ISLAMIC BOOKS OF ADVICE: AN ASPIRATION APPLICABLE TO MODERN MANAGEMENT

SÜMEYYE KUŞAKCI

INTERNATIONAL UNIVERSITY OF SARAJEVO

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ISLAMIC BOOKS OF ADVICE: AN ASPIRATION APPLICABLE TO MODERN MANAGEMENT

BY

SÜMEYYE KUŞAKCI

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APPROVAL PAGE

This dissertation was submitted to the Faculty of Business and Administration and is accepted as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Management.

……..

Assoc. Prof. Dr. Hasan KORKUT

Dean, Faculty of Business and Administration

This dissertation was submitted to the Management study program and is accepted as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Management.

……..

Assist. Prof. Dr. Ognjen RIĐIĆ

Program Coordinator

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy in Management.

……..

Assoc. Prof. Dr. Senad BUŠATLIĆ

Mentor

PH.D. DISSERTATION COMMITTEE MEMBERS

Assoc. Prof. Dr. Senad BUŠATLIĆ ……

International University of Sarajevo

Faculty of Business and Administration

Assoc. Prof. Dr. Mehmed GANIĆ ……

International University of Sarajevo

Faculty of Business and Administration

Assist. Prof. Dr. Ognjen RIĐIĆ ……

International University of Sarajevo

Faculty of Business and Administration

Assist. Prof. Dr. Joseph Jon KAMINSKI ……

International University of Sarajevo

Faculty of Business and Administration

Assoc. Prof. Dr. Elvir ČIZMIĆ ……

University of Sarajevo

School of Business and Economics

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I am pointing out specifically that all potential omissions in this Ph.D. dissertation solely belong to the researcher.

NOTES ON TRANSLITERATION

As this Ph.D. dissertation deals with the manuscripts from many different languages, the researcher attempted to be consistent in transliteration. The transliteration guidelines followed through the study could be listed as the following:

- The names of ancient texts and authors have been maintained in the current English form, except for the Indian words and names. They have been transliterated according to the principles of the International Alphabet of Sanskrit Transliteration.
- Medieval Greek and Byzantine terms and names have also been maintained in the English form.
- Arabic and Persian words and names have been transliterated according to the system of the International Journal of Middle Eastern Studies which is acknowledged as a prominent actor in the field of Middle East studies. While for a character-by-character transliteration IJMES Transliteration Chart has been utilized, IJMES Word List has been put into use for specific terms and exceptions.

LIST OF ABBREVIATIONS

BHQFHE- Bosnia and Herzegovina Qualifications Framework for Higher Education

CAQDAS- Computer Assisted Qualitative Data Analysis Software

CSR- Corporate Social Responsibility

GLOBE- The Global Leadership and Organizational Behavior Effectiveness Research Project

IJMES- International Journal of Middle Eastern Studies

KWIC- Key Word in Context

LBDQ- Leader Behavior Description Questionnaire

LPC- Least-Preferred Coworker Scale

MaxQDA- Max Qualitative Data Analysis

TQM- Total Quality Management

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ABSTRACT

ISLAMIC BOOKS OF ADVICE: AN ASPIRATION APPLICABLE TO MODERN MANAGEMENT

Throughout the course of history almost all known civilizations have contributed to the "books of advice" genre with different labels; such as "*sbyt,*" *"āstra,"* "*andarz,*" "*mirror for prince*" and "*siyāsatnāma.*" Even though they primarily addressed kings and higher officers, the scholars indeed have realized the principles offered in these texts are relevant to the management and accordingly converted them into the field of management. Nevertheless, the aforementioned attempts have not been spread out to the siyāsatnāma texts. This study aims to show the relevance of the siyāsatnāma books, written by the scholars of the Islamic civilization, to the modern management, specifically leadership studies. The concrete objective of this work is to generate a leadership model derived from the Islamic mirrors and to compare it with the current theories of leadership. Since our objective was to find out the leadership understanding based in the advice texts without the limitations of the existing literature, a qualitative research, specifically the "grounded theory" approach, was carried out. The "content analysis" of the books, which are selected not only from a management perspective but also from historical, philosophical and political perspectives, also underlies this work. After the collection of the initial data (2012-2013) covering various Islamic mirrors introduced in this work, the final data collection (2016) focused on the manuscripts which were selected as representative samples of the genre: "Siyāsat-nāma" written by Nizām al-Mulk and "Kutadgu Bilig" written by Yusūf Khāṣṣ Ḥājib. In compliance with the research questions and the principle of "theoretical sampling" the texts which will support the leadership model were purposefully preferred. The raw data were read several times and coded (open coding), the categories which are relevant to a theory generation were separated and accumulated into the core categories (selective coding), and finally the fragments were interconnected back together in

order to generate a model (theoretical coding). MaxQDA – a qualitative data analysis software – was employed not only for data management, memoing, coding and retrieving the data but also for mixed methods analysis and visualization of the results. In brief, this work claims that Kutadgu Bilig and Siyāsat-nāma describe an outstanding leader in terms of 23 single attributes which are classified under six core categories: Administrative Attributes, Integrity & Justice & Benevolence, Intelligence & Wisdom, Nobility, Physical Appearance, and Social Ethics. A deeper evaluation based on the number of coded segments provides us with rating of attributes according to their relative significance within the whole text. While demographics - nobility and physical appearance - seem negligible, moral attributes – social ethics, integrity & justice & benevolence - rise to prominence. Thereby the leadership model created in this work combines traits, behavior, and moral values; however, values are indispensable condition of efficiency. A gear system devoid of sun gear lack driving power and does not function. The administrative attributes have secondary importance because gear system may operate without planet but not efficiently. It is also noteworthy that the attribute of the "intelligence and wisdom" which is mainly a trait-related task competence, participates in the system as a planet. Looking across centuries, the comparative analysis has revealed that Islamic mirrors' approach to the leadership differs from any trait, behavior and contingency model of leadership. In other respects, they introduce a leadership model which is necessarily value-driven and social ethics-centered. More precisely, it bears the stamp of ethical and servant leadership. However, it must be significantly remarked that the model places a premium on virtuousness of the ruler at the individual level and on the attributes of justice and benevolence at the administrative level. The final analysis reveals us that the keyword for the leadership model based in the Islamic books of advice is virtuousness.

Keywords: *Books of Advice, Siyāsatnāma, Leadership, "Kutadgu Bilig", "Siyāsat-nāma", Value-based Leadership, Grounded Theory*

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1. INTRODUCTION

The history of humanity pullulate with a myriad of the phenomenon which needs to be carefully considered and comprehended. Actually, its significance is derived merely from "man" who is a miracle in itself. He is different from and superior to the rest of living creatures in the world. The author of the Muqaddimah, Ibn Khaldūn, distinguishes human from all living creatures with four special features:

I. Sciences and Crafts developed by humans through the ability to think,
II. Man's struggle to earn a living,
III. *Umran* (Civilization),
IV. Need of an influential and mighty authority (Ibn Khaldūn , 2004).

Indeed, all are strongly interrelated. Human-being strives for survival and develops techniques facilitating his life which accompanies advancement in sciences and crafts. It is almost impossible to satisfy all life-sustaining needs without collaboration with others. Communal living is essential, yet not sufficient. In order to harmonize all attempts and prevent grievance, a ruler is required. Consequently, the problem of the presence of the "ruler" is as old as humanity. Ibn Khaldūn said (2004):

> He (God) guided man to a natural desire for food and instilled in him the power that enables him to obtain it. However, the power of the individual human being is not sufficient for him to obtain (the food) he needs, and does not provide him with as much food as he requires living… Through cooperation, the needs of a number of persons, many times greater than their own (number), can be satisfied.
>
> Likewise, each individual needs the help of his fellow beings for his defense, as well… Consequently, social organization is necessary to the human species. Without it, the existence of human beings would be incomplete. God's desire to settle the world with human beings and to leave them as His representatives on earth would not materialize. This is the meaning of civilization, the object of the science under discussion…
>
> When mankind has achieved social organization, as we have stated, and when civilization in the world has thus become a fact, people need someone to exercise a restraining influence and keep them apart, for aggressiveness and injustice are in the animal nature of man. The weapons made for the defense of human beings against the aggressiveness of dumb animals do not suffice against the aggressiveness of man to man, because all of them possess those weapons. Thus, something else is needed for defense against the aggressiveness of human beings toward each other. It could not come from outside, because all the other animals fall

> short of human perceptions and inspiration. The person who exercises a restraining influence, therefore, must be one of themselves. He must dominate them and have power and authority over them, so that no one of them will be able to attack another. This is the meaning of royal authority.

The authority may take its source from a tradition, law or sometimes charisma. Traditional authority grounds of divinity and continuity of *status quo* (the existing state or condition). The fundamental issues such as the designation of imminent successors, who will take over the authority and the manners of how this authority will be exercised, are framed by tradition and customs. The cornerstone of a legal authority is of course the law which includes objective rules and regulations which should be acknowledged by all society. The ruler does not have a self-generated superiority, yet the position gives an edge over the rest. If the ruler is determined as a consequence of his/her charisma – a God-given talent to communicate, decide and administer properly – only then a charismatic authority is manifested. To add more, none of the three concepts are more sophisticated. It is eventually possible to find traces of any authority in any society regardless of their developmental level (Weber, 1919).

As is also understood that the position of sovereignty is a social imperative; however, it is insufficient to prevent disorder and chaos. At this stage, societies encounter another hurdle: the relation between sovereign and citizens. The performance of this relationship which could be appraised based on various subjective determinants, such as justice, equity, and legal norms, has paramount importance. It influences on the one hand, the complacency and fidelity of people; on the other hand, the legitimacy and stability of authority.

1.1 Books of Advice

It has been a prevailing practice to consult a ruler about what is accepted as "good". Dankoff (Yusūf Khāṣṣ Ḥājib, 1983) argues that the prevalence is resulted by multiple functions carried out by the genre:

> It embodies a conservative tradition; it ensures smooth transition of rulership; it is especially useful during times of crisis in the state – for example, a change of dynasty, an outside threat, or inner disintegration.

Throughout the history, people coming from very different backgrounds and cultures have always advised whoever have authority over people in their times. It was sometimes a sultan, a king, an emperor or a lord. By doing so, they aimed to synthesize the reality of politics with moral principles. However, their call to the authority have naturally appeared in different forms such as prose, poetic or fable, etc.

1.1.1 Ancient Era

1.1.1.1 Ancient Egypt

It is not surprising that the first known books in the world, which are composed during the Old Kingdom of Ancient Egypt (Gunn, 2009), are relatively advice texts. In such a way that the oldest literary works of mankind, which have survived antiquity, are the addressing moral instructions passed from parent to child to ensure peace and good governance. The number of such texts was so much that all framed an individual genre called "*sebayt*" within the Pharaonic literature. The word literally means "training" or "instructions" and refers to "didactic text" or "treatise" advising ethical code of conduct on the "way of living truly" (Erman & Grapow, 1971).

Among so many instructions, "Instructions of Ptah-Hotep" written by a wise man who was also vizier to King Izezi of the fifth dynasty (CA. 2414-2375 BC) and directed to his son, "Teaching for Merikare" authored by Khety III for his son Merikare who reigned during the first intermediate period (CA. 2130-2040 BC) and "Instructions of Amenemhat" written by a king to his son during the early Middle Kingdom (CA. 2040-1650 BC) are worth-mentioning (Zulu, 2009).

The vizier of King Izezi emphasized the importance of justice and the relationship between a leader and his/her followers (Zulu, 2009):

> Justice is great, invariable, and assured….
> If you as a leader decide on the conduct of a great number of people, seek the most perfect manner of making your decisions so that your conduct may be without blame or fault.
> If you are a leader of peace, listen to the discourse of the petitioner.

Approximately two centuries later, Kethy III was re-emphasizing "justice" and suggesting his son Merikare to seek for advice even in matters he had expertise (Zulu, 2009):

> Do justice so that you may live long on earth.
> Justify yourself in the presence of God….
> … Even an expert can become one who is instructed.

1.1.1.2 Ancient China and India

The next predecessor of this genre confronts us anytime between 500 BC and AD 500 in ancient Chinese and Indian cultures. Confucius, who was a thinker, political figure, and educator lived in 6th and 5th centuries BC, was the founder of the *Ru* School of Chinese thought. After his death, his teachings were collected into a book called "The Lunyu" or "The Analects". Among various subjects, the Lunyu comprises his political philosophy relying "on the belief that a ruler should learn self-discipline, should govern his subjects by his own example and should treat them with love and concern." He said that "If your desire is for good, the people will be good. The moral character of the ruler is the wind; the moral character of those beneath him is the grass. When the wind blows, the grass bends" (Riegel, 2012).

Xunzi, another philosopher considered Confucian lived in the 4th century BC, collected his essays into "The Book of Xunzi". His philosophy is grounded in his approach to the social and political order. Accordingly, he wrote the "The Way of the Sage Kings" in order to instruct kings into the way of the previous rulers of China who developed institutions and practices of "good" governance (Robins, 2008).

Mohism, arisen from the teachings of Mo Di or Mozi, was another influential philosophical, social, and religious system in ancient China. In "The Book of Mozi" he argued the main responsibility of a ruler (Fraser, 2012):

> It was understood that the world was in disorder because the people lacked political leaders to unify the world's morality. So the most worthy, wise, and intelligent man in the world was selected, established as the Son of Heaven, and commissioned to unify the world's morality.

The Lord of Shang was a high officer lived in the 4th century. He could be classified as a follower of the School of Law which is another main philosophy of ancient China. His reforms were always associated with the extraordinary rise of China under the

authority of The Ch'in dynasty. In his "The Book of Lord Shang", besides the importance of law, agriculture, and warfare, he discussed the punishments and rewards given to the officers. In a separate chapter titled "Prince and Minister," he summarized his view on the ideal government system (Yang, 1974).

Ancient India – a cradle of civilization - confronts us with two noteworthy examples of advice texts: "The Pañcatantra" and "The Arthaśāstra". The Pañcatantra or the Pañchatantra meaning "Five Treatises" or "Five Chapters" is a collection of fables which is known under the name of "The Fables of Bidpai" in Europe and "Kalīlah wa Dimna" in Islamic literature. The original Sanskrit text includes both proses and verses. It was structured as a frame story; including five different yet interrelated stories ("Panchatantra," n.d.).

Even though the original text is lost, early translations to Syriac and Arabic are giving us the chance to explore its raison d'être. The stories attributed to Vishnusharman, a wise Brahmin, aims to educate the sons of royalty. Ryder who translated Pañcatantra into English, says in his introduction to the translation (Vishnu Sharma, n.d.):

> The *Pañcatantra* is a *niti-shastra*, or textbook of *niti*. The word *niti* means roughly "the wise conduct of life." Western civilization must endure a certain shame in realizing that no precise equivalent of the term is found in English, French, Latin, or Greek. Many words are therefore necessary to explain what *niti* is, though the idea, once grasped, is clear, important, and satisfying… a *śāstra* is a technical or scientific treatise; thus it is considered a treatise on political science and human conduct.

There is no doubt that it is one of the most ancient versions of an ordinary advice text. However, the method of making use of cases for teaching is remarkable. After thousands of years, Harvard Law School was acknowledged as the pioneer in exploiting case studies in teaching and Harvard Business School popularized the method (Chendroyaperumal & Chandramouli, 2011).

The other essential Indian advice text is the Arthaśāstra. *"Artha"* can be simply translated as "money"; however, it refers all material meaning necessary for the survival of human being. *"Śāstra"* means the treatise or the holy book. Even though a wide variety of translations are available in the literature, Heinrich Zimmer (1953) rightly and briefly calls it "timeless laws of politics, economy, diplomacy, and war."

The Arthaśāstra includes fifteen books, each containing several chapters. In the first chapter of the first book, there is a detailed table of contents and in one verse it is indicated that the text has 150 chapters and 6,000 verses. The text is mainly in slokas which are Sanskrit verse of two lines, yet prose has also occasionally appeared in it (Basu, 2011).

The Arthaśāstra was written by Vishnugupta Cāṇakya Kauṭilya, one of the first economists, and labeled as his *magnum opus* (the chief work of a writer). During his early life stages, Kauṭilya was an *acharya* (professor). Thereafter he became a prime minister to Chandragupta Maurya who destroyed Nanda Dynasty and ascended the throne. There was an informal relationship between Kauṭilya and the Emperor. Namely, Kauṭilya was not merely a prime minister, though he was a teacher, mentor, and adviser to the Emperor (Sihag, 2007).

Kauṭilya produced a training manual in leadership. His attempt was to attain a welfare state by implementing a two-footed strategy: increasing the prosperity of the state and ensuring its security in terms of politics and economics (Alexander & Buckingham, 2011). According to Jain and Mukherji (2009), the crucial concern of the book is leadership:

> A careful analysis of the contents of the table shows that while talking about the ideal king and his duties and while presenting detailed discussion of how a king should conduct himself, how he should ensure law and order in the society, how he should protect himself and the kingdom from the enemies and how he should look after his people, Kauṭilya is in fact explaining his concept of leadership. Further, his suggestions to the king on strategic alliances and networking, on crisis management and on communication strategies show that Kauṭilya is actually elaborating his detailed and comprehensive view of an effective leader.

The environmental problems, which were acknowledged by modern human a few decades ago, also found place in the Arthaśāstra. More surprisingly he defined the problem, searched into the causes and prescribed measures (Basu, 2011).

1.1.1.3 Ancient Greece

Approximately in the same historical period, Greek and Roman civilizations were also working on generating solutions for the problems of the "ruler". For instance, Plato (2010), the great Athenian philosopher, wrote his most famous and widely read

Socratic dialogue “The Republic” to describe the problem of the ruler and solution for it. Moreno and Gitlow (1999) summarized the dialog as the following:

> The Republic represents Plato's mature thoughts on the just man and the just state and justice. Plato concludes that justice in the individual man means that each element of his nature is performing its proper function, just as each group in the state performs its proper function. Each has brought each element into harmony with the others, like the order of notes in a musical scale.

Based on his utopia “just city” the *Kallipolis*, Plato (2010) attempts to characterize the guardians and rulers; and indicated the vitality of having rulers from among philosophers who have the knowledge of true being and patterns of justice, beauty, and truth. Plato (2010) also highlights the importance of the educational methods and curriculum, saying that they ought to be applied in an effort to shape personality characteristics of guardians and ruler. In another masterpiece of Plato (2010b), “The Statesman”, the Athenian philosopher argues that ruling is a kind of craft for human like sailing or trading, which means two things: the ruler is required to have a given-nature governing talent and he/she should practice, in order to advance his/her expert knowledge in governance. Brooks says (2006):

> For Plato, it is a common fact of life that people properly seek counsel solely from experts in a particular field. As a consequence, whenever we discern those who possess expert knowledge in governance, it is right that they should rule as this is the craft they naturally pursue best – just as those with expertise in trade skills ought to work as manual laborers.

In his last dialogue (Plato, 2010c), “The Laws”, the philosopher presents his most mature thoughts on issues discussed in his earlier works and focuses on the best possible scenario which is more practicable, if not ideal (Smith & Brickhouse, 2009).

Plato’s student Aristotle (2010), a towering figure in the ancient Greek philosophy, wrote “The Politics” in the 4th century BC. What evokes admiration about his work is his frequent references to political events and institutions from different cities based on a research which was conducted by his students assigned to collect information on the political organizations and histories of 158 different cities (Clayton, 2005). He regards politics and ethics as two separate sciences despite the fact that they are strongly interrelated. It is true that ethics is what an individual human being requires for good but a just society is the prerequisite for the accomplishment of individual goods and happiness (Duska, 1993).

"The Cyropaedia", written by the Athenian Xenophon ca. in the early 4th century BC, is a kind of political romance telling the history of the Elder Cyrus, the founder of the Persian Monarchy. The Cyropaedia, meaning "The Education of Cyrus", has its focus on the author's approach to training and education of "good" leader yet in the opposite direction of the Republic (IEP, 2004).

1.1.2 Persia

Simultaneously with ancient Greek and Indian civilizations, The Persian literature originated *andarznama* genre. *Andarz* can be translated as precept, instruction or advice and refers literary works inscribed by a distinguished person with the aim of counseling. Actually, it is a generic name for any kind of advice text in the Persian literature. However, among various other categories; special manuals written by kings, higher officials or priests for the education of princes are classified as *andarz* (Shaked & Safa, 2011). According to many scholars, ancient *andarz* texts should have existed. However, the earliest ones which were able to hand down the next generations are thought to date from the 3rd century AD.

"The letter of Tansar" to Gushnasp, the king of Tabaristan is a governmental correspondence aiming to pursue Gushnasp to accept Sasanian sovereignty. Tansar was a Zoroastrian priest and sagacious counselor of Ardeshīr I, the first Sasanian king. In his letter, he was articulating his political thoughts by narrating the differences between previous dynasty and Sasanian Empire. He argues also four pillars of a state (clergy, military, scribes, and artisans and tillers) and associates the prosperity with the strategy that no one is allowed to move to another class (Pourshariati, 2008). The maxim of "religion and kingship are brothers", which underlines the importance of moral values in kingship, is attributed to Tansar (Lambton, 1962).

As his wise counselor, Ardeshīr I wrote an andarz, which is a testament addressing his son Shapur. Besides his approaches to good governance, code of ethical conduct is involved in the testament (Yarshater, 2003).

Another wise vizier and philosopher king association in Persia exists between Khosro Anushiruwān, also known as Anushiruwān the Just, and Buzurgmihr. "The Book of the Testament of Khusro" to his son Ormuz and "The Book of Counsel to Khosro Anushiruwān" by his vizier Buzurgmihr, written in the 6th century, are samples of the

andarz genre (Inostranzev, 2004). Moreover, Buzurgmihr was quoted during centuries in various advice texts through his analogies and maxims. For example; the maxim that the king is the shadow of the God (Arjomand, 2009) and the analogy of the king as a gardener are both attributed to Buzurgmihr (Amirsoleimani, 2002). Another maxim of the wise counselor is emphasizing the importance of justice: No prosperity accompanies a king's injustice (Yarshater, 2003).

1.1.3 Medieval and Early Modern Age of Europe

With respect to the West, the Middle Ages confront us with a literature genre called "*speculum*" or i.e. "mirror". As a matter of fact, it was the most pervasive literature genre of the Middle Ages. Nederman (1998) conveys the definition of *"speculum"* made by Einar Már Jónsson to us:

> The medieval "mirror" was, most essentially, a book of advice addressed to an individual or (more commonly) a group, detailing a code of conducts or set of values appropriate to its addressee's social position or standing.

Among various subsets of the genre addressing courtiers, lawyers or merchants, the political advice texts gained the most popularity. They were all devoted to kings or princes, aimed at describing what the "good" governor is, and termed as the "mirror for princes" (in Latin: *principium specula*, in German: *Fürstenspiegel*). According to Jónsson's clear and simple definition (as cited in Nederman, 1998):

> A Fürstenspiegel is a tract written for a prince – and in general dedicated to him in one fashion or another – which has the principal object of describing ideal prince, his comportment, his role, and his situation in the world.

During the Byzantium period, there had been produced numerous mirror for princes which were partly directed to a throne prince by his father as an experienced emperor, and partly written by priests, bishops, and archbishop in order to counsel an emperor. In order to avoid niggling, merely a couple of prominent examples of such works are itemized here (Barker, 1961; Boojamra, 2002; Nicol, 2003; Tural, n.d.):

I. A series of advice in seventy-two short chapters was written by Agapetus the Deacon in the 6th century, addressing to the emperor Justinian I.
II. Two texts were written by Basil I the Macedonian and addressed to his son emperor Leo VI the Wise in the 9th century.

III. Patriarch Photios I of Constantinople's epistle was addressed to Boris I of Bulgaria. (9th century).

IV. Patriarch Photios I of Constantinople was also contributed to the work of Basil I the Macedonian. (9th century).

V. Preface and two sections written by Patriarch Photios I of Constantinople for the book of law "Eisagoge" was declared to the public in 886. What is remarkable is that he discusses the status of the patriarch against the emperor and makes off emperor's supremacy. (9th century).

VI. "Paideia Basilike" (or Institutio Regia) of Archbishop Theophylact of Ohrid was addressed to his pupil Constantine Doukas, son of Emperor Michael VII Doukas (11th century).

VII. "Andrias Basilikos" (or Regia Statua) which can be translated as "Statue of a King", of Nicephorus Blemmydes was written for Theodore II Laskaris, the future Nicaean emperor. (13th century).

VIII. "On The Duties of a King" was written by Thomas Magister in the 13th century.

IX. "Paidea Regia" which can be translated as "Precepts of Kingly Education" was written and a speech "On Virtue and the Goodness of a King" was delivered by Manuel II Palaiologos in the 15th century.

Naturally, the mirror for princes had been inscribed not only in Byzantium but also in Europe. In terms of authorship and content, they were identical to Byzantine texts. However, the subsequent contributions to the genre were differentiating into having a more secular or pragmatist perspective (Bumke, 1991; Leclercq, 1984; O'Donovan & O'Donovan, 1999; Ramsay, 2002; Taylor, 2006; Tural, n.d.; Weiler, 2001):

I. "Duodecim Abusivis Saeculi" (On the Twelve Abuses of the World) written in the 7th century in Ireland, had been widely spread through the medium of an Irish missionary and became one of the most important step stones in the development of the genre speculum.

II. "Via Regia" (The Royal Pathway) of Smaragdus of Saint-Mihiel addressing to Louis the Pious, King of Aquitania, was accepted as the first true European principium specula (9th century).

III. "De Institutione Regia" (The Institution of the King) and "De Institutione Laicali" (On the Edification of the Laity) was written by Jonas of Orléans, for Pepin I of Aquitaine and for Count Matfrid of Orléans, respectively. Worth mentioning facet of his works is his attempt to make use of stories and anecdotes from the Old Testament such that exemplifying the prophets David and Solomon as ideal rulers (9th century).

IV. "De Rectoribus Christianis" (On Christian Rulers) of Sedulius Scottus was addressed to King Lothar II of Lotharingia (9th century).

V. "De Regis Persona" (The Person of the King) and "De Ordine Palatii" (On the Management of the Palace) was written by Hincmar of Reims (9th century).

VI. "Policraticus" (Statesman's Book) of John of Salisbury written in the 12th century, had been interpreted as a breaking point. Because "Unlike his predecessors, who treated the prince as a particular person whose authority rested on fealty, John equated "the prince" with "the public power," whose authority corresponded to a specific territory" (Taylor, 2006). He had moved beyond the hierarchy of God, Church and Human, and re-structured government within a secular framework.

VII. "De Principis Instructione" (On the Education of a Monarch) was written by Gerald of Wales in the 12th century.

VIII. "De Eruditione Filiorum Regalium" (The Education of Noble Children) was written by Vincent of Beauvais in the 13th century.

IX. "De Regimine Principum" (On the Governance of Princes) and "Speculum Virtutum Moralium" (The mirror of Moral Virtues) was written by Engelbert of Admont in the beginning of the 14th century. It was the first mirror for princes written in Germany after plenty of work produced in England, France, Spain, and Italy.

X. "De Regimine Principum" (The Regiment of Princes) was written by Thomas Occleve for Prince Hal shortly before his accession to the throne (15th century).

XI. "Institutio Principis Christiani" (Education of a Christian Prince) was written by Erasmus as advice to King Charles of Spain in 1516.

XII. "IL Principe" (The Prince) was written by Niccolo Machiavelli in 1513. It is surely beyond doubt that the Prince is the most classic example of a mirror for princes produced by Western civilization. He rejected a good number of basic

advice offered by previous authors for centuries. According to Machiavelli "the prince must be bold, resolute, flexible, prepared to break promises and act against charity, truth, religion and humanity. … When the occasion requires it, the prince must adopt any means necessary" (Ramsay, 2002). Because of his pragmatic approach to the kingship, he has been criticized roughly.

1.1.4 Islamic Civilization

After presenting an overview of the historical development of what is called the "books of advice", the texts delivered within the geography of the Islamic civilization can be researched. In Islamic World, the name of the genre discussed in this work is *"siyāsatnāma"*[1], which means the "book of government". The word *"siyāsa"* has an Arabic origin and literally refers to the training of a horse. It means also the governance of a state, the art of management, penalty, and execution. In the narrowest sense, it could be described to maintain the order and safety of a society by using ethical means through the disciplining and instructing them to the "good" (Atmaca, n.d.). The suffix *"-nāma"* which has a Persian origin, means book or treatise. The term *"siyāsatnāma"* reflects also the multicolored structure of the Islamic civilization; with its partly Arabic and Persian origins.[2] According to Isaacs[3] (Al-Ghazālī, 1964):

> Books of counsel for rulers, or "mirror for princes", form a distinctive and interesting genre of classical Arabic and Persian literature. They show how complete was the synthesis achieved between the Arab-Islamic and Old Persian elements, which were the main components of medieval Muslim civilization. They make impartial use of examples attributed to Arab Caliphs and Sassanid kings, to Sufi saints and Persian sages; they Islamize Zoroastrian maxims such as 'religion and empire are brothers' and they assume rightly or wrongly a substantial identity and continuity between Sasanian and Islamic state institutions.

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[1] In order to avoid the ambiguitiy, the difference between *siyāsatnāma* and Siyāsat-nāma should be clearly noted. Within the framework of this study; while the word of *"siyāsatnāma"* as a generic name refers the name of a literary genre aiming to consult a ruler towards good, "Siyāsat-nāma" points out the specific advice text written by the Seljuq vizier, Nizam al-Mulk, in the early 11th-century.

[2] Interestingly, the same cultural richness encounters us with the name of Malik-Shah I, the son of Alp Arslan and the Sultan of the Seljuq Empire at the end of the 11th century: a Turkish Sultan whose name is partly Persian and partly Arabic.

[3] He was edited Al-Ghazali's Book of Counsel for Kings, "Naṣīḥat al-Mulūk" and in its introduction discussed *siyāsatnāma* literature.

Islam, as a major world religion, showed up in Arabia in the 7th century. Not only the "*Qur'an"*, the sacred scriptures of Islam, but also "*Sunna*", a collection of sayings and doings of the Prophet Muhammad, involve various advices to anyone who dominates over the people. The coverage is broad in scope, from justice, modesty, and advisement to corruption. After migrating to Medina, the Prophet Muhammad established the first community-state of Islam. Islam was attempting to regulate human's relationships both with God and others in social life. Because of its comprehensive and practical approach to the human life, Muslims constructed not only religious rules and institutions but also laws and governing systems (Mahdi, Rahman, & Schimmel, 2012). When considered from this perspective, it is not surprising that there are a myriad of advice texts addressing governors.

1.1.4.1 Early Siyāsatnāma Examples of Islam

Initially, advice had been in the form of epistle or testament counseling recipient basic principles of administration briefly. In the course of time, Islam spread in Iran, Middle Asia, South Africa and Anatolia. It came across with various cultures and tried to harmonize all. Later and "right" examples of the *siyāsatnāma texts* were written in the form of a bulky book.

