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Aberrant Behavior of Employees at Workplace; Conceivable Reasons, Effects and Remedies in Teachings of Qur'ān

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Abstract

Organizations are always concerned with the behavior of employees. The loyal and positive behavior of employees results in maximum output. It is generally observed that sometimes unwanted response from the employer nourishes the internal anger to the employee. The researchers have conclusively described that such unexpected reaction directly impacts the thinking of an individual causing anxiety and uneasiness in behavior. It gradually becomes a reason for many unwanted incidences by violation of legal and ethical policies. It also affects his interaction with his employer, colleagues, and the property at workplace accordingly. Unfortunately, it cannot be denied that extensive research has been done in Psychiatry on finding numerous therapies to treat such kinds of behaviors. However, it is also evident that religion has always had strong effects on human psychology. The faith is directly connected with the will of an individual. Therefore, if an anxious employee is recommended to take guidance from the teachings of the Holy Qur'ān, it will certainly help him to overcome his psychological issues. This research is based upon the possible reasons of irregular behavior, its effects on the workplace environment, and how the teachings of the Holy Qur'ān can be used to rehabilitate affected employees.

Keywords: teachings of Islam, aberrant behavior, mental health, stressful environment, workplace stress

Introduction

Organizations are always concerned with the behavior of employees. Skilled human resource is considered highly valuable in achieving targets.¹ Therefore, the behavior of employees at the workplace and its elements is very important to monitor. In this context each administration performs different practices to reconcile the affected behaviors. Reputable organizations listen to the employees by surveys, meetings, and sometimes it

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¹Nur Shifa Mohd Razali, Mohd Salehuddin Mohd Zahari, Tuan Ahmad Tuan Ismail, and Abdul Rahem Jasim, "Relationship Between Organizational Culture and Job Loyalty Among Five Star and Four Star Hotel Employees," *International Journal of Academic Research in Business and Social Sciences* 8 (15) (2018):15.

gives open access to the high authorities.² Medical specialists and psychologists are also hired to resolve the issues as per the understandings of the affected employees.

Despite these monitoring practices, it is observed that many employees of the public and private sectors are suffering from anxiety. It is identified that the employees paying aberrant behavior are distressed from communicable and non-communicable problems. These problems gradually provoke to violate the policies of workstation. It is therefore essential to provide a pure effective methodology to cope with such kinds of problems. Where there are various scientific therapies for self-reconciliation, there is healing power in many spiritual remedies at the same time. In recent years, the sector of psychological researcher has increased its attention to examine the influence of religion on mental health and psychological well-being.³ Many psychologists have confirmed the healing role of religion, spirituality, and its impact on mental health.⁴ In particular, some studies have reported religious involvement to be positively associated with job and community satisfaction.⁵ Even a mild religious association may bring great happiness and meaning to people's life.⁶

The Holy Qur'an is known as genuine peace in the light of belief and the right conception of Allah. It gives hope that all the universe and human beings are transient where everything comes from Allah and everything will return to Him. The teachings of the Qur'an can be used to provide peace and change the mental moods and can be considered as one of the self-regulation seeking ways to deal with stress and its consequences. Accordingly, in the context of Islamic teachings, there are many mentioned ways to deal with stress and coping with hard times in the verses of Holy Qur'an.⁷

2. What is Aberrant?

Everything existing in this world has some natural characteristics. These characteristics do not cross their intended limit. Allah has created the tree of mangoes for the growth of mangoes and it is not allowed to grow a banana on it. The animals are also dealing with the same perspective. Some animals are naturally harmless because it is in their nature

²Edward Paul Lazear, and Paul Oyer, "Personnel Economics (No. w13480)," *National Bureau of Economic Research* (2007):8-10.

³Diane R. Brown, Samuel C. Ndubuisi, and Lawrence E. Gray, "Religiosity and Psychological Distress Among Blacks," *Journal of Religion and Health*, 29 (1) (1990): 56.

⁴Akram Dehghani, and Muhammad Bagher Kajbaf, "Relationship Between Coping Styles and Hardiness Among Students," *Knowledge and Health* 8(3) (2013): 113.

⁵Norval D. Glenn, and Charles N. Weaver, "The Contribution of Marital Happiness to Global Happiness," *Journal of Marriage and Family* 43, No. 1 (Feb., 1981): 161.

⁶Warren J. Sillick, and Stuart Cathcart, "The Relationship between Religious Orientation and Happiness: The Mediating Role of Purpose in Life," *Mental Health, Religion and Culture* 17 (5) (2014): 495.

⁷Yousef Aazami, and Esfandiar Azad Marzabadi, "Stress Management Model Pattern According to Quran and Hadith," *International Journal of Behavioral Sciences* 10 (4) (2017): 168-173.

whereas the dangerous animals are deadly by nature. God has given specific behavior to each creation and action to perform. The sun rises and sets in a certain period, the moon completes its cycle per as given instructions, each planet of the solar system orbits in its given position. Each creation of the world is given a specific action to perform.

