

ОШ МАМЛЕКЕТТИК УНИВЕРСИТЕТИНИН ЖАРЧЫСЫ

ВЕСТНИК ОШКОГО ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА

BULLETIN OF OSH STATE UNIVERSITY

e-ISSN: 1694-8610

№3/2023, 143-154

*ТЕОЛОГИЯ*

УДК: 2.29.297

DOI: [10.52754/16948610\\_2023\\_3\\_16](https://doi.org/10.52754/16948610_2023_3_16)

**EVALUATION OF ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OVD) IN TERMS  
OF THE QURAN AND SUNNA**

ЖАРАНДЫК УЮШТУРУУ ЖҮРҮМ-ТУРУМУНА КУРАН ЖАНА СУННОТТУН КӨЗ  
КАРАШЫНАН БАА БЕРҮҮ

ОЦЕНКА ГРАЖДАНСКОГО ОРГАНИЗАЦИОННОГО ПОВЕДЕНИЯ С ТОЧКИ ЗРЕНИЯ  
КОРАНА И СУННЫ

**Mehmet Sami Yıldız**

*Мехмет Сами Йылдыз*

*Мехмет Сами Йылдыз*

**Aksaray University**

*Аксарай университети*

*Аксарайский университет*

[m.samiyildiz@aksaray.edu.tr](mailto:m.samiyildiz@aksaray.edu.tr)

ORCID: 0000-0003-4293-463X

## EVALUATION OF ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OVD) IN TERMS OF THE QURAN AND SUNNA

### Abstract

Organizational Citizenship Behavior (OVD), which expresses voluntary behaviors outside of official duties, is beneficial and important for both public institutions and private companies. Because virtues such as Altruism, Civic Virtue, Superior Duty Consciousness, Gentlemanship, Courtesy, Loyalty, Adaptation and Personal Development, which are among the principles of Organizational Citizenship Behavior (OCB), provide great benefits to institutions if they are applied correctly. For this reason, it is seen that studies in this field have increased in the last 40 years. The fact that these principles of Organizational Citizenship Behavior (OVD) exist in the Qur'an and Sunnah, which are the main sources of the religion of Islam, makes the question of how these principles are found in these sources makes it important. In this study, the common and divergent points will be determined by comparing Organizational Citizenship Behavior (OVD) and the practices in the Qur'an and Sunnah. The principles of Organizational Citizenship Behavior will be compared with the society created by the Prophet.

**Keywords:** Organizational Citizenship Behavior, Quran, Hadith.

### ЖАРАНДЫК УЮШТУРУУ ЖҮРҮМ-ТУРУМУНА КУРАН ЖАНА СҮННӨТТҮН КӨЗ КАРАШЫНАН БАА БЕРҮҮ

#### Аннотация

Милдеттен тышкары ыктыярдуу жүрүм-турумду билдирген жарандык уюштуруу жүрүм-туруму мамлекеттик органдар үчүн да, жеке компаниялар үчүн да пайдалуу жана маанилүү. Анткени жарандык уюштуруу жүрүм-турумунун принциптеринен эсептелген альтруизм, атуулдук милдет, жардам, мырзалык, сыпайылык, берилгендик, адаптация жана инсандык өнүгүү сыяктуу жакшы сапаттар туура колдонулса мекемелерге чоң пайда алып келет. Ушул себептен улам акыркы 40 жылда бул тармактагы изилдөөлөрдүн көбөйгөнүн көрүүгө болот. Жарандык уюштуруу жүрүм-турумунун бул принциптеринин Исламдын негизги булактары болгон Куран жана Сүннөттө бар экендиги, алардын бул булактарда кандай негизде орун алгандыгы суроо жаратат. Бул изилдөөдө жарандык уюштуруу жүрүм-турумунун жана Куран менен Сүннөттүн амалдарын салыштыруу аркылуу жалпы жана айырмаланган жагдайлар аныкталды. Андан тышкары, жарандык уюштуруу жүрүм-турум принциптери Пайгамбар түзгөн коом менен салыштырылды.