The first example is an epistle written by Alī bin Abī Ṭālib in the 7th century, the last Rightly-Guided Caliph, to his fellow Malik al-Ashtar, whom he had appointed a governor of Egypt. He discusses his conception of legitimate and righteous rule. He outlines as well the qualifications and responsibilities of a governor and advice sagaciously to maintain justice and being humble at the same time (Ali İbn-i EbiTalib, 1997). In the "Nahj-ul Balāgha", a well-known collection of sermons, letters, and other pronouncements of Ali, there are a few more administrative letters addressing officers appointed to various tasks; however, the epistle mentioned above has a rightful reputation because of its comprehensive style (Gleave, 2012).

Another example is the introduction part of the "Kitab al- Kharāj" written by jurist Abu Yusūf for Hārūn Ar-Rašīd, Arab Abbasid Caliph between 786 and 809. Even though the work is a treatise on taxation, Abu Yūsuf emphasizes the caliph's accountability before God and his responsibilities towards his subjects. He portrays those placed in authority as God's deputies (*khulafa*) on His earth, recipients of a light

by which they are able to elucidate for their subjects certain obscure matters and explicate the duties incumbent upon them" (Marlow, 2012).

As well during the caliphate of Al-Maʾmūn, the son of Hārūn Ar-Rašīd, a testament written by an experienced father to his son appointed as the governor of Egypt and Raqqah was encountered. The letter was written by Ṭāher b. Al-Husayn to Abdallāh b. Ṭāher in 822 and acquired fame in a short span of time. Al-Maʾmūn himself admired it and ordered to send its copies to his governors. Historians quoted the letter and discussed its elegance. Ibn Khaldūn praised it as "the best and most comprehensive treatment of this type of politics that I have found" (Ibn Khaldūn, 2004).

The last short-in-form example, known as "The Pandnama", is a testament written by Sebüktegīn, the founder of the Ghaznavid dynasty, addressing his son Maḥmūd in 987. Rumor has it that Maḥmūd learned advice by heart, practiced consistently. After gaining the throne, he was called Maḥmūd of Ghazni and became the most notable ruler of his time (Merçil, 1975).

1.1.4.2 Golden Age of Islam

As previously mentioned, starting from the 8th century Islam arrived at its golden age - a civilization enlarging geographically; and pioneering not only in sciences such as physics, medicine, architecture, and engineering but also social and political life in terms of justice, legal order, and economics. The bulky books of the *siyāsatnāma* genre were natural fruits of this age. Even though they were written by various people – sultan, vizier, officer, philosopher –, addressing different groups of recipients – sultan, the crown prince, governor – and following different approaches; they all have the same reason of existence. People who are originated from the already civilized societies had felt the need of counseling rulers originated from the freshly civilized societies who are lacking in experience of a systematic government. In one hand they had been informed about the society and state, which would be ruled, on the other hand, it was an experience share. Should the need arise to exemplify, early on as members of an ancient civilization, Persian officers consulted Muslim-Arab rulers, afterward Persian officers this once consulted Muslim-Turk rulers. A similar situation, it had been observed when Bedouin Arabs and Berber people had taken the lead. The experienced intellectuals and officers gave them advice on various issues. (Fazlıoğlu, n.d.)

Ibn al-Muḳaffaʿ, "a man of great erudition" (Lambton, 1962), was a secretary in the *diwan* (governing committee) during the first days of the Abbasid Caliphate. He not only translated valuable works from Pahlavi into Arabic but also contributed to the *siyāsatnāma* genre actively by his own works. "Kalīla wa Dimna", "the collection of allegorical fables in which various animals portray the roles of king and courtiers" (Marlow, 2012), is originated from the Indian Pañcatantra texts mentioned previously in this work. The fables had been translated from Sanskrit to Pahlavi by Burzōē, the famous Sasanian King Khosro Anushiruwān's physician. In the 8th century, Ibn al-Muḳaffaʿ not only translated it from Pahlavi into Arabic but also adapted to the Islamic culture ("Kalila Wa-Dimna," 2012). He wrote as well "Adab al-Kabīr " and intended to construct it as a *siyāsatnāma* text. The suggested morality in the book was totally practical, and interestingly more suited to a European of Renaissance instead of a medieval Muslim ("Ibn al-Muḳaffaʿ," 2012).

Another book-length *siyāsatnāma*, "Kitāb al-Tāj fi Akhlāq al-Mulūk", was written at the end of the 9th century. The authorship of the book is a highly controversial topic: Al-Jāḥiẓ or Muhammad b. Al-Ḥārith al-Taghlibi / Thaʿlabi or someone else. The covered topics are the conduct of a governor, courtly society, and its organization. In each section, after counseling how a prudent king should act, the related historical anecdotes are stated (Marlow, 2012; Tritton, 1958).

Muhammad b. Al-Ḥārith al-Taghlibi / Thaʿlabi, an expert on the Arabic literature lived between 961 and 1038, composed two books of advice at the court of the Khwarazm-Shah al-Maʾmūn b. Maʾmūn: "Ād Kitāb b-al-Muluk" (The Conduct of the Kings) and "Tuḥfat al-Wuzarā'" (The Gift for the Viziers) addressing his vizier Al-Hamidi (Marlow, 2012).

Abū Naṣr Muḥammad ibn Muḥammad Al Fārābī, lived in the 10th century, was one of the most prominent Muslim philosophers of Turkish origin. Such that he was labeled as "the second teacher", the first one being Aristotle. Al-Fārābī's three works manifesting his political philosophy, could be partly regarded as *siyāsatnāma*: "Ārā Ahl al-Madīna al-Fāḍila", briefly called "al-Madīna al-Fāḍila" meaning "Virtuous City"; "Al-Siyāsa Al-Madaniyya" meaning "On Political Government"; and "Fusul al-Madani" meaning "Aphorisms of the Statesman" ("Al Fārābī," 2012). Al-Fārābī was influenced by the Greek philosophers' conception of the "philosopher-king" and

perceived the Prophet Muhammad as the perfect example of it. He discussed the qualifications of a ruler who is the *Khalifa* of Prophet and claimed that the supreme quality of the ruler of the virtuous city is wisdom. “The state without a philosopher to whom it may be entrusted will perish in no time” (Lambton, 1962). Besides, the virtuous city should be united by love and controlled and maintained by justice, which followed upon love (Syed, n.d.).

Al-Mawardi, a religious jurist lived in Basra between 974-1058, contributed to the political theory and state administration of Islam through his various works written in Arabic. His famous work “Kitāb al-Ahkām al-Sultāniyya” (The Laws of Islamic Governance), which could be considered a partly law book or a partly *siyāsatnāma*, discusses the theory of the Caliphate and Islamic state institutions. Acknowledged as the first separate book dealing with political theory, distinguishing it from theology, it acquired fame not only in the Islamic world but also in the West. The other works of Al-Mawardi are “Kitāb Kawānin al-Wizara wa-Siyāsat al-Mulk”, dealing with the responsibilities and characteristics of viziers; “Kitāb Tashil al-Nazār wa-Taʿdjil al-Zafar”, partly consisting advice addressing ruler; and “Kitāb Nasihat al-Muluk”[4] (Book of Advice for Ruler), which is a full-blooded *siyāsatnāma* (Güner, 2002).

“Kutadgu Bilig”, “the oldest monument of the Islamic Turkish literature”, was written by Yusūf Khāṣṣ Ḥājib of Balasagun in 1070 and presented to the reigning prince of Kashgar. It was written in Karakhanid, or Middle Turkish which is at the same time the language of the Orkhon inscriptions and verbally means “the wisdom which brings happiness”. Kutadgu Bilig, a long didactic poem consisting of more than 6,500 couplets, is considered as unique among the *siyāsatnāma* texts thanks to its unexampled style: a narrative unfolding between four principal characters who are “Kun Togdi”, “Ay Toldi”, “Ogdtilmis”, and “Odgurmil”. However, the substance of the book is analogous with other texts: how a ruler should govern, how he should treat the various classes of society or which types of qualities are required for various positions. Kun Togdi, meaning “Rising Sun”, is the king and represents “Justice”; Ay Toldi, meaning “Full Moon” is the vizier and represents “Fortune”; Ogdtilmis, meaning “Highly Praised” is the son of Full Moon and represents “Intellect” or

[4] Even though the authorship of that book is questionable, most of the scholars are attributed it to Al-Mawardi.

“Wisdom”; and Odgurmil, meaning “Wide Awake” is an ascetic and represents “Man's Last End”. The book allegorically argues that “justice”, to be exercised properly, requires the help of “Fortune”, “Wisdom”, and "The End," or what might be called “Religion” (Deverux, 1985).

The best-known example of the siyāsatnāma texts is “Siyāsat-nāma” written in Persian by Nizām al-Mulk, the Seljuq vizier first of Alp Arslan and then of Malik Shah. It is “a fascinating example” (Frye, 1964) of the genre, insomuch that the name of the book is identified with “the books of advice” literature of the Islamic civilization. The book, finished in 1077 and presented to Sultan Malik Shah, consists 50 chapters of advice enriched by historical anecdotes which are not only belonging the Islamic origin but also Persian (Bowen & Bosworth, 2012).

“Qābus-nāma”, another famous Persian *siyāsatnāma*, was authored by Kaykāvus b. Eskandar who was the prince of the Ziyarid dynasty in Gurgan and Ṭabaristan. Based on a Persian tradition, the book was named after Qābūs ibn Wušmagīr, grandfather of the author. Kaykāvus finished the book in 1083 when he was 63 years old; and addressed it to Gilānšāh, his favorite son and intended the successor. What makes the text interesting is that it includes not only kingly advice about statecraft, war, and courtly life; but also ordinary advice about buying slaves or horses, family life, or practice of humdrum professions (“Nasihat al-Mulük,” 2012).

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, an outstanding religious thinker of medieval Islam, authored “Naṣīḥat al-Mulūk” (Book of Counsel for Kings) in the beginning of the 12th century. Al-Ghazālī who has a Persian origin wrote his book in Persian. “Naṣīḥat al-Mulūk” is formed from two main parts. The first part is mostly like a theological text including the Islamic religious principles that could not be regarded as common for a *siyāsatnāma*. The second part contains various topics including advice relevant to the ruler, viziers, and secretaries, the maxims of sages, the importance of intelligence, and women (İnan, n.d.). He emphasizes the significance of the position of kingship with these sentences (Al-Ghazālī, 1964):

> Know and understand that God Most High chose two categories of mankind, placing them above others: the prophets and the kings *(moluk).* He sent the prophets to His creatures to lead them to Him. As for the kings *(pādshāhān),* he chose them to protect men from one another and made the prosperity of human life dependent on them. . . . As you hear in the traditions, ‘the ruler is the shadow of God on earth’.

An extremely popular *siyāsatnāma* from the Maghreb is "Kitāb Sirāj al-Mulūk" (Flambeau of Kings). It was written by a Spanish-born Arabic scholar, Al-Ṭurṭūshī. After extensively traveling through the Islamic geography, he settled in Alexandria and dedicated himself to teaching. There he completed his most important work, "The Sirāj al-Mulūk", consisting of 64 chapters of anecdotes and moral statements, and presented it to the vizier al-Maʾmun b. Al-Bataʾihi in 1122 (Abdesselem, 2012).

Ibn Taymiyya, who was a theologian and religious jurist, lived between 1263 and 1328. "The Kitāb al-Siyāsāt al-Shar'iyya" (On Public and Private Law in Islam) written around 1310, is a treatise on juridical policy. He discusses two main prerequisites for a "right" appointment; eligibility and trust. Besides, he emphasizes the importance of advisement and justice (İbn Teymiye, 1999):

> God upholds the just state even if it is unbelieving, but does not uphold the unjust state even if it is believing,' and that, 'the world can survive with justice and unbelief, but not with injustice and Islam.

An exceptional scholar of the Islamic civilization, Ibn Khaldūn, is an Arabic historian, philosopher, and founder of sociology. His *magnum opus* (the chief work of a writer), "The Muqaddimah" finalized in 1377, is an introduction to the history presenting "an encyclopedic synthesis of the methodological and cultural knowledge necessary to enable the historian to produce a truly scientific work" ("Ibn Khaldūn," 2012). It is surely beyond doubt that he did not intend to write a *siyāsatnāma*; however, he focused on social phenomena in general. From that point of view, the Muqaddimah is accepted as a *siyāsatnāma* text to a certain extent.

1.1.4.3 Ottoman Age of Siyāsatnāma Genre

The Golden Age of Islam comes to the conclusion at the beginning of the 14th century. However, another civilization, the Ottoman Empire, pullulated from its Islamic origins. During the rise and growth phases of the Ottomans, there had been an increasing attention to the *siyāsatnāma* texts. Most of the books introduced in this work translated from Persian or Arabic to Ottoman Turkish and significantly influenced the concept of the Ottoman governance. Nevertheless, an Ottoman style of *siyāsatnāma* emerged (Altay, 2011):

I. “İskendername” written by Ahmedi, a fourteenth-century Anatolian Turkish poet, is an epic poem on the life and deeds of Alexander the Great.

II. “Kenz El-Kuberā wa Mehekk El-'Ulemā”, written by Şeyhoğlu Sadruddin Mustafa in 1401 consists of four chapters: the qualifications of the kings; their relationships with subjects and officers; type and qualifications of officers; and responsibilities of the *ulama* (scholars).

III. “Nasihat-u Sultan Murad”, written by Murad II for his son Mehmed II (The Conquer), includes advice on various issues related to governance in plain language.

IV. “Enisu’l-Celis” written by Kasım b. Seydi el-Hafız Ankaravi and dedicated to Murad II aims to instruct sovereign in justice and ethics.

V. “Târîh-i Ebü’l-Feth” (History of the Father of Conquest), written by Tursun Bey in 1490 as a panegyric to Mehmed II, narrates the course of history between 1444 and 1488. However, the introduction of the book is accepted as a book of advice.

VI. “Kanun-ı Şehinşahi”, written in the period of Selim I, shows similarities with al-Siyāsāt al-Shar’iyya or al-Ahkām al-Sultāniyya which have ecclesiastical foundations.

VII. An incomplete “Siyāsātnāme” sent by Selim I to his son *Shahzada* (prince) Süleiman (the Magnificent).

VIII. “Mirât al-Muluk” written by Ahmet b. Hüsameddin El-Amasi in 1536.

IX. “Âsafnâme” addressing viziers, the highest officers of a state, was written by Lütfi Pasha, a prominent intellectual and grand vizier of Süleiman the Magnificent. This book is a breaking point for the genre. Unlike previous books of advice, Lütfi Pasha’s advice is more practicable. Besides, Persian and Arabic influence on the book - in terms of examples, anecdotes, and style - is little if any.

With the phase of stagnation, the Ottoman *siyāsatnāma* literature changed its direction. The “*Islahatnama*” genre focusing on restructuring the state in order to overcome administrative problems, replaced *siyāsatnāma* books advising ruler ethical behavior and justice in order to maintain prosperity.

1.1.4.4 Classification of Siyāsatnāma Texts

In order to clarify the point arrived at, it is needed to classify the *siyāsatnāma* texts produced in the Islamic geography during eight centuries. There have been various attempts of classifying this huge literature by this time. In this work, a slightly-modified model will be presented based on classification suggested by Levend and Uğur (2001).

The first group of books was written by the *fuqahā* (specialist in religious law) who considers imamate "in the meaning of "supreme leadership" of the Muslim community after the death of the Prophet" as a part of *Fiqh* (the technical term for jurisprudence, the science of religious law in Islam). They discuss the institution of "*caliphate*"[5] based on the Islamic sources, present examples merely from the Islamic history. It is not all the time obvious whether these should be regarded as a book of law or as a book of advice. Al-Mawardi, Ibn Taymiyya, and Al-Ghazālī's works are considered within that group.

The second group was arisen out of ancient Greek impact on the Muslim philosophers. Standing within the boundaries of the Islamic law, they pursued the methodology of Plato and Aristotle. Instead of exhorting advice on politics in practical terms, they depicted a quasi-utopian governance such as the "virtuous city" of Al-Fārābī which was inspired by the "just city" the *Kallipolis* of Plato.

The third group affected by the tradition of the ancient Persian *andarz* was principally written by the experienced government officials or rulers in *propria persona* (in one's own person). "Siyasat- Nama" written by Nizām al-Mulk and "Qābus-nāma" authored by Kaykāvus b. Eskandar could be adduced respectively. On the contrary to the second group, their approach to politics is realistic by reason of authors' accumulated administrative experience. The Persian influence is discerned not only in form but also in a context such as anecdotes conveyed and maxims repeated.

The last group is *Sui generis* (the only one of its kind) works such as Yusūf Khāṣṣ Ḥājib's Kutadgu Bilig and Ibn Khaldūn's Muqaddimah. What makes Kutadgu Bilig unique is its literary style rather than its coverage. In consideration of its attempt to

[5] *"*The *caliphate"* refers the rank, jurisdiction, or government of a caliph who is accepted as spiritual leader of Islam, claiming succession from Prophet Muhammad.

merge the Turkish tradition with the Islamic attitude to governance, this work has always been of paramount importance in shaping a managerial tradition in descendent Turkish states, especially the Ottoman Empire. As a matter of fact, Ibn Khaldūn (2004) *ipsissima* (with the very words) contrasts his work with well-known *siyāsatnāma* texts and demonstrates its specialness. First of all, previous works lack systematicity. They discuss "management" fragmentally without associating managerial issues with each other. They are pure and simple *siyāsatnāma* texts offering advice but the Muqaddimah is a scientific work displaying a holistic approach. Secondly, they do not consider to verify their advice necessary, while Ibn Khaldūn strives for argumentation of his thoughts.

1.2 Background of the Problem

As a matter of fact, the books of advice principally address a ruler governing a state which is basically a public organization. The leadership in a public organization is expected to be unlike the leadership in a business organization. The crucial question at that point could be how significantly the public administration differs from the business administration.

Keltgen (2014) compares both types of the administration in terms of various aspects. While goals/objectives and evaluation criteria, structure, decision making and control, finance, performance characteristics, and nature of the produced goods are the internal factors describing an organization; market exposure, legal and regulatory constraints, political influences, public scrutiny and expectations, and scope of impact could be listed as the external factors. Traditionally, a business organization aims to drive a profit. The financial performance, which is strongly related with sustainability of the organization, is a substantial evaluation criterion. However, the public organizations are welfare-oriented and do not measure output, yet input or spending on a public service. Because, businesses are preferably responsible to their shareholders, and public organizations are accountable before the public. A public administrator could suggest new ways to accomplish the mission of the organization yet cannot change the mission itself. The public organizations give a leader less freedom to immediately react to the changing circumstances. The manager's control over the human resources is also divergent in the public and business organizations. Finally, while a business requires offering a product or service and making profit in order to raise money, a public

organization utilizes taxes, fees, and duties. Externally, the marketing approach of the business organizations is incomparable to the public organizations' approach. The laws, rules, and regulations draw very different lines for the public and the private organizations. The developments in the political arena have a stronger impact on the public management. It is expected from a public organization to be more open to the public scrutiny. On the other hand, the conflicts between stakeholders of the public organizations are more likely. The media serves as a watchdog and highly interested in any foul committed by a public administrator. That is actually because of having a wider scope of impact for any decision made by a public administrator.

However, from an empirical perspective, "the available evidence does not provide clear support for the view that public and private management are fundamentally dissimilar in all important respects" (Boyne, 2002). Among 13 hypotheses merely the three are justified based on the findings of 34 empirical studies: Public organizations are structured in a more bureaucratic way, they have leaders who are significantly less materialistic, and less committed to the organization than their counterparts in the business organizations.

Interestingly in the recent years the public and the business organizations are becoming closer and consequently struggling with the similar challenges. In fact, this is a bivious convergence. On the one side; as D'Andrade (2012) states, "large modern corporations have much in common with many modern political entities. These corporations are quite powerful, are the focus of many of its citizens' lives, even have their own independent policies; and on one view of competition, they are also continually at war". On the other hand, "the public sector has become increasingly market-driven over the last few decades" (Keltgen, 2014).

Jay (cited in Calhoon, 1969) argues that "a corporation is not something different from a state with some interesting similarities; it is a state with few unimportant differences." Even though the governmental culture, circumstances and structure require different sets of behavior, the leadership processes show similarities in the corporations and the state organizations. The basics of the human behavior remain the same, even if the system, the technology or the organization dramatically changes. That is unsurprisingly what we experienced throughout the history.

Despite the fact that the whole literature introduced in this work was principally written for a statesman, they contain a great deal of universal advice applicable to any management context. So much so that the historical development of management thought could be collaterally described by the historical course of books of advice.

Besides various other thinkers; Confucius, Kauṭilya, Plato, and Machiavelli have always been accepted as the early management thinkers. Their ideas inspired the modern management from several perspectives. Their books lighted the way for the development of the management as a science. Specifically, the concept of the leadership is "an issue that concerned political theorists from classical times until today" (Peele, 2005). Starting from Plato, thinkers such as Machiavelli and Max Weber contributed the discussions around the questions who should rule, how the rulers should be educated, what are the sources of authority, etc. For example; Galie and Bopst (2006) points out that "it would seem to follow logically that Machiavelli's advice for the long-term existence of an autonomous state would be relevant to a corporation with perpetual duration".

To sum up, the three main arguments could be propounded. First of all, the leadership is a process comprising of intense human interaction. Regardless of the context, the leadership could be investigated as a single generic phenomenon. Secondly, considering that the management science has its root in the classical texts, why these texts could not be utilized in order to develop and transform the business management as a scientific field? Definitely, the classical texts were not only produced in Europe or Far East, however the wisdom is a joint-production of all civilizations. In that case, the Islamic books of advice could actively contribute to the field. Lastly, both the public and the business administration are faced with heavy criticism. While the public administration is blamed for improper use of the resources and inefficient work processes, the business administration is accused of being exceedingly profit-oriented and selfish. If so, the efforts in order to make the state more effective and the companies more altruistic would basically associate them further. That makes translating an advice text addressing a state administrator into the field of the business management more purposeful.

Beginning in the 18th century, the management became a separate and systematic discipline. In each period from then on, practitioners and scholars attempted to

conceptualize it by asking various questions. According to Wren and Bedeian (2009), the management, as an open-ended and dynamic system, has always been in touch with its environment, precisely with the dominant culture. In this regard, culture as a broad subject could be reduced to a few dimensions which are directly related to the management thought: economic, social, political and technological facets. One more point to be emphasized is that the relationship has a bi-directional nature referring a mutual interaction. At this point, a specific question appears as how economic, social, political and technological factors have shaped the management thought and vice versa.

In the recent decades in a way supporting the previous arguments, scholars intensively retraced the management thought's steps and utilized the heritage of books of advice. Hsu (2007) argued the importance of the business integrity of a company aiming not only to survive but also to grow within a rapidly changing environment. While a company in which integrity is valued is riding high; another one pursuing profit with no regard for the means employed can solely be a short-distance sprinter. He suggests that the Confucian thinking instilled into a company can teach employees how to behave appropriately in any situation. For that purpose, he developed concrete principles which are originated from the Confucian thinking, for companies endeavoring for business excellence.

Another scholar, Cheng (2010) contrasted two opposite management philosophies, which are the rationalistic and humanistic management, and suggested a third moderate way called C-Theory. "The letter C stands for creativity, change, culture, Chinese tradition and Confucianism and their creative and best syntheses for management practices."

Within an empirical study (Zhang, Cone, Everett, & Elkin, 2011) carried out among the Chinese business organizations, the management scholars purposed to clarify the relationship between the practice of aesthetic leadership - a contemporary approach to leadership - and the philosophical foundations of the Chinese culture, particularly the Confucian philosophy.

Wood and Lamond (2011) also worked on the leadership from the perspective of the Confucian philosophy. They underlined the necessity of self-regulation for a manager in order to maintain an ethical standard of practice and argued the relevance of the

Confucian virtues to self-regulation. Their research also classified some of the Confucian virtues as common to Western concepts of managerial ethics and distinguished some as unique.

Since the 1980s, "Kauṭilya" and his work have aroused significant interest among scholars and been accepted as a guru of the business management training. While Starzl and Dhir (1986) argued the relevance of Arthaśāstra to the corporate strategic planning process in the modern management, Kumar and Rao (1996) developed a guideline for "Value-Based Management" based on the book mentioned. Arthaśāstra was also discussed in the field of accounting. According to Sihag (2004), Kauṭilya linked the proper measurement of economic performance with the efficient allocation of resources 2,500 years ago. He also structured a framework regulating bookkeeping and auditing which provides solutions for accounting frauds of today. Kauṭilya's ideas offered a new insight into the leadership studies. Muniapan (2009) contributed to the literature in a way that Kauṭilya insisted on an inside-out approach which means to be able to manage properly, someone should know how to manage himself. Another scholarly work presented a leadership model integrating eastern and western attitudes to the leadership on the basis of Kauṭilya's philosophy (Jain & Mukherji, 2009). The sustainability, as a fairly modern matter of debate, confronts us with in the researchs in concern with Kauṭilya and his work Arthaśāstra. Alexander and Buckingham (2011) argued that the sustainable organizational growth is only possible if corporate leaders focus on common good instead of profit maximization. This principle is obviously manifested in Kauṭilya's thought of leadership. On the other side, Bhalachandran (2011) conceptualized Kauṭilya's model of the sustainable development harmonizing idealistic and realistic approaches to human; and explained its essence like that "each one in a society lives for the other and all collectively for the welfare of the mankind".

Another Indian book of advice subject to the modern management research is Pañcatantra making use of fables - in modern expression "cases" - with the intention of the management training. Chendroyaperumal (2009) pointed out various human resource management policies prescribed in Pañcatantra such as avoiding two-bosses (Chendroyaperumal & Sumana, 2008). In another work, Chendroyaperumal and Chandramouli (2011) aimed to reveal principles for a successful leadership taken its source from Pañcatantra.

The most popular ones amidst the books of advice analyzed by the modern management scholars are undoubtedly texts of Plato and Aristotle. The leadership from an ethical point of view arising from Plato's thought was discerningly discussed by various scholars. Klein (1998) emphasized "weaving" of temperate and courageous qualities of leadership. Takala (1998) scratched "the leader" derived from Plato's works with its various dimensions such as ethics, rhetorics, and charisma. Velasquez (1996) argued Plato's rightfulness in asserting that "justice is more profitable, more rational, and more intrinsically valuable than injustice". According to him, not only research made on the prisoners' dilemma, but also psychological research on justice proves this argument in a business context as well. Plato's Republic has also inspired scholars in comparing its quality concepts with the Total Quality Management (TQM) and fourteen principles developed by Edwards Deming. The results of this study were astonishing in terms of similarities found out between the two notions (Moreno & Gitlow, 1999). Another scholar presented contributions of Aristotle to TQM (Schoengrund, 1996). Collins (1987), Solomon (2004), and Meikle (1996) investigated Aristotelian argument for business and profit. Cordero (1988) attempted to clarify the term of "fair" in Aristotle and to transfer it into the business context. Hadreas (2002) evaluated the relevance of Aristotle's thought to contemporary business ethics and concluded that its strength lies behind the linkage between wealth and human goods. Stieb (2006) investigated the problematic of egoism and loyalty in a business context. He proposed that "Aristotelian view clears up the egoist difficulty with loyalty". Flynn (2008) drew a leadership vision which is fundamentally virtuous based on writings of Aristotle. The Aristotelian approaches to the household management – *chrematistike and oikonmia* – were successfully reviewed by the management scholars attempting to create a basis for the relationship between business and society (Dierksmeier & Pirson, 2009). Bragues (2008) worked on a more practical issue: increasing corporate scandals and institutional mechanisms avoiding deceit. He brought effectuality of institutional approach into question and advocated the Aristotelian philosophy suggesting virtuous leaders for ethical societies. Schonsheck (2000) investigated the nature of "networking" in business based on Aristotle's classic analysis of incomplete friendship for utility. Another scholar suggests an Aristotelian approach to ethics to cope with the drawbacks of stakeholder theory which is an essential element of modern business ethics discussions (Wijnberg, 2000).

The last thinker, whose ideas have been revisited by modern scientists, is Machiavelli. Besides a myriad of books translating "The Prince" into the modern management, the literature encounters us with researchs and critiques beyond measure. For instance, Calhoon (1969) attempted to show the relevance of Machiavelli's principles to the modern management. Galie and Bopst (2006) investigated Machiavelli and his thoughts from a further perspective. He argued the relevance of widely known principles of Machiavelli to the modern management, while there are several other principles overlooked by scholars which are most relevant to the modern company. Another scholar D'Andrade criticized the direct translation of Machiavelli's Prince into the CEO of the corporate world. According to him, a corporate manager firstly differs from a sixteenth-century ruler in terms of power executed. Besides, distinguishing citizens from non-citizens is not a straightforward process in today's corporate world (D'Andrade, 2012).

1.3 Problem Statement

As exposed in the previous parts of this work, the number of researchers focusing on the books of advice originated from the Western civilization is enormous. Oriental philosophers such as Confucius and Kauṭilya have also inspired the interest of the modern-day researchers. On the other hand, studies aiming to link the *siyāsatnāma* texts with the contemporary management practices and theories can be counted on the fingers of one hand. The books in question attracted scholar's attention in large part because of their orientalistic (Darling, 2002) or linguistic value (Altay, 2008; Amirsoleimani, 2002; Merçil, 1975; Türkdoğan, 2009, 2010). If any, they inspired a limited number of political historians (Acındı, n.d.; Alighanbari, 2002a; Altunöz, 2005; Arslan, 2012; Canatan, 2009; Ekiz, 2010; İnalcık, 1966; Kallek, 2004; Özbek, 2007; Portlakkaya, 2009). Ibn Khaldūn's Muqaddimah, which has aroused deep interest among scholars and has been discussed widely, could probably be accepted as the only exception. Ibn Khaldūn's systematic thoughts on history and civilization have been repeatedly reviewed in the fields of sociology (Chapra, 2008), philosophy (Karaca, 2011; Kuyurtar, 1992), history (Dale, 2006), politics (Darling, 2007; Güden, 2010; Say, 2011) and even economics (Alferai & Burn, 1994; Boulakia, 1971; Erdem, 2011; Khalil, 2007; Spengler, 1964; Weiss, 1995); yet not properly in management. Herein two particular works encounter us: "Ibn Khaldūn's New Science and Its

Contribution to the Social Sciences and Risk Management" (Abdul Rahman, 1997) and "Ibn Khaldūn of North Africa: an AD 1377 theory of leadership" (Sidani, 2008). Their precious contributions to the transmission of Ibn Khaldūn's thought to the modern management are worth-mentioning.

The review of the literature shows us that the intellectual curiosity into the genre stuck on the level of sympathy. Scholars have considered these multifaceted texts purely literal or political history works. There is not any academic study available attempting to approach these texts from a management perspective. In a sense management studies lack of an alternative point of view which might be derived from the Islamic books of advice.