The humans are also featured with common behavior. Allah has created the humans with same standards of behavior. The other creatures are given limitations and they cannot deviate from the given boundaries. The humans have been sent to earth to be examined. It requires the complete command of action. Therefore, after defining the standards of living in this world, Allah has given the complete power of action. If the humans follow the Holy instruction sent by Allah in His Holy Book, they will succeed in this world and the world hereafter. However, if they do not follow these instructions and violates divine restrictions, they will be punished. The violation will be aberrant to the standards of Allah Almighty.

2.1. Aberrance at Workplace

Aberrant behavior at workplace is defined as “The voluntary behavior that violates significant organizational norms and, in so doing, threatening the well-being of the organization or its members, or both”⁸ There is no common terminology, definition regarding workplace aberration behavior that is generally agreed upon.⁹ Therefore, any specific deviant behavior can be placed into one of these behavioral families including workplace deviance,¹⁰ organizational misbehavior,¹¹ non-compliant behavior,¹² counterproductive behavior,¹³ antisocial behavior,¹⁴ and dysfunctional workplace behavior.¹⁵

⁸Sandra L. Robinson, and Rebacca J. Bennett, “A Typology of Deviant Workplace Behaviors: A Multidimensional Scaling Study,” *Academy of Management Journal* 38 (2), (1995): 556.

⁹Sandra L. Robinson, and Jerald Greenberg, “Employees Behaving Badly: Dimensions, Determinants and Dilemmas in the Study of Workplace Deviance,” *Trends in Organizational Behavior*, 5 (1998): 3.

¹⁰Rebecca J. Bennett, and Sandra L. Robinson, “The Past, Present, and Future of Workplace Deviance Research,” *Organizational Behavior: The State of the Science*, Lawrence Erlbaum Associates Publishers, (2003): 248.

¹¹Yaov Vardi, and Yoash Wiener, “Misbehavior in Organizations: A Motivational Framework,” *Organization Science* 7 (2), (1996): 151.

¹²Sheila M. Puffer, “Prosocial Behavior, Noncompliant Behavior, and Work Performance Among Commission Salespeople,” *Journal of Applied Psychology*, 72(4) (1987): 616.

¹³Thomas W. Mangione, and Robert P. Quinn, “Job Satisfaction, Counterproductive Behavior, and Drug Use at Work,” *Journal of Applied Psychology*, 60 (1) (1975): 114.

¹⁴Ramona L. Paetzold, and Anne M. O Leary-Kelly, “Workplace Violence, Employer Liability, and Implications for Organizational Research,” *Journal of Management Inquiry* 16 (4), (2007): 363.

¹⁵Omar Ramzy, and Randa Bedawy, “Dysfunctional Behavior at the Workplace and its Impact on Employees’ Job Performance,” *International Journal of Business Administration* 9 (4) (2018): 224.

The workplace, in a sense, is a small world of the workers. It is a forum where a variety of people express their behaviors. The people at workplace live together, work together, and eat together. This practice remains for days, weeks, months, and sometimes for a year. The owner establishes some workplace policies and customs, it consists of basic moral standards as well as other community standards including formal and informal policies, rules, and procedures.¹⁶ These standards are necessary for a controlled environment and everyone contributes to the fullest for the required outcome.¹⁷ The supervisor expects the behavior, language principles, and postulates that allow the workplace at a suitable pace.¹⁸ The organizations are dependent upon the positive behavior of their employees. The behavior can be judged by the completion of assigned tasks in a given time, discipline, follow the policies, supportive attitude towards others and individual or group of people lacking in such qualities that may jeopardize the well-being of the organization, its members or both deemed aberrant in behavior.

3. Where Does the Aberrance Come From?

All humans are created with the same standard, none is superior over others. It is only nature and behavior which fluctuate in handling the situation. Humans are collectively playing the roles in their life but sometimes they suffer from unexpected accidents. *Dr. Chandra Patel* has defined that the changes in behavior are the result of extreme stress. The stress primarily comes from external sources (*job content, workload or workplace, interpersonal relations, working hours, job insecurity etc*)¹⁹ or internal need or values (*hopes, fears, expectations, beliefs*).²⁰ It depends upon the situation of an individual that how he perceives the problem and how he behaves on causes of irregular behavior. A person who knows the reality of life and assumes it as an examination from his Lord, he will be granted the ability to bear hardships. He has been given a divine potential to tackle the external strain, the power to restrain desires and he knows how to intellectually remain self-esteemed. Whereas the one who is not a firm believer in God will suffer from aberrant behavior.

This situation could be exemplified by assuming two persons “A” and “B”. The person “A” has the responsibility to deliver the mail. In performing his duties he may suffer from undesired weather, the cycle he uses could be damaged which causes extra hours to

¹⁶Daniel C. Feldman, “The Development and Enforcement of Group Norms,” *The Academy of Management Review* 9 (1) (1984): 52.

¹⁷Dr. Alper Bodur, “The Need for Standard Operation Procedures for Unexpected Events,” *International Journal of Advance Research* 6 (1) (2018): 37.

¹⁸Steven Appelbaum, Giulio David Iaconi, and Albert Matousek, “Positive and Negative Deviant Workplace Behaviors: Causes, Impacts, and Solutions,” *Corporate Governance: the International Journal of Business in Society* 7 (5) (2007): 584-587.