**Ачык сөздөр:** жарандык уюштуруу жүрүм-туруму, Куран, хадис.

### ОЦЕНКА ГРАЖДАНСКОГО ОРГАНИЗАЦИОННОГО ПОВЕДЕНИЯ С ТОЧКИ ЗРЕНИЯ КОРАНА И СУННЫ

#### Аннотация

Гражданское организационное поведение, которое выражает добровольное поведение за пределами служебных обязанностей, полезно и важно как для государственных учреждений, так и для частных компаний. Потому что такие добродетели, как альтруизм, гражданская добродетель, сознание высшего долга, джентльменство, вежливость, лояльность, адаптация и личное развитие, которые входят в число принципов гражданского организационного поведения, приносят учреждениям большие выгоды, если их правильно применять. По этой причине видно, что исследования в этой области увеличились за последние 40 лет. Тот факт, что эти принципы гражданского организационного поведения существуют в основных источниках ислама Коране и Сунне, делает важным вопрос о том, как эти принципы встречаются в этих источниках. В данном исследовании общие и расходящиеся точки будут определены путем сравнения гражданского организационного поведения и практик Корана и Сунны. Принципы гражданского организационного поведения будут сравниваться с обществом, созданным Пророком.

**Ключевые слова:** гражданское организационное поведение, Коран, хадис.

## Introduction

The word organization, which in the dictionary means "a union, formation and organization formed by institutions or people who come together to achieve a common purpose or job", is the whole of the departments of an organization (TDK, 2005, p. 1547). Organizational Citizenship Behavior, on the other hand, is individual behavior that aims to increase organizational functions that are not directly and explicitly included in the formal reward system among optional behaviors (Kaya, 2013, p. 268). The concept of Organizational Citizenship Behavior (OCB) was first used by Bernard in the 1930s and refers to voluntary behaviors other than official behaviors (Karaman & Aylan, 2012, 36). Accordingly, the behaviors that the person performs beyond what he is obliged to do within the institution are evaluated within this framework. As the benefits of Organizational Citizenship Behavior (OCB) practices were seen (Tokgöz & Seymen, 2013, 62), their popularity increased both in the academic field and in other fields, especially after the 1980s. Since this is not our main topic and we do not want to exceed the purpose of the article, we will not go into it here. This study aims to identify the equivalents of the principles mentioned in Organizational Citizenship Behavior (OCB) in the Quran and the Sunnah, to draw attention to these sources and to contribute to those working in this field. As a method, firstly the principles of Organizational Citizenship Behavior (OCB) were identified from relevant sources, and then the equivalents of these principles were compared by scanning verses and hadiths.

## Basic Relationships of Man According to Islam and the Effects of These Relationships on OCB

In order to understand the importance of our study and its place in scientific studies, it is useful to know the types and characteristics of human relations in the Islamic religion and the qualities that distinguish it from other societies. In our study, under this heading, after giving brief information about the types of human relationships and their characteristics in terms of Islamic religion, the features that distinguish these relationships from the relationships in other societies will be mentioned. Finally, it will be discussed theoretically how OCB is related to which of these relationships.

### *Basic Relationships of Man According to Islam*

When human relations in Islam are classified in the most general sense, it is seen that these relations are divided into 4 main groups. These are: God-human relationship, Human-cosmos (universe) relationship, Human-human relationship, Man's relationship with himself. According to Islam, humans must know Allah correctly, the creator and owner of all beings in the world, and establish a healthy relationship with Him. (Quran, 96/1-2.) The orderliness and health of all other relationships depends on a person establishing this relationship correctly. Secondly, a person must establish a correct relationship with his environment. Because Allah has given this responsibility to man (Quran, 2/30; 31/20). A person who is aware of this responsibility will know that he has been sent to the world for a test and will act with a sense of responsibility, not with the discretion of seeing himself as the owner of the universe and doing whatever he wants. Thirdly, in the Human-Human relationship, the person is responsible for the people around him. This responsibility starts from the closest. In this responsibility, a person should not consider himself superior to others (Quran, 49/13). Moreover, he should want for other people what he wants for himself. Fourth is the person's

relationship with himself. According to Islam, human beings are creatures that read themselves from the outside. Man's body and all his other possibilities and abilities have been entrusted to him. A human being must use all organs of his body in accordance with the purpose of creation. Because he will answer to Allah whether he uses them appropriately or not (Quran, 17/36). Not only will he be held accountable, but the organs he used when he committed a mistake will also testify against humans (Quran, 41/20-24). This belief and the idea of accountability it causes will direct the Muslim person to act appropriately and protect him from all kinds of excesses.