1.4 Purpose Statement

This study aims to show that the books of advice belonging to the Islamic civilization are relevant to the modern management, particularly the leadership studies. That means on the one hand to create a link between the Islamic books of advice and modern management studies, and on the other hand to convey the teaching of the Islamic mirrors to the field of leadership.

The concrete objective of this work is to generate a leadership model based on principles highlighted in the Islamic mirrors and to compare it with the current theories of the leadership. The *siyāsatnāma* texts exactly like mirrors produced by any other culture describe a "good" governor. What are the prerequisites of being a successful ruler, or what are the type of behavior expected from a sovereign are some questions attempted to be answered by the siyāsatnāma authors. In that case, it is highly possible to discover the leadership-related attributes in these texts.

In order to achieve the intended results, a qualitative research, specifically the "grounded theory" approach, was carried out. The "content analysis" of the selected books, not only from a management perspective but also from historical, philosophical and political perspectives, also underlies this work. MaxQDA – a software developed to assist researchers in qualitative data analysis – was employed not only for data management, memoing, coding and retrieving the data but also for mixed methods analysis and visualization of results.

The data, which are collected, classified and analyzed, are predominantly existing linguistic data derived from the books in question. Among numerous *siyāsatnāma* texts, a small number of books should have been selected as representative samples of the genre: "Siyāsat-nāma" written by Nizām al-Mulk; and "Kutadgu Bilig" authored by Yusūf Khāṣṣ Ḥājib.

According to Aksan[6] (1993), both texts are among the most influential examples of the genre. They were written in the beginning of the Golden Age of Islam and spread over to the wide geographical areas. They were still the ones most frequently cited during the late Ottoman times. Bowen and Bosworth[7] (2012) considers Siyāsat-nāma among the three most significant works of advice texts. According to Dankoff[8] (Yusūf Khāṣṣ Ḥājib, 1983), Kutadgu Bilig as one of the earliest examples of the genre alongside Siyāsat-nāma, Qābus-nāma, and Naṣīḥat al-Mulūk, is "arguably superior to them in its breadth of visions, its originality of form, and its literary quality."

[6] Virginia Aksan is a prominent historian focused on the eighteenth and early nineteenth century Ottoman history, and an academician teaching courses in Islamic, Middle Eastern and most recently Mediterranean history. "An Ottoman Statesman in War and Peace: Ahmed Resmi Efendi, 1700-1783"; "Ottoman Wars, 1700-1870: an Empire Besieged"; and "Ottomans and Europeans: Contacts and Conflicts" are among worthwhile publications of Aksan.

[7] Clifford Edmund Bosworth is an historian specialized in Arabic and Iranian studies. "The Ghaznavids, their empire in Afghanistan and Eastern Iran 994-1040"; "The Islamic dynasties, a chronological and genealogical handbook"; "The medieval history of Iran, Afghanistan and Central Asia; Medieval Arabic culture and administration"; and "The Arabs, Byzantium and Iran. Studies in early Islamic history and culture" are a few examples of his books. He also translated a few chapters from the book of "The History of al-Tabari". He is the author of approximately 200 articles in the Encyclopedia of Islam and more than 100 articles in the Encyclopedia Iranica. He also contributed to the Encyclopedia Britannica and Encyclopedia Americana. He worked for many years as a consulting editor for Encyclopedia Iranica and the chief editor for the Encyclopedia of Islam.

[8] Robert Dankoff is an academician in the fields of Turkology and Islam in Chicago University. He specialized in linguistic and literary subjects in Ottoman Turkish texts and also in early Turkish Islamic manuscripts. Among his books some are "The Turkic Vocabulary in the Farhang-i Zafan-Guya"; "The Intimate Life of an Ottoman Statesman: Melek Ahmed Pasha (1588-1662), as portrayed in Evliya Çelebi's Book of Travels (Seyāḥat-nāme)"; "An Evliya Çelebi Glossary: Unusual, Dialectal and Foreign Words in the Seyāḥat-nāme"; and "An Ottoman Mentality: The World of Evliya Çelebi". He also successfully translated Kutadgu Bilig of Yusūf Khāṣṣ Ḥājib and Dīwān Lughāt al-Turk of Mahmud al-Kashgari into English.

The advice books under investigation have been translated into various languages. Within the framework of this study Turkish and English translations of the books are concurrently used. The following manuscripts are the publications on which this study is predicated:

I. Kutadgu Bilig, translated by Reşit Rahmeti Arat to Turkish, published by Kabalcı Yayınevi in 2008;
II. Siyasetname, translated by Nurettin Bayburtlugil to Turkish, published by Dergah Yayınları in 1981.
III. Wisdom of Royal Glory - A Turko-Islamic Mirror for Princes, translated with an introduction and notes by Robert Dankoff to English, published by The University of Chicago Press in 1983;
IV. The Book of Government or Rules for Kings - The Siyāsat-nāma or Siyar al-Muluk Of Nizām Al-Muluk, translated by Hubert Darke to English, published by Routledge & Kegan Paul in 1960; and

1.5 Research Questions

The concrete objective of this work is to generate a leadership model based on principles highlighted in the Islamic mirrors and to compare it with current theories of leadership. More specifically, the study addresses two main research questions.

Q1: How a leadership model based on selected *siyāsatnāma* texts looks like?

Q1.1: What are the indispensable attributes/characteristics of an effective leader according to selected *siyāsatnāma* texts?

Q1.2: How could these attributes be classified/categorized/systematized in order to build a leadership theory?

Q2: How leadership theory derived from selected *siyāsatnāma* texts differs from trait, behavior, contingency and contemporary theories of leadership?

The first question will be approached using the answers of the following two questions. After specifying leadership relevant attributes, they will be systematized with the aim of generating a leadership theory. The second step is to show similarities and differences of the generated model with/from the modern leadership theories.

1.6 Organization of the Dissertation

This work has been prepared in accordance with the Bosnia and Herzegovina Qualifications Framework for Higher Education (BHQFHE) which aims to ensure of satisfying scientific standards of a doctoral dissertation (Council of Ministers of Bosnia and Herzegovina, 2011). The framework follows some basic principles:

- Ph.D. candidate should demonstrate a systematic understanding of a field of study and mastery of the skills and methods of research associated with that field;
- Ph.D. candidate should demonstrate the ability to design a research project and then implement the research in accordance with the methodology of a given science;
- Ph.D. candidate should make a scientific contribution through original research that extends the frontier of knowledge;
- Ph.D. candidate is capable of critical analysis, evaluation, and synthesis of new and complex ideas;
- Ph.D. candidate can communicate with their peers, the larger scholarly community and with society in general about their areas of expertise.

Based on principles previously listed, this dissertation is structured into eight chapters. The first chapter is an introductory section involving the historical course of advice texts, the background of the problem, problem statement, purpose statement, research questions, and organization of the study.

Following this introduction part; Chapter 2 aims to define the concept of leadership and introduces leadership theories in the literature which are mainly classified as the trait-based, behavior-based, contingency and contemporary theories of leadership.

Chapter 3 discusses the methodology used for this study. It introduces the research pyramid and explains each level in detail. The “qualitative content analysis” as a research methodology and the “grounded theory” as a research method are broadly explained in that chapter. Later based on theoretical information given related to the grounded theory, how research is designed is clarified. Moreover MaxQDA - qualitative data analysis software of the research - is introduced.

Chapter 4 deals with the chosen *siyāsatnāma* texts in detail. The bibliographic information of authors, historical background, and linguistic and literary specifics of the texts are reported in this chapter.

Results and findings of the research are delivered in Chapter 5 which is outlined by research questions. First of all leadership-relevant attributes derived from the *siyāsatnāma* texts with the help of MaxQDA is presented. These attributes are re-handled and systematized with the aim of theory generation. After all the alternative leadership model is introduced in the textual and visual way.

Chapter 6 attempts to compare and contrast the leadership model emerged with the current leadership theories. Starting from the contingency theories, behavioral and trait theories specifically Kirkpatrick and Locke's 6 traits model, and contemporary theories specifically value-based approaches are checked against the leadership model derived from Kutadgu Bilig and Siyāsat-nāma.

As the study revealed a value-based and social ethics-centered model, a deeper analysis of the relationship between ethics and leadership became necessary. In chapter 7, firstly the concept of ethics is discussed and ethical theories which are labeled as teleological, deontological and virtue-based theories are explained. Lastly, it is sought to answer the question of how Yusūf and Nizām al-Mulk's approach to the leadership could be evaluated from the ethical theories' point of view.

The dissertation ends with a discussion and conclusion presented in Chapter 8. This chapter initially sums up the fundamental inferences of the work. Not only overall administrative implications are listed but also the discussions around the concepts of honesty, justice and benevolence are summarized. After presenting the significance of the study and possible areas of the further research, the work is concluded.

Principally each chapter starts with an introductory part outlining objectives and structure of the chapter in order to provide a more detailed elaboration on the research objectives and questions. Moreover, each chapter concludes with precise answers to the relevant research questions and a summary of the main contributions.

It must be mentioned that the coding manual listing the coding principles; and the coding catalog including the code system and definitions of codes are available in the appendix section at the end of the work.

To conclude; this chapter firstly introduces the books of advice as an inspiring literature genre and secondly expresses the main theme of the dissertation including the background of the problem, problem statement, purpose statement, and research questions. Following chapter thoroughly discusses the methodology used for this study.

2. LITERATURE REVIEW

This chapter first of all aims to discuss the concept of leadership. Secondly, it defines leadership from various perspectives. Lastly, it introduces leadership theories in the literature which are mainly trait-based, behavior-based, contingency and contemporary theories of leadership.

2.1 The Concept of Leadership

As it is stated at the beginning of the study, the social life necessitates the emergence of a ruler. According to Lewis (1974), in any society even if there is no institutionalized ruler or elected governor, it is possible to encounter someone initiating action and playing central roles in the decision making process, stated in other words playing a leadership role. From this viewpoint, the same condition might have been found inside the world of the animal. "From insects to reptiles to mammals, leadership exists as surely as collective activity exists" (Judge, Piccolo, & Kosalka, 2009).

Since the leadership is such a broad concept, it became one of the most discussed and researched topics in all areas of social sciences. Not only myths, legends, and religious texts describing great leaders but also written concepts and principles of leadership go back as far as the emergence of early civilizations. However, the most important feature of these concepts and principles was a lack of systematic, scholarly, scientific research.

The nineteenth century became the starting point of the modern study of the leadership. Thomas Carlyle (2008) theorized "Greatman Theory" in his speeches held in 1840 which was later in 1841 published by the name of "On Heroes, Hero-Worship, and The Heroic in History". He argued that "the history of the world is the biography of great man" using the examples of Prophet Muhammad, Dante, Luther, Napoleon, and Rousseau, etc. Even though the main idea that leaders are extraordinary people equipped with God-given qualities to lead was not unusual, his approach was carrying the traces of a scientific work. Francis Galton's "Hereditary Genius" written in 1869 was another attempt searching for "heritable attributes that differentiate leaders from non-leaders and explained individuals' effectiveness as leaders" (Derue, Nahrgang, Wellman, & Humphrey, 2011).

Yammarino (2013) characterizes the period of the twentieth century and the rest as "more than 100 years involving numerous scholars and a multitude of oftentimes well-conceptualized and sometimes well-tested leadership ideas". The result of such a deep interest is thousands of definitions and approaches to leadership differing in "conceptualizing, measuring, investigating, and critiquing leadership. For example, some authors have focused solely on the leader to explain leadership, whereas others have examined leadership from a relational, group, or follower-centered perspective. …, other authors have focused on examining leader traits versus behaviors, …" (Hernandez, Eberly, Avolio, & Johnson, 2011).

2.2 Definition of Leadership

It seems impracticable to report all available leadership definitions within the scope of this dissertation. Due to this, it will be contented with definitions which are distinguishable and relevant to approach in question. According to Bass (2008), a prominent scholar of the field;

> The leadership is an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perception and expectations of the members. … Leaders are agents of change – persons whose acts affect other people more than other people' s acts affect them. ... It should be clear that with this broad definition, any member of the group can exhibit some amount of leadership, and the members will vary in the extent to which they do so.

Jago (1982) describes the leadership combining two perspectives which are corresponding to behavior and trait approaches to the leadership: "Leadership is both a process and a property. The process of leadership is the use of non-coercive influence to direct and coordinate the activities of the members of an organized group toward the accomplishment of group objectives. As a property, the leadership is the set of qualities or characteristics attributed to those who are perceived to successfully employ such influence."

Peele (2005) attempts to create a more comprehensive definition including six dimensions enabling "cross-contextual applicability. These are: the character of the leader; the followers; the organizational/societal context; the problems which confront the leader; the techniques the leader uses to gain support for her agenda/position; and, the effects of leadership."

In addition to definitions developed by individual scholars, 84 scientists from 56 countries who came together in 1994 in Canada within the scope of the GLOBE (The Global Leadership and Organizational Behavior Effectiveness Research Project) formulated the leadership as "the ability to influence, motivate and enable others to contribute to the effectiveness and success of the organization of which they are members". What makes the GLOBE definition noteworthy is not arguing any aspect of the leadership which has not been discussed before, but rather having a cross-cultural perspective.

According to Bass (2008), "there are almost as many different definitions of leadership as there are persons who have attempted to define the concept". However, grouping numerous definitions under titles such as "leadership as a relationship between leader and followers", "leadership as personality and its effects", "leadership as the art of inducing compliance", "leadership as the exercise of influence", "leadership as an act or behavior", "leadership as a power relation", or "leadership as an instrument of goal achievement" could be practical for further leadership research.

2.3 An Overview of Leadership Theories

In the following sections, major leadership theories which can be classified as trait, behavioral, contingency, and contemporary theories will be introduced. This classification also reflects the historical development of a modern scientific approach to leadership.

2.3.1 Trait Theories of Leadership

The trait approach to the leadership evolved from the "great man" theories of the nineteenth century. The basic assumption of the trait theories is that there are certain abilities and personal characteristics distinguishing leaders from non-leaders. This belief implies that leaders are born rather than made. A person endowed with inborn special qualities is pushed to lead others regardless of the context. "The historical context and social structures of the period further reinforced such beliefs by providing limited opportunities for common people to become social, political, and industrial leaders" (Nahavandi, 2009).

More than 40 years leadership scholars looked for demographic and personality characteristics which are common among existing political, religious or business leaders such as intelligence, sociality, honesty, dependability, etc. The result was disappointing: some traits seem to be important in terms of emerging as a leader; however, there was little empirical evidence justifying their existence is sufficient (Jenkins, 1947; Stogdill, 1948).

According to Zaccaro (2012) the literature reviews published in the late 1940s and early 1950s, most particularly written by Stogdill, indicate the first "tipping point" in the history of leadership trait theories. It can be characterized by a focus shift in leadership research from characteristics of leader toward behavioral patterns and situational factors. After 30 years of disregard, around 1977 individual differences re-took to the stage of leadership research which could be accepted as "second tipping point". There were several reasons for such a rollback. First of all the advancement in the methodology enabled us to re-analyze previous findings and provided stronger support for trait approach to leadership. Besides, research on the inspirational influence of leaders[9] and followers' perception of leaders and leadership formed a supportive basis for exceptional leadership taking its source from exceptional characteristics. This "neo-trait approach" argued that leaders are not necessarily born. There are several traits characterizing effective leaders; however, they should not be viewed as enough to make some leader, yet merely as prerequisites for leadership. Kirkpatrick & Locke (1991) developed one of the most prominent lists of key traits which are not entirely by birth; however, acquirable and developable with time and relevant experience: Drive; Desire and Motivation to Lead; Honesty and Integrity; Self-Confidence (including Emotional Stability); Intelligence (Cognitive Ability); and Knowledge of the Business.

Above all, the classical trait theories lacking a well-founded and widely-accepted personality framework was leading inconsistent results. The personality traits studied was not only innumerable but also disintegrated which was complicating comparison among various studies. Fortunately, the psychologist and organizational behavior researchers arrived at a consensus around "Big Five" i.e. "Five Factor Model of

[9] For example, theories of charismatic and transformational leadership are result of a scholarly interest in inspirational influence of leaders.

Personality" grouping countless traits into meaningful, relatively independent dimensions which are extraversion, conscientiousness, emotional stability, openness to experience, and agreeableness. The results of the initial researchs reported that extraversion, conscientiousness, emotional stability, and openness to experience are at different levels yet positively related to the leadership emergence and effectiveness (Judge, Bono, Ilies, & Gerhardt, 2002). Nowadays scholars are intensively using the model as an organizing framework and aiming to discover the relationship between personality dimensions, various recently developed leadership concepts[10] and leadership effectiveness. The concepts of "Myers-Briggs," "Locus of Control," "Type A," "Machiavellian Personality," and "Narcissism" which are scientifically acknowledged personality traits have been also investigated within the context of leadership, although to a lesser extent.

The trait-based theories of the leadership have had a wavy story. However, it must be noticed that according to today's prominent leadership scholars dissimilar to previous ones, the traits are "enduring and distinguishing personal characteristics that may be inherited, learned or developed" (McKee, 2011). Furthermore as Day and Zaccaro (as cited in Zaccaro, 2012) emphasized, "…any assertion that traits are irrelevant to leadership seems naive as best".

2.3.2 Behavioral Theories of Leadership

Owing to the suspension of the trait theories in the 1930s, the leadership research replaced its core question of "who an effective leader would be" with of "what an effective leader does". That kind of focus shift from traits to behaviors was advantageous from various aspects (Nahavandi, 2009). First of all, behaviors could be observed and measured more scientifically than the traits. Secondly, the behaviors could be developed more easily than traits. As a practical matter, that implied a change in understanding of human resources management: intensifying "training" in order to develop effective leadership behavior, instead of aiming to "recruit" the right people already equipped with leadership traits.

[10] Transformational, authentic, charismatic, or servant leadership are merely a few examples.

The concept of authoritarian, democratic, and laissez-faire leadership was developed by psychologist Lewin and his associates Lippitt and White in 1939 and underlined subsequent models of the behavioral approach. An autocratic leader assigns predetermined tasks to members and controls strictly. A democratic leader makes his follower to participate in decision making and consults them. On the other hand, a laissez-faire leader provides only required resources yet no direction and feedback unless asked. The research delivered no significant difference in productivity between the democratic and autocratic leadership; however, the follower satisfaction and group cohesion were higher with a democratic leader. Besides, the laissez-faire leadership produced lower productivity, satisfaction, and cohesiveness (Lewin, Lippitt, & White, 1939).

Thereafter the Ohio State University and the University of Michigan studies brought the behavioral approach to maturity. While the Ohio State University study categorized leader behavior along the dimensions of "consideration" and "initiating structure', the University of Michigan study distinguished between the "product-oriented" and "employee-oriented" behaviors. Yukl (1971) defined "initiating structure" as "the degree to which a leader define[d] and structure[d] his own role and those of his subordinates toward goal attainment", and "consideration" as "the degree to which a leader act[ed] in a warm and supportive manner and show[ed] concern and respect for… subordinates". A noteworthy side-benefit of the Ohio State University study is the Leader Behavior Description Questionnaire (LBDQ), which is still widely used. As for the study carried out by the University of Michigan, in a similar way to the Ohio State study, the "product-oriented" leaders aim to perform tasks according to work procedures, to accomplish them on time and to provide efficiency. On the other hand, the "employee-oriented" leaders prioritize employees not tasks by the way of supporting and assisting them in the achieving of high-performance goals. Similarly, Managerial Grid developed by Blake and Mouton in 1964 "continued the focus on this two-dimensional view and categorized leadership behaviors along the dimensions of "concern for production" and "concern for people"" (Hernandez et al., 2011). They ranked both behavioral patterns on a scale from 0 to 9 and determined 5 styles of leadership: country club (1, 9), task (9, 1), impoverished (1, 1), middle-of-the-road (5, 5), and team (9, 9).

In 1960 Douglas McGregor introduced “Theory X and Y” in his classic book “The Human Side of Enterprise”. According to him, what determines the behaviors of a leader are his very deep assumptions about human nature. While Theory X leaders, who assume average human being is inherently lazy and dislikes work, tend to use the “authoritarian” style indicating strict direction, tight control and even threat of punishment with the aim of achieving organizational objectives; Theory Y leaders believing in the natural capacity and motivation of human being implement “participative” style aiming to offer employees chance for self-realization.

A strongly related question challenging scholars is how to classify millions of single leadership behavior. Mintzberg (1973) identified three behavioral categories and ten roles to be played by managers: “information processing behaviors” including liaison, monitor, and spokesperson roles; “decision-making behaviors” including entrepreneur, disturbance handler, resource allocator, and negotiator roles; and “interpersonal behaviors” including liaison, figurehead, and leader roles. Apart from that Yukl, Gordon, and Taber (2002) developed another taxonomy of leadership behavior consisting of task behavior, relations behaviors, and change behaviors.

In conclusion “behavioral approaches to leadership, like the trait theories that preceded them primarily emphasized the leader as the locus of leadership. Behaviors are used as an indicator to differentiate effective from ineffective leaders; …” (Hernandez et al., 2011).

2.3.2.1 An Integrated Model of Leadership

Before proceeding with contingency theories, introducing an integrated model of the leadership traits, behaviors and effectiveness developed by Derue and his associates (2011) clearly serve the purpose. They principally address the lack of integration in the leadership literature. At that point, the lack of integration not only within two leadership paradigms but also across them is pointed out. To make it clear; the dominant leadership researchs focus purely on a single trait or behavior. However, a substantial diversification combining different traits and behaviors would provide us with an opportunity to understand the successful leadership better.

The conceptual model expressed here, on the one hand, combines previously highlighted the trait and behavioral approaches to the leadership; on the other hand, it

examines the relative validity of the featured traits and behaviors across various measures of the leadership effectiveness. Even though it is surely beyond doubt that the leadership effectiveness is influenced by traits and behaviors, “it is not clear how leader traits and behaviors complement or supplement each other and how they can be incorporated into a more integrative model of leadership effectiveness” (Derue et al., 2011).

The framework suggested by Derue and his associates classifies three types of the leadership trait: “demographics”, “traits related to task competence”, and “traits related to interpersonal attributes”. While “demographics” include attributes such as gender, age, education, ethnicity, social status etc., “traits related to task competence” refers intelligence, technical knowledge, emotional stability, Big Five’s conscientiousness, and openness to experience. Big Five’s extraversion and agreeableness together with emotional intelligence, communicational and political skills compose “traits related to interpersonal attributes”.

When it comes to behaviors, researchers differentiate between behaviors oriented toward task processes, behaviors oriented toward relational dynamics, behaviors oriented toward change and passive leadership. The task-oriented behavior indicates approaches such as initiating structure, contingent reward, management by exception, boundary spanning and directive behavior. The servant leadership, consideration, empowerment, participative, developing, and enabling behavior form the relational-oriented behavior. The keywords for the change-oriented behavior are the transformational, charismatic, and inspirational leadership behavior. Lastly, the passive leadership refers the attitude of laissez-faire toward the leadership. The last component of the model is leadership effectiveness. It could be investigated along three dimensions which are content, the level of analysis, and target of evaluation.

What the model finally attempts to say is the behaviors function as the key mediators in the relationship between traits and effectiveness. The traits and behaviors are independently able to influence the leadership effectiveness. However, the mechanism linking traits and effectiveness through behaviors associated with those traits seems probably conceivable. Lastly, it must be underlined that the effect of traits on the effectiveness is not only through the actual behavior but also through the perception and attributions of the aforementioned traits by other people.

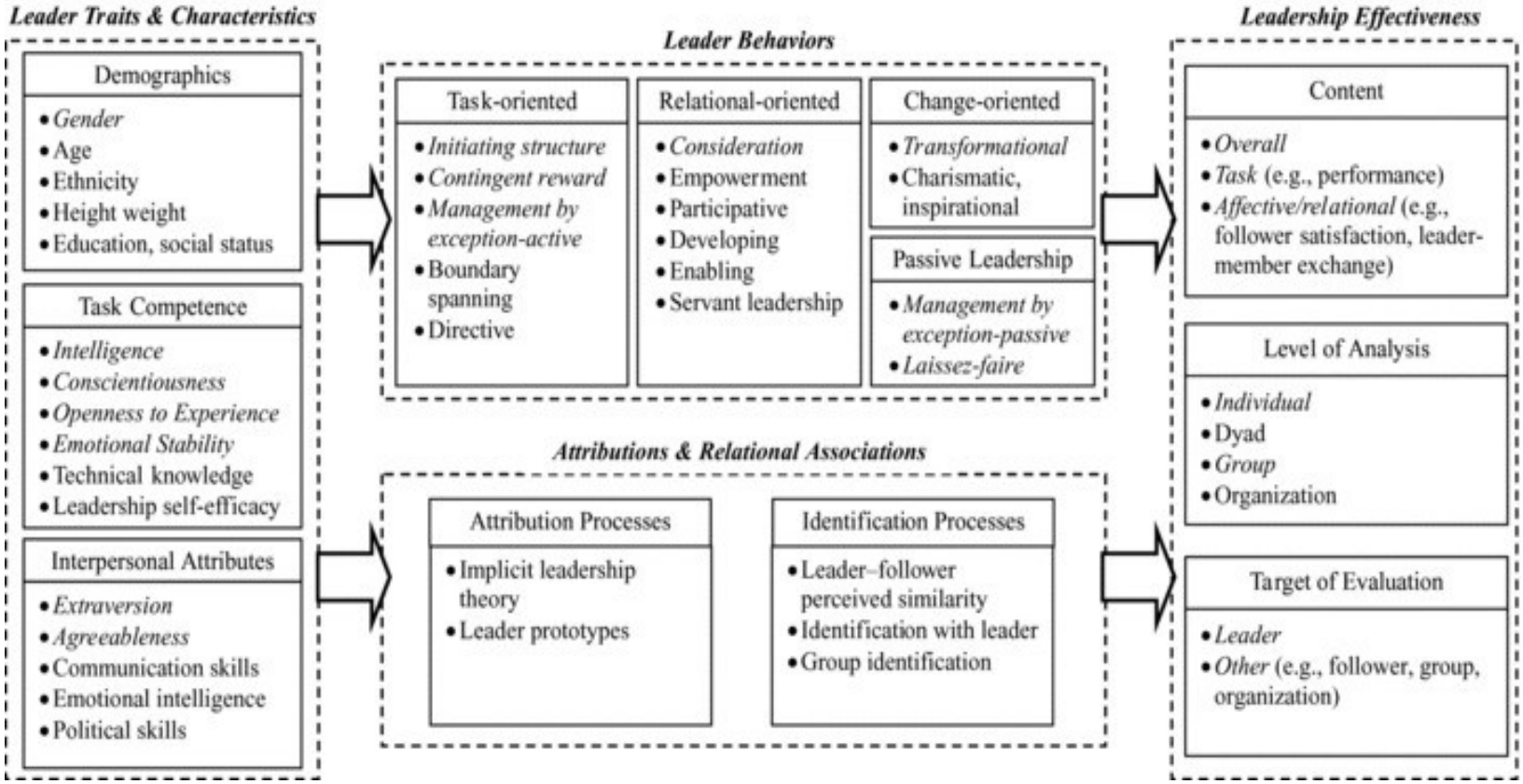


***Figure 1*: An Integrated Model of Leader Traits, Behaviors, and Effectiveness (Derue et al., 2011)**

2.3.3 Contingency Theories of Leadership

As indicated in previous chapters, the trait and behavior theories were strongly criticized because of their failure to explain the effective leadership. A complex concept like leadership requires a more comprehensive approach taking into consideration not only characteristics or behaviors of a leader but also situational factors such as the type of the work, group structure, followers, etc. (Stogdill, 1948). Because of growing complexity of organizations, - even of the world – the number of factors coming into play is also increasing.

"The primary assumption of the contingency view is that the personality, style, or behavior of effective leaders depends on the requirements of the situation in which the leaders find themselves (Nahavandi, 2009)." That results basically in two things; firstly there is no one best way to lead, and secondly people can learn become good leaders.

Fiedler's Model proposed in 1967 is the oldest and most widely known contingency theory. According to the model, there are three situational variables describing a leader's environment: leader-member relation, task structure, and position power. These variables determine "favorableness" of a situation from the point of a leader. If the leader–member relation is good, the task is highly structured and position power is high; the situation is considered as highly favorable. At the other extreme, there is an unfavorable situation which indicates the bad leader-member relation, unstructured task and low position power. Besides, Fiedler differentiates the two leadership styles determined based on the Least Preferred Coworker (LPC) scale: the task-oriented and relationship-oriented leadership. While the "favorable" and "unfavorable" environments require the task-oriented leadership, the relationship orientation is preferably applicable to the moderate situational control. The two practical inferences drawn by the model are; a person cannot change his leadership style; however, it is possible to reshape the situational variables in order to match his style (Fiedler, 1967).

The contingency model developed by Paul Hersey and Ken Blanchard describes four main leadership styles; telling, selling, participating, and delegating which could be formulated by the high or low level of task and people orientation behavior. The

appropriate leadership style is determined up to the maturity level of followers which includes ability and willingness factors. As Hernandez et al. (2011) exemplified:

> When followers are not yet willing to assume any responsibility (low maturity), a leader should "tell" them what to do and display high levels of task behaviors while limiting relationship behaviors. As followers become more mature, it is important for a leader to provide additional socio-emotional support while finally, in the delegation phase, task guidance does not need to be provided anymore, because followers are fully aware of their responsibilities and are willing to assume the challenges.

In comparison with Fiedler's Model, the leadership style is not unchangeable, yet a leader could habilitate him with the right type of leadership in compliance with situational variables which are followers' ability and willingness for a specific task.

The path-goal theory developed by House in the early 1970s is based on Vroom's expectancy model of motivation. Our behaviors are determined based on how individuals perceive the link between effort exerted, the performance delivered and outcome received. A leader's role is clarifying the path and encouraging followers to fulfill not only their own needs but also organizational goals. The theory delivers two main groups of situational factors: environment-related contingencies such as task structure, work group, etc. and follower-related contingencies such as experience, perceived ability. Based on contingencies there are four leadership styles available: participative, supportive, achievement-oriented, and directive leadership.

2.3.4 Contemporary Theories of Leadership

"Although the contingency approach to leadership continues to be well accepted, the most recent approach to leadership focuses on the relationship between leaders and followers and on various aspects of charismatic and visionary leadership (Nahavandi, 2009)." An intense yet scientific focus on leaders from different areas, who were accepted as effective, have brought the "new leadership" (Bass & Bass, 2008) theories such as charismatic, authentic and transformational leadership in the field. Scholars had accordingly classified them together since they have several characteristics in common: They attach importance to the relationship between leader and follower. They argue that an effective leader determines a broad vision and communicates it through the organization successfully. Besides, the "inspiration" is the keyword behind their outstanding performance.