¹⁹Smruti Rekha Sahoo, “Management of Stress at Workplace,” *Global Journal of Management and Business Research: Administration and Management* 16 Issue 6, Version 1.0 (2016): 03-04.

²⁰Chandra Patel, *The Complete Guide to Stress Management* (London: Ebury Press London, 1996), 04.

complete his task. He may have to leave his sick family member at home to deliver the important mails. The effect of leaving a sick loved one may affect his emotions badly. He has thousands of desires which could not be fulfilled. Despite all these problems, person "A" still does his job faithfully. It is because he considers that hardship is a part of life, he does not let his domestic problems intervene in his occupation. He supports his colleagues keeping in mind that he will be supported in his time. He has desires but he knows that all these cannot be fulfilled in this life. Consequently he prefers filling his limited room of life with the fragrance of positivity instead of filling it with the garbage of stress.

Whereas person "B" has the same situation but he feels stressed and anxious during his job. He is not able to complete his task due to an unattended attitude. All his desires cannot be fulfilled in his particular resources. He will lose his chances of advancement by his negative attitude. He is on the verge of filling his room of life with garbage instead of filling it with happiness. The person "A" is very good to listen but the motivations which divert his attention towards these positive reactions are still to be discussed.

4. The Impacts of the Aberrant Behavior

The behavior encompasses emotional, psychological, social, and occupational well-being. The workstations require a kind of behavior from their workers which does not let suffer its goals. The employee should be able to play a positive role in leading the team in a positive direction. The behavior of the worker against the policies may badly impact directly and sometimes indirectly to entire management.

4.1. Direct Effect

4.1.1. Low Performance

It has been known that anxiety triggers unwanted effects on personality. It does not let an employee execute the optimum level of work efficiency.²¹ The negativity in behavior affects the concentration and motivation of an individual. This leads to making mistakes in given assignments and affects the timelines of the projects. The quality and quantity begin to suffer which causes a low productivity level of the workstation.²²

4.1.2. Effects on Punctuality

The employee suffering from unwanted behavior shows his disappointment with a low presence at the workplace.²³ Absentees start when an employee begins thinking that he cannot stand the sight of his work and makes lame excuses to break away from his workplace. A workplace is like a prison for him, therefore his mental absence also affects

²¹Edward P. Lazear, and Paul Oyer, "Personnel Economics (No. w13480)," *National Bureau of Economic Research*, (2007):5.

²²Ahmed Mohamed Fathi Agwa, "Workplace Deviance Behaviors," *Leadership*, (2018): 28.

²³Howard B. Kaplan, "Self-attitude Change and Deviant Behavior," *Social Psychiatry*, 11(2), (1976):60.

the physical presence at the office.²⁴ These attributes will poorly affect his team in completing tasks assigned to them.

4.1.3. Financial Crises

It is observed that distressed employees yield less productivity and less performance. They badly affect the financial structure of the organization as a whole at the same time.²⁵ It is estimated that due to the mental illness of the employees, the united states bear 300 Billion Dollars every year.²⁶ According to the statistical report of health and safety executive (HSE), Great Britain bears the loss of 15.4 million working days a year due to mental illness, depression, and anxiety among employees. The estimated figure for 2002 was about only £14 Million a year which is now increased to almost £16 million due to occupational unhappiness.²⁷

4.1.4. Increasing Safety Hazards

It is naturally accepted that employees suffering from health issues increase the number of working errors and workplace accidents. The distressed employee operating heavy machinery can easily hurt himself or others working with him. It is ethically and sometimes legally unacceptable to depute the affected person on places that require safety precautions. It is analyzed by the National Institute of Occupational Safety and Health that “*The harmful accidents occurred when a job does not match the capabilities, resources, and needs of the worker.*”²⁸ His harmful behavior may affect the assets and his colleagues at the same time. It is further reported that most injuries at the workplace occur from physical and mental stress, which results in damaged joints, muscles, and tendons.²⁹

4.1.5. Reputational Damages

The reputation of the service provider is damaged by the ill behavior of employees in customer services. The low productivity level with frequent errors in consignments challenges the credibility of their services. It badly affects their standards in markets at the

²⁴Wendi J. Everton, Jeffrey A. Jolton, and Paul M. Mastrangelo, “Be Nice and Fair or Else: Understanding Reasons for Employee’s Deviant Behaviors,” *The Journal of Management Development* 26 (2) (2007): 119.

²⁵Steven Appelbaum, and Barbara T. Shapiro, “Diagnosis and Remedies for Deviant Workplace Behaviors,” *Journal of America Academy of Business*, Vol 9 (2) (2006): 14.

²⁶Gillian Mohny, “Stress Costs U.S. \$300 Billion Every Year,” *Healthline*, January 8, 2018, <https://www.healthline.com/health-news/stress-health-costs>, date of access 11th Dec, 2019.

²⁷Health and Safety Executive, “Work Related Stress Depression or Anxiety Statistics in Great Britain, 2018,” (October 31, 2018): 2-4.

²⁸National Institute for Occupational Safety and Health, “Stress at work,” (1999) Publication No. 99-101.