### ***General Effects of Believer's Basic Relationships on OCB***

Under this heading, it will be tried to explain how the basic relationships of the believer affect OCB theoretically in general. The impact of VAT on individual dimensions will be examined under another heading. OCB, which is an organizational relationship, enters the human-human relationship among the above relationships. In this case, while OCB, which directly enters into human-human relations, is directly affected by human-human relations, it may also be affected by other relationships, sometimes directly or indirectly, depending on the subject of the organization. The main factor that makes the believer's relationships different from other relationships is that the believer is simultaneously responsible to the Creator for all his relationships. The effect of this responsibility of the believer on his relationships will be in his organizational relationships as well as in his other relationships. Since OCB is an organizational relationship, it is expected that this responsibility will also have an effect on OCB. The possible effects of believers being responsible to God for all their relationships on OCB within an organization they will create and the aspects of these effects can be explained theoretically as follows:

Since religion is a voluntary relationship based on free will, in this sense, OCB is also a completely voluntary relationship. In this sense, there is a similarity between OCB and religion. Both of them are nourished by people's positive motivation in their inner world. In this sense, a positive relationship is expected between them. The belief and thought of a believer that he has superior qualities in every respect, that he exists unlimitedly in the presence of everything, that he is controlled by a transcendent being, that he will be punished if he does wrong, and rewarded if he does right, develops in him the phenomenon of constantly avoiding wrong and turning all possibilities into goodness. The first of these, that is, constantly avoiding making mistakes and doing the job properly, will develop positive avoidance behaviors in the employee. In this sense, it will make a positive contribution to OCB. Secondly, it will contribute positively to OCB by developing positive active behaviors within the organization.

A believer's responsibility to God for all his potential will lead him to recognize his own potential and develop it in the best possible way. This will lead to continuous development within the person. Likewise, the organization will voluntarily consider it its duty to make the best use of its opportunities. Negative characteristics such as lying, cheating, and violation of rights will automatically disappear in a believer who has the belief that every person's rights are strictly followed by Allah, and all the characteristics contrary to these characteristics will become a personality in the believer. The fact that even the smallest details will result in reward or punishment by God activates the employee's feeling of fulfilling his defined duty with great care in order to make his salary halal, while on the other hand, the fact that God will reward him even if the employer does not reward him,

makes him use all the possibilities to produce positive value within the organization will lead to evaluation.

### **Evaluation of “Organizational Citizenship Behaviors” (OCB) in Terms of the Quran and Sunnah**

In this section, after briefly explaining the qualities that distinguish OCB from other behaviors and the dimensions of OCB, some of the messages in the verses and hadiths of the Quran and Sunnah, which are the main sources of Islam, regarding each dimension of OCB will be included. In the Quran and Hadith sources, it is seen that the society created by the Prophet realized the virtues mentioned in organizational citizenship behavior. The community formed by the Prophet changed the balance of power in the world in a short time and influenced all people to this day. The Prophet brought systems and principles that are still adopted today so that everyone can live in justice and peace. The content of this system includes a system that limits potentially harmful practices in Organizational Citizenship Behavior. The Prophet created an organization that is compatible with human nature, will benefit all humanity, and will encompass all people.

#### ***Altruism***

Altruism is trying to be useful to others without considering personal benefit (TDK, 2005, 1557). It is considered the most important dimension of Organizational Citizenship Behavior (OCB) (Kaya, 2013, p. 280). The meaning of the altruism dimension within religious concepts mostly overlaps with the concept of "îsâr", which means "a person uses the opportunities he has to meet the needs of others, even if he is in need, and makes sacrifices for the benefit of others" (Çağrıçı, 2000, 22/490). The selfless attitude displayed by the first Islamic community formed after the Prophet and his followers migrated to Medina was praised and described as follows. According to the event described in the Surah al-Hashr, Muslims from Medina opened their homes and hearts to their brothers who left all their possessions in Mecca. Even though they were in need, they preferred them over themselves. In the rest of the verse, purifying the soul from stinginess is mentioned as the key to salvation (Quran, 59/9).