It was the 1920s, when Max Weber introduced the concept of charisma which was formerly a theological matter. However, the introduction of charisma to the organizational context as a research subject is after the 1970s. According to House, a charismatic leader impresses his followers so emotionally, that followers "model their behavior, feelings, and cognitions after the leader". The concept of charismatic leadership *prima facie* (at first appearance) focuses on traits and behaviors of the leader. According to House (1976), there are three characteristics attributed to the charismatic leaders by not only scholars but also laymen: "extremely high levels of self-confidence, dominance, and a strong conviction in the moral righteousness of his/her beliefs". On the other side, the recent research indicated that the characteristics of followers and environmental factors have also determining role in the emergence and efficiency of the charismatic leadership.

The transformational leadership theory, which was mentioned for the first time by James MacGregor Burns (1978) in his book "Leadership", aimed to describe how "one or more persons engage[d] with others in such a way that leaders and followers raise[d] one another to higher levels of motivation and morality". According to Bass (1985), who developed the concept introduced by Burns, a transformational leader is someone "who motivates us to do more than we originally expected to do." While the transactional leadership, known as the managerial leadership, follows a traditional approach by using rewards and punishments in order to accomplish the organizational goals, the transformational leaders value their followers and pay also a particular attention to their personal growth. After years of research, the transformational leadership is characterized by five factors: charismatic leadership or idealized influence, inspirational motivation, intellectual stimulation, individualized consideration and idealized attributes (Bass & Avolio, 1994).

"Following recent corporate scandals and examples of improper behaviors by key leadership figures, increased attention by the public as well as the leadership research community is placed on the questions of morality, rightness, values, and integrity" (Hernandez et al., 2011). The concepts such as "value-based leadership", "authentic leadership", ethical leadership and "spiritual leadership" appeared in the literature as a consequence of aforementioned developments.

The value-based leadership has acknowledged as an umbrella term including authentic leadership, ethical leadership, servant leadership, spiritual leadership, etc. It indicates to lead his followers by remaining faithful to his underlying beliefs and values. According to Kraemer (2010); the value-based leadership has four main principles which are self-reflection, balance, self-confidence, and genuine humility. While it is highly possible for a leader to adjust his strategy, tactics, or approach to the situation, his underlying values, beliefs, or principles should remain constant. In brief the value-based leadership has a moral basis.

The ethical leadership is defined as "the demonstration of normatively appropriate conduct through the personal actions and interpersonal relationships, and the promotion of such conduct to followers through the two-way communication, reinforcement, and decision-making" (Brown & Treviño, 2006). Brown and Treviño differentiate the two aspects of ethical leadership. While the "moral person" aspect refers to conducting ethical behavior personally and interpersonally; the "moral manager" aspect points out being a role model and encouragement of ethical behavior among followers by the use of various methods.

As a matter of fact authenticity, meaning being true to oneself is an ancient concept. Gardner et al. (2005; as cited in Copeland, 2014) describe the authentic leadership as being able to acknowledge his thoughts, emotions, needs, wants, preferences, and beliefs and acting consistently with those inner feelings and beliefs. The "Self-awareness" and "self-regulation" became prominent as the critical behavior of an authentic leader. On the other hand, Luthans and Avolio (2003; as cited in Copeland, 2014) proposed authenticity as a root construct that "could incorporate charismatic, transformational, integrity and/or ethical leadership".

The spirituality which is in fact rediscovered in the modern ages has been a new trending concept across a wide range of fields. The discussions around the workplace spirituality are also reflecting this broader social trend. "The bibliometric analysis of book and journal articles provides strong evidence of both enduring and growing interest in spirituality" (Oswick, 2009). According to Twigg and Parayitam (2007) the spirituality including the dimensions of the transcendence and connectedness is "the degree of awareness of a higher being or life force and the degree of connectedness to worldly things." Fry (2003) describes spiritual leadership as "comprising the values,

attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership". "Vision" reflecting high ideals; "altruistic love" comprising values such as forgiveness, integrity, courage, humility, etc.; and "hope-faith" referring perseverance and reward expectation are the main qualities of spiritual leadership.

The virtuousness is another value-based concept gaining importance and attempted to be described adequately. Pearce, Waldman, and Csikszentmihalyi (2006) define the virtuous leadership as "distinguishing right from wrong in one's leadership role, taking steps to ensure justice and honesty, influencing and enabling others to pursue righteous and moral goals for themselves and their organizations and helping others to connect to a higher purpose". They differentiate the two premises directing virtuous code of the conduct: the personal characteristics specifically leader's responsibility disposition and the external environment manifesting itself in ethics codes, reward systems, etc.

Even though the transformational leadership was initially defined as a moral, ethical and authentic approach to the leadership, various researchs uncovered the reality of "pseudo-transformational" leaders demonstrating transformational qualities, yet missing authentic, moral and ethical standards. Consequently, scholars differentiated between the "authentic transformational leadership" and "pseudo-transformational leadership" (Copeland, 2014).

After briefly discussing the leadership theories emphasizing the moral potential of the leadership in some way, it is aimed to collect together the key similarities and differences between the ethical leadership and related approaches through the following table.

Another contemporary leadership theory which is actually a follower-centered reverse concept is the "servant leadership". As a matter of fact, acknowledging leaders as servants is not an ordinary way of thinking for modern society overemphasizing position rather than responsibility (Morton, 2013). According to Greenleaf (1970) who introduced the concept in the 1970s, the leader is someone not only being of service to his follower but of having the natural feeling to serve, to serve first, rather than a desire to lead.

Table 1: Similarities and Differences between Ethical, Authentic, Spiritual, and Transformational Theories of the Leadership (Brown & Treviño, 2006)

	Similarities	***Differences***
Authentic Leadership	Concern for others (Altruism) Ethical decision-making Integrity Role modelling	Ethical leaders emphasize moral management (more transactional) and "other" awareness. Authentic leaders emphasize authenticity and self-awareness.
Spiritual Leadership	Concern for others (Altruism) Integrity Role modelling	Ethical leaders emphasize moral management. Spiritual leaders emphasize visioning, hope/faith; work as vocation.
Transformational Leadership	Concern for others (Altruism) Ethical decision-making Integrity Role modelling	Ethical leaders emphasize ethical standards, and moral management (more transactional). Transformational leaders emphasize vision, values, and intellectual stimulation

What makes the contemporary concepts already discussed precious for this work are their multi-factorial design combining traits, behaviors, cognition, and affect as dominant leadership mechanisms. Moreover, the traits which had been trivialized in line with prevailing quantitative scientific methodology "appear to play a role in the transformational and charismatic theories" (Hernandez et al., 2011). For instance; personality characteristics such as dominance, self-confidence and the need for influence came to the forefront as prerequisites for the transformational leadership.

3. RESEARCH METHODOLOGY

3.1 Introduction

As might be expected, applying a proper research method for any inquiry is crucial for a successful study. In order to clarify the methodology which will be used in this work, the research pyramid developed by Jan and Bartjan (2010) is selected as the base.

Figure 2: **Research Pyramid (Jan and Bartjan, 2010)**

As it can be seen through the Figure 2 research pyramid consists of four levels. These levels are:

I. The research paradigm: how the researcher views 'reality'. A paradigm is expressed in his 'basic approach'.
II. The research methodologies: 'a way' to conduct the research that is tailored to the research paradigm.
III. The research methods: specific steps of action that need to be executed in a certain (stringent) order.
IV. The research techniques: practical 'instruments' or 'tools' for generating, collecting and analyzing data.

What seems to be tricky among the levels is the difference between methodology and methods. Crotty (as cited in Cho & Lee, 2014) argues that the methodology is "the strategy, plan of action, process or design," and the method is "the techniques or procedures used to gather and analyze data."

Jan and Bartjan (2010) explain the mission of the pyramid as follows:

> The key function of the pyramid is to help the researcher learn to consciously structure his approach to the research. The research will need to be designed in such a way that the researcher is able to justify his research… So, a first and important step in setting up a research is to reflect on one's basic research attitude and follow it up with corresponding (re)search behavior. Once this is more or less clear, it is important to complete preparation by making deliberate choices regarding the methodology, methods and follow-up techniques.

3.1.1 Research Paradigm

Through the life, each of us accumulates some patterns, assumptions, and ideas in our mind which unconsciously affects how human beings approach, understand and analyze the reality. It does not diverge when a researcher decides to examine a problem. The basic approach is the way a researcher looks, understands and analyzes the reality and specifically his research. The basic attitude can also be called paradigm. Jan and Bartjan (2010) speak of two types of the paradigm: the theoretical paradigms and the methodological paradigms.

Overall thoughts of a researcher about a certain research subject or object shape his/her theoretical paradigm. This apriori knowledge is influenced by some criteria of what is 'good' and what is not. On the other hand, methodological paradigm exclusively deals with the researcher behavior and guides him in alternative ways of the research conduct. The first level of the pyramid, the "research paradigm", principally refers to the methodological paradigm of the researcher.

The main two alternatives of the research conduct are to know through the eyes of the researcher or to know through the eyes of someone else. In the research terminology, these alternatives are called as quantitative and qualitative research respectively.

3.1.1.1 Quantitative Research

The quantitative research intends to find out firstly whether a phenomenon happens or not and secondly if it does to what degree. It has a long tradition originated from natural sciences. It enormously includes numerical data, figures, and statistics. Measuring and counting are the key words of the research process.

According to Jan and Bartjan (2010):

> The essence of quantitative research is to use a 'theory' to frame and thus understand the problem at hand. Its starting point if not focus can be to contribute to the development of theory. It is grounded in the basic attitude that knowledge about reality can also be obtained 'through the eyes of the researcher'. It is he who elaborates theory based on findings. In order to make this happens theory is most often translated into a conceptual model and elaborated predominantly by means of hypotheses. For the researcher conducting quantitative research implies carefully operationalizing a theory and subsequently measuring it by means of variables and questions. He needs to justify the way in which he has designed and operationalized the research methodologically and technically.

3.1.1.2 Qualitative Research

Instead of initiating research with an existing model or concept to test, the qualitative research attempts to understand a phenomenon from the perspective of those involved. It reverses the research process from "from the outside in" to "from the inside out". In other words, it utilizes the inductive cycle rather than the deductive cycle. Because of removing the necessity of numbers, figures and statistics; any kind of material could be used as data and research becomes a continuous process. The function of the researcher is not being an expert yet being an explorer hoping to find the theory under cover.

According to Jan and Bartjan (2010):

> The essence of qualitative research is to identify the characteristics and structure of phenomena and events examined in their natural context. Subsequently, these characteristics are brought together to form a mini theory or a conceptual model. Conducting qualitative research requires an 'open' attitude in order to understand how others experience their situation.

Interestingly there is a never-ending debate between the quantitative and qualitative research. While the quantitative paradigm based on positivism is accepted the only way of being scientific, the qualitative paradigm relied on constructivism is accused of being ambiguous and unstructured. This research aiming to specify the leadership-relevant attributes in the Islamic mirrors and to develop a leadership model grasps the reality "from the inside out". Namely, it attempts to explore some facts within a specific context utilizing the inductive reasoning. In that case, it is a qualitative research.

3.1.2 Research Methodology

The methodology implies “a body of methods, rules, and postulates employed by a discipline: a particular procedure or set of procedures” (“Methodology,” n.d.) The research methodology, the second level of the research pyramid, refers the route between the research questions and results. The researcher should select among the ways so-called research methodologies in order to achieve knowledge, design, model, or solution, etc. It sets light to the research process and facilitates progress. Besides, the methodology supports the researcher to justify his/her research design. The research methodology is like a map showing starting and finishing point and the route without prescribing individual steps.

In the qualitative research covering a bunch of interpenetrating methodologies, a common classification is: the ethnography, the ethnomethodology, and the phenomenology. Based on the participation level of the researcher it might be either “non- participating observation strategies” or “participating observation strategies”.

According to Jan and Bartjan (2010):

> Careful studying and consideration of available methodologies is necessary in order to avoid getting confused when making a choice for the research design. Therefore, the following criteria should be taken into account:
>
> - The nature of the phenomenon to be examined
> - The research direction indicated by the question
> - Possible existing ‘sensitizing concepts’
> - The nature of the data
> - The researcher’s personal preference.

On the level of the methodology, the taxonomy tree of the qualitative strategies introduced by Walcott (1992) is exploited. Among almost two dozen of strategies, he identified “archival strategies” as a major category “not only in deference to the dominant research activity of biographers, historians, and philosophers but also to acknowledge that virtually all field workers make use of materials prepared by others”.

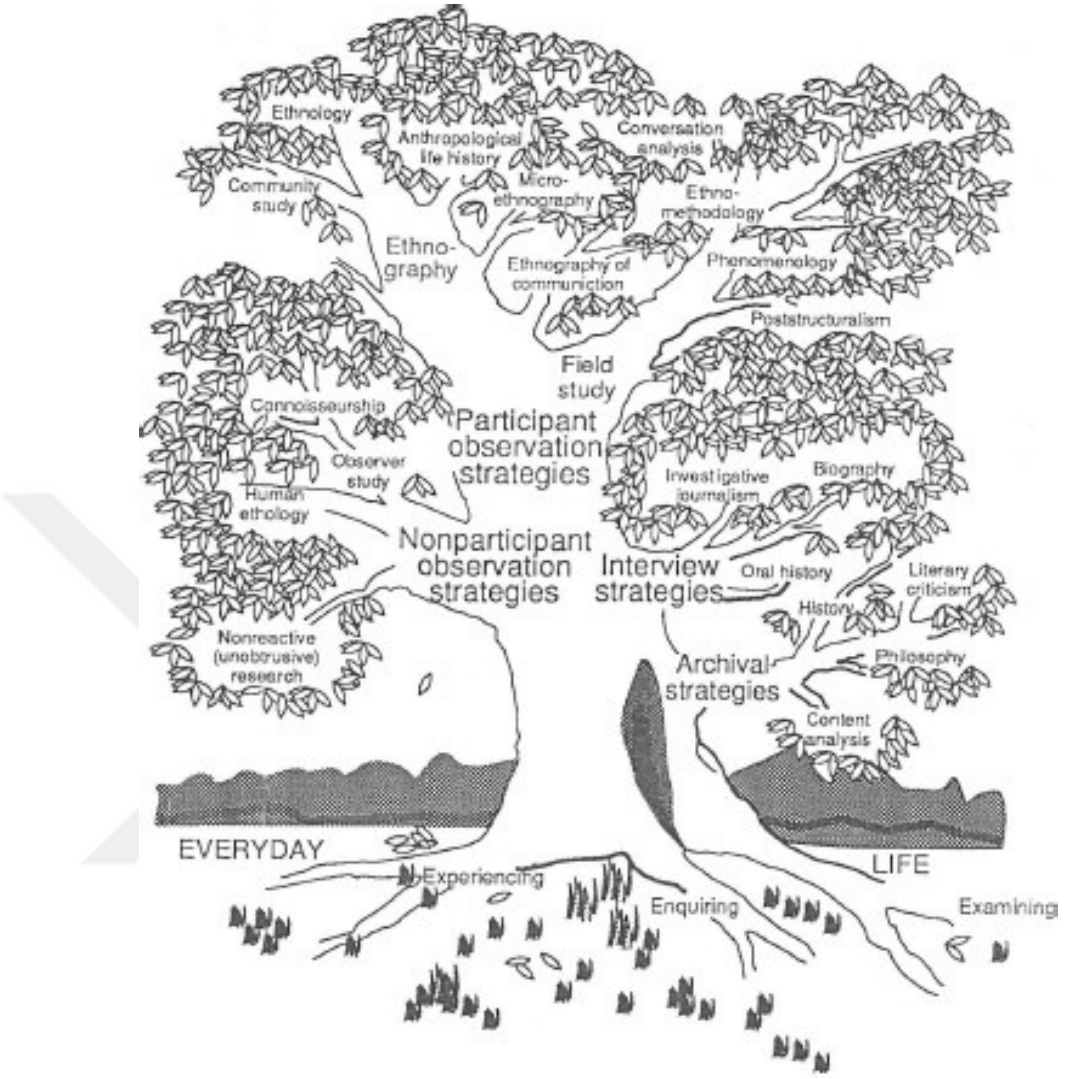


Figure 3: **Taxonomy Tree of Qualitative Research Methodologies (Walcott, 1992)**

3.1.2.1 Content Analysis

The content analysis which is a type of archival strategy is selected as the methodology of the research. Berelson (as cited in Cho & Lee, 2014) defined the content analysis as "a research technique for the objective, systematic, and quantitative description of the manifest content of communication". According to Kondracki and Wellman; the text data handled by the content analysis could be in any form (verbal, print, or electronic) and any kind such as; the open-ended survey questions, narrative responses, focus groups, interviews, observations, or print media such as articles, manuals, or books (as cited in Hsieh & Shannon, 2005).

The content analysis was initially a quantitative method coding text data into explicit categories and then using statistics in order to achieve the intended results. Scholars argued that the quantitative content analysis simplifies and distorts the meaning because of the breaking down text into the quantifiable units. For a more holistic insight into the phenomenon worked on a qualitative approach seems to be required. Hsieh and Shannon (2005) described the qualitative content analysis as "a research method for subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns".

In order to achieve the intended results with this work; instead of observation or interview, directly the *siyāsatnāma* texts, reference books, and scientific papers will be made use. In an attempt to present the background of the research, it might be functional to classify the investigated texts at three levels:

I. The first level involving the texts dealing with politics, political history, history of economic and management thought, and philosophy is targeting to establish a well-supported foundation.
II. The second level includes "books of advice" in the widest sense and specifically the advice texts produced during the Golden Age of Islamic civilization.
III. At the last level, there are siyāsat-nāma texts selected for a more extensive examination and theory generation.

In a few words the qualitative content analysis of the books mentioned, from not only the management perspective, but also the historical, philosophical and political perspectives, will also underlies this work.

3.1.3 Research Methods

As discussed in the previous part, the research methodology indicates the way from the research questions to the results without speaking of specific directions for the actual trip. Such details are defined through the methods and techniques. However, as far as the qualitative research is concerned; the distinction between the methodology and method becomes blurred. Even researchers may have conflicting opinions about whether "it" is a methodology or method. According to Jan and Bartjan (2010):

> It is useful to maintain the distinction between both terms for as long and as consistently as possible so that the researcher is able to justify his actions. During the course of his work, the researcher will give his own interpretation to the use of a specific method and develop a clear preference for it. Nonetheless, anyone who is careless in the use of these methods may end up 'messing around' and, thus, wasting time leading to improper results.

This study appoints the grounded theory as the research method which will be discussed in following sections in detail.

3.1.4 Research Techniques

The last step of the research pyramid concerns with the selection of relevant techniques or instruments or tools within the framework of chosen methodology and method. A specific technique is linked with a specific research objective which means using this technique brings the desired result fast and efficiently. Techniques can be defined as "concrete instructions for acting that have an explicit, compelling and prescribing character" (Bartjan & Jan, 2010). There are two main types of the techniques: the "action techniques" and "thinking techniques". While the action techniques deal with the practical activities of people, the thinking techniques classify the thinking activities through structuring thoughts. A proper research design requires using both iteratively.

During the research, the researcher collects different types of information which are called as "data". The research data can be generated on purpose (answers of an interview) or it already exists (a company's profit and loss account). In addition, the data can be classified based on its nature: the linguistic data (books, manuscripts, and expert interviews), the numerical data (income level of a company's customers) and the visual data (drawings, pictures, photos). There must be definitely a fit between the data and techniques used.

Techniques can also be classified based on their functions concerned with the data (Bartjan & Jan, 2010):

I. Techniques to generate data,
II. Techniques to register data,
III. Techniques to classify data, and
IV. Techniques to analyze data.

The qualitative research mainly uses the linguistic data such as transcripts of interview conversations. After using several instruments to collect the relevant data, the researcher registers what he collected which is presumably in bulk. Later the mass data need to be divided into usable and meaningful 'pieces' or 'chunks' and analyzed through the instrumentality of several techniques. Besides, it is needed to indicate; for each step, there are numerous electronic aids available as well.

To put it all in simple terms; on the last level of the research pyramid concerning with practical instruments of the study, a conventional technique called "pen and paper" was the primary one. Besides, "continuous comparison" and "memoing" which are suggested techniques of the grounded theory, were frequently revisited.

3.2 Grounded Theory

The grounded theory, developed by two sociologists Barney Glaser and Anselm Strauss, is a qualitative research methodology aiming to create a theory which is grounded in practice. According to its developers, the grounded theory can be defined as "the discovery of theory from data systematically obtained from social research" (Glaser & Strauss, 1967).

More detailed definitions of the grounded theory forwarded by different researchers are as follows:

- "A grounded theory is one that is inductively derived from the study of the phenomenon it represents. That is, it is discovered, developed and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis and theory stand in reciprocal relationship to one another" (Strauss & Corbin, 1990).
- "The researcher attempts to derive a theory by using multiple stages of data collection and the refinement and interrelationship of categories of information" (Creswell, as cited in Jonker & Pennink, 2010).
- "An approach to the analysis of qualitative data that aims to generate theory out of research data by achieving a close fit between the two" (Bryman & Bell, as cited in Jonker & Pennink, 2010).

The grounded theory was emerged as a reaction to positivism which is based on the scientific falsification and verification. Instead of generating a theory by logical deduction from priori assumptions, the grounded theory delivers a theory suited to its supposed uses (Egan, 2002). In 1967 Glaser and Strauss introduced the grounded theory while they were studying a joint sociological research. Later two scholars developed the method in dissident directions. “Glaser's approach believes in identification and specification of the research issues entirely upon the perception of the participant. In Strauss and Corbin's approach, the researcher has the flexibility to choose the focus, of the interviews around an area in advance, and data are gathered in that area” (Bhal & Leekha, 2008). While Glaser emphasizes open and creative data interpretation, Strauss and Corbin underline the importance of rigorous and prescriptive routines for the phase of the data analysis (Tan, 2010). The grounded theory, which is originated from the medical sociology, has eventually spread into many disciplines; such as anthropology, psychology, accounting, business management, and education.

The grounded theory embraces four main components:

I. Codes; are the key points that emerged from the data which are collected using major types of coding such as open coding, axial coding, selective coding and theoretical coding.
II. Concepts; mean a grouping of codes of similar content together into concepts which increase the level of understanding.
III. Categories; deal with broad groups formed from the concepts which will be used to generate the theory.
IV. Theory; which is “a reverse-engineered hypothesis” explains the subject of the research.

In the beginning of the research, there is not a preconceived theoretical framework in the researcher’s mind. A basic insight into the inquired phenomenon is accepted sufficient. Even though the grounded theory is a qualitative research method, both qualitative and quantitative data could be employed. Another main characteristic of the grounded theory is that the processes of the data collection, data analysis, and theory building are overlapping and iterative. As the researcher achieves more abstract conceptual categories with the data, a theory which minimally fits the addressed

phenomenon, organically and inductively emerges. The grounded theory arrives at the stage of the theory generation which is not based on the raw data rather on concepts and categories originated from the raw data. Even though Glaser and Strauss (1967) originally made use of the word “hypothesis”, Whetten (as cited in Bhal & Leekha, 2008) introduced an alternative term: ”propositions”. According to him, hypothesis describes a relationship which is measurable, while proposition refers conceptual relationships. In following sections, the basic terminology of the grounded theory will be elaborately discussed.

3.2.1 Theoretical Sensitivity

According to the method of the grounded theory, in the beginning of the research, there is not a preconceived theoretical framework in the researcher’s mind. He ignores the “related literature and existing theory to reduce the likelihood of contamination of the data with existing or biased concepts. This does not mean that existing theories be ignored altogether” (Egan, 2002) rather a basic insight into the phenomenon inquired is accepted sufficient.

According to Strauss and Corbin (1990), the theoretical sensitivity is “the attribute of having insight, the ability to give meaning to data, the capacity to understand, and capability to separate the pertinent from that which isn’t”. Through replacing the inductive approach with a deductive approach, the grounded theory also strives to guarantee setting free the research process from the disposition in the existing literature. While the deduction offers a narrow, unproductive and rudimentary environment; the induction supports the researcher to establish new viewpoints and perspectives via questioning the existing paradigms (Glaser & Strauss, 1967). As Orton (as cited in Egan, 2002) creatively states; “Glaser and Strauss pitted the agile, young Davids of inductive research against the cumbersome, violent, and dull Goliaths of deductive research”.

3.2.2 Coding

In simple terms, the coding is the process of achieving the meaning of data. According to Corbin and Strauss (1990), the coding is the process of concept labeling and categorizing. The basic unit of the analysis is considered as concept and similar concepts dealing with the same phenomenon are grouped into a single category.

Charmaz (as cited in Cho & Lee, 2014) describes it as "categorizing segments of data with a short name that simultaneously summarizes and accounts for each piece of data" and explains its function as "the pivotal link between collecting data and developing an emergent theory to explain these data"

Scholars proposed different versions of the coding processes. While Glaser describes two stages which are the substantive coding (involving open coding and selective coding) and the theoretical coding; Corbin and Strauss (1990) suggest three stages of the coding: open coding, axial coding, and selective coding. Similarly, Charmaz (as cited in Cho & Lee, 2014) proposes three stages of the coding which are initial coding, focused coding, and theoretical coding which are similar to open coding, selective coding, and theoretical coding respectively.

3.2.2.1 Open Coding

Glaser (as cited in Cho & Lee, 2014) describe the open coding as "the initial step of theoretical analysis that pertains to the initial discovery of categories and their properties". According to Corbin and Strauss (1990):

> Open Coding is the interpretive process by which data are broken down analytically. Its purpose is to give the analyst new insights by breaking through standard ways of thinking about or interpreting phenomena reflected in the data. … Open coding includes comparison of incident with other incidents in terms of similarity and differences, giving conceptual labels to incidents, and grouping those concepts together into categories.

3.2.2.2 Axial Coding

In the phase of the axial coding, a researcher attempts to explore the relationships among categories. According to Corbin and Strauss (1990):

> In axial coding, categories are related to their subcategories, and the relationships tested against data. Also further development of categories takes place and one continues to look for indications of them. Through the coding paradigm of conditions, context, strategies, and consequences subcategories are related to a category. This paradigm does not differ from schemas used in other types of qualitative research, but perhaps is used more concertedly in grounded theory studies.

After distinguishing between the open and axial coding, Corbin and Strauss (as cited in Nihart, 2012) mention that they principally go hand in hand. It is really difficult to discern the two coding steps as mental processes. While our mind breaks apart the data, on the other hand, it identifies concepts and reassembles the data by relating them.

3.2.2.3 Selective Coding

The selective coding implies the process in which researcher connects categories using one or more core categories with the aim of generating a story. According to Corbin and Strauss (1990):

> Selective coding is the process by which all categories are unified around a core category, and categories that need further explication are filled-in with descriptive detail. This type of coding is likely to occur in the later phase of a study. The core category represents the central phenomenon of the study.

In Corbin and Strauss's model, the coding process – open, axial, and selective coding - finalizes with a theory or a set of theoretical propositions.

3.2.2.4 Theoretical Coding

The theoretical coding suggested by Glaser (as cited in Cho & Lee, 2014) as the main phase of the coding process, aims to theorize the relationships among substantial codes. Thereby this step put the theory in final form.

3.2.3 Memoing

According to Glaser (as cited in Jones & Alony, 2011), the memoing is "the core stage in the process of generating theory, the bedrock of theory generation". The memoing is a kind of reflection tool which is constantly recording researcher's thoughts and even feelings about anything related to the study. It provides us with the documentation of the researcher's analytical dialogue with himself.

The memoing implies a constant analysis of data and codes throughout the research process. They guide the researcher to cultivate and enhance emerging ideas increasing the level of analysis and abstraction.

3.2.4 Constant Comparative Analysis

When Glaser and Strauss (1967) introduced the grounded theory, they described two unique characteristics of the method: the constant comparative analysis and the theoretical sampling. The constant comparative analysis implies a repetitive research process concurrently collecting data and analyzing it. While the classical methodology performs data analysis after collecting all relevant data, the grounded theory researcher simultaneously collects and analyzes the data. By this way, initial findings direct following the data collection (Corbin & Strauss, 1990).

The "comparison" is a broadly defined term from the viewpoint of the grounded theory. Gregory (as cited in Cho & Lee, 2014) emphasizes the significance of making comparisons "between empirical data and concept, between concept and categories, among data, among categories, and among "different 'slices of data' in order to reach higher levels of abstraction and advance with the conceptualization".

"The purposes of comparative analysis are to obtain accuracy of evidence in the conceptual category and to establish the generality of a fact. In addition, one can achieve two major requirements of theory: parsimony of variables and formulation, and scope in the applicability of the theory to a wide range of situations" (Glaser & Strauss, 1967).

3.2.5 Theoretical Sampling

Glaser and Strauss (1967) describe the "theoretical sampling" as a process which goes hand-in-hand with constant comparative analysis as "the process of collecting data for comparative analysis". That is to say that the constant comparative analysis of data in hand guides the subsequent data collection and analysis which refers to the theoretical sampling.

For instance, a researcher utilizing case studies to generate a theory selects case studies neither randomly nor in a quantity representing the population ideally. Conversely, case studies are chosen in respect to their specific characteristics with the aim of "increasing the explanatory power of the different patterns and concepts that may be obtained" (Rodrigo & Arenas, 2008).

Dey (as cited in Nihart, 2012) accents the significance of the theoretical sampling for the quality of theory generated saying that it entails a concentrated and discriminating research process implying gathering more and more data to develop and enhance the theory categories. What is worth to re-emphasize as regards the basics of the grounded theory, an adequate combination of the constant data comparison with the explicit coding and the theoretical sampling makes the generation of a theory more systematic.

3.2.6 Grounded Theory Research Process

Glaser and Strauss (1967) initially suggested the following four procedures of data analysis within the scope of the grounded theory:

I. comparing incidents applicable to each category,
II. integrating categories and their properties,
III. delimiting the theory, and
IV. writing the theory.

In order to develop a holistic perspective regarding the process of the grounded theory, Bitsch (2005) proposes a five-step procedure:

I. deciding on a research problem,
II. framing the research question,
III. data collection,
IV. data coding and analysis, and
V. theory development.

The grounded theory research like other research process initializes with a phenomenon to be extensively explained. The researcher identifies the problem and frames a research question disclosing the research objectives. Based on the principle of the "theoretical sensitivity", the literature review is not accepted as a key element of the grounded theory process. Another principle "theoretical sampling" differentiates the grounded theory also in sampling decisions; in such a manner that researcher constantly reshapes his decisions regarding sampling without keeping a structured sampling plan. The empirical data are collected using different qualitative research techniques such as interview (e.g., in-depth interview, focus group interview, survey), observational techniques (including participant observation and similar field work), and archival analysis. The step of data coding and analysis makes use of the last crucial

principle of the grounded theory which is "constant comparison". Raw data are converted to concepts and categories using different coding techniques. "Sampling and data collection continue until theoretical saturation. Theoretical saturation means that with the collection and analyses of additional data, no new concepts are developed and additional data do not require changes in conditions, characteristics, or consequences of the existing categories" (Strauss & Corbin, 1990).