²⁹Sharwan Kumar, “Theories of Musculoskeletal Injury Causation,” *Ergonomics* (2001): 8.

same time. Unfortunately, it takes a long time in building a reputation but does not take long to lose it.³⁰

4.2. Indirect Effect

4.2.1. HR Expenses

HR department holds a very competitive and primary role in facilitating and managing the organizational culture and promoting ethics.³¹ Aberrant behavior costs the time and resources to the human resource department at the same time. The affected employee requires additional development sessions and lectures on mental rehabilitation to avoid any unwanted mental instability.³² Furthermore, unscheduled resignation also badly impacts on the department. A well-reputed organization does not hire employees on a temporary basis therefore it involves long term evaluation procedures, efforts, money at the same time.³³

4.2.2. Legal Damages

The employees also affect the organization legally. An employee unhappy from the policies of the workstation seeks comfort from the proceedings of the court. This may require the organization to hire an expensive legal team.³⁴ It also damages the reputation of the organization by critical hearings of the courts.³⁵

5. Survey Reports

Life encompasses all aspects of human emotions, family positioning, social, economic, and financial matters. The weakness from our side is that majority are not happy with their lifestyles. They do not believe that it is better what they have rather than what they are

³⁰Muhammad Ramzan Mehar, Muhammad Asif, and Ali Hassan, "A. Impact of Workplace Deviance Behaviors on Turnover Intention of Employees in Pakistan," *Edelweiss Applied Science and Technology*, 2: (2018):170; Déborah Philippe, and Rodolphe Durand "The Impact of Norm-Conforming Behaviors on Firm Reputation," *Strategic Management Journal* 32 (9) (2011): 971.

³¹Wendy E. A. Ruona, and Sharon K. Gibson, "The Making of Twenty First Century HR: an Analysis of the Convergence of HRM, HRD, and OD," *Human Resource Management*, 43(1) (2004): 49.

³²Mazni Alias, Roziah Mohd Rasdi, Maimunah Ismail, and Bahaman Abu Samah, "Predictors of Workplace Deviant Behaviour: HRD Agenda for Malaysian Support Personnel," *European Journal of Training and Development* 37 (2), (2013): 174.

³³Ralph Heibutzki, "The Effects of Employee Resignations on Productivity," *Work - Chron.com*, <http://work.chron.com/effects-employee-resignations-productivity-11269.html>. date of access 16th January, 2020.

³⁴Steven H. Appelbaum, Kyle J. Deguire, and Mathieu Lay, "The Relationship of Ethical Climate to Deviant Workplace Behaviour," *Corporate Governance: The International Journal of Business in Society* 5 (4) (2005): 46.

³⁵Anonymous Author, "Managing Difficult Employees and Disruptive Behaviors," <https://www.shrm.org/resourcesandtools/toolsandsamples/toolkits/pages/managingdifficultemployeesa.aspx> date of access 21st May, 2020.

expecting from life. It is evaluated by the Gallup report³⁶ in figure F-1 that 3 out of 5 Pakistanis (59%) continuously believe that they deserve a better life than they already have. The ratio of depressed people has increased by 9% from 1998 to 2017.

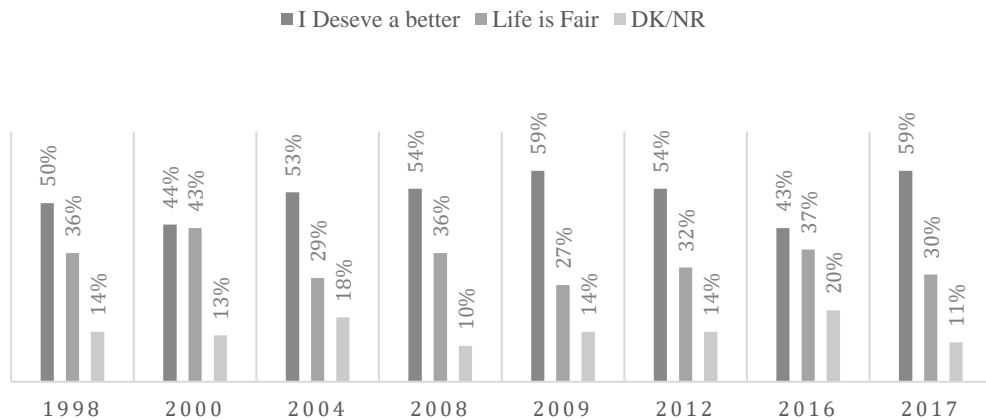


Figure 1. Gallup report released in august 2019

For the analysis of depressed employees, 5 well-reputed public and private sector organizations were selected for the survey to evaluate stress and depression in employees. These organizations are located in surrounding the region of Rawalpindi and Islamabad. The results as shown in figure F-2 was alarming because more than 60% of evaluated employees of the public sector are suffering from cautioned behavior while 4% of the strength has undergone extreme stress and depression. More than 65% of the private sector is also not able to cope with their stress while 19% are found a significant amount of depression. They are requiring to be centrally focused on the rehabilitation procedure. About one-fourth of the employees are suffering from the intermediate level of stress. They also need to be assisted in controlling stress. It is also a fact that a moderate level sector will not take a long time to overcome stress as compared to a severe level of stress.

It is further observed that less than 14% of the employees can steer the stress and cope well. They are motivated and having strength enough to deal with undesired circumstances. The concern is each employee of the organization is important to it. It could be possible that an employee suffering from stress may have the leading position in an organization or works in sensitive areas which could lead to safety and security risks for the organization.