The peace and well-being of the organizations, groups and communities where people come together and form depends on the sacrifices of those there. The Prophet attributed the perfection of faith in the Islamic society he created to this sacrifice and said, "None of you has faith unless he wants for his brother what he wants for himself" (Bukhari, Faith, 6).

There are many examples of altruism in hadith sources, but since it will exceed the scope of this study, only one example will be given here. When the Prophet migrated from Mecca to Medina, he declared the immigrants and the Ansar as brothers (Bukhari, Itisam, 16) In this brotherhood, altruism reached its peak. In this struggle, sacrifices were made that had never been granted to any society until then, and that had never been seen before. Abdurrahman b. left his property and property because of his faith and migrated to Medina. Avf transferred his sacrifice to the next generations. The Prophet made Sa'd Ibn al-Rabi his brother and Sa'd wanted to donate half of his property to him, but he did not accept and asked him to show him the bazaar where trade was carried out. (Bukhari, Buyu,1). Abdurrahman b. Avf got married in a short time and attained huge financial wealth and became famous for his generosity (Önkal, 1988, 1/157). The immigrants, who went through a difficult

education during the Meccan period, made the same sacrifices in order not to be a burden to their brothers from Medina, who preferred their brothers over themselves and were selfless, with the awareness that contentment is an inexhaustible treasure.

In Western moral philosophy, utilitarian philosophers such as David Hume thought that selfish feelings dominated the essential nature of humans. (Çağrıçı, 2000, 22/491) The Holy Quran, which drew attention to the feelings of stinginess in humans centuries ago, emphasizes that these feelings should be disciplined and says that only in this way can a person reach salvation (The Holy Quran, 4/128). The Prophet demonstrated this in the best way in his own life and also raised such a society.

### ***Civil Virtue***

Civil virtue is defined by employees taking responsibility, being willing to participate in management, and observing the opportunities and threats facing the organization (Kaya, 2013, 280). Civil virtue, which also means the sincere adoption of the activities carried out within the organization. He is seen as active in the society created by the Prophet.

In the Quran, a distinction is made between wholehearted adoption of Islam and merely performing rituals. In the Surah Hucurat, this is explained with the concepts of Islam and Faith. (Quran, 49/14). In addition, it is reported and praised that believers rush to do good deeds and compete for this cause (Quran, 23/61). Hypocrites, on the other hand, were informed and condemned for competing with each other in evil, injustice, committing sins and eating haram. (Quran, 5/62).

The Treaty of Hudaibiyyah, made in the sixth year of the Hegira, shows that all the companions had civic virtue. Meccan polytheists and the articles of the Hudaibiyyah agreement made between the Prophet were very difficult for the companions. Umar went to the Messenger of Allah and asked him, "Aren't you the true prophet of Allah?" He made objections as follows. Prophet Muhammad He responded to Omar with kindness and said to the other companions, "Now get up, sacrifice your animals and shave your heads." he said. Even though the Messenger of Allah said this order three times, none of the companions stood up. Thereupon, the Messenger of Allah went to Umm Salama, one of his wives, and told her about the indifference he saw from the companions. Ummu Salama, He told the Prophet to go to the companions, slaughter his sacrifice and shave his head without talking to anyone. The Prophet did exactly as he said. The companions who saw the Prophet sacrificed their animals and started shaving each other ( Bukhari, Shurut, 15). As seen here, the companion while they make no mistake in respecting the Prophet, they follow his decisions, can question his decisions, and express their own opinions freely. Especially since the revelation did not come down all at once, the companions waited to see if the verse would be revealed in every event and incident, which enabled them to follow the developments closely. In addition, in an event and event that they did not understand, They were asking the Prophet whether this was revelation or his own ijtihad. Abu Hurayra said, "I have never seen anyone who consulted with his companions more than the Messenger of Allah (pbuh)" ( Tirmidhi, Jihad, 34). The Prophet's consultation with his companions are elements that support civic virtue.