An alternative grounded theory research process was also developed by Wester (as cited in Bartjan & Jan, 2010):

I. Exploration: to identify terms;
II. Specification: to develop terms;
III. Reduction: to determine the central term; and
IV. Integration: to elaborate the theory.

Even though the grounded theory seems to have a traditional linear research process, it is indeed holistic, naturalistic, and inductive.

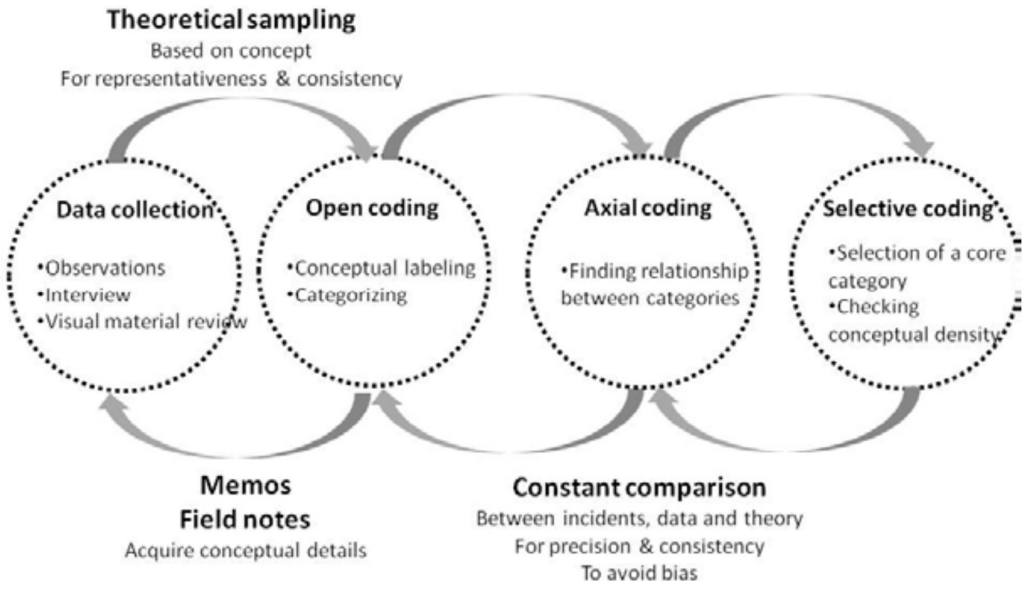


Figure 4: **Grounded Theory Research Process (Cho & Lee, 2014)**

3.2.8 Evaluation Criteria for Grounded Theory

One of the major questions to be answered by a researcher is the trustworthiness of the research findings. The conventional positivist quantitative research uses validity, reliability, and objectivity as criteria to evaluate the quality of the research. However, it is not logical to transfer these criteria as it is to qualitative research. They must be carefully reformulated in order to address the characteristics and needs of qualitative inquiry.

With increasing diversity of the qualitative research methods, evaluation criteria became also varied. This is because dissimilar methods based on different principles inherently require differentiated criteria. At this point, it is necessary to distinguish between the universal criteria applicable for any kind of qualitative research and specific criteria merely developed for a single qualitative method.

Lincoln and Guba (as cited in Wildemuth & Zhang, 2009) proposed four universal criteria for evaluating qualitative research which are credibility, transferability, dependability, and confirmability.[11] There are also specific evaluation criteria that have been developed for and apply only to the grounded theory. Strauss and Corbin (1990) identified four key judgments to be made in order to evaluate the grounded theory research efforts. These are:

I. Judgments about the validity, reliability, and credibility of the data;
II. Judgments about the plausibility and value of the theory itself;
III. Decisions regarding the adequacy of the research process which generated, elaborated, or tested the theory; and
IV. Conclusions about the empirical grounding of the research findings.

Among these four judgments, they attempted to clarify the third and last one. According to Strauss and Corbin (as cited in Egan, 2002) seven criteria could be utilized to evaluate the adequacy of the research process:

[11] Principally there is no universal agreement on the terminology of criteria used to evaluate qualitative research. For example, "credibility", "transferability", "dependability", and "confirmability" were entitled as "internal validity", "external validity", "reliability", and "generalizability" by Schamber (as cited in Wildemuth & Zhang, 2009). However, it is recommended to use criteria proposed by Lincoln and Guba.

- Rationale for the selection of the original sample;
- Elaboration of the major categories that emerge;
- The events, incidents, or actions pointing to the major categories identified;
- An explanation of how theoretical formulations influenced or guided the data collection;
- The elaboration regarding the hypotheses and justifications for the establishment of relationships between categories and the approach to validation;
- The accounting for discrepancies in the data and resulting theoretical modifications; and
- The rationale for the selection of the core or central category.

Strauss and Corbin (as cited in Egan, 2002) also suggested seven criteria appraising the empirical grounding of the research findings:

- The quality of the concepts generated,
- The systematic relationships between the concepts,
- The clarity and density of conceptual linkages,
- The inclusion of variation into the theory,
- A clear description of the conditions under which variation can be found,
- An account of the research process, and
- The significance of theoretical findings.

Regarding the second key criteria offered by Strauss and Corbin which is the assessment of the plausibility and value of the theory itself, Glaser and Strauss's (1967) statement could be helpful: "a theory built on the grounded theory research approach will prove its value in practical applications". While this perspective is putting forward the idea of acknowledging a theory as adequate based on its utility; it may overlook the theory's truth or accuracy.

According to Dey (as cited in Egan, 2002), assessing a theory whether it supports us to understand and direct action causes the question of to whom the generated theory is functional. However, the verification of a theory's truth and accuracy could be made independent of person or circumstances.

As previously discussed, the trustworthiness of qualitative inquiry could be principally evaluated using reformulated versions of validity, reliability, and objectivity. Following sections introduces credibility, transferability, dependability, and confirmability which are acknowledged as universal evaluation criteria for qualitative research.

3.2.8.1 Credibility

According to Bradley (1993) credibility is "the adequate representation of the constructions of the social world under study and can be assessed both in terms of the process used in eliciting those representations and in terms of the credibility of those representations for the community under study". The credibility in a qualitative research context indicates the correspondence of the perspectives of the participants with the description of their perspectives by the researcher, not correspondence with the objective reality (Bitsch, 2005).

Lincoln and Guba (as cited in Bitsch, 2005) suggested a set of measures to ensure and verify the credibility of the qualitative research:

- Prolonged engagement in the field,
- Persistent observation,
- Triangulation,
- Negative case analysis,
- Progressive subjectivity,
- Referential adequacy,
- Peer debriefing, and
- Member checking.

The prolonged engagement deals with the time spent by the researcher on the research field. As the researcher devotes more time to his/her research process, he gains trust, removes misinformation, and understands the context better. The persistent observation examines whether the researcher sufficiently descends into particulars, and gains insight into the phenomenon. It must be reminded that the persistent observation requires primarily the prolonged engagement. While the prolonged engagement provides the scope, the persistent observation provides depth. According to Lincoln and Guba, the peer debriefing is "a process of exposing oneself to a

disinterested peer in a manner paralleling analytical sessions and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind". The negative case analysis re-investigates the data contradicting with the main findings of the research process. It may revise, broaden and confirm the initial understanding and continues until a "reasonable" number of cases fit the appropriate categories. Checking interpretations against the raw data or referential adequacy asks the researcher to keep a portion of the archived data, yet without analyzing. After obtaining preliminary results they might be utilized to test the validity of findings. The progressive subjectivity deals with the researcher bias including his/her values and expectations regarding the conduct and outcomes of the study. As Lincoln and Guba discuss; "If the inquirer 'finds' only what he or she expected to find, initially, or seems to become 'stuck' or 'frozen' on some intermediate construction, credibility suffers." In order to reveal biases and preferences, it is suggested to document the researcher's initial thoughts and continually update them. The researcher formally and informally tests the analytic categories, interpretations, and conclusions with the help of participants entitled as group members. The member checking aims to clarify whether the members of the group from whom the data are obtained, agree with the findings and interpretations. As Maxwell (as cited in Nihart, 2012) emphasizes member checking is "a way to reduce misinterpretation of research conclusions and participant data". The triangulation originated from land surveying is an additional way to strengthen the research credibility. In the literature, four types of the triangulation are discussed (Bitsch, 2005):

- Data triangulation, which is a method using a variety of data sources in order to collect different perspectives from people with differing positions.
- Investigator triangulation, which refers establishing a research team to avoid biased conclusions.
- Theory triangulation, which is using multiple theoretical perspectives to examine and interpret the data.
- Methodological triangulation, which suggests combining different methods such as interview, observation, and archival strategies with the aim of eliminating possible impairment and misstatement.

3.2.8.3 Transferability

The transferability measures the external validity of a qualitative research. Wildemuth and Zhang (2009) describe the transferability as "the extent to which the researcher's working hypothesis can be applied to another context. It is not the researcher's task to provide an index of transferability; rather, he or she is responsible for providing data sets and descriptions that are rich enough so that other researchers are able to make judgments about the findings' transferability to different settings or contexts". "Thick description" and "purposeful sampling" are techniques suggested to achieve the transferability within the context of the qualitative research (Bitsch, 2005).In 1949 philosopher Gilbert Ryle introduced the term in his book "The Concept of Mind". Later in 1973, Clifford Geertz applied it for the first time in ethnography. The main idea behind the "thick description" is; if a researcher interpretively describes a phenomenon dense and rich in detail, the transferability of the research findings into other times, settings, situations, and people prominently increases. For instance, a comprehensive database of the research might be a deliverable of thick description.

While the quantitative inquiry selects participants randomly, the qualitative study prefers "purposeful sampling". This is what the grounded theory calls as "theoretical sampling". In the beginning participants or cases are selected based on their potential contribution to the purpose of the research. Thereafter initial insights into the phenomenon direct the selection of additional participants or study sites.

3.2.8.4 Dependability

Bradley (1993) defines "dependability" as "the coherence of the internal process and the way the researcher accounts for changing conditions in the phenomena". In a similar way to the concept of reliability, the dependability deals with the stability of the research findings over time. In other words, the replication of the study using similar participants in similar contexts should obtain similar results.

However, ensuring reliability requires different practices depends on performing a quantitative or qualitative research process. As Bitsch (2005) discusses:

> In a quantitative context, changes of methods and techniques would jeopardize reliability. Researchers must take precautions against instability caused by instrumental drift, shifts in hypotheses, constructs, and methods. On the contrary, changes in hypotheses, concepts,

> and even the focus of a research project are a sign of a maturing and successful research process in a qualitative context. As qualitative studies often feature an emergent design, these changes are expected, but researchers need to keep track of them. Detailed and comprehensive documentation of the research process and every methodological decision ensure the dependability of research findings.

It is strongly suggested to be examined both the process and product of the research by a researcher who is not involved in the process. An outsider accurately measures the compatibility of findings, interpretations, and conclusions emerged with the data collected. This method called "external audit" aims to ensure the dependability of the research by challenging the process and findings of the study.

3.2.8.5 Confirmability

The confirmability is described as "the extent to which the characteristics of the data, as posited by the researcher, can be confirmed by others who reads or reviews the research results" (Bradley, 1993). In other words, the confirmability similarly to the objectivity examines the issue of bias and prejudices of the researcher. Zhang and Wildemuth (2009) distinguish two related evaluation criteria, dependability, and confirmability, as follows:

> Dependability is determined by checking the consistency of the study processes, and confirmability is determined by checking the internal coherence of the research product, namely, the data, the findings, the interpretations, and the recommendations. The materials that could be used in these audits include raw data, field notes, theoretical notes and memos, coding manuals, process notes, and so on.

Lincoln and Guba (Bitsch, 2005) suggest "external audit", "audit trail", "reflexivity", and "triangulation" as methods to ensure the conformability of a qualitative inquiry. "Audit trial" describes each single step of the research process starting from the raw data to the development and results in depth.

"Reflexivity" examines the influence of the researcher over research process. Different researchers holding disparate attitudes approach the same phenomenon differently. Even though they introduce dissimilar findings, each of them is accepted valid to the same degree. As Malterud (2001) highlights:

> A researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings

> considered most appropriate, and the framing and communication of conclusions. …Preconceptions are not the same as bias, unless the researcher fails to mention them.

A reflexive research design could be achieved through some steps offered by Lincoln and Guba (Bitsch, 2005):

- Designing research that includes multiple investigators;
- Develop a reflexive journal; and
- Report research perspectives, positions, values and beliefs in manuscripts and other publications.

3.2.9 Grounded Theory in the Literature

"For the past two decades, the grounded theory approaches have been increasingly applied in sociology, social anthropology, rural sociology, psychology, educational research, marketing and consumer research, management and organizational research, and other social sciences" (Bitsch, 2005).

Collaboration and knowledge sharing are two crucial information system phenomenons within a project environment. Using the example of Australian Film Industry, Jones and Alony (2011) investigated the information flow between participants, looked for events of knowledge sharing and factors enabling it. The two researchers not only employed the grounded theory as a qualitative research method but also offered us a detailed description of the grounded theory research process. The study described "five groups of factors impacting on the success of the process of knowledge sharing during collaboration: individual, relationship, network, organization, and knowledge".

Bhal and Leekha (2008) conducted a study "to explore the cognitive moral logics used for considering software piracy as ethical or unethical". Within the scope of the research 38 software professionals from India were interviewed. Semi-structured in-depth interviews of respondents were analyzed using the grounded theory. While 21 professionals consider software piracy as unethical, 17 of them have the intention of ethical. The logic behind was predominantly economic reasons. "An overall analysis revealed that the respondents mostly used moral justification (neutralization) for not considering software piracy unethical whereas those considering it unethical used normative (principled) logics".

Another grounded theory research example carried out by Volkoff, Strong and Elmes (2013) aim to discover the mutual interaction between technology and organizational change. The data were collected through a three-year study of an enterprise system implementation. The findings "identified embeddedness as central to the process of change. When embedded in technology, organizational elements such as routines and roles acquire a material aspect playing a key role in organizational change, in addition to the ostensive and performative aspect".

The last publication which will be introduced within the scope of this dissertation questions how employees respond to the Corporate Social Responsibility (CSR) programs at the attitudinal level. Rodrigo and Arenas (2008) applied the grounded theory to the data derived from an in-depth study of two Chilean construction firms implementing well-founded the CSR programs. "The analysis reveals an attitudinal employee typology: the committed worker, the indifferent worker, and the dissident worker."

As discussed in the previous sections in detail; the grounded theory is a research method emerging a "substantive theory" consisting plausible and dense relationships between concepts. The substantive theory differs from the "general theory" obtained through deduction. Like other research methods, the grounded theory has some strengths and weaknesses (Cho & Lee, 2014). The advantages of the grounded theory could be listed as follows:

- The grounded theory gives a researcher the opportunity to approach research phenomenon freely without exposing the realm of already existing theory (Suddaby, 2006).
- The grounded theory supports a researcher to understand the research phenomenon holistically.
- The grounded theory directs a researcher throughout the coding process by means of better-defined procedure.

On the other side the grounded theory has some disadvantages:

- The variations of the grounded theory offered by its two developers confuse novice researchers.
- The grounded theory requires a labor-intensive coding process which may cause an ineffective process in terms of time and energy.
- Theoretical sampling and saturation do not allow the researcher to predict final completion of the study.

To sum up what a grounded theory is Creswell (as cited in Egan, 2002) itemizes its basic qualifications:

- The grounded theory research principally aims to generate or discover a theory.
- In order to reach a substantive theory, a researcher has to throw current theories out of his focus.
- The substantive theory claims a reasonable relation between concepts and sets of concepts.
- The raw data are collected through fieldwork, interviews, observations, and documents.
- The data analysis starts with the first available data and continues through identifying categories and connecting them.
- The raw data are analyzed with the help of coding procedure proceeding from the open coding through the selective coding to the theoretical coding.
- While concepts derived from the initial data analysis guides further data collection, the additional data are constantly compared with concepts in hand and develops them.
- When new conceptualizations arise, the researcher can stop collecting additional data.
- The substantive theory is presented in the form of a narrative framework or propositions.

3.3 Research Design

"A research design describes a (flexible) set of assumptions and considerations leading to specific contextualized guidelines that connect theoretical notion and elements to the dedicated strategy of inquiry supported by methods and techniques for collecting empirical material" (Jonker & Pennink, 2010). Describing how the research is designed, it is attempted to deliver a road map representing empirical basis and ensuring trustworthiness of the study.

Using research pyramid this section initially explains the selection of research paradigm, methodology, methods, and techniques. Besides this part mainly focuses on how the grounded theory as a research method (explained in the previous section) is applied to the study.

3.3.1 Research Pyramid Revisited

This research aiming to specify leadership-relevant attributes in the Islamic mirrors and to develop a leadership model grasps reality "from the inside out". Namely, it attempts to explore some facts within a specific context utilizing inductive reasoning. In that case, it is a qualitative research.

On the level of the methodology, the taxonomy tree of qualitative strategies introduced by Walcott (1992) is exploited. Among almost two dozen of strategies, he identified "archival strategies" as a major category "not only in deference to the dominant research activity of biographers, historians, and philosophers but also to acknowledge that virtually all field workers make use of materials prepared by others". The content analysis which is a type of archival strategy is selected as the methodology of this research.

In order to achieve the intended results with this work; instead of observation or interview, directly *siyāsatnāma* texts, reference books, and scientific papers were used. In an attempt to present the background of the research, it might be functional to classify texts investigated at three levels:

I. The first level involving texts dealing with politics, political history, history of economic and management thought, and philosophy, is targeting to establish a well-supported foundation.

II. The second level includes “books of advice” in the widest sense and specifically advice texts produced during the Golden Age of Islamic civilization.
III. At the last level, there are *siyāsat-nāma* texts selected for a more extensive examination and theory generation.

In a few words, the qualitative content analysis of the books mentioned, from not only management perspective, but also historical, philosophical and political perspectives, also underlies this work.

On the last level of the research pyramid concerning with practical instruments of the study, a conventional technique called “pen and paper” was the primary one. Besides, “theoretical sampling”, “continuous comparison” and “memoing” which are suggested techniques of the grounded theory, were frequently revisited.

3.3.2 Grounded Theory Revisited

This part explains how the grounded theory is applied to the study with the help of five-step procedure suggested by Bitsch (2005).

3.3.2.1 Problem Statement and Research Questions

The grounded theory research like other research processes initializes with a phenomenon to be extensively explained. The researcher identifies the problem and frames a research question disclosing research objectives.

The review of the literature shows us that the intellectual curiosity into the genre of the *siyāsatnāma* stuck on the level of sympathy. Scholars have considered these multifaceted texts purely literal or political history works. There is not any academic study available attempting to approach these texts from a management perspective. In a sense management studies lack of an alternative point of view which might be derived from the Islamic books of advice.

This study aims to show the relevance of the *siyāsatnāma* books produced within the Islamic civilization to the modern management, specifically leadership studies. That means on the one hand to create a link between the Islamic books of advice and the modern management studies, on the other hand to convey the teaching of the Islamic mirrors to the field of leadership.

The concrete objective of this work is to generate a leadership model based on principles highlighted in the Islamic mirrors and to compare it with current theories of leadership.

More specifically, the study addresses two main research questions.

Q1: How a leadership model based on the selected *siyāsatnāma* texts looks like?

> Q1.1: What are the indispensable attributes/characteristics of an effective leader according to selected *siyāsatnāma* texts?
>
> Q1.2: How could these attributes be classified/categorized/systematized in order to build a leadership theory?

Q2: How the leadership theory derived from the selected *siyāsatnāma* texts differs from trait, behavior, contingency and contemporary theories of leadership?

Based on the principle of "theoretical sensitivity", the literature review is not accepted as a key element of the grounded theory process. For this study, the historical development of leadership theories was necessarily investigated. However, during data collection and analysis it is attempted to be safe from the influence of existing theories.

3.3.2.2 Data Collection

For the research, data which will be collected, classified and analyzed; is predominantly existing linguistic data derived from the books selected through archival strategy. For the purpose of drawing the line of this work, narrowing down the scope was required. In compliance with the research questions and the principle of "theoretical sampling" the texts which will support the leadership model were purposefully preferred. Among numerous *siyāsatnāma* texts, a small number of books should have been selected as representative samples of the genre: Nizām al-Mulk's Siyāsat-nāma[12], and Yusūf Khāṣṣ Ḥājib's Kutadgu Bilig[13]. They were chosen because

[12] For English see at "The Book of Government or Rules for Kings - The Siyāsat-nāma or Siyar al-Mulūk of Niẓām Al-Mulk", translated by Hubert Darke, published by Routledge & Kegan Paul in 1960. For Turkish see at "Siyasetname", translated by Nurettin Bayburtlugil, published by Dergah Yayınları in 1981.

[13] For Turkish see at "Kutadgu Bilig", translated by Reşit Rahmeti Arat, published by Kabalcı Yayınevi in 2008. For English see at "Wisdom of Royal Glory - A Turko-Islamic Mirror for Princes", translated with an introduction and notes by Robert Dankoff, published by The University of Chicago Press in 1983.

of initially being accepted as the most well-known and the most frequently cited books of advice which were produced during the Golden Age of Islam, and secondly of their enormous influence on the Turkish Islamic concept of administration. The data collection has continued until the grounded theory process reaches theoretical saturation. During the course of study, it became clear that adding new data in other words additional texts does not develop new categories.

3.3.2.3 Data Coding & Analysis

At the initial stage of the open coding, the raw data, specifically three selected *siyāsat-nāma* texts, are read several times. Line by line, paragraph by paragraph, or verse by verse, without imposing any restriction in scope, all data are studied and coded. For code labels, summarizing what the author is aiming to emphasize, the words used in source texts were preferred. "Benevolence", "honesty", "justice", "earthly things", "physical appearance" are some examples. As coding progressed, similar codes were re-grouped and compared. It means equivalent themes and motives originated from different texts were put in a relationship. This is a critical ingredient of the grounded theory and called "constant comparison". For instance; "physical appearance" of a leader was separately discussed in selected books and constant comparison facilitated to combine codes related with physical appearance under the same category.

At one and the same time, "memoing" was employed. Personal notes not only reflecting on the data but also on feelings and thoughts were constantly recorded. The relevance of justice for a prosperous society, the faith in a life after death, the featured notions of *siyāsatnāma* texts such as reason, knowledge, wisdom, insight, and comparative analysis of today's managerial problems were among major issues continuously reconsidered.

The second stage, selective coding, refers to distinguish between relevant and irrelevant categories to the context of theory generation. For this purpose, the coded data originated from the most pertinent passages of texts are accumulated into the core categories where they added value. Since this research is aiming to show the relevance of *siyāsatnāma* texts to the management, specifically leadership, "social ethics" and "administrative attributes" emerged as core categories. For example, the core category "social ethics" was abstracted from categories such as "courage", "generosity",

"humility", "loyalty", etc. The core category "administrative attributes" was abstracted from categories such as "patient", "organized & planned", "vigilant", etc.

The theoretical coding which is the final stage of coding "gives integrative scope, broad pictures and a new perspective" (Glaser & Holton, as cited in Jones & Alony, 2011). While previous steps are splitting the data and bunching them based on similarities, the theoretical coding interconnects fragments back together to enable us to generate a theory or proposition. In this case, the core categories including leadership attributes such as "social ethics", "administrative attributes", "intelligence & wisdom", "integrity & justice & benevolence", "physical appearance", and "nobility" were interconnected and categorized as being "trait", "behavior" or "value".

As a matter of fact, a grounded theory can arrive at core categories which are connected to the main aim of the research; however, out of the scope. In this research, core categories such as "the basic concepts" or "the common characteristics of officers" were emerged; however, not developed further with the intention of future research.

3.3.2.4 Theory Development

The end-product of the grounded theory is a theoretical model drawing a basic social process. In the case in question, an alternative leadership model is depicted. Maxwell (as cited in Nihart, 2012) argues the qualitative inquiry results including implicit quantitative elements can benefit from some basic quantitative analysis methods that allow researcher to examine the data using a different lens.

Within the context of this research basic frequency analysis was used to determine the highest used codes, some of which later became major categories. For instance, "social ethics", and "integrity & justice & benevolence" became prominent among others.

Corbin and Strauss (as cited in Nihart, 2012) mention "storytelling can be augmented with diagrams to visually depict relationships between categories. Diagrams are visual abstractions of the data and hide unnecessary detail". This study developed a storyline to further elaborate and explain the grounded theory process and then augmented the storyline using a diagram depicting a theoretical model regarding the characteristics of a successful leader. The Figure 5 shows on one hand how the process of the grounded theory roughly designed, on the other hand specifically how this study employed the method of the grounded theory.

3.3.3 Trustworthiness Revisited

As previously discussed, the trustworthiness of the qualitative inquiry could be principally evaluated using reformulated versions of validity, reliability, and objectivity. Following sections examine credibility, transferability, dependability, and confirmability of study in hand.

3.3.3.1 Credibility

"The prolonged engagement" of the researcher in the study and persistent observation were achieved through a preparation process continuing more than one year, comprehensive meetings/discussion sessions with experts, and an in-depth review of the literature. The literature review included not only understanding of leadership concept in general, but also having a command of the Islamic management and leadership. The researcher periodically came together with a disinterested peer to discuss the research process with the aim of exploring implicit aspects of the inquiry (Peer- Debriefing).

"The triangulation" is another way to strengthen the research credibility. This research utilized data, theory and methodological triangulation. In order to develop a leadership theory based on the *siyāsatnāma* genre, after reading a whole bunch of the books, two of them were selected. "Siyāsat-nāma" written by a Persian for a Turkish governor and "Kutadgu Bilig" written by a Turkish officer for a Turkish governor provides us a variety of data sources and different perspectives from people with differing positions. Besides the study combines qualitative methods with basic quantitative methods such as frequency analysis with the aim of eliminating possible impairment and misstatement. Lastly, when examining and interpreting the data, almost all relevant leadership theories were revised and compared.

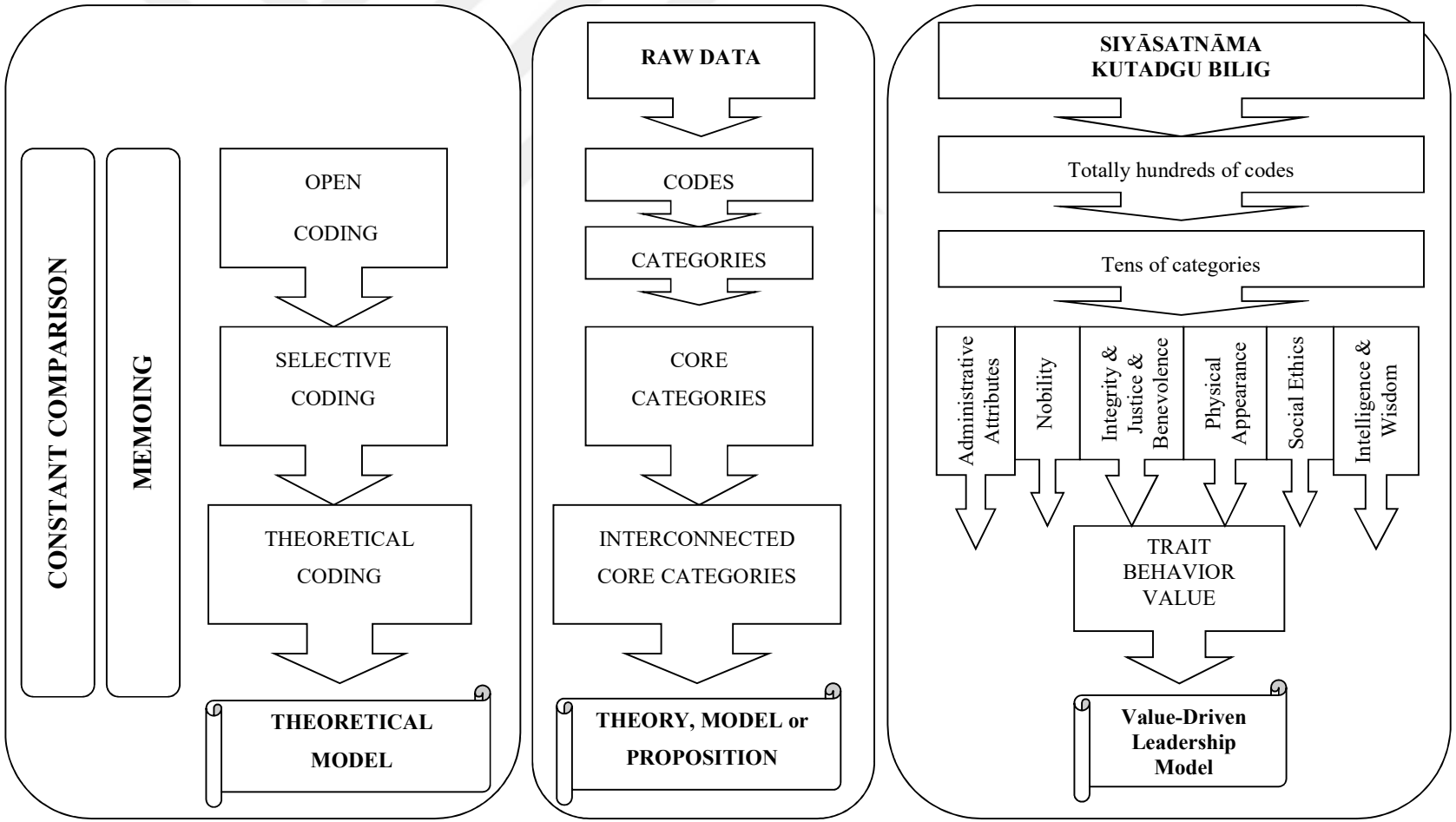


Figure 5: **The Research Flow Chart (Author's Compilation)**

3.3.3.2 Transferability

The transferability measures the external validity of a qualitative research. In this case, "detailed documentation" of research process including memos, text links, code system, grid tables, and maps derived from MaxQDA ensure transferability of research. For the representations of the data tables, figures and quotes were used. (Thick Description)

3.3.3.3 Dependability & Confirmability

The "detailed documentation" and "external audit" were used as techniques providing the research with dependability and confirmability. During the course of the study both the process and results of the research were regularly examined by a third party.

3.4 Qualitative Data Analysis Software

There are software packages with different features available for the analysis of quantitative and qualitative data. These software packages admittedly facilitate research process from various aspects. However, the time and effort required to set them up, to learn how to use efficiently, to input the data, etc. must be considered.