³⁶Gallup and Gillani Pakistan Poll, “2017: Nearly 3 in 5 Pakistanis (59%) Continue to Believe that they Deserve a Better Life; a 9% Increase Since 1998,” *Gallup Pakistan*, August 9, 2019.

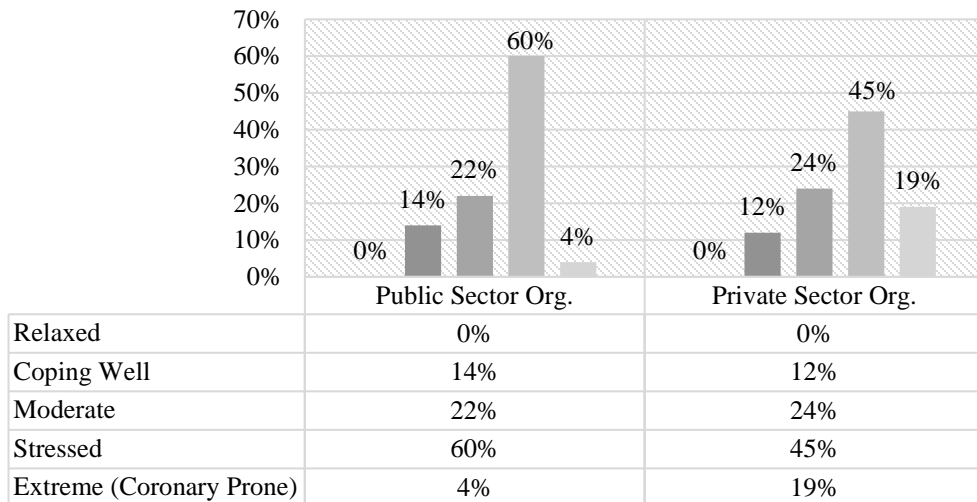


Figure 2. Survey on stress control in public and private sector

6. Why Qur'ān for Rehabilitation?

Religion, medicines, and healthcare have always connected with each other, and both are recognized with a single signature.³⁷ It was separated some years ago. The history of religious medication is more ancient than the conventional rehabilitation. According to the recorded history of the Egyptians, they used to deal with physical and mental illness with evil spirits and other spiritual forces. The herbal and spiritual mixed sciences were the invention of Greece's. In that era the common people were used to heal their pain with the help of clergy with medicines at the same time. Therefore during the establishment of the first major hospital in Asia Minor maximum physicians were monks or priests. In western countries for almost 1000 years, the church was chiefly responsible for operating hospitals and granting licenses to physicians to practice medicine.³⁸ In 1802 the unfortunate behavior of church community and their personal interest changed the behavior of common person for rehabilitation from religious and spiritual therapies.

However, the connection between religion and health care cannot be discontinued for a long time. *USA Weekend Faith and Health Poll* reported that 65% population in America voted that it is good for their doctors to speak with them about their religious beliefs during treatment because it helps them understand the questions like "Why it is happening to them?" and "Is there any God?" etc. They need to know how God will help them and how

³⁷Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *International Scholarly Research Network* (2012): 01.

³⁸Harold G. Koenig, "Religion and Medicine I: Historical Background and Reasons for Separation," *Int'l. J. Psychiatry in Medicine* 30 (4) 385-398, (2000): 386-388.

they will manage their affairs of life.³⁹ It is the religion that provides an optimistic view of thinking and internal comfort that someone loves and cares about us and responds to our prayers. These thoughts also give a subjective sense of control over events (i.e. everything is in God's control, He can retrieve us from circumstances and His powers are dominant).⁴⁰

The Qur'ān is only the most reliable divine script this time available to us and it has comprehensively covered the basic knowledge of previous divine religions as well. Therefore, a large number of orientalist explore the teachings of the Qur'ān to relieve the thirst for their spiritual knowledge. Qur'ān is the Holy Book, the message of Allah Almighty for his servants, the guidance which is to be followed to succeed in this world and the world hereafter. Teachings of Holy Qur'ān and the medical profession have a deep connection. Holy Prophet Muhammad (SAW) has defined complete medication for physical diseases which is "Tibb-e-Nabwi". Further the psychological issues can be resolved by studying the teachings of the Holy Qur'ān and its interpretation by the Holy Prophet Muhammad (SAW). It is aforementioned that stress directly impacts the thinking of an individual. Therefore, sometimes Qur'ān motivates the affected person not to be frightened of his problems and sometimes it instructs to avoid situations causing stress.

7. Effective Discussion on Qur'ān

Allah loves his creatures because he had sent his messengers on earth to guide humanity. The passage of messengers was to be ended on Holy Prophet Muhammad (SAW). Therefore, He has given humanity the guidance that is to be implemented until the Day of Judgment. He commanded to hold the teachings strongly and not to divert their attention to others.⁴¹ Qur'ān has given a priority in presenting a justified speech on customized issues of behavior.

7.1. Internal Affairs

In the present era, major psychological issues arise from internal resources. The very first stage of any psychological problem is when we assume someone specific as a problem creator. The inner path should be clear and straight that we have been sent on earth for examination. Sometimes an individual will be examined by hardships and sometimes by his incomplete desires.