While working in an institution or an organization, one should not confuse being active with the desire to be a manager. Some people only work if they are given a presidential or administrative role. If he is not given a position, he will not only not work but will constantly criticize. However,

this situation is criticized in the hadiths. In the hadith, the good news is given that if someone is given the presidency unwillingly, that person will be helped ( Bukhari, Ayman, 1).

### *Superior Awareness of Duty*

There are various examples in the Quran and hadiths of superior sense of duty, which means working with love on a given task, not abusing resources, coming to work early, leaving late, being on time, protecting company resources, and making constructive suggestions (Kaya, 2013, 280).

When comparing those who have true faith with those whose faith has not settled in their hearts, the Quran shows that one of the defining characteristics of believers is the sacrifice they have endured for society and expresses it as follows: "The true believers are those who believe in Allah and His Messenger and then do not doubt, They are those who strive/sacrifice with their wealth and lives in the way of Allah. These are the ones who are the same inside and out" (Quran, 49/15). Allah does not equate those who perform their routine duties within the Islamic society with those who make sacrifices for the society, and states that those who make sacrifices have higher degrees and rewards in His sight (Quran, 4/95).

The highest example of superior sense of duty in the hadiths is seen in the Prophet who sees himself as responsible to God and people. It is seen that the Prophet made an effort beyond his duty. Attention is drawn to this situation of the Messenger of Allah in the Quran: "If they do not believe in this book, you will almost destroy yourself with sorrow" (Quran, 18/6). His companions were surprised that the Prophet got up at night and performed extra voluntary prayers and said, "Your past and future sins are forgiven. When asked "Why do you pray so much?" The Prophet said, "Should I not be a grateful servant?" (Muslim, Sıfatu'l-kıyâme, 19). Likewise in the sermon that the Prophet gave to those present during his farewell pilgrimage, he said, "Have I conveyed to you what Allah has revealed? The fact that he asked three times and when they said "yes" and called Allah as witness (Abu Dawud, Buyu, 5) clearly shows his awareness of responsibility towards Allah and people.

Superior awareness of duty is placed on everyone in the hadiths. The hadith "Whoever sees negativity somewhere should correct it with his hand, if he cannot do this, let him correct it with his tongue, and if he cannot do this, let him hate it with his heart, which is the lowest level of faith" (Muslim, Iman, 78) expresses that people should not be indifferent to the negativities they see around them. The hadith stating that the person who gives water to the dog, even though it is not his duty, goes to heaven (Bukhari, Mezâlim, 23) expresses his superior awareness of duty not only towards humans but also towards all living things. Describing the removal of things that cause harm to people on the road as charity (Ahmed, Müsned, 4/423) can be understood as being sensitive to everything that will harm people within the organization. Hadiths stating that waste should be avoided even if ablution is performed under running water (Ibn Mâce, Tahâret, 48) It can be understood as protecting the resources and interests of the institution/company to the maximum extent. The hadith, " A person who sleeps full while his neighbor is hungry is not a (perfect) believer" (Ahmed, Musnad, 1/54) teaches that a person should not be indifferent to the difficulties experienced by those around him.

### *Sportsmanship*

There are sample verses and hadiths in the sources that can fall under the heading of sportsmanship, which refers to sportsmanship, enduring without complaining, showing tolerance, controlling anger at work, and being respectful to others (Kaya, 2013, 280). When faced with evil, responding to evil with good and trying to turn the situation into good with the best possible method are praised in many verses in the Quran, and those with this character are considered among highly qualified people. We will confine ourselves to an example here: “Goodness and evil are not the same. You repel evil with the best behavior; In this case, you will also see that the person with whom there was enmity between you will definitely become a sincere friend! “Only those who are patient can achieve this result, and only those who have a great share in virtue can achieve it” (Quran, 41/34).