The data analysis software specialized in the qualitative research is called Computer Assisted/Aided Qualitative Data Analysis Software (CAQDAS). They might be designed compatible with different qualitative research methods such as the content analysis, the grounded theory, the discourse analysis, the transcription analysis. Nevertheless, the CAQDAS roughly share basic qualitative research tools (Christina Silver & Lewins, 2009):

- content searching tools,
- linking tools,
- coding tools,
- query tools,
- writing and annotation tools, and
- mapping or networking tools.

Despite being singled out for criticism from several perspectives, the use of computers in qualitative data analysis brings researcher worthwhile advantages:

- research analysis process which is speeded up;
- multiple types of files, including pictures and videos as the data;
- flexible and holistic coding process allowing you any time to revise codes, to assign multiple codes and to link your memos to the data;
- support of qualitative analysis with quantitative tools;
- well-designed diagrams, maps, visualization tools; and
- audit of the data analysis process as a crucial requirement of trustworthiness evaluation.

Atlas.ti, Dedoose, HyperRESEARCH, MaxQDA, NVivo, and QDAMiner are among the most prominent computer assisted/aided qualitative data analysis software.

3.4.1 MaxQDA

Among various alternatives, this work employed MaxQDA not only for data management, memoing, coding and retrieving the data but also for mixed methods analysis and visualization of results.

MaxQDA as a professional qualitative data analysis software for Windows and Mac was first released in 1989 under the name of winMAX. The developer and distributor of the software is a Berlin located German company called VERBI Software.

Lewins and Silver (2014) list some basic features of MaxQDA as the following:

- MaxQDA allows analysis of a variety of qualitative data including text, pdf, tables, audio, video, bibliographical data and still images.
- MAXDictio carries out the basic dictionary-based content analysis with Key Word in Context (KWIC). On the other hand, researcher may create his own dictionary including a list of active words and use indexing options to auto code selected words and surrounding context.
- MAXReader is a free reader enabling the researcher to view, search and export from MaxQDA projects.
- The user interface comprises 4 windows: the document system listing project documents, the code system showing the coding schema, the document browser displaying individual documents and the retrieved segments window displaying coded data.

- Coding tool enables an easy and multifaceted coding process; hierarchical or un-hierarchical coding scheme, easy reorganization of codes across and within hierarchies and into sets, assignment of a color to codes, filtering codes by color/s or authors, emoticode® feature with more than 300 symbols and icons.
- The MaxQDA memo system allows the researcher to link memos to documents as a whole, document segments, and codes. Besides memos can be categorized or customized through user-defined post-it note icons.
- The Logbook tool enables the researcher to record the whole analysis process.
- MaxQDA supports mixed methods; Activation by variable, Quote Matrix, Crosstabs, Typology Table, Configuration Table, and Statistics of subcodes.
- MaxQDA enables the researcher to visualize research results in very comprehensible ways; Document Portrait, Document Comparison Chart, Codeline, Tag Clouds, MAXMaps.
- Smart Publisher tool prepares a ready-to-print research report.
- MaxQDA exports coded segments, memos, tables, graphs and visuals to a purposive format.
- MaxQDA offers features allowing an efficient teamwork.

3.4.2 MaxQDA in the Literature

As one of the most notable CAQDAS packages MaxQDA was introduced in various hand/textbook dealing with qualitative analysis (Lewins & Silver, 2014):

- "Computer Assisted Qualitative Data Analysis" was written by Lewins and Silver (2010) in 'International Encyclopedia of Education' and edited by Penelope Peterson, Eva Baker, Barry McGaw.
- "Using Software in Qualitative Research: A Step-by-Step Guide" written by Lewins and Silver (2014) introduces an MaxQDA project as worked example. The handbook shows how different steps of qualitative research process can be carried out with MaxQDA using the case study B "Financial Downturn". The introduction is accompanied by screenshots, annotations, and helpful tips.
- "Using Computer Packages in Qualitative Research" written by Silver and Fielding (2008) in 'The Sage Handbook of Qualitative Research in Psychology' uses an MaxQDA project as worked example.

- "Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory" (Corbin & Strauss, 2007) introduces MaxQDA using a project example.
- "Qualitative Research for Software Users" (Di Gregorio & Davidson, 2008) presents a MaxQDA project.

Besides these, MaxQDA was used by many researchers from various disciplines in order to support their research process. A detailed list of publications is available on the web page of MaxQDA. Within the scope of this work, only a few relevant studies will be mentioned. Walter, Edvardsson and Öström's (2010) study aimed to identify, portray and analyze the frequent drivers of customer service experiences. They implemented critical incident technique based on 122 interviews, including 195 favorable and unfavorable narratives about customer experiences. The text files from critical incident study are systematized in the qualitative data analysis software MaxQDA. The findings describe social interactions, the core product, and physical environment as frequent; the restaurant, the price, the payment procedure, the atmosphere, the guest and the occasion as less frequent drivers. Moreover, it must be underlined that this paper is a part of Walter's (2011) dissertation.

Another dissertation, which made use of MaxQDA as a support tool to analyze the qualitative data, is called "On the relationship between software dependencies and coordination: field studies and tool support". De Souza (2005) attempted to understand how software developers manage the effect of dependencies originating from the modular structure in the coordination of their work. The researcher suggested "implications for empirical software engineering research, organizational work practices, and the design of collaborative technologies" based on his observations from two field studies which were analyzed in MaxQDA.

Kuckartz and Sharp (2011) aimed to discover "which actors or factors were most often accepted as having "responsibility" for the financial crisis". The dataset including nine audio files, 40 video files, 119 newspaper files and 70 websites/weblogs was enormous and multifarious. They carried out a qualitative analysis employing MaxQDA. The analysis resulted that in the eyes of people responsibility for financial crisis belongs to "the government" or "the system", specifically to Alan Greenspan and George W. Bush.

The last study, which will be mentioned, is in the field of education. Rebori and Ferrara (2015) questioned “how service-learning infused into a secondary education course played a role in helping preservice teachers connect their awareness of academic, personal, professional, college, and civic learning skills over a three-year study”. This work which has made an intensive use of MaxQDA visual tools and MAXMaps is a great example for a mixed methods study. The researcher not only analyzed reflective writings of community experience infused into a course through three years but also paired a quantitative analysis with the qualitative data. The findings define “how to facilitate the process of a high-quality service-learning pedagogy for preservice teachers”.

To sum up, this chapter firstly made mention of the research pyramid and explains each level in detail. Later the qualitative content analysis as a research methodology and the grounded theory as a research method are broadly explained. Lastly based on theoretical information given related to the grounded theory, how research is designed is clarified. Moreover MaxQDA - qualitative data analysis software of the research - is introduced.

4. SIYĀSATNĀMA TEXTS SELECTED FOR THE RESEARCH

As it is previously mentioned, the aim of this work is to examine for the relevance of the *siyāsatnāma* texts to the modern management. There are plenty of texts which could be classified as *siyāsatnāma*, and barely the most famous ones were introduced in the first chapter. For the purpose of drawing the line of this research, narrowing down the scope was essential.

Nizām al-Mulk's Siyāsat-nāma and Yusūf Khāṣṣ Ḥājib's Kutadgu Bilig have been chosen as the representative samples of the genre among numerous *siyāsatnāma* texts. Siyāsat-nāma and Kutadgu Bilig have always been accepted as the most well-known and the most frequently cited books of advice produced during the Golden Age of Islam. They have been translated into many languages and aroused academic interest. Besides they influenced the Turkish-Islamic concept of administration enormously.

Following chapter focuses on the selected *siyāsatnāma* texts in detail. The bibliographic information of authors, historical background, and linguistic and literary specifics of the texts are reported in this chapter.

4.1 Kutadgu Bilig

Kutadgu Bilig, "the oldest monument of Islamic Turkish literature", was written by Yusūf Khāṣṣ Ḥājib of Balāsāghūn in 1070 and presented to the reigning prince of Kashgar. It was written in Karakhanid, or Middle Turkish which is at the same time the language of the Orkhon inscriptions and verbally means "the wisdom which brings happiness". Kutadgu Bilig, a long didactic poem consisting of more than 6,500 couplets, is considered as unique among *siyāsatnāma* texts with its unexampled style: a narrative unfolding between four principal characters who are "Kun Togdi", "Ay Toldi", "Ogdtilmis", and "Odgurmil".

However, the substance of the book is analogous with other texts: how a ruler should govern, how he should treat the various classes of society, which types of qualities are required for various positions. Kun Togdi, meaning "Rising Sun", is the king and represents "Justice"; Ay Toldi, meaning "Full Moon" is the vizier and represents "Fortune"; Ogdtilmis, meaning "Highly Praised" is the son of Full Moon and represents "Intellect" or "Wisdom"; and Odgurmil, meaning "Wide Awake" is an

ascetic and represents “Man's Last End”. The book allegorically argues that “justice”, to be exercised properly, requires the help of “Fortune”, “Wisdom”, and "The End," or what might be called “Religion” (Deverux, 1985).

4.1.1 Author of the Book: Yusūf Khāṣṣ Ḥājib

Yusūf Khāṣṣ Ḥājib has been accepted as the first poet and thinker of the Turkish Islamic civilization. In spite of the particular importance of Karakhanid Era he lived into the Turkish history as a transition phase, aforementioned time period remained a puzzle which has not been properly investigated yet. The Karakhanids were - besides the Ghaznavids and the Seljuqs - one of the three Turkish dynasties dominating the Islamic lands by the eleventh century. They strived to improve Turkish language and Turkish script unlike the Ghaznavids and the Seljuqs promoting the Iranian culture (Yusūf Khāṣṣ Ḥājib, 1983).

A limited amount of information pertaining to Yusūf Khāṣṣ Ḥājib is indeed what was deduced from three manuscripts of Kutadgu Bilig. His name is mentioned only once along 6645 verses. On the verse 6627, it came to be known that the name of the author is Yusūf:

> Yusūf! Utter words essential and true,
> And conceal what is unnecessary lest it cause harm.

His date of birth is also not known for sure. He says on the verse 6623 that he completed the book in 462 (1069-1070):

> I uttered this discourse in the year 462.

At that time his sixties was waiting for him (verse: 365-366). So he might have been born around 1019:

> Now my fiftieth year has come upon me,
> Turning my raven’s hair to swan’s,
> And sixty calls me from the other side -
> If it is not death lying in ambush, then I will go over

According to prologs, built into the text by scriptwriters after a century; the author is from Balāsāghūn, which was called as QuzOrdu by the Turks at that time. It was a town of medieval central Asia, specifically located in the valley of the Chuy which is

now within the borders of the Kyrgyz Republic. There still exist a minaret called "Burana" and a few large tombs which are accepted as Karakhanid inheritance (Bosworth, 2013).

From the text, it is derived that he belonged to an aristocrat family, and had a serious education covering prevalent sciences of the time, arts, and literature. The text itself committed to paper in aruz prosody is indicative of his brilliant mastery of Turkish written language. He had also a good command of Arabic and Persian. Nevertheless, he preferred to write his book in Turkish, in his mother tongue, which definitely could not be ascribed to personal, but national motives (Yeni Türk Ansiklopedisi, as cited in Acındı, n.d.). Besides he possessed an incredible comprehension on Islamic sciences which was visible his integration of the Turkish tradition into the Islamic frame.

He started to write his book in his hometown, Balāsāghūn. It took eighteen months to finish the book (verse: 6624):

> In all it took me eighteen months to compose.
> I selected my words well, picking and choosing and gathering together.

Yusūf finished his book in Kashgar and presented it to Tavghach Bughra Khan.[14] He was remunerated with the position of *Khass Hajib*[15], which can be translated as "Privy Chamberlain" (Yusūf Khāṣṣ Ḥājib, 1983).

He spent his life in two prominent centers of the Karakhanids: Balāsāghūn and Kashgar. While Balāsāghūn is the capital of the Karakhanid Empire, Kashgar which is another prominent center of population was a religious and cultural metropolis. Taken into consideration intense relationship between Kashgar and Baghdad, it seems conceivable that Yusūf had been benefited from leading scientists and poets of his time such as Al-Biruni, Ibn Sina, Ferdowsi and Omar Khayyam (Eraslan, as cited in Acındı, n.d.).

[14] His full name is Tavghach Bughra Kara Khan Abu Ali al-Hasan bin Suleyman Arslan. He was mentioned by Yusūf in a separate section entitled "Ode to spring and praise of Ulugh Bughra Khan" in the beginning of the work.

[15] "Hajib" is a courtly officer in medieval Muslim dynasties with widely-varied functions. During Karakhanids, it was a position mediating between sovereign and his subjects. Yusūf characterize a hajib as being reliable, honest, faithful, and owing public trust on the verse 2436.

4.1.2 Structure and Content of the Book

Yusūf introduces his book with the following verse (verse: 350):

> I have named the book "Kutadgu Bilig",
> May it bring Fortune to the reader and guide his way.

It is unanimously accepted that *"bilig"* was used for such treatise on wisdom in Middle Turkish. However, the meaning of *"kutadgu"* which is the other half of the title remained controversial among researchers. The stem of the word *"kut"* was translated as "fortune" or "the charisma of rule". According to Dankoff (Yusūf Khāṣṣ Ḥājib, 1983), "Kutadgu Bilig" means "The Wisdom that Conduces to Royal Glory or Fortune".

After presenting his book, he also declares his main intention in composing such advice text on the verses 351-352:

> I have uttered my discourse and composed my book. It will be a true guide, that you may grasp both the worlds and be blessed with Fortune.

Dankoff (Yusūf Khāṣṣ Ḥājib, 1983) verbalizes Yusūf's mission - within the context of political and cultural circumstances of the Karakhanid Empire - in his introduction to the English translation of Kutadgu Bilig:

> Yusūf's intent was to provide his patron a mirror of court life, in order to guide his conduct in an age full of opportunity and uncertainty, and thus to ensure the success of his rule.

As Dankoff (Yusūf Khāṣṣ Ḥājib, 1983) indicated, Kutadgu Bilig is a mirror for prince giving advice on how to rule. As a matter of fact, it is, alongside Siyāsat-nāma, Qābus-nāma and Naṣīḥat al-Mulūk, one of the earliest examples of the genre within the Islamic culture. Curiously enough is:

> Although it predates these three Persian mirrors, and although it is arguably superior to them in its breadth of visions, its originality of form, and its literary quality, was practically forgotten.

In addition to that, Yusūf introduces to the reader his four major characters symbolizing four abstract principles (verse: 353-358):

First I speak of the king, Rising Sun -
I shall explain this name, gentle reader!
Then I speak of Full Moon -
The sun of blessed Fortune receives its light from him!
"Rising Sun" stands for Justice and "Full Moon" for Fortune
Then I speak of Highly Praised -
He is the personification of Intellect, which raises a man's estate.
Finally I speak of Wide Awake –
He represents the Last End
Upon these four things have I based my discourse.
It will become clear as you read it, so keep your eyes sharp!

Kutadgu Bilig is also analogous with "Shah-nama" written by Firdawsi in 1010. Despite their difference in method and results, they have several characteristics in common. Yusūf and Firdawsi both attempted to put Turkish and Iranian traditions respectively into sharp relief along with the Arab tradition within the Islamic culture. Besides, the similarity of the books in terms of chosen verse pattern and epic style preferred is hard to be accepted as coincidence. While Shah-nama, accepted as Persian national epic *par excellence* (above all), retells "the whole of the legendary and, from the time of Alexander onward, semi-legendary history of Iran" (De Blois, 2011); Kutadgu Bilig points the finger at the Turkish traditions of royalty and wisdom by use of an allegorical epic story.

As it is previously mentioned, the text was written in Karakhanid, or Middle Turkish and Yusūf's decision to write his book in Turkish instead of Arabic or Persian was a conscience choice. However, Kutadgu Bilig bears traces of different traditions such as Persian, Greek, and even Indian. Dankoff (Yusūf Khāṣṣ Ḥājib, 1983) analyzes Persian effect on Kutadgu Bilig with these words:

> The clearest indication of Yusūf's debt to the Perso-Islamic tradition is his language. Here I refer not to loan words (such as hikmet, devlet, etc.) which are actually very few in number, but to the semantic value attached to the Turkish vocabulary, pointing clearly to loan translations or calques on Persian (occasionally with Arabic antecedent). … The language of the work is overloaded with clichés. … Hospitality is always indicated by "bread and salt"; … a man who is content with his lot is "full-eyed" while one who is covetous and greedy is "hungry-eyed"; … This clichés also depend on corresponding Persian expressions.

Hermann Vambery, a Hungarian Turkolog translated Kutadgu Bilig into German in 1870, introduces Kutadgu Bilig as the first book enabling us to review social and administrative conditions of Turks throughout the history. According to him; Kutadgu Bilig is a moral teaching comprehending Islamic concepts and eastern traditions, in the first place clear Turk-Altay understanding. Besides he confesses that he initially supposed the work being a Chinese or Persian adaptation; however, after a look under the hood it turned out to be clear to him its Turkish origin.

Kutadgu Bilig comprises as well Qur'ān verses and Hadiths; however, without mentioning any Islamic source. They are essentially recognizable to the audience who has core knowledge of Islam. Moreover the character of "Wide Awake" is obviously inspired by the Sufi tradition of Islam. Yusūf, who claimed to provide reader with a handbook of two worldly fortune, reflects concurrently a lively debate on solitary versus social life (Yusūf Khāṣṣ Ḥājib, 1983):

> Yusūf's originality did not consist merely in adapting Turkish language and Turkish royal traditions to the genre of Islamic mirrors for princes. He also made a highly original contribution to the genre. He dramatized the issues in the form of dialogues set within a frame story; he gave the main characters significant allegorical names; and he attempted, quite successfully, to incorporate Sufi asceticism as an opposing, and ultimately complementary, ideal to the prevailing community and statecraft ethics.

Yusūf launches fort with praises directed to God (verse: 1-33), the Prophet (verse: 34-48), and the four companions (verse: 49-62). The next part (verse: 63-123) aims to praise Tavghach Bughra Khan, after an artistic introduction portraying the spring and its beauty. On verse 88, Yusūf says:

> The mighty Tavgach Bugra Khan has conquered the world – may his name resound in glory, may both the worlds be his.

Verses 124-147, deal with the seven planets and twelve constellations. According to Yusūf, they are worth-mentioning because God excellently created and gave form them:

> I began my discourse with the name of God my Lord, Creator, Nourisher, Pardoner. He created the universe according to his will and made the sun and moon shine upon the world.

Part 6 argues that the chief glory of men is wisdom and intellect. Part 7 discusses the tongue, its benefits, and harms. In part 8 he apologizes from the reader and reminds the nature of human (verse: 197):

> The name Man (yalnguk) was given because of Error (yangluk), and error was laid down because of man.

While part 9 is called in praise of doing good and on the benefits thereof, part 10 once more discusses the virtue and benefit of wisdom and intellect. Before starting his story, in the part 11, Yusūf introduces his book and main characters of it. According to Dankoff (Yusūf Khāṣṣ Ḥājib, 1983), Kutadgu Bilig can be studied in two main parts. The first part of the book ending on the verse 3120 is a traditional mirror for princes. After praising God, the Prophet, his close companions and the Khan to whom the book is dedicated, Yusūf discuss various notions such as wisdom, intellect, speech and virtue. The dialogues between the King and Highly Praised describes us qualities and duties of courtly officers such as vizier, commander, chamberlain, gatekeeper, envoy, secretary, treasurer, cook, and cupbearer. Obligations of the king towards his subject and obligations of the subject towards their ruler are also explained. After the verse 3120, the text changes direction and discusses "the conflict between the political ideals of the community and the religious conscience of the individual" (Yusūf Khāṣṣ Ḥājib, 1983) visualized by means of dialogues between Highly Praised and Wide Awake.

The plot of the story could be summarized as follows: Full Moon successfully serves the King and dies. The son of Full Moon, Highly Praised, relieves guard and becomes the King's most loyal servant. The King, who is pertinaciously aspiring after the Justice, also requires the counsel of Wide Awake. However, Wide Awake, attempting to keep himself away from worldly concerns, returns the request. At the end, he also dies to leave the King and Highly Praised unassisted. It should not be forgotten that even Wide Awake wins the debate; Highly Praised is the hero of the whole story.[16]

[16] According to Arat (Yusuf Has Hacip, 2008) the characters of Full Moon and most particularly Highly Praised bear the traces from the writer and his life. In such a way that Full Moon's journey from his hometown to the capital and his first experiences in a foreign city are heartfelt pictured. Besides Highly Praised's attitudes to the life and death shaped at the end of the story share similarities with Yusūf's own life experiences reflected at the end of the book. On the other hand Dankoff states: "Yusūf apparently suffered within himself the conflicts which he portrayed in his work" (Yusūf Khāṣṣ Ḥājib, 1983). That being said does not mean the work of Yusūf is an autobiography. On the contrary it is an idealized story from old virtuous times.

On the allegorical level, Yusūf's story could be interpreted as follows (Yusūf Khāṣṣ Ḥājib, 1983):

> Justice, to be exercised properly, requires Fortune, Wisdom, and the end what we might call Religion.

The text has totally 6645 verses and 88 chapters. There are two additions to text which are two prologs written by later authors. One of them is a verse prolog written perhaps a century later includes 77 verses. The other one is a prose prolog including 38 lines which is a summary of the verse prolog. What is remarkable concerning two prologs is their attempt to associate Kutadgu Bilig with well-known examples of various genres, such as "Adab al-Muluk", "Pandnama" or "Shahnama". Even so, the author of the verse prolog introduces the text as a "mirror for princes" (verse: 34):

> This book is suitable to all and sundry, but more especially to kings.

Besides, there are three odds at the end of the text which are undoubtedly written by Yusūf however not directly related to the text:

- On old age and the loss of youth (verse: 6521-6564),
- On the corruption of time and the treachery of friends (verse: 6565-6604), and
- The grand chamberlain gives counsel to himself (verse: 6605-6645).

Today there are three manuscripts of Kutadgu Bilig which are available to scholars. The Fergana manuscript written in the thirteen century is the oldest one among all. The Cairo manuscript which was discovered in 1896 by a German scientist, the director of Royal Library of Cairo at that time, seems to have been copied in the fourteenth century. The last copy written in the fifteenth century is called Herat or Vienna manuscript. This is the earliest-discovered manuscript and served as a basis for Kutadgu Bilig studies. It must be also indicated that the Fergana manuscript is superior to the rest in terms of its meticulous handwriting and well-preserved pages.

It is obviously seen that Kutadgu Bilig had gained a reputation and spread over a wide geographical area till the fifteenth century. As the time went by, it was unfortunately forgotten. In 1823 the book was emerged from obscurity when an Austrian orientalist Hammer-Purgstall discovered a manuscript in Istanbul which will be thereafter labeled as Herat or Vienna manuscript. From that day on, well-known orientalists such as Radloff and Vambery worked on Kutadgu Bilig. A complete translation of the book

into German and partial translations into Italian and Russian were made. In 1947 Turkish scholar Reşit Rahmeti Arat prepared a comparative transcription of three available manuscripts. Arat also translated the whole book into modern Turkish in 1959. The translation of Kutadgu Bilig into English was completed in 1983 by Robert Dankoff. He predicated his translation on Arat's critical edition.

As Arat emphasized in his introduction to the Turkish translation of the book, Kutadgu Bilig could shed light on studies of not only the Turkish literature but also the Turkish cultural and political history. Moreover, the book includes challenging inspirations of thousand years old for ones who are in quest of clearing up millennium's acute problems in various fields. Moreover, Kutadgu Bilig, the first drama of the Turkish literature became one of the main building blocks of the Turkish Islamic literature (Marlow, 2012). By this way, this work aims to follow Arat's advice and translate Kutadgu Bilig into the modern management.

4.2 Siyāsat-nāma

The best-known example of the *siyāsatnāma* texts is Siyāsat-nāma written in Persian by Nizām al-Mulk, the Seljuq vizier first of Alp Arslan and then of Malik Shah. It is "a fascinating example" (Frye, 1964) of the genre, insomuch that the name of the book is identified with "the book of advice" literature of the Islamic civilization. The book, which was completed in 1077 and presented to Seljuq Sultan Malik Shah, consists 50 chapters of advice enriched by historical anecdotes which are not only of the Islamic origin but also Persian (Bowen & Bosworth, 2012). It can be essentially accepted as the most prominent example of the category of the *siyāsatnāma* books which are strongly affected by the tradition of the ancient Persian *andarz* and principally written by the experienced government officials or rulers *in propria persona* (personally).

4.2.1 Author of The Book: Nizām Al-Mulk

The original name of "Nizām Al-Mulk" is Abu Ali Hasan ibn Ali ibn Ishaq al-Tusi. He has a Persian origin and was born in 1018 in Tus which is an ancient city in the Khorasan province of today's Iran. Little is recorded of his early life. His father was a

wealthy *dihqan*[17] serving the Ghaznavid dynasty. As a result of being born into an administrative class, he had the opportunity of receiving a decent education. He was trained by not only well-respected jurists and scholars but also prestigious men of the letter of his time (Bowen & Bosworth, 2012).

After Seljuqs won the battle of Dandanaqan against Ghaznavid in 1040 and occupied Khorasan and surrounding cities, his father decided first to flee from Tus to Ghazna[18] which was still under the domination of the Ghazvanid dynasty at that time. Three or four years long they continued to serve for Gahzvanids. Subsequently, they turned back to Khorasan and attached to firstly Caghri Beg and later on Alp Arslan around 1053. Alp Arslan, thereat governor of Khorasan region, had high regard for Abu Ali Hasan ibn Ali ibn Ishaq al-Tusi's outstanding skills and appointed him as his vizier. In fact until the death of Tughril Beg in 1063; Hasan was calling the tune in all Khorasan (Bowen & Bosworth, 2012).

He played a critical role during the accession of Alp Arslan to the throne. In all likelihood, his strategic moves which facilitated the process attached Alp Arslan firmly to this experienced vizier once more. Hence, Hasan was appointed as vizier to Sultan Alp Arslan. On the other hand, Abbasid Caliph Al-Qa'im Bi-Amrillah crowned him as "Nizām al-Mulk", meaning "good order of the kingdom" and *"Qiwam ad-Din"*, meaning "support of the faith". With great vizier's own expositions; "the object of titles is that people may be recognized by them", besides "titles must suit the persons who hold them" (Darke, 1960). Undoubtedly that his titles refer constitutive and regulatory roles played by Al-Tusi during a crucial transformation process of the Turkish Islamic civilization (Canatan, 2009).

During Alp Arslan's rule, Hasan escorted him on all military expeditions except for the legendary battle of Malazgird[19], conceivably with the intention of maintaining the

[17] Encyclopedia of Islam (2013) describes "dihqan" as follows: "The head of a village and a member of the lesser feudal nobility of Sasanian Persia. They were an immensely important class, although the actual area of land they cultivated was often quite small. Their principal function was to collect taxes."

[18] A province within the borders of today's Afghanistan

[19] The battle of Malazgird (or Manzikert) was fought between Alp Arslan and Byzantine ruler Romanus Diogenes in 1071. While historians regarded it as "the greatest disaster of Byzantine history", it became a momentous day for Turkish Islamic history. Emperor was taken captive by Alp Arslan which was a first in history. The most significant outcome of the victory was to enable Turkmen to settle in and Islamize Anatolia ("Malazgird," 2013).

security of the capital city. There exist also military campaigns managed by personally Hasan. Indeed it was never obvious who is regulating the political affairs of Seljuqs; Alp Arslan or Nizām al-Mulk (Bowen & Bosworth, 2012).

When Malik Shah, 18 years old son of Alp Arslan, succeeded to the throne in 1072, Nizām al-Mulk seized power and became the real ruler or empire for twenty years. The claim that he supported young Malik Shah, who actually was not the throne prince, in order to secure/strengthen his position as vizier, seems to be true to a certain extent. In consideration of his reinforcement, young Sultan rewarded him with a brand-new title "*atabeg"*[20].

Despite the fact that Malik Shah pursued a less active policy than his father in terms of campaigns and conquests, he, accompanied by Nizām al-Mulk, visited almost whole land ruled by the Seljuqs (Bowen & Bosworth, 2012). After a period of expansion, his main focus became to reconstruct the empire by means of infrastructural investments and administrative arrangements.

The governmental, fiscal and military regulations, which were obviously executed by Nizām al-Mulk, were not only transforming the Great Seljuqs Empire to a well-organized state of medieval times but also serving as a model for succeeding the Turkish states. As Canatan says (2009):

> There is no doubt that Nizām al-Mulk, who worked as a vizier for two sultans of Seljuq Government, had a significant impact on the structure and mentality of the Turkish state.

In the field of administration, Nizām al-Mulk founded great *diwan*; including vizier, treasury, defense, foreign affairs, etc., and also *diwans* for each province ruled by begs. Moreover, a judicial system and courts based on the Islamic law emerged. Specifically in the military field even though *"iqta"*[21] was known at that time; there were various problems in practical terms. Nizām al-Mulk prepared a comprehensive prescribed

[20] Atabeg (or Atabak) is a title of Turkish origin, "compound of two words; ata, "father," and beg, which is a courtesy title". Initially it was "an honorific given to guardian-tutors of young Turkish princes". Starting from the case of Nizam al-Mulk, it signified "an entire delegation of authority, as though he were his father" (Levanoni, 2013).

[21] Britannica ("Iqta'," 2013) describes iqta' as "in the Islamic empire of the Caliphate, land granted to army officials for limited periods in lieu of a regular wage". As Cahen (2013) emphasizes: "The nature of the iqta varied according to time and place, and a translation borrowed from other systems of institutions and conceptions has served only too often to mislead Western historians, and following them, even those of the East."

system balancing benefits of iqta holders, subjects and government (Kafesoğlu, as cited in Nizām-ul-Mulk, n.d.). "Jalali Calendar"[22] was another worth mentioning reform carried out by Nizām al-Mulk for the purpose of regulating dates of tax collection and festivals (Canatan, 2009).

In scientific area, he gathered foremost scholars of the Islamic world under the roof of the Nizāmiyya Madrasas[23] which were established in cities such as Nishapur, Herat, Baghdad, Amol, Balkh, Isfahan, etc. throughout the empire and named for his name. Students, as well as professors, were financially supported by the government. His intention was "to combat *Shia*[24] propaganda, as well as to provide reliable, competent administrators, schooled in his own branch of Islamic law" ("Nizām al-Mulk," 2013). Among them, Baghdad Nizāmiyya, one of the most distinguished universities of all times, was hosting scholars like Al-Ghazālī who "emerged as one of the most influential writers of all times" (Syed, n.d.).