The individual following teachings of the Holy Qur'ān will never assume himself misguided whereas the nonbeliever will suffer from several psychological problems and other issues in society because the one who has a strong belief in religion will direct all his attention towards Allah Almighty whereas the nonbeliever will not do the same but rather

³⁹Christina M. Puchalski, "The Role of Spirituality in Health Care," *Bayle University Medical Center Proceedings* 14 (4) (2001): 352-354.

⁴⁰Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *International Scholarly Research Network* (2012): 07.

⁴¹Al-e-Imrān 03:103.

he will start blaming others. Therefore the first part of the discussion is to rehabilitate internal affairs.

7.1.1. Believe in Allah

Qur'ān has frequently communicated to its followers not to be disappointed. The creator loves you and He will not do injustice with you in any situation. He has sent several messengers only for the guidance of humanity. On some occasions, a misguided nation was provided a new messenger to obey and some time they were also given a new script to be followed, until the Qur'ān was sent on earth. Everything starts with complete trust in Allah Almighty. A new messenger and the script will not be sent for the guidance anymore. Therefore, it is primarily to be believed that Allah is the only power who can grab and retrieve us from the hardships. The diplomatic behavior in seeking comfort (*wealth, music, worldly created un-Islamic therapies e.g.*) and the fluctuation of faith (*expectations from humans*) will not fulfill the hopes of an individual. The employees at workplace would suffer from various undesired situations that may cause stress. Allah has scripted in the Qur'ān; “And you have not besides Allah any protector or helper”⁴²

In every situation we will have to believe that only Allah is the power. In seeking solutions we will have to divert our complete attention towards his guidance. The more we will follow the Qur'ān and the life of the Holy Prophet Muhammad (SAW), the lesser we will suffer from mental distress. Qur'ān is the most sacred and real guidance existing on earth. It can resolve our religious and social problems. In Qur'ānic verses Allah has warned those who do not follow the guidance of Allah Almighty; “And whoever turns away from my remembrance - indeed, he will have a depressed life.”⁴³

Believing in Allah is only the way to comfort our life. It is to believe that He is only the power to grab us and to retrieve us from every unwanted situation.

7.1.2. Broken Hopes and Incomplete Desires

Human psychology is consists of false hopes and endless desires. These are the sensations that keep humans in stress. False hopes are “Our possession will always remain with us” and endless desires “To have a little more from what we have been given”. It is in human behavior that events like *death, illness, separation, financial disasters, occupational security and injury i.e.* affect the behavior while *late promotions, unavailability of bonuses or less than expectations, unapproved leave, and infrequent late salary deposits i.e.* affect the professional attitude. These frequent incidences provoke the victim for long time stress and finally it appears as irregular behavior in professional life and in domestic at the same. It is instructed in Qur'ān for such kind of diseases; “Indeed,

⁴²Ash-Shura 42:31.

⁴³Taha 20:124.

my prayer, my rites of sacrifice, my living and my dying are for Allah.”⁴⁴ and "Indeed we belong to Allah, and indeed to Him we will return."⁴⁵

These verses are witness and instruct the individual that all we have been given is by Allah Almighty and everything will be returned to him. The loss of anything should not make us upset for a long period. The feeling of losing something or someone cannot be greater than Prophet Ibrahim, who had been ordered to slaughter his beloved son by himself in the name of Allah Almighty. The firm belief of father made him strong in obeying the order of Allah Almighty. It is instructed in Qur’ān; “Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope”⁴⁶

Unfortunately, the life we are living will end after a certain period. Parents, children, and our fascinating professional lifestyles will abandon us. The comfort we have been given in this world will end with our last breath. It is all need to be depended on Allah Almighty instead of this mortal worldly life. This is what instructed in Qur’ān “*Is not Allah sufficient to his servant?*”⁴⁷ We have to believe that Allah will not do injustice to us. He will always give something better in return than what He has taken back from us. Be faithful and direct attention to him. He is only, who does not disappoint his faithful servants. It has been described by Allah in Qur’ān as: “So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely”⁴⁸

7.2. External Affairs

It is further observed that external complications also cause stress. The affected personality feels that things are going out of his capacity and he is not able to fix it at all. He imagines that his occupational environment has done injustice to him. Therefore the second part of the discussion is based upon external affairs of humans to rehabilitate and to process it in a positive direction.

7.2.1. Avoid from Misconception

The first major problem in external affairs is to avoid misconceptions. It is instructed by Allah Almighty that verify the information before taking any decision upon it.⁴⁹ It is generally observed that most grudges begin with incomplete or misinformation. Islam discourages Muslims to follow misinformation. Therefore, the Qur’ān has exemplified the path of misinformation with the path of misguidance because it directs the way which is not meeting with the reality of truth. In Qur’ān Allah has instructed that; “If you obey most

⁴⁴Al-An’am 06:162.

⁴⁵Al-Baqarah 02:156.

⁴⁶Al-Kahf 18:46.

⁴⁷Az-Zumar 39:36.

⁴⁸Ash-Shura 42:36.