The Prophet's approach to the person breaking ablution in the mosque is remarkable. One day, a Bedouin got up and urinated in the mosque. Then people started complaining. The Prophet (pbuh) said to those there: “Leave him alone. Pour a bucket of water over his urine. You were sent as facilitators, not as complicators” (Bukhari, Edeb, 80). This approach of the Prophet is an example of not getting angry when disturbed by other people, not complaining, not showing resentment, showing tolerance and maintaining a positive attitude. Within the framework of the principles of Organizational Citizenship Behavior, controlling anger and being respectful to others in the workplace are mentioned under the title of sportsmanship. People can especially get hung up on racial differences. The fact that racism still persists in countries like America today shows that this disease has been going on for centuries. The Prophet made an effort to eliminate this disease, which he criticized as the morality of ignorance, from the companions. One day Abu Zerr had an argument with Bilal. Thereupon, Abu Dharr (ra) blamed him for his mother and said to him: “O son of the black woman!” "Ya ibne's-sevda," he said. This word of his is when it was delivered to the Prophet, he said, “O Ebâ Zerr! Are you blaming him because of his mother? This means that you are a person who still has ignorance (morality) within you, he said (Bukhari, Iman, 23) . When there are disagreements within the organization, it is valuable to take the first step and act as a sportsman. In the hadith, it is said that the best person among those who are offended is the one who greets and makes peace for the first time, and remaining offended for more than three days is prohibited (Müslim, Birr, 8).

### ***Kindness***

The main thing that prevents people from being respectful to each other and behaving in a gentlemanly manner is that they lose love for each other and act with feelings of grudge, hatred and jealousy (Kaya, 2013, 280). The Prophet taught his companions the language and behavior of kindness through both his practices and advice.

There are many verses in the Quran that command and praise the behaviors required by the principle of politeness in people's relationships and prohibit contrary behaviors. We will give two of these as examples. Almighty Allah, who knows how important words are in relations between people, says in the Surah Al-Isra: “Tell My servants to speak the best of words among themselves; because the devil comes between them. "Surely Satan is the open enemy of people." (Quran, 17/53). The Prophet gave some advice to strengthen the bond of love between people. One of them is to spread greetings among people (Muslim, Iman, 22), the second is to exchange gifts (Tirmidhi, Vela, 69). However, the spread of greetings is not only through the tongue. Spreading greetings means spreading peace, safety, security and trust among people. In another hadith, it is explained that this will be achieved by not hurting people with one's hand or tongue and by being kind to them (Muslim, Iman,



14). Speaking softly, smiling, and humility are acts of kindness. The Prophet saw even smiling in the face of his fellow believer as charity/reward. In one of his hadiths, while listing which good deeds constitute charity, he also mentioned "smiling on your brother's face" (Tirmidhi, Birr, 36). The goal that Islam wants to bring people to is for people to approach each other in a climate of compassion. This is the secret of starting every work with the name of Allah, whose mercy is endless.

### ***Organizational Loyalty***

Organizational loyalty refers to protecting the organization from external dangers, defending the organization against strangers, and remaining loyal to the organization even under adverse conditions (Kaya, 2013, 280). There are related verses and hadith narrations. While believers are commanded and encouraged in different verses in the Quran to be with other believers, not to betray them, to protect their interests, and to endure all kinds of trouble for them, the opposite behavior is prohibited. We will confine ourselves to one example: "O you who believe! Whoever among you turns back from his religion, let him know that Allah will bring a people whom Allah will love and they will love Allah; They are humble towards believers and dignified towards unbelievers; They make jihad/sacrifice in the way of Allah and are not afraid of anyone's condemnation. This is a blessing from Allah that He gives to whomever He wishes. God's grace is extensive; "He knows everything" (Quran, 6/54).

In the hadiths, "A Muslim is the brother of another Muslim. The hadith "He does not oppress him or hand him over to the enemy" (Ebû Dâvûd, Edeb, 46) expresses that a person should not betray his friends in the organization. In his hadiths, the Prophet described betrayal of trust as hypocrisy (Bukhari, Iman, 23). Particularly in the family institution, efforts should be made to ensure that the family survives, and negative things happening inside should not be intervened from the outside. Nowadays, the suggestion of some malicious people to reveal the secrets of the family institution and to put the spouses in humiliating situations is an important factor in the increase in divorces. The saying "An arm is broken but it stays in its sleeve" actually expresses organizational loyalty. However, it should not be forgotten that if wrong things are going on within the organization, if there is theft, corruption or murder, organizational loyalty cannot be mentioned here. As a matter of fact, terrorist organizations can misuse concepts and mislead them under the name of loyalty to their organization. The Prophet also pointed out this in his hadiths and said that there are three things that cannot be kept in one's sleeve and that these are murder, cruelty and prostitution (Ebû Dâvûd, Edeb, 37).