What makes Nizām al-Mulk so remarkable in the history is that as being a Persian originated minister of two Turkish Seljuq sultans, he ruled his empire with an outstanding success during thirty years. At that time the empire was at its zenith, extending from the Caucasus to the Amu Darya and from central Anatolia to Khwarazm. His approach was not an innovation, even solely a victorious re-modeling of the Ghazvanids. Indeed, Siyāsat-nāma could be qualified as a critical attempt to discuss strength and weaknesses of his model. Encyclopedia Britannica emphasizes his approach as the following ("Nizām al-Mulk," 2013):

> His aim, like that of other great Persian viziers, was to impress on his less-sophisticated Turkmen rulers, brought up in the tradition of the steppe, the superiority of Persian civilization and its political wisdom. Such was Nizām al-Mulk's reputation among

[22] A group of astronomers including Omar Khayyam were invited to Isfahan in order to take in charge of astronomical observations and reforming the Persian solar calendar. New calendar, which is more accurate than today's Gregorian calendar, was produced, named after "Jalal ad-Din" Malik Shah and adopted in 1075 ("Omar Khayyam," 2013).

[23] "Madrasa" means "a college for higher studies". In medieval times, it referred "essentially a college of law in which the other Islamic sciences, including literary and philosophical ones, were ancillary subjects only" ("Madrasa," 2013).

[24] "Shia" is the heterodox religious view that regards Ali, the son-in-law of Prophet Muhammad, as the legitimate successor of Prophet, and disregards the three *caliphs* who succeeded him.

contemporaries that he was compared to the Barmakids, viziers to the eighth-century caliph Harun al-Rashid.

He was truly a tough administrator showing merciless discipline. Consequently, he made oodles of enemies in the course of thirty years. Insomuch that he had a trouble with the sultan emerged due to one of his sons holding an administrative position and grumbled about. The threatening correspondences between the vizier and sultan remained inconclusive: Nizām al-Mulk kept his chair; however, felt out of favor with Malik Shah.

The most serious problem faced during the Nizām al-Mulk administration was caused by an extremist group led by Hasan el-Sabbah, the "Hashishiyyun"[25]. They were intimidating the empire by confusing people's mind and creating anarchy. However, Nizām al-Mulk was incapable of dislodging them despite several attacks. Finally, "Nizām al-Mulk also antagonized the sultan's favorite courtier, Taj al-Mulk, and he made an enemy of the sultan's wife Terken Khatun by preferring the son of another wife for the succession" ("Nizām al-Mulk," 2013).

In 1092, near Nehavand, on the way from Isfahan to Baghdad, he was assassinated by a petitioner. He was 72 years old at that time. There are various conspiracy theories about his assassination: the murder was an extremist or charged by Taj al-Mulk or Terken Khatun or even Malik Shah himself. Interestingly Malik Shah was also dead within ten days which ultimately led to the dissolution of the empire. This noticeably rapid collapse of the state and relentless conflicts between princes, commanders, and emirs are pointing us what a successful and balancing statesman Nizām al-Mulk was.

4.2.2 Structure and Content of the Book

Siyāsat-nāma is accepted as "one of the best-known manuals of Islamic political theory and administration" ("Islamic World," 2013). The text, written in Persian and

[25] "In 1090 a group of Isma'ilis established themselves in a mountain fortress at Alamut in the mountains of Daylam. From there they began to coordinate revolts all over Seljuq domains. Nominally loyal to the Fatimid caliph in Cairo, the eastern Isma'ilis confirmed their growing independence and radicalism by supporting a failed contender for the Fatimid caliphate, Nizar. They … were dubbed by their detractors the hashishiyyin (assassins) because they practiced political murder while they were allegedly under the influence of hashish ("Islamic World," 2013).

completed shortly before his assassination, includes Nizām al-Mulk's remarks and suggestions on "government" in general.

In 1078 Sultan Malik Shah requested from his executives to draw up comprehensive reports on the condition of the empire. As Nizām al-Mulk narrated in the prologue of the book, Malik Shah said (Nizām al-Mulk, 1960):

> Whether there is in our age and time anything out of order either in the diwan, the court, the royal palace or the audience hall – anything whose principles are not being observed by us or are unknown to us; whether there are any functions which kings before us have performed and we are not fulfilling: consider further what have been the laws and customs of past kings, make a digest of them and present them for our judgment; we shall then reflect upon them, so that hereafter affairs religious and worldly may proceed in accordance with their proper rules, every duty may correctly discharged, and all wrong practices may be discounted; for since God (be He exalted) has given us His consummate grace, and bestowed the world upon us and subdued all our enemies, there must not be hereafter anything improperly done or anything concealed from us.

On the request of the sultan, Nizām al-Mulk collected what he knew, experienced and learned from masters and wrote initially 39 chapters of the book. Malik Shah appreciated his effort and said (Nizām al-Mulk, 1960):

> These chapters have been written exactly as I desired; there is nothing to add to them; I will make this book my guide and follow its precepts.

However, the great vizier was not satisfied with his rough draft and added not only relevant Qur'ān verses and Hadiths, but also anecdotes and maxims to each chapter in order to avoid boring reader. Moreover, he attached another eleven chapters criticizing *the Shia* and extremist religious sects. As also underlined in prolog ("Nizām al-Mulk," 2013):

> His support of "right religion," Sunni Islam, was not only for reasons of state but also a matter of passionate conviction.

He was so assertive about his work as to say that (Nizām al-Mulk, 1960):

> No king or emperor can afford not to possess and know this book, especially in these days, for the more he reads it, the more he will be enlighted upon spiritual and temporal matters, the better he will appreciate the qualities of friends and foes; the way of right conduct and the path of good government will be opened to him; the rules for the management of the court, the audience hall, the diwan, the royal palace and the parade ground, and the methods of administering taxes, transacting business and settling the affairs of the people and the

> army will be clear to him; and nothing in the whole realm whether great or small, far or near, will remain concealed (if Allah wills - be He exalted).

After a short prolog intending to clarify the reason for the existence of the book, Nizām al-Mulk speaks of kings and argues his approach to the kingship. The very first two chapters, on the turn of Fortune's wheel and in praise of The Master of the World – May Allah confirm his sovereignty – and on recognizing the extent of God's grace towards kings, is enormously worth of a critical comparative study in order to expose the relationship between the kingship and religion in early Islamic states. Moreover whether/how his approach took its source from his Persian origin modified the Islamic way of sovereignty is another matter of debate. What the great vizier apparently supports is "a philosophy of government and politics that is strong, paternalistic, and compatible with religion" (Canatan, 2009), which implies twin sister theory of the state and the religion. Starting with Chapter 3, he deliberates over various aspects of political administration; holding a court, keeping officers such as tax-collectors, viziers, *iqta*'-holders, judges, inspectors, preachers, etc. in check, compensation of officers, administering an intelligence agency, organization of army, courtly life and importance of consultation.

It is not an unjustifiable argument to say that Siyāsat-nāma mainly concerns what he failed to accomplish. For the sake of example, while he never makes a note of *diwan* which was on a tight leash off him, speaks volume for the mismanagement of the court. He criticizes the negligence of protocol, some officers' loss of prestige, or inattention of intelligence services (Bowen & Bosworth, 2012; "Nizām al-Mulk," 2013). Likewise, he consults on how to make *iqta*'-holders straighten up to do as they are supposed to do, even though he could be accountable for out-of-control emirs by unintentionally empowering them in consequence of extended *iqta'* system ("Islamic World," 2013).

Without denying Iranian origins of the work, Alighanbari (2002) makes a remark on a universal origin of Siyāsat-nāma:

> … major themes of the Siyāsat-nāma - in particular, its conception of kingship and the responsibility of kings for the maintenance of justice and a right order of society - have parallels throughout the literature of pre-Islamic societies, particularly the "advice to kings" treatises and epic accounts of the deeds of great kings.

Gross (1971) mentions Siyāsat-nāma "among the most realistic and impressive" ones of the genre; such as "The Art of War" written by Sun Tzu, "Arthaśāstra" written by Kauṭilya and "The Prince" written by Machiavelli. Their teachings have been continuously discussed and suggestions are cautiously implemented in numerous areas of political administration such as warfare, espionage, palace guards, prostitutes, taxes, and letter-writing. Further to that it is also possible to summarize their teachings to ten axioms which are relevant to economic and social development of modern times: 1) Be wise, (2) Be good, (3) Be bold, (4) Be willing to compromise, (5) Be unscrupulous, (6) Be well-advised, (7) Educate rulers and officials, (8) Build the organization, (9) Keep good accounts, and (10) Use science in trying to control the future.

The work of Nizām al-Mulk is a political treatise, a "book of advice", and as well it can "stand for bureaucratic writing as a whole" (Darling, 2007). However, there exists a remarkable discrepancy from the tradition of the genre (Canatan, 2009):

> Not only did his work give advice and recommendations for sultans, but also contributed significantly to the system of government. In other words, concrete, practical, and feasible measures on what should happen were recommended in the work.

It should not be forgotten that the text does not have the characteristics of a scientific/systematic work because it was preferably written in an effort to offer practical solutions/implementations for the concrete troubles of a state. Taking into consideration his age when he wrote the book and his unique experience in the management, the practical use of Siyāsat-nāma comes into prominence. More importantly, he builds his book not only with his own experiences but also previous practices of a whole humanity regardless of their national or religious origins.

Schefer[26] introduces Siyāsat-nāma as being the political treatise of Abu Ali Hasan b. Ali Tusi goes under the name of Nizām al-Mulk, who is "worldwide known" vizier of Seljuqs. According to the Pakistani political scientist Prof. Harun Han Sirvani, Nizām al-Mulk is not a political scientist merely dealing with political theory; concurrently he is a thriving politician of his time. Murteza Müderrisi Çihardihî (Nizām-ul-Mülk,

[26] Charles-Henri-Auguste Schefer (1820-1898) is French "orientalist and academic administrator". He translated the Siyasat-Nama into French in 1891, which was the first translation of the book. Among various studies of Schefer, it "can be regarded as his most influential contribution to the study of Islamic historiography" (Nader-Nasiri, 2009).

1981), who published Siyāsat-nāma in 1965, speaks highly of Nizām al-Mulk and his work with these words:

> The Siyāsat-nāma, written by great vizier Nizām al-Mulk, is unique in Persian literature, in terms of its nonsuppressed expression, unsophisticated style, and content variety.

Despite everything, Nizām al-Mulk has been severely criticized by various scholars because of his intolerant attitude and harsh treatment against heterodox religious sects. As a *Shia* member, Murteza Müderrisi Çihardihî (Nizām-ul-Mülk, 1981), as well reminds us that Nizām al-Mulk is not a historian, yet a politician and author aiming to present the appropriate way of administration. The reason behind "inaccuracy" in historical aspects of the work is because of the fanaticism between the religious sects at that time.

When Nizām al-Mulk completed his treatise, he delivered the manuscript to his private secretary Muhammad Maghribi in order to make a clean copy of it, besides with the worry of something terrible happen to it. His assassination after a little while proved that his fear was not unreasonable. Maghribi preserved the book until Malik Shah quelled the continuance of the riot and thereafter presented.[27]

The translation of Schefer grounds on a manuscript written in 1291 and located in the National Library of Tabriz in Iran. From the two manuscripts written in 1169, one of them is located in the Hazrat Pir Muhammad Shah Library in Ahmadabad in Iran and the other one is located in the Berlin State Library in Germany. There are also other two manuscripts in Russia; one in the Russian State Library and one in the National Library of Russia in St. Petersburg.

According to Kafesoğlu,[28] the most complete manuscript is the one located in the Süleymaniye Library in Istanbul. Based on his suggestion Köymen made a re-publication of the work in 1976 under cover of manuscript founded in the Molla Çelebi Collection of the Süleymaniye Library.

[27] It is not known for sure when Maghribi precisely finished the clean copy and submitted to the Sultan. However, it is presumed to occur between 1098 and 1111.

[28] He wrote a comprehensive article about Siyasat-Nama and its first Turkish translation published in 1954.

Apart from Schefer, the work of Nizām al-Mulk attracted the notice of numerous scholars. Since 1891 different manuscripts have been investigated and published by various scientists. Seyyid Abdurrahim Halhali, Abbas İkbal Aştiyanî, Murteza Müderrisi Çihardihî, and Hubert Darke published Siyāsat-nāma in Tehran in 1893, 1911, 1916 and 1962 respectively. Following the first translation to French language in 1893, Siyāsat-nāma translated into Italian in 1938, Russian in 1949, Turkish in 1954, English and German in 1960.

Canatan (2009) stresses the importance of this masterpiece for historians and political scientist in terms of understanding Nizām al-Mulk's approach to government but also observing characteristics of a critical period of history. Concordantly the aim of this research is to expand the value of the book into the field of the modern management.

To conclude, this chapter introduced the selected *siyāsatnāma* texts in detail. The bibliographic information of authors, historical background, and linguistic and literary specifics of the texts are thoroughly reported.

5. FINDINGS & RESULTS

This study aims to show the relevance of the *siyāsatnāma* books produced within the Islamic civilization to the modern management, specifically leadership studies. That means on the one hand to create a link between the Islamic books of advice and the modern management studies, and on the other hand to convey the teaching of the Islamic mirrors to the field of the leadership.

The concrete objective of this work is to generate a leadership model based on principles highlighted in the Islamic mirrors and to compare it with current theories of leadership. The *siyāsatnāma* texts exactly like mirrors produced by any other culture describe a "good" governor. What are the prerequisites of being a successful ruler, or what are the type of behavior expected from a sovereign are some questions attempted to be answered by the *siyāsatnāma* authors. In that case, it is highly possible to discover leadership-related attributes in these texts.

In order to achieve results intended; a qualitative research specifically the grounded theory approach was carried out. The content analysis of the chosen books, not only from a management perspective but also from historical, philosophical and political perspectives, also underlies this work. MaxQDA – a software developed to assist researchers in qualitative data analysis – was employed not only for data management, memoing, coding and retrieving the data but also for mixed methods analysis and visualization of results.

The data, which are collected, classified and analyzed, are predominantly existing linguistic data derived from the books in question. Among numerous *siyāsatnāma* texts, a small number of books should have been selected as representative samples of the genre: "Siyāsat-nāma" written by Nizām al-Mulk; and "Kutadgu Bilig" authored by Yusūf Khāṣṣ Ḥājib.

According to Aksan (1993), both texts are among the most influential examples of the genre. They were written in the beginning of the Golden Age of Islam and spread over to the wide geographical areas. They were still the ones most frequently cited during the late Ottoman times. Bowen and Bosworth (2012) considers Siyāsat-nāma among the three most significant works of advice texts. According to Dankoff (Yusūf Khāṣṣ Ḥājib, 1983), Kutadgu Bilig as one of the earliest examples of the genre alongside

Siyāsat-nāma, Kabus-Nama, and Nasihat al-Muluk, is "arguably superior to them in its breadth of visions, its originality of form, and its literary quality."

The concrete objective of this work is to generate a leadership model based on principles highlighted in the Islamic mirrors and to compare it with current theories of leadership. More specifically, the study addresses two main research questions.

Q1: How a leadership model based on selected *siyāsatnāma* texts looks like?

> Q1.1: What are the indispensable attributes/characteristics of an effective leader according to selected *siyāsatnāma* texts?
>
> Q1.2: How could these attributes be classified/categorized/systematized in order to build a leadership theory?

Q2: How leadership theory derived from selected *siyāsatnāma* texts differs from trait, behavior, contingency and contemporary theories of leadership?

The first question will be approached using the answers of the following two questions. After specifying leadership relevant attributes, they will be systematized with the aim of generating a leadership model. The second step is to show similarities and differences of the deveoped model with/from modern leadership theories.

The following sections firstly present the results of the qualitative content analysis carried out on Kutadgu Bilig and Siyāsat-nāma, later introduce an alternative leadership model and finally discuss how much key findings are parallel to current theories of leadership.

5.1 General Overview

As previously mentioned, the grounded theory starts with an open coding phase. Line by line, paragraph by paragraph, or verse by verse, without imposing any restriction in scope, all data are studied and coded. The Figure 6 created with the help of MAXMaps tool of MaxQDA visualizes the codes and categories[29] obtained at the end of this initial stage.

[29] See at Appendix 1 for Coding Manual including Coding Principles. See at Appendix 2 for Coding Catalogue including Code System and Definitions of Codes and Categories.

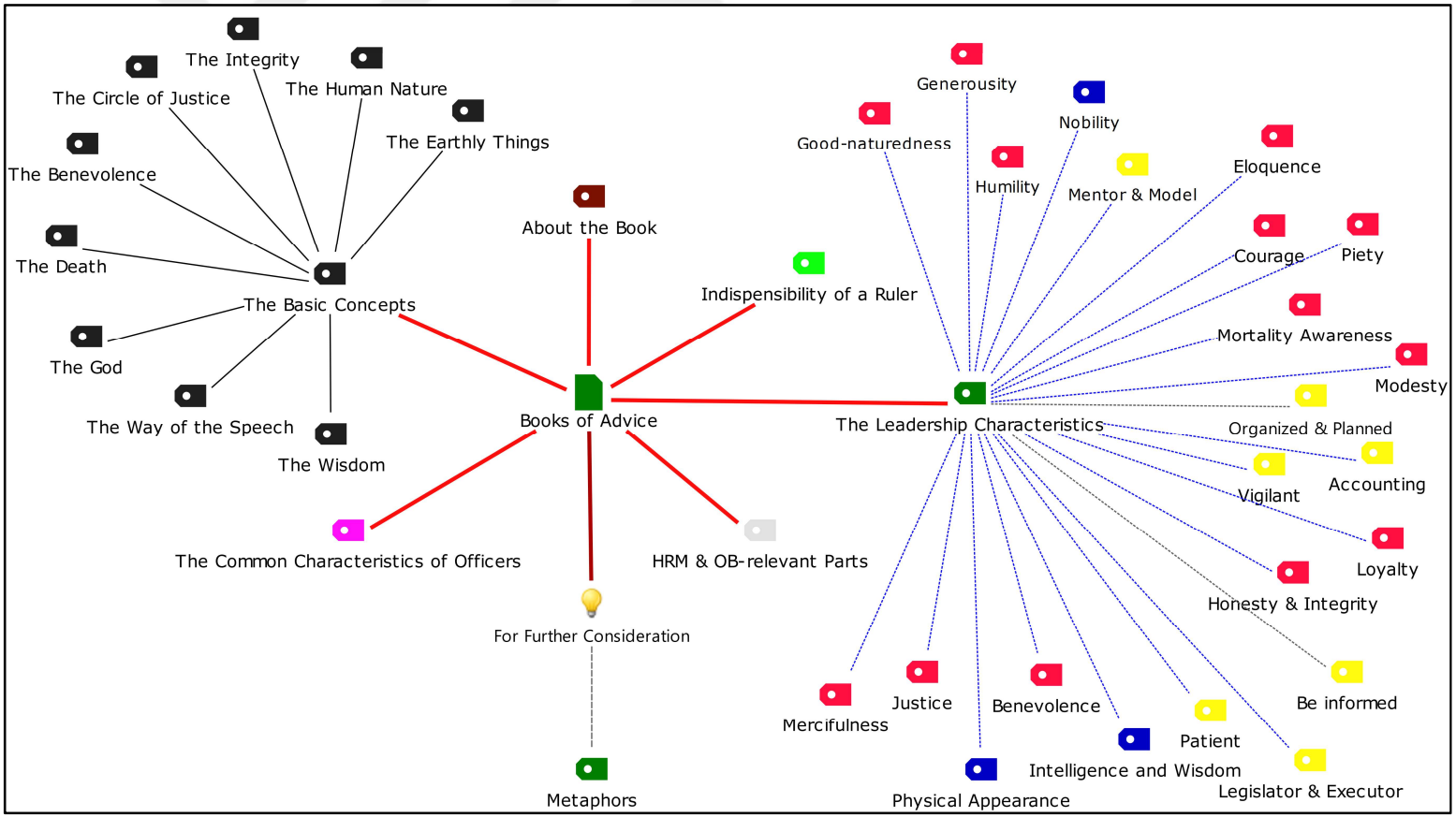


Figure 6: **Codes and Categories Derived from Kutadgu Bilig & Siyāsat-nāma (Author's Compilation)**

By the use of the Figure 6, it can be clearly seen that advice texts involve sections related to human resources management (HRM) and organizational behavior (OB) besides attributes suggested for a leader aiming to be successful. Yusūf and Nizām al-Mulk did not content their selves with describing the desired ruler, explained also the common characteristics of several officers such as the commander of the guard, the mayor, the chief of police, the judge, the royal secretary, the treasurer, etc. who are crucial for a sustainable administration. Moreover, their personal remarks on the concepts such as the wisdom, the death, the God, and the way of the speech are notable because this conceptual framework intrinsically has an impact on their approach to the leadership. Apart from these, sections informing readers of the books are available. In this way, authors aim to introduce the works and their reason of existence. The aforementioned chapters focusing on the contexts in which Kutadgu Bilig and Siyāsat-nāma emerged are inarguably coded because of their importance to understanding the leadership perception of the advice texts. The last point taken under review is the metaphors more particularly and wisely used by Yusūf. Decoding of metaphors incomparably enriches the emerged leadership model in many aspects. Nonetheless, a more comprehensive analysis should be carried out to deduce the subtle meanings of each.[30]

5.2 Leadership Characteristics

The preliminary inquiry of this work was to reveal the indispensable attributes/characteristics of an effective leader according to Yusūf Khāṣṣ Ḥājib and Nizām al-Mulk. The open coding provided us with a whole bunch of codes as can be seen in the figure above.

The second stage of the grounded theory, the selective coding, refers to distinguish between relevant and irrelevant categories to the context of theory generation. Even though advice texts in question discuss several management-relevant issues, this research aims to generate a leadership model. For this purpose, the coded segments addressing characteristics prescribed for the sustainable governance were put under the microscope and then accumulated into the core categories where they added value.

[30] See at Appendix 2 for Code System.

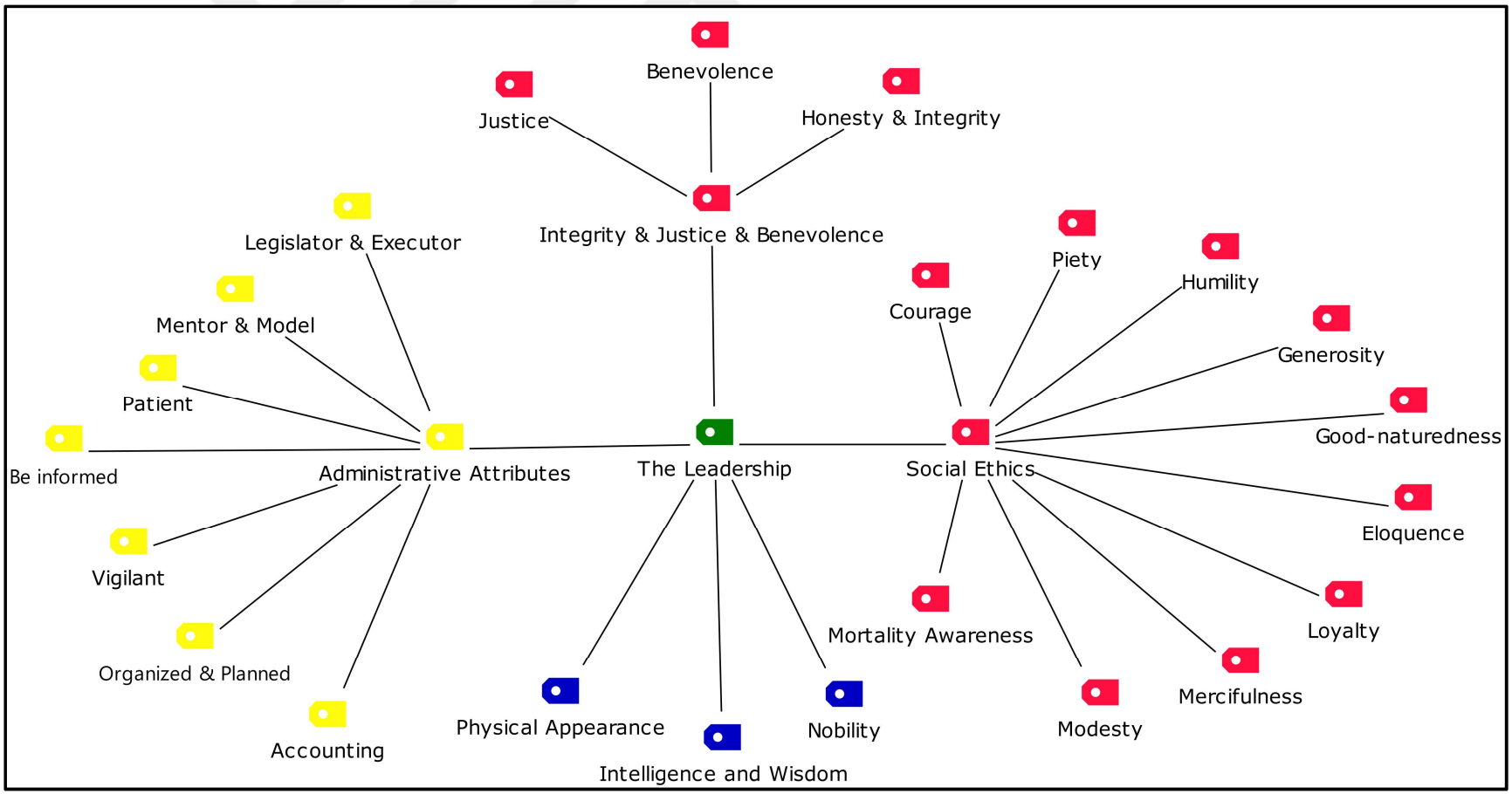


Figure 7: **Leadership-Relevant Codes and *Categories* (Author's Compilation)**

The characteristics such as "humility," "courage," "generosity," "mortality awareness," "eloquence," "good-naturedness," "loyalty," "mercifulness," "piety" and "modesty" were collected under the core category of the "social ethics." The codes of "vigilant," "organized & planned," "patient," "be informed," "mentor & model," "legislator & executor" and "accounting" formed the core category "administrative attributes." "Honesty", "benevolence", and "justice" which are partly administrative and partly ethical attributes composed an individual core category. "Physical appearance", "intelligence and wisdom" and "nobility" were separately categorized as core categories.[31] The Figure 7 shows the results of the selective coding phase of the research.

"Social ethics" refers "social rules of behavior based on ideas about what is morally good and bad". As Rouzel and Kakabadse outline (2010): "Morality is about virtuousness. … Virtuousness demands consistency and coherence between our actions and our character." Each category in this research is a virtue which is "traits of character expressed in this and other actions" (Werhane, 1999). According to Aristotle, a virtue is the mean between the extremes. The virtue of courage stated between cowardice and recklessness, the virtue of temperance which is neither gluttony nor prudishness and the virtue of justice are a few examples (Werhane, 1999). A "good" person and ruler possess virtues such as generosity, self-control, courage, modesty, sociability, honesty, fairness, temperance and justice.

"Administrative attributes" point characteristics recommended a ruler in order to construct and sustain a strong administration. It is all but impossible to have a good command of every area of governance. Consequently, the consultancy service received from experts and old hands is crucial for a leader aiming to be efficient. Being organized and planned not only in administrative duties but also in personal life; keeping informed about every single detail relevant to administration; prudence and forethoughtfulness in any condition; to be patient, not to bustle, and not to jump to a conclusion are all prescribed a ruler intending to organize well his administrative affairs. Another necessary attribute is enacting strict laws and establishing required

[31] See at Appendix 2 for Coding Catalogue including Code System and Definitions of Codes and Categories.

regulations in order to maintain justice. Moreover, a successful governor is aware of financial issues, looks carefully into state's finance, and records inputs and outputs.

“Integrity & justice and benevolence” has two facets. On the one hand they are ethical values regulating our relationships with ourselves and outside world; on the other hand, they have paramount importance in executing administrative duties of a leader.

According to Yusūf intelligence is a God-given gift, which is essential yet not sufficient for sagacity. What supplements intellect to wise is learning (Verses: 4021-4022):

> … Though man is born dumb, / He learns to speak as he grows to size.
> Though man is born ignorant, /He can also learn to be wise. …

Nizām al-Mulk basically agrees with Yusūf on partly inborn and partly improvable nature of “intelligence and wisdom”. A ruler undoubtedly requires both in order to differentiate “the good” from “the evil”. Decision making as a managerial authority and responsibility may bring to a successful conclusion, only if “intelligence and wisdom” include into the process. The best administrators are the ones who are regularly consorting with wise scholars, asking them for advice and spiritedly questioning complicated issues.

The residual characteristics - nobility and physical appearance - are congenital features which are out of our influence area. While the “nobility” refers the value of nobility, the “physical appearance” indicates the noteworthiness of having an impressive profile and charisma for a ruler.

5.3 Leadership Model

In this part, it will be tried to answer the second question of this research: How could these attributes be classified/categorized/systematized in order to build a leadership theory? The final coding stage of a grounded theory called the theoretical coding will direct us a leadership model by the way of interconnecting core categories.

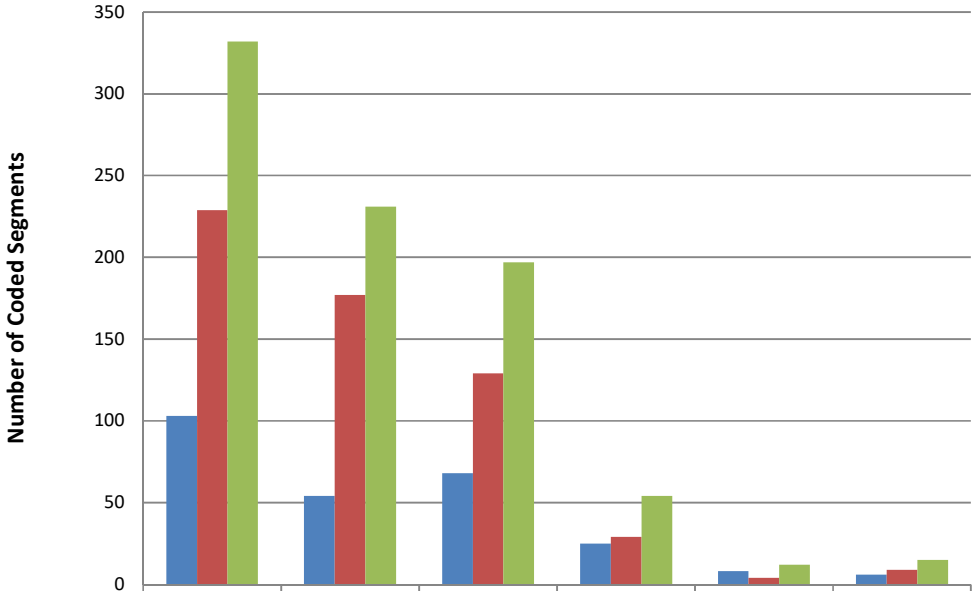
What is remarkable at this phase is to discern the frequency distribution of the core categories. The Table 2 demonstrates the number of segments associated with each code which in other words means how often the author mentioned an attribute as relevant to the outstanding leadership. For example “being honest and showing

integrity" to followers was advised through 39 different verses. "Justice" acknowledged as the core of administration from the Islamic point of view, mentioned exactly in 111 segments. While "intelligence and wisdom" was repeated 54 times as a prerequisite of good governance, "physical appearance" of a ruler was underlined only in 15 separate segments.