⁴⁹Al-Hujurat 49:6.

of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.”⁵⁰ and “Indeed, assumption avails not against the truth at all”⁵¹

The Qur’ānic studies are versatile to grasp the solution for religious and bilateral issues. Qur’ān has been sent on earth to get perfection the behavior of its followers by implementing its orders. The Qur’ānic instructions are consisting of solutions to social and religious issues at the same time. Most of the time employees destroy their professional career and sometimes they even leave their jobs on some unauthentic information going against them. They may also come to know about their unsatisfactory progress reports which incite for paying unattended behavior to work. The fact behind these all unwanted situations is that employees from different origins work together. Each of them has grown up in a different environment with dissimilar priorities and values. The presence of employees at work place produce gossips which travel among them. All of them do not have the same standard to understand the circulating gossips. Therefore, it goes through the mind and impacts each differently.

Consequently, the offended personality assumes that things are going against him. The workplace is not compatible with his integrity and values. The affected personality speculates that some people within the workplace are conspiring against him and damaging his self-esteem. Thereafter, the offensive attitude covers the soft corner of his judgment, and for such kind of unwanted occurrences he considers his colleagues responsible. The personnel at workplace, if he will be brought up his assumption, will suffer from different illicit reactions. It is stated in the Qur’ān; “Avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other”⁵²

The density of distress results in growing different illicit aspects of personality. It opens various doors of continuous misbehavior. First the misinformation urges to follow the “*Assumption*”, secondly, he will start “*Hating*” his opponent, thirdly he will begin to “*finding*” weak points, and at last he will start discussing founded weak points with others, called “*Backbiting*”. These all activities are strictly prohibited in Islam. The above-mentioned disease engages the physical and intellectual concentration of the employee and he will not be able to put his complete attention at work. Therefore, Allah recommends the standards of the Qur’ān to apply in our daily matters. This standard does not contradict the common behavior. All that we had, we have and we will be given in future is by Allah Almighty. If we will follow the standard of the Qur’ān, no misguidance will be able to distract us. It is stated in the Qur’ān; “O’ you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided”⁵³

⁵⁰Al-An’ām 06:116.

⁵¹Yunus 10:36.

⁵²Al-Hujurat 49:12.

⁵³Al-Ma’idah 05:105.

7.2.2. Time Management

Furthermore, it is presented by the Qur'ān to manage the time. The time itself is a very important creation of Allah Almighty. It has been given to humanity to utilize it for a good cause and every individual will be questioned that where he has invested it. The disbeliever and sinful will request to have some more time but they will not be given anymore. Therefore Allah Has swears about the time in Qur'ān.⁵⁴

It is already established that each creation of Allah Almighty performs specific actions. These actions happen for a specific duration and do not intervene with the actions and duration of the other creation. It is stated by the Qur'ān; “The Changings between day and night, signals for the Intelligent.”⁵⁵

The humans are much familiar with the creation of Allah Almighty (*moon sighting, changing of weather, dawn and the sunset e.g.*) we do not think much of their schedule. Human psychology is familiar with its behavior of changing. All we know that when it will be the day and when it will be the night and so on the seasons. Allah has created many examples for humans and He has recommended learning from it. It is described in the Qur'ān that Allah has created the moon only for the measurements of the time; “They ask you, about the moons. Say, “They are measurements of time for the people”⁵⁶

The moon is created to situate World Standard Time for religious obligations. Allah has associated the timelines of religious duties with the sighting moon. The Sun is also a symbol of prayer timings and fasting. Many other precious diamonds found in the Qur'ān which are giving instructions to managing the time.

Well-formed workplaces organize divisional and departmental timelines to avoid inconvenience. It helps in meeting the expected workload for each personnel at workplace. The educational institutes schedule the completion of their academic courses, they usually make the academic plan to come along with other curricular activities. If the subject timelines are not followed either by the teacher or the member of management than the institute will suffer from unwanted disasters. Similarly, the workplaces providing manufacturing facility to other departments or working as vendors also establish quarterly and yearly plans for expected workload. It does not only help to manage manpower for said working but it also supports arranging material to be utilized in manufacturing items. Such kind of timelines are established almost in every workplace. It is learned by the teachings of the Qur'ān that employees at workplace should make themselves disciplined. Each employee should follow the timelines following the instructions of his supervisor so that the given task be completed accordingly. The time designated for the present working should not intervene in the timings for the next working. That's how the next working will not be interrupted and will not require extra working hours. All his physical and mental

⁵⁴Al-Asr 103:1.

⁵⁵Al-e-Imran 03:190.

⁵⁶Al-Baqarah 02:189.

concentration will be reserved for his present assignment. If the timelines are followed as per standards then the workplace and its elements will not suffer from the financial and reputational damages and the employees will not have to bear recoveries for damaged equipment and extra workings which may create a stressful environment for them.

7.2.3. Supporting and Forgiving Attitude

We are talking about the most necessary action to be done at workplace. The supporting behavior among employees is a key element for a comfortable environment in workplace. The Man is created weak on earth because unlike other living things he always needs the other people to fulfill the requirement of his life. The words of the Muslim thinker and famous sociologist *Ibn e Khaldūn* in respect of human behavior are; “*Social Organization is necessary to human species, without it the existence of human being would be incomplete*”⁵⁷

The workplace also depicts the society of a limited number of workers, where the immediate boss is presenting the role of “*Head of the Society*”. Inside the premises, the instructions of the supervisor are to be followed by a peaceful environment.

