face of trials and financial temptations, grounded in Qur’anic teachings. The foundation of this approach lies in the verse: “*We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient*” (Q. 2:155). This verse indicates that such trials, including material loss, are an integral aspect of the believer’s spiritual life. Therefore, designing programs that cultivate resistance against financial temptations and tribulations not only aligns with Qur’anic principles but also helps individuals uphold moral values when encountering conflicts of interest.
- **Networks of Ethical Support and Reconciliation:** Establishing cooperative groups founded on *al-taqwā* and *al-īmān*, inspired by the verse: “*The believers are brothers; so reconcile between your brothers, and be aware of God, that you may receive mercy*” (Q. 49:10). These networks aim to foster supportive environments and strengthen social solidarity based on moral values, enabling members to remain steadfast under social and economic pressures.

- **Media-Based Cultural Development:** Producing narrative and educational media content addressing the consequences of conflicts of interest, inspired by the Qur'anic story of Prophet Shu'ayb's community. This method enhances public awareness and promotes ethical conduct across the broader society.

7.1.3.2. *The System of Social Oversight*

- **Public Reporting Mechanisms:** Establishing specialized reporting systems for submitting complaints and documenting violations, inspired by the verse: "*but had they referred it to the Apostle or to those vested with authority among them, those of them who investigate would have ascertained it*" (Q. 4:135). Such systems strengthen public monitoring and enable citizens' active participation in supporting justice, ensuring that reporting can be carried out without fear of social or institutional retaliation.
- **Moral Rating System:** Designing evaluation mechanisms for assessing institutional integrity and adherence to Qur'anic values, based on the verse: "*Indeed the noblest of you in the sight of Allah is the most God wary among you. Indeed Allah is all-knowing, all-aware*" (Q. 49:13). This system provides measurable ethical criteria for assessing the credibility and moral excellence of organizations. By reinforcing internal ethical accountability and deepening both individual and collective responsibility, it contributes to more effective management of conflicts of interest.

7.2. *Implementation of the Framework*

7.2.1. *Structural Requirements*

- **Formation of an *al-Taqwā* Steering Committee:** Establishing a Steering Committee of *al-Taqwā* at the organizational apex serves as a key managerial structure for promoting an ethical culture, reinforcing commitment to Qur'anic values, and improving conflict of interest management. Members of this committee should possess not only professional expertise but also high levels of *al-īmān*, *al-taqwā*, and ethical commitment. The primary function of the committee is to guide, monitor, and ensure compliance with moral and religious principles throughout all organizational processes and decisions.
- **Development of a Qur'anic Ethical Charter:** The *Qur'anic Ethical Charter* serves as a strategic and practical guideline for institutionalizing Qur'anic moral values within organizational culture.

This document provides a transparent and comprehensive framework outlining principles, norms, and expected ethical behaviors at all levels of the organization. It functions as a reference for decision-making and conflict of interest resolution based on Qur'anic teachings.

7.2.2. *Implementation Stages*

1. Preparation: Training ethical instructors with emphasis on Qur'anic moral concepts and practical skills, and designing applicable tools for implementing conflict of interest management systems.
2. Pilot Implementation: Conducting pilot programs within selected organizational units to assess the framework's effectiveness and identify strengths and weaknesses.
3. Evaluation: Collecting feedback and analyzing pilot results to refine and optimize the framework based on empirical data and practical experience.
4. Generalization: Expanding the updated and refined system across all organizational levels and sectors to institutionalize conflict of interest management and promote a comprehensive culture of Qur'anic ethics.

7.2.3. *Distinctive Features of the Proposed Framework*

The proposed framework possesses distinctive features that differentiate it from other existing models:

1. The effective integration of *al-taqwā* and *al-īmān* with comprehensive supervisory systems enables both the prevention and correction of conflicts of interest.
2. The framework is derived from authentic religious sources and is in full harmony with the principles and values of Islamic culture.
3. The formulation of precise quantitative indicators allows for continuous assessment of performance and the effectiveness of conflict-of-interest management.
4. Its flexible design ensures adaptability to diverse organizational structures and needs. Thus, by offering practical strategies across three levels, this model empowers organizations to move from reactive approaches to proactive management of conflicts of interest. Historical experience demonstrates that the combination of individual faith and transparent institutional systems can lead to corruption-free working environments.

8. Conclusion

Conflict of interest, as an inevitable phenomenon in human interactions, can, if mismanaged, lead to partiality, the erosion of moral and religious values, and the disintegration of social bonds. Through the analysis of four Qur'anic narratives, the Battle of Uḥud, the conduct of the Companions during the Prophet's lifetime, the story of Prophet Shu'ayb's people, and the account of Hābīl and Qābīl, this study demonstrates that the Qur'an views conflict of interest as a form of divine test, in which humans are placed between material desires and ethical or religious commitments. The analysis of the Battle of Uḥud illustrates that military conflicts of interest, particularly the tension between obedience and personal gain, can undermine collective cohesion and even lead to strategic failure. In the stories concerning certain Companions and the people of Shu'ayb, financial conflicts of interest resulted in neglect of divine commands and the spread of economic corruption. The story of Hābīl and Qābīl represents a moral conflict of interest in which jealousy and selfishness led to catastrophic consequences at the individual level.

These narratives collectively reveal the operational strategies and key components for managing conflicts of interest: identifying root causes such as ego-driven tendencies, material desire, and envy; ensuring prevention and control through transparency, clear prioritization, and structural oversight; emphasizing the central role of ethical leadership and exemplary behavior in reducing tensions; and managing group relations to prevent the escalation of conflicts. These components form the foundation of any effective managerial system designed to address this challenge.

The Qur'an provides solutions to these conflicts grounded in ethical and spiritual principles. *Al-Taḳwā* acts as a mechanism of self-restraint that prevents self-centered decision-making by instilling reverence for divine limits. *Al-Īmān* strengthens the sense of accountability before God and promotes prioritization of collective welfare. *Al-Infāq* functions as a means of reducing socioeconomic disparities by balancing personal wealth preservation with social responsibility. *Al-Ṣabr* cultivates rational rather than impulsive responses in moments of trial.

Ultimately, this article proposes a three-level framework for operationalizing these Qur'anic strategies. The individual level focuses on nurturing inner moral infrastructure through education and decision-making grounded in *al-taḳwā* and *al-īmān*. The organizational level emphasizes the design of transparent, accountable, and motivational governance systems. The societal level relies on cultural engineering based on *al-ṣabr* and

collective oversight. This comprehensive framework, integrating both personal and structural mechanisms, provides a foundation for building societies resilient against corruption and destructive conflicts of interest.

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