### ***Adapting to the Organization/Organizational Acceptance***

Adapting to the organization means showing harmonious behavior without the need for the supervision of another individual (Kaya, 2013, 282). It is important for the person to accept the place and job he/she works for in terms of the progress of the institution. Acceptance of the organization is also the person's internalization of the institution and the work done.

While the Quran strictly commands believers to obey the rules of their faith and encourages this in every context, it prohibits abandoning these rules, being indifferent to them, or neglecting them. There are many verses on this subject. We will be content with two examples: "Those who believe are only brothers, so make peace between your brothers and fear Allah, so that you may

receive His mercy" (Quran, 49/10). Communities where adaptation to the organization is at its peak can achieve success. In this context, Talut's army is given as an example in the Quran. Allah tested Talut's army while crossing the river and they were told that they should not drink more than a handful. But all but a few of them drank from it. When he and those who believed with him crossed the river, they said, 'We have no power against Goliath and his soldiers today.' As for those who hoped to meet Allah, they said, 'How many a small force has defeated a large number of troops by the permission of Allah, and Allah is with those who are patient' and they won the war with a small group (Quran, 2/249). It should not be forgotten that the chain is as strong as its weakest link. Mistakes made within the organization may cause losses to the entire organization. For this reason, each person is obliged to perform his/her duty in the most correct way. On the day of Uhud, the Prophet placed fifty archers at the place in the Aynain pass and Abdullah b. He appointed Jubeyr as the commander and said, "Do not leave your place no matter what. Even if you see that we are defeated, do not leave your place until I send you news" (Bukhari, Jihad, 164). However, the archers left their places to get a share of the spoils. Abdullah b. Jubeyr, although he reminded the archers of the Prophet's words, they did not listen to him. The archers who left their positions caused the Muslims to be defeated.

The Prophet insisted that those who follow him should be sincere and avoid hypocrisy. The Prophet emphasized in one of his hadiths that religion means sincerity. Sincerity towards whom? When asked, he said, "Against Allah, the Prophet, the book, the rulers of Muslims and all believers." (Muslim, Iman, 23) A person who is sincere towards the people he is with and the institution he works for will either fulfill his duties there sincerely or leave and go elsewhere. will focus on work. In another hadith the Prophet explained the concept of ihsan as worshiping as if you see Allah, and even though you do not see Him, He sees you (Bukhari, Iman, 36), and asked people to act with the awareness that they are always under surveillance. This morality is very important today. Carrying out corruption by saying that when people get the opportunity, no one will know about it, is closely related to the lack of this awareness.

### ***Self-improvement***

Personal development, which includes the voluntary behavior of employees to improve their knowledge skills (Kaya, 2013, 282), is actually one of the most important goals of Islam. Because one of the goals of Islam is to raise people to be perfect. The Quran encourages those who believe in it to strive with all their strength to be successful. He also promised that they would be successful if they were sincere in their efforts. This issue is expressed in the Ankebut Surah as follows: "As for those who do their best for us, We will surely guide them to the paths that lead to Us. Surely, Allah is with those who do good" (Quran, 29/69). For this reason, among the duties of the Prophet is not only preaching. Among his duties is the duty of purification. As a requirement of this duty, the Prophet purified the society that was subject to him both materially and spiritually and raised a perfect society that was developed individually and socially. In this context, the gradual revelation of the verses is remarkable in terms of the codes of social change. The Prophet transformed the ignorant society into a civilized society within the framework of the Sunnah of Allah.

He built a mosque as soon as he came to Medina. While the Prophet gave general lectures to the public there, he built the Companions of Suffa in that mosque and gave them special training (Baktır, 2009, 37/469). The companions improved themselves with each verse revealed and achieved their personal development by combining life with revelation. One of the things they pay attention to

here is that they learn the verses one by one, and after applying these to their lives, they move on to new verses. Nowadays, some people may limit personal development only to school. For this reason, some teachers, doctors, engineers, etc. After graduating and considering themselves sufficient, they leave their scientific journey. When we look at the hadiths, The Prophet compared the path of knowledge to the path of heaven (Abu Dawud, Knowledge, 1) and taught that a person should continue his journey of knowledge until he reaches heaven. The Prophet's command, "Even if the apocalypse comes, plant the tree you have" (Tirmidhi, Science, 2) can be evaluated in this context. Accordingly, a person should not give up learning even in his most hopeless moments, he should continue on the path of knowledge with all his effort and always improve himself.