Firstly, the workplace requires a supportive attitude towards his supervisor. Human nature could be contradictive with the decision of authorities. The decision made by the supervisor could be projected wrong but the generated results from those decisions would be enduring and long-lasting. The supervisor can think broadly that’s why he has been nominated to lead the group of people. It can be demonstrated by the pact of *Hudaibiya* when some of the companions were not much happy from this agreement because most of the points were in favor of *Quraysh*. However, after some time Allah has granted them a victory and the result of that decision provided by geographic and religious dominance of Islam at Holy Mecca.

Secondly, the workplace is concerned with a supportive attitude toward its co-workers. The Holy Prophet Muhammad (SAW) pardoned all his opponents in Mecca. It was the time when he was able to pay back the people of Mecca but he pardoned. This attitude is described by the Qur’ān on various occasions. In the following verses Allah has instructed:

“And when they are angry, they forgive... And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. ...And whoever avenges himself after having been wronged - those have not upon them any cause [for blame]. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment. And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.”⁵⁸

Indeed, the above-mentioned verses present two kinds of people. Person “A” has been mistreated whether from the supervisor or his colleague. If he will forgive his opponent so

⁵⁷Muhammad Nazeer Kaka Khel, “Foundation of the Islamic State at Medina and its Constitution,” *Islamic Studies*, Vol. 21, No. 3 (1982):64.

⁵⁸Ash-Shura 42:37-43.

the rewards will be due from Allah Almighty. Whereas if his respondent mistreats the person “B” and he want to avenge the same treatment, he will not be questioned on doing this. However, the words used for the revenger are not as favorable as those for the forgiver are. The revenger may increase his limitations and sometimes his revengeful attitude hurts more than the potency he is entitled to take revenge. The person “A” has positive aspects rather than taking revenge. His forgiving attitude helps him to be forgiven on his mistake, his supportive and forgiving attitude helps him in releasing internal stress. He does not have the dark eye inside for having revenge from his opponent. Above all, Allah pardons the mistakes of his servants and loves those who forgive others. It is observed that the act of forgiveness impacts positively on entire staff. When employees perceive the practice of forgiveness at workplace, it encourages them in presenting new ideas for the completion of assigned tasks, excellence in output, and quality relationship with other employees.

Forgiveness, of course, does not mean to completely ignore unprofessionalism in workplace. It is positive symbol that the employee himself notifies about his offensive attitude, it will not only assure the credibility of the individual but this act has also secured him from the stress of hiding mistake which can result in worse than the original incident. Every workplace has rules and procedures to deal quickly with serious misconduct. However, if the situation permits it, give forgiveness a try. It will comfort you, your colleagues, and your workplace simultaneously.

7.2.4. Practice of Paying Extra (Ihsān)

Every religious and moral school of thought has the studies to act with justice. In occupational behavior it is to complete the requirement of the job. We have to pay the equivalent fair response to the workplace for the facilities we have been granted inside and outside the office. However, the Holy Qur’ān has instructed to pay a little more from the workplace is entitled to be paid. “Indeed, Allah orders justice and good conduct (Ihsān)”⁵⁹

The behavior of paying extra attention to work will increase the motivational level of the employees. The employees will not be distressed by any unwanted situation occurred at workplace. They will have the ability enough to sustain occupational hardships. The lenient behavior will encourage them to stay at workplace for extra work as required. The work exceeding from the capacity will surely exhaust the energy but the religious motivation will not let them grabbed in the hands of overwhelmed stress which may cause aberrant behavior. They will not be questioned from the *Shari’ah* that why they have not done extra. They possibly may also not be questioned for the work, which does not meet their job contents. But they will surely be awarded by the Allah Almighty for their excellence in conduct. On various occasion it is scripted in Qur’ān; “And do good indeed, Allah loves the doers of good.”⁶⁰

⁵⁹An-Nahl 16:90.

⁶⁰Al-Baqarah 02:195.

Paying an extra will not only impact upon the mentality of the employees but it will also increase job security, early promotions, and financial stability by achieving bonuses at the same time.

8. Conclusion

The employees selected for the survey of occupational stress were also asked that, “Do they seek solutions of their problems from the Qur’ān?” It was alarming that majority of the employees from Private sector has denied that they read Qur’ān for seeking solution of their problems while the answer of the employees from Public sector was positive. However, the extracted results from their survey was unsatisfied.

Unfortunately, the discussion in providing solutions may not cover all the occupational difficulties of an affected employee. However, it is only to draw the attention that the Qur’ān can be used to change the mental moods and its teachings can be considered as one of the self-regulation to deal with stress and its consequences. It is the book of complete guidance for the Muslims in particular and Non-Muslims in general. No moist or dry is unspoken to it.⁶¹ The Holy Qur’ān is recognized as genuine mediator for coping stress the habit of seeking solutions from the Qur’ān will enter us in a permanent zone of happiness. It will help us to avoid having Aberrant behavior in workplace and our social life at the same time.

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⁶¹ Al-An’ām 06:59.

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