## Conclusion and Recommendations

It may be difficult for those who view life only from a financial perspective to fulfill the principles found in Organizational Citizenship Behavior (OCB). The fact that the mentioned virtues have a spiritual aspect and that the person prioritizes other people rather than himself will affect people who are full of selfish and stingy feelings to realize them. For this reason, when the teachings of the Quran and the Sunnah, which connect spiritual virtues to a supreme purpose, are taken into consideration, the principles of Organizational Citizenship Behavior (OCB) can be adopted more quickly. As a matter of fact, if some people do these virtues and others do not, this will affect the sustainability of these virtues. In addition, the lack of a spiritual aspect of such virtues may lead to abuse of people.

Islam has brought universal principles for the development of people and humanity. These principles support whatever understandings they align with. The principles of Organizational Citizenship Behavior (OCB) and its aspects that contribute to the development of individuals and society should be supported. However, there have been people and groups who abused these principles in every period. People should use their minds here and the organizations and institutions they are affiliated with should prevent things they do to the detriment of people. As examples shown above, these principles may have aspects of abuse. At this point, one should be careful and not approve of illegitimate behavior.

As a result, it is clear that people cannot move forward with only financial motivations. Showing them spiritual goals and satisfying their hearts is necessary not only for this world but also for the afterlife. For this reason, emphasizing verses and hadiths while explaining the principles of Organizational Citizenship Behavior (OCB) will encourage people who believe. Those who work in this field will be able to separately evaluate the data in verses and hadiths for their own fields.

## References

1. Have a look, Mustafa. (2009) "Suffe" in *TDV Islamic Encyclopedia (37/469-470)* Türkiye Diyanet Vakfı Yayınları.
2. Bukhari, M. b. I., (1987). *Sahih Bukhari* , Daru Ibn Kesir.
3. Hanbal, Ahmed. (2001). *Musnad* . Thk. Şuayip Arnâût, Müessesetü'r-Risâle.
4. Kaya, D.S. (2013). Organizational Citizenship Behavior. *Turkish Administration Journal* , Issue: 476, 265-288.

5. Çağrıçı, M. (2000). “İsar” in *TDV Islamic Encyclopedia (XXII/490-491)*, Türkiye Diyanet Vakfı Yayınları.
6. Ebû Dâvûd, S. b. E. (ty.), *Sünen-i Ebî Davud*, thk: Nasirüddin Elbani, Mektebetü'l-Mearif.
7. Ibn Majah, Muhammad. (22010). *Sunan*. İhyâü Kutubi'l-Arabi.
8. Karaman, A. & Aylan, S. (2012). Organizational Citizenship. *Journal of Kahramanmaraş Sütçü İmam University Faculty of Economics and Administrative Sciences*, 2 (1), 35-48. Retrieved from <http://iibfdergisi.ksu.edu.tr/tr/pub/issue/10264/125885>
9. Quran.
10. Muslim, b. H., (ty.), *el-Camiu's-Sahih*, Darü'c-Ceyl.
11. Önkal, A. (1988) “Abdurrahman b. Avf” in *TDV Islamic Encyclopedia (1/157-158)*, Türkiye Diyanet Vakfı Yayınları.
12. Turkish Language Society. (2005). *Turkish dictionary*. Ankara, (10th Edition, p. 1321) Turkish Language Association Publications.
13. Tirmidhi, M. b. I. (ty), *Cami'u's-Sahih*, thk. Ahmed Muhammed Şakir, Darü İhyâü't-Türasü'l-Arabi.
14. Tokgöz, Emrah. & Seymen, A. The Relationship Between Organizational Trust, Organizational Identification and Organizational Citizenship Behavior: Research in a State Hospital. *Suggestion Journal*, 10 (39), 61-76. Retrieved from <https://dergipark.org.tr/tr/pub/maruoneri/issue/17900/187803>