Table 2: Frequency Table - The Number of Segments Associated with Each Code (Author's Compilation)

Core Category	Category	Number of Coded Segments
Social Ethics		8
	Mortality Awareness	25
	Courage	25
	Generosity	65
	Eloquence	22
	Humility	37
	Good-naturedness	31
	Loyalty	14
	Modesty	12
	Mercifulness	44
	Piety	49
Administrative Attributes		7
	Mentor & Model	41
	Legislator & Executor	23
	Be informed	37
	Patient	29
	Vigilant	54
	Organized & Planned	23
	Accounting	17
Integrity & Justice & Benevolence		
	Honesty & Integrity	39
	Benevolence	47
	Justice	111
Nobility		12
Intelligence and Wisdom		54
Physical Appearance		15

As might be expected, these individual codes and numbers of coded segments could not suffice to draw a far-reaching leadership portrait. The Figure 8 assists us to observe the frequency of each core category and could be interpreted as follows: The advice texts are unanimously commending a leader for social ethics before anything else. Not being organized, vigilant or having an incredible level of intelligence but being generous, merciful, or good-natured are preferably advised in order to be a successful and admired leader. It does not mean that the administrative attributes or intelligence are pointless; however, they become meaningful on the basis of social ethics. In other words becoming a "good" leader before anything else requires becoming a "good" person.



	Social Ethics	Administrative Attributes	Integrity & Justice & Benevolence	Intelligence and Wisdom	Nobility	Physical Appearence
Kutadgu Bilig	103	54	68	25	8	6
Siyasat-Nama	229	177	129	29	4	9
Total	332	231	197	54	12	15

Figure 8: **Frequency of Each Core Category (Author's Compilation)**

While the second important core category for Yusūf is “integrity & justice and benevolence”, for Nizām al-Mulk it is “administrative attributes”. Obviously, that is the only divergence between the two approaches. Yusūf as a grand chamberlain was not so occupied with administrative problems as Nizām al-Mulk was. He was principally confronted with his king’s daily life affairs featured with an ethical aspect. On the other hand, Nizām al-Mulk is the vizier of a great empire exercising sovereignty in a broad geography and unsurprisingly focused on the administrative side of kingship. Through the end of the list there is “intelligence and wisdom” with its partly inborn and partly improvable nature. The residual characteristics – nobility and physical appearance - are congenital features which are out of our influence area.

In order to generate an expressive leadership theory, it is required to move one step further and interconnect core categories using an analytical approach. At that stage overall picture of the current leadership theories and the model[32] developed by Derue, Nahrgang, Wellman and Humphrey which is attempting to integrate trait and behavioral approaches to leadership were kept in mind. Accordingly, any attribute describing an effective leader can be either a trait or a behavior or a value. While the traits are categorized as demographics, task competence, and interpersonal attributes; behaviors are classified as task-oriented, relation-oriented, change-oriented, and passive (Derue et al., 2011).

MaxQDA allows us to create code variables to quantify the obtained qualitative analysis results or to add additional information to pieces of data. Table 3 shows how each attribute is classified considering being a trait or a behavior or a value. For example; humility, generosity, courage and justice are principally acknowledged as value. While the physical appearance and intelligence are necessarily traits, being organized and vigilant are task-oriented behavior.

[32] See at the 2.3.2.1 An Integrated Model of Leadership.

Table 3: Classification of Each Category as Being Trait, Behavior or Value (Author's Compilation)

Core Category	Category	# Coded Segments	Typ of feature
Social Ethics		8	
	Mortality Awareness	25	Value
	Courage	25	Value
	Generosity	65	Value
	Eloquence	22	Value
	Humility	37	Value
	Good-naturedness	31	Value
	Loyalty	14	Value
	Modesty	12	Value
	Mercifulness	44	Value
	Piety	49	Value
Administrative Attributes		7	
	Mentor & Model	41	Behaviour / Task-oriented
	Legislator & Executor	23	Behaviour / Task-oriented
	Be informed	37	Behaviour / Task-oriented
	Patient	29	Behaviour / Task-oriented
	Vigilant	54	Behaviour / Task-oriented
	Organized & Planned	23	Behaviour / Task-oriented
	Accounting	17	Behaviour / Task-oriented
Integrity & Justice & Benevolence			
	Honesty & Integrity	39	Value
	Benevolence	47	Value
	Justice	111	Value
Nobility		12	Trait / Demographics
Intelligence and Wisdom		54	Trait / Task-Competence
Physical Appearance		15	Trait / Demographics

Drawing on this classification scheme and frequencies, it is clearly evident that the Islamic advice texts' approach to the leadership is a value-driven model. The Figure 9 exhibits how often values, traits, and behaviors are prioritized by Yusūf and Nizām al-Mulk in portraying an enviable leader. While values cover 63 % of all coded segments, behaviors and traits merely correspond to 27 % and 10 % of these segments respectively.

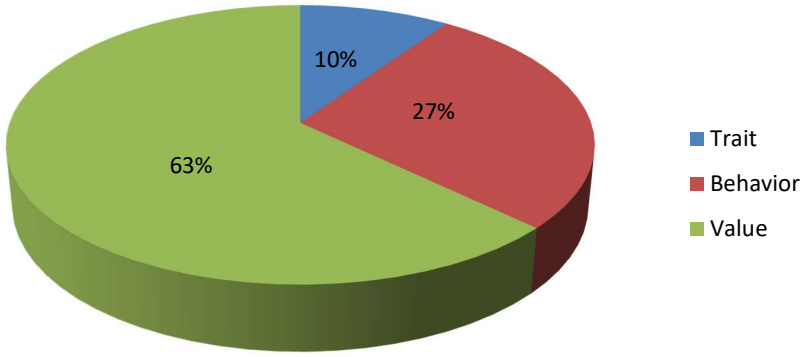


Figure 9: **Distribution of Coded Segments (Author's Compilation)**

On the basis of all previous findings, this work proposes a leadership model which is before anything else a value-driven and social ethics-centred model. How this leadership model functions and interconnets several leadership attributes observed through this research is attempted to be illustrated using the example of epicyclic or planetary gear systems.

The planetary gear systems consist of an outer gear, and planet gears revolving around a central gear which is called sun gear. In this case, the social ethics is the sun gear located in the middle of the system. The residual attributes are planetary gears revolving around social ethics. All attributes harmoniously revolve and rotate the outer gear which is designated as effective leadership in the developed model.

The *Figure 10* visualizes how Kutadgu Bilig's value-driven model operates. The social ethics as the sun gear is the core of the leadership model depicted by Yusūf and Nizām al-Mulk. "Intelligence & Wisdom", "Integrity & Justice & Benevolence" and "Administrative Attributes" are on the one hand in need of the sun to move and on the other hand support it in order to activate the whole system which is effective leadership.

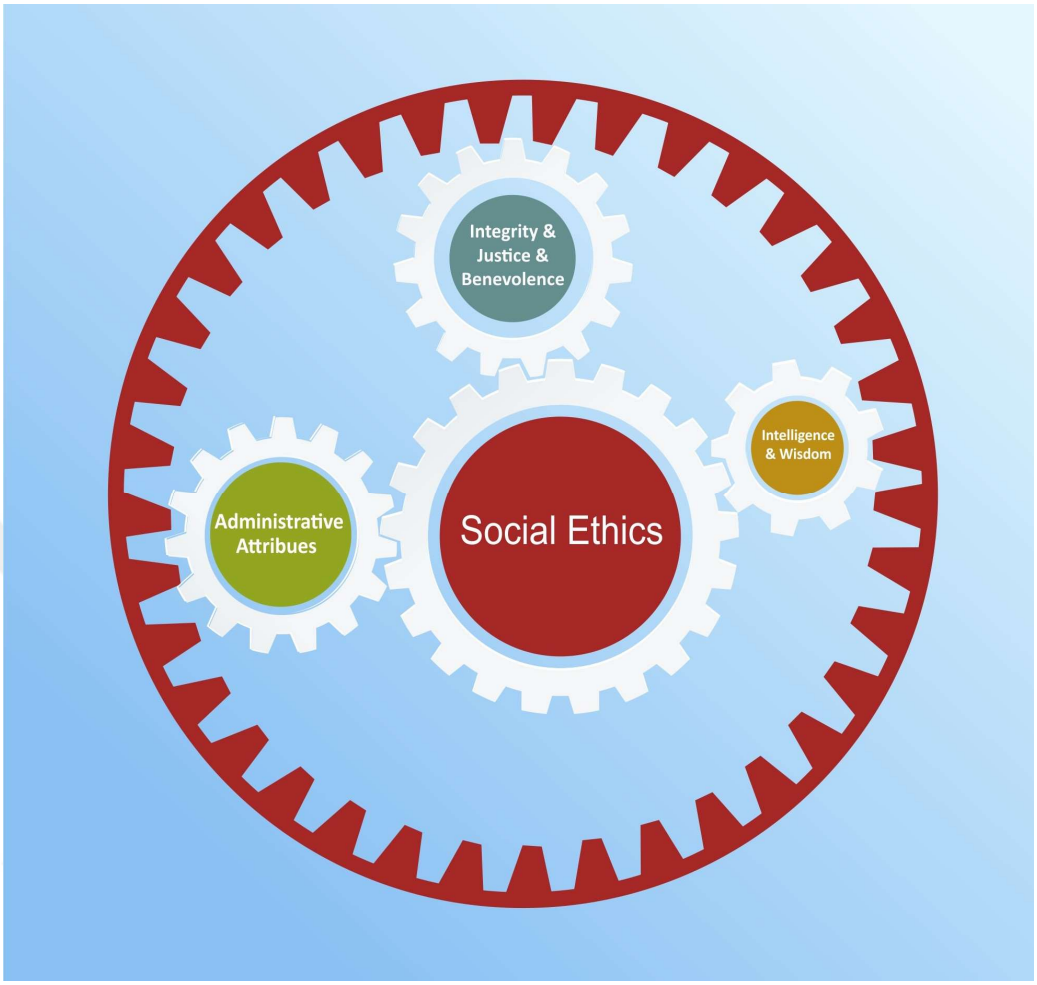


Figure 10: **Value-driven Leadership Model Based on Islamic Advice Texts (Author's Compilation)**

6. COMPARISON WITH CURRENT LEADERSHIP THEORIES

In order to reveal the significance of the model in question unambiguously, following sections are devoted to a comparison of the advice texts' approach to the leadership with the current leadership theories.

6.1 Comparison with Contingency Theories

The contingency theories assume that situational factors necessitate a proper change in a leader's personality, style, or behavior. For example; the contingency model developed by Paul Hersey and Ken Blanchard defines the right type of leadership in compliance with situational variables which are followers' ability and willingness for a specific task (Hernandez et al., 2011). According to Nizām al-Mulk and Yusūf Khāṣṣ Ḥājib, the leadership is a situation-independent concept. Regardless of the followers' ability and willingness for a specific task; a leader should maintain justice, act honestly and show benevolence. As previously underlined, the most fundamental principle of the leadership is ethical behavior.

The oldest and most widely known contingency theory was proposed in 1967 by Fiedler. The model describes three situational variables which are the leader-member relation, task structure, and position power. Based on the LPC scale; a leader might behave task-orientedly or relationship-orientedly. In comparison with Hersey and Blanchard's model, the leadership style is unchangeable, yet a leader could bring situational factors in compliance with his style (Fiedler, 1967). Herein it must be mentioned one more time; the advice texts prioritize the values and interpersonal relationships. A virtuous man is someone most probably acting relationship-orientedly, not task-orientedly. The administrative responsibilities of a ruler could not be ignored. However, the straight and timely completion of a task should not damage the moral standards.

6.2 Comparison with Behavioral Theories

The behavioral theories define the leader as the locus of the leadership. The crucial question is "what an effective leader does". It means that the determinant of a leader's success is his behaviors. After the concept of authoritarian, democratic, and laissez-faire leadership (Lewin et al., 1939), the Ohio State University and the University of

Michigan studies brought the behavioral approach to the maturity. Even though they used different labels such as “consideration” vs. “initiating structure’ or “product-oriented” and “employee-oriented” behavior, the keystone was that a governor might be either “relationship-oriented” or “task-oriented” (Yukl, 1971). The Managerial Grid also supported the same stream by the use of “concern for production” vs. “concern for people”. While the task orientation requires performing tasks according to the work procedures, accomplishing them on time and providing efficiency; the relationship orientation underlines the importance of employees’ satisfaction, not task completion (Hernandez et al., 2011).

As previously stated, the emerged model could be essentially accepted as the relationship-oriented because of paying a considerable attention to the followers and their satisfaction. While the task-orientation initially increases the performance; in long run, it causes dissatisfaction among followers which might bring with a performance decrease. According to the advice texts, the essence of leadership is the social ethics and altruism, irrespective of the outcome or performance. That is what suits well to a “good” leader.

6.3 Comparison with Trait Theories

The initial mentality of the trait theories was that leaders are born and there are certain abilities and personal characteristics distinguishing them from non-leaders. After decades of the leadership research the “neo-trait approach” argued that leaders are not necessarily born. There are several traits characterizing effective leaders; however, they should not be viewed as enough to make someone leader, yet merely as prerequisites for the leadership.

6.3.1 Comparison with Kirkpatrick & Locke’s 6 Traits

Among various models of the trait-related leadership , Kirkpatrick & Locke (1991) developed one of the most prominent lists of key traits which are not entirely by birth; however, acquirable and developable with time and relevant experience: Drive; Desire and Motivation to Lead; Honesty and Integrity; Self-Confidence (including Emotional Stability); Intelligence (Cognitive Ability); and Knowledge of the Business.

Table 4 shows how each attribute suggested by Kirkpatrick & Locke (1991) is categorized in a similar way to that was applied to attributes derived from Kutadgu Bilig and Siyāsat-nāma. While drive, cognitive ability and knowledge of business are traits relevant for task competence, self-confidence and desire are traits regulating interpersonal relations. The only exception in the list is the honesty and integrity which are clearly value.

Table 4: Classification of Attributes Developed by Kirkpatrick & Locke (1991) as Being Trait, Behavior or Value (Author's Compilation)

Trait	Description	Type of Feature
Drive	Achievement-orientation, Ambition, Energy, Tenacity, and Initiative	Trait / Task-Competence
Desire and Motivation to Lead	Seeking power (distinguish between personalized and socialized power), Influencing others	Trait / Interpersonal-Attributes
Honesty & Integrity	Being truthful & Correspondence between word and deed	Value
Self-confidence (including Emotional Intelligence)	Crucial for decision making and gaining trust & Even-tempered	Trait / Interpersonal-Attributes
Cognitive Ability (Intelligence)	Intelligence	Trait / Task-Competence
Knowledge of the Business	A high degree of knowledge about the company, industry, and technical matters	Trait / Task-Competence

It is quite obvious that the model at issue is a trait-based theory. However, its overall approach to leadership is considerably different from the developed model. Following sections aims to compare and contrast the each attribute of Kirkpatrick and Locke's (1991) model with the attributes highlighted by Nizām al-Mulk and Yusūf Khāṣṣ Ḥājib thoroughly.

6.3.1.1 Drive

For Kirkpatrick & Locke (1991), "drive" 'is a group of traits and motives pointing a high level of exertion. It includes achievement motivation, ambition, energy, tenacity, initiative. It seems that "initiative" indicating proactivity and "energy" implying physical, mental, and emotional vitality are not directly addressed by the advice texts.

However, “tenacity” pointing the persistence and patience at overcoming obstacles matches up with the attribute of “patient” in the model developed based on the advice texts. On the other hand, “achievement motivation” is associated with obtaining satisfaction from successfully completing challenging tasks and “ambition” refers a desire to get always ahead.

Contrarily in the developed model, social ethics originated from not only culture but also necessarily religion is the central core. The God is Almighty and the success is not in our hands but his. Yusūf says (Verses: 1430-1431):

> In every enterprise ask God for success,
> And know that He will surely grant you the strength.
> Accept contentedly whatever comes of good or bad.
> Bend your neck to God’s decree, and straighten your tongue.

The statement of a triumphant leader narrated by Nizām al-Mulk is also noteworthy in order to show how God determines the success and failure:

> God granted me this success, and to no one am I indebted for this favor except to God (His name be magnified).

6.3.1.2 Desire and Motivation to Lead

Another attribute called “desire and motivation to lead” is described to seek and use of power. Kirkpatrick & Locke (1991) differentiate between “personalized power motives” seeking power merely for the sake of commanding others and “socialized power motives” aspiring power to accomplishing desired objectives. Nevertheless, both motives include the aim of influencing followers.

Interestingly Kutadgu Bilig and Siyāsat-nāma does not contain the word “power”, even though they both address a ruler. According to Yusūf, leadership is not about influencing people, however, bringing them the good (Verses 230):

> If your hand is long over the people (i.e., if you are in a position of authority), do only good in deed and word.

In the first chapter of his treatise, Nizām al-Mulk mentions the same point with these words:

> In every age and time, God (be He exalted) chooses one member of the human race and, having adorned and endowed him with kingly virtues, entrusts him with the interests of the world and the well-being of His servants.

6.3.1.3 Honesty and Integrity

The third trait of a successful leader according to Kirkpatrick and Locke (1991) is the "honesty and integrity". The following section investigates the content of the "honesty and integrity" from the both perspectives, and aims to discover the sophistication of the developed model which is perfecting the "honesty and integrity" by adding the concepts of the "justice" and "benevolence" to the outstanding leadership.

6.3.1.3.1 Honesty and Integrity

"Honesty and integrity"[33] are accepted as main traits of an effective leader. According to the numerous researchs, followers describe integrity as the most important leadership characteristics. A well-founded leader-follower relationship requires implicit trust. For Kirkpatrick and Locke (1991), "they are virtues in all individuals, but have special significance for leaders". At this point, the two models compared are in agreement.

Yusūf firstly attempts to describe "uprightness" as follows (Verses: 862-866):

> The king said: The straight and upright man is he whose tongue and heart are one, whose outside and inside are the same. What he conceives in his heart he holds in his palm, and he can walk abroad without shame. Righteous conduct is a necessary condition for a man to rise in Fortune. In fact, it is another name for humanity. A man is not a maid, but humanity is rare; a man is not ermine, but righteousness is seldom found.

[33] Oxford Dictionary describes "honest" as an adjective "being free of deceit; truthful and sincere and morally correct or virtuous". The definition for "integrity" as a noun is "the quality of being honest and having strong moral principles". Indeed the classical understanding of "honesty/integrity" is a complete equivalent of "justice". However, modern times narrowed down the concept of "justice" and "uprightness" or separated them. Even so "integrity" is still included in "just" behavior. What is referred with "honesty" in this work will not be "justice", yet "integrity" between what is thought, done and said.

Later he highlights it as one of the indispensable characteristics of a governor (Verses: 2010-2013):

> He should have a truthful tongue and an honest heart, if he is to be beneficial to the people, and his sun of good fortune is to rise. There is no hope for the prince who has a treacherous heart, and no benefit from him for the people. If he is not straightforward in his heart, his tongue, and his deeds, then Fortune has no way to him and will flee that realm. Despair for a prince who breaks his word: his life is vanity and regret.

According to Yusūf, uprightness of a governor is inevitable in order to create and sustain integrity in a society. Undoubtedly the ruler exists as the model of followers and is slavishly imitated by them. He draws a well-settled analogy (Verses: 2108-2110):

> Only water can clean out filth; if water itself is filthy, what can make it clean? When a person is sick, it is the physician who gives the medicine; but who can treat the physician's sickness? Therefore princes must keep their actions pure and straight, for the prince's way makes straight the way of the people. Whatever customs the prince adopts, the people follow his example.

Moreover, he claims that the honesty is what God inarguably expects from a governor in every sphere of his life (Verse: 5195):

> He planted you here for justice, therefore continue to be just.

A welfare society living in a prosperous country is only likely; if the ruler is nothing but honest. An honest ruler shows "integrity" between what he thinks, does and says (Verses: 2037-2040):

> Worst of all, glorious king, is for the prince to get a name for dishonesty. He should be truthful in word and sincere indeed. Then the people will trust in him and share in his Fortune.

As stated before, Nizām al-Mulk verbalizes his teaching by the way of true stories. In the tenth chapter, in the story of the robbers of Kuch Baluch, Sultan Mahmud declares that his main aim as a ruler is to fight against evil and protect the right:

> For God (be He exalted) created me and appointed me over the heads of His creatures for this purpose, that I should remove unbelievers from the face of the earth, protect the people of righteousness, and bring prosperity to the world through generosity and liberality.

This is a strict order given by God and he invariably promises his undoubted support to the right ruler (Chapter 3-The story of The Just Amir and the Saffarids):

> God (to Him be power and glory) is the helper of the right, and right is on my side.

It is noteworthy that Kutadgu Bilig and Siyāsat-nāma do not content their selves with pure honesty and integrity, yet faithfully emphasizes the "justice" and "benevolence".

6.3.1.3.2 Justice

The "justice"[34] is not only a moral but also political concept which refers, on one hand, a virtue of the character and on the other hand a quality of the society. As early as the ancient communities, the main aim of a government has been to provide and secure the justice. In other saying, the justice is accepted as the primary link between the community and the leader (Kriger & Seng, 2005).

Before highlighting how Kutadgu Bilig and Siyāsat-nāma discuss the concept of the justice, it would be worthwhile to analyze and differentiate the term "justice" from the Islamic and Western points of view. The Islamic understanding of justice is relevant for this study because the two advice texts under-researched have Islamic origins. Besides the Western insight into the justice is also relevant, because the modern leadership studies have been developing based on the Western worldview.

Pomerleau (2013) summarizes the western history of the "justice" as the following:

> Western philosophers generally regard justice as the most fundamental of all virtues for ordering interpersonal relations and establishing and maintaining a stable political society. For Plato, justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts. Aristotle says justice consists in what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable. For Augustine, the cardinal virtue of justice requires that we try to give all people their due; for Aquinas, justice is that rational mean between opposite sorts of injustice, involving proportional distributions and reciprocal transactions. Hobbes believed justice is an artificial virtue, necessary for civil society, a function of the voluntary agreements of the social contract; for Hume, justice essentially serves public utility by protecting property (broadly understood). For Kant, it is a virtue whereby we respect others' freedom, autonomy, and dignity by not interfering

[34] The root of the word of "justice", "jus" means "right" or "law". According to Oxford Dictionary, a just person is someone "doing what is morally right and giving everyone his or her due".

with their voluntary actions, so long as those do not violate others' rights; Mill said justice is a collective name for the most important social utilities, which are conducive to fostering and protecting human liberty. Rawls analyzed justice in terms of maximum equal liberty regarding basic rights and duties for all members of society, with socio-economic inequalities requiring moral justification in terms of equal opportunity and beneficial results for all; and various post-Rawlsian philosophers develop alternative conceptions.

Even though, at the level of philosophy it is highly possible to observe uniformity down the ages; starting from the fourteenth century the concept of the justice became a principal debate issue of the social and political order. Deeply transforming commercial and industrial conditions pushed the mediaeval Western world to question the importance and limits of the justice. Besides the well-known advice of Jesus "give to Caesar what belongs to Caesar and to God what belongs to God!" supported a separation between the sacred and secular fields of daily life (Iqbal & Lewis, 2009).

"*Adl"* is the Arabic equivalent of the "justice" and appears as a focal point of the Islamic ethics and politics. Even though in practice it is mainly associated with the religious law, justice is beyond the religion. The meaning of "a*dl"* is "to straighten", "setting in order", and "fixing in the right place". Not only "*Qur'ān"*, the sacred scriptures of Islam, but also "*Hadith"*, the collection of sayings attributed to the Prophet, discuss the justice as one of the main themes of not only the human interrelations but also the governmental procedures.

ʿAli bin Abī Ṭālib, the last Rightly-Guided *Caliph*, writes an epistle to his fellow Malik al-Ashtar, whom he had appointed the governor of Egypt. While he outlines qualifications and responsibilities of a governor, also advices sagaciously to maintain the justice and being humble to the people (Ali İbn-i EbiTalib, 1997).

"The second teacher" after Aristotle "the first one", Abū Naṣr Muḥammad ibn Muḥammad Al Fārābī, argues that the virtuous city united by the love, controlled and maintained by the justice, which followed upon love (Syed, n.d.). According to al-Ghazālī who is a prominent thinker of the eleventh century, governments' responsibility of top priority is to bring the prosperity to their subjects through the justice (Gazali, n.d.).

Ibn Taymiyya, who was a theologian and religious jurist, discusses the importance of the justice with these words (İbn Teymiye, 1999):

> God upholds the just state even if it is unbelieving, but does not uphold the unjust state even if it is believing,' and that, 'the world can survive with justice and unbelief, but not with injustice and Islam.

Tyan (2013) summarizes the development of the concept of the justice at a continuum from al-Mawardi to Ottomans in this manner:

> In al-Mawardi's definition, 'adāla, the quality of 'adl, is described as a state of moral and religious perfection. For Ibn Rushd, it consists in not committing major sins, and also avoiding minor ones. But another author observes that such a state can be found only very exceptionally, in the saints; that 'adāla simply describes the state of a person who in general obeys the moral and religious law. This last conception is the one that came to be finally accepted. In the latest stage of Muslim law, as it appears in the codification undertaken in the Ottoman Empire about the middle of the 19th century, the following definition is given: "The 'adl person is one in whom good impulses prevail over bad". In short, one can translate 'adl by "person of good morals", with the essentially religious sense that this has in Islam. Whether this quality must be a natural inclination, innate or acquired, or whether it is sufficient for it to be achieved by an effort of will, is however a theoretically disputed point"

According to the leading Muslim scholar of the twentieth-century Fazl-ur Rahman, the Islamic monotheism is organically linked to the idea of the justice. He states that "in the absence of seeking the general welfare of men, worship of God— even of one God— is not only meaningless but sheer hypocrisy" (as cited in Kriger & Seng, 2005).

Iqbal and Lewis (2009) summarizes the whole story as the following:

> Justice as the precondition for preserving peace, equilibrium, and harmony on earth, characteristics which are essential in their own right as well as to enable humankind to understand the demands of their position as the trustees of God on earth.

At that point, it is coming in sight how the Islamic understanding of the justice is differentiating from the Western version of the justice. First of all the separation of the sacred and secular sides of the life is unthinkable. That is why after migrating to Medina; the Prophet Muhammad established the first community-state of Islam. Islam was attempting to regulate human's relationships both with God and others in social life. Because of its comprehensive and practical approach to the human life, Muslims constructed not only religious rules and institutions but also laws and governing

systems (Mahdi et al., 2012). Secondly; while modern-days' justice is based on the "humanist principles or documents such as the Universal Declaration of Human Rights, the Islamic position is rooted in the metaphysical and the responsibilities of adherents as the trustees of God on earth" (Iqbal & Lewis, 2009).

What makes the concept of the "justice" so complicated is also the transformation of the extent of the word from classical times to today (Slote, 2010):

> Plato in the Republic treats justice as an overarching virtue of individuals (and of societies), meaning that almost every issue he (or we) would regard as ethical comes in under the notion of justice. But in modern usages justice covers only part of individual morality, and we don't readily think of someone as unjust if they lie or neglect their children--other epithets more readily spring to mind. What individual justice most naturally refers to are moral issues having to do with goods or property.

For instance, also in Turkish language "*adalet"* is defined besides "giving everyone his or her due" as "*doğruluk"* meaning uprightness. However, if everyday usage is considered, there exist a slight difference between *"adalet"* and *"doğruluk"*.

As it is stated in the definition of the justice, a just man is someone who is giving everyone his or her due. Carefully considering this aspect of the justice requires a clear understanding of the reality and even the sagacity. Yusūf successfully propounds it as a prerequisite of being a great ruler (Verses: 5885):

> If a man failed to distinguish good from bad and straight from crooked, how could he become a great ruler and a powerful prince?

Kutadgu Bilig also discusses the importance of the justice for a ruler. According to Yusūf, "injustice is a blazing fire which burns whatever it comes near and justice is water that brings forth blessing whatever it flows" (Verse: 2032).

He emphasizes the justice as one of the two main bonds which hold the state together (Verses: 2015-2018):

> There are two bonds which hold the state together. One is wakefulness; the other is justice, the root of government. If the prince is wakeful, he keeps guard over his realm and cruches the foe's neck and tramples upon him. And if the prince dispenses justice, he keeps his realm in good order and causes its sun to shine. These are the two bonds of rulership: as long as they are perfect, princely state endures.

He does not perceive it enough to mention the necessity of justice for a state and makes a backward deduction by the signalizing destruction caused by injustice (Verses: 2023-2024):

> There are two things which undermine princely rule and cause the ruler to stray from the straight path. One is injustice, the other is negligence. With these two the prince may ruin his realm.

Justice is a *sine qua non* (an indispensable condition) for any level of administration. A just ruler is also liable to assign just officers starting from the position of *viziership* (Verse: 2208):

> He ought to be handsome of face, and well-kempt in appearance, while in manner he must be straightforward and also genial. Thus he will pay the people their due, and provide them benefit for many a month and year.

Establishing justice in a country decidedly gets start through establishing justice at home (Verse: 4527-4530):

> Again, treat your servants and underlings well. Give them enough to eat, and makeup what is deficient in their dress. Task them only according to their strength, do not give them too much hardship to bear. God will make you answer for your treatment of them, He will be their adversary against you. They too are God's servants. So do not oppress them, or you will have hell to pay.

Great vizier Nizām al-Mulk states in the very beginning of his treatise an Arabic proverb; "a kingdom may list while there is irreligion, but it will not endure when there is oppression". Siyāsat-nāma includes a separate chapter entitled "on holding court for the redress of wrongs and practicing justice and virtue". Therein is suggested to the king - two days in the week –"to sit for the redress of wrongs, to extract recompense from the oppressor, to give justice and to listen to the words of his subjects with his own ears, without any intermediary" (Nizām al-Mulk, 1960).

A remarkable revision "on keeping fodder ready at posting houses,, is also discussed by Nizām al-Mulk (1960). According to him where the troops will halt should be decided beforehand and the required preparation should be made accordingly not to distress farmers. Otherwise, this is a bad procedure or in other words "oppression."

A very impressive anectod narrated by Nizām al-Mulk makes reference to the epistle of *Caliph* Umar ibn Abd al-Aziz addressing the governor of Homs. Umar replies his governor asking about city walls got into ruin in that way (Chapter 49):

> Let the city of Homs be protected by a wall of justice, and let the roads be purged of fear and violence. Then there is no need for bricks and mortar, stones and lime. God (be He exalted) commands David (Qur'ān 38-25), "O David, I have made you a viceroy upon earth; judge between the people with equity." (Which being translated means: o David, We have made you Our viceroy upon Earth, so that you may look after Our servants, and not allow one to do wrong to another; every word that you say, say it with justice; every work that you do, do it with righteousness.)

6.3.1.3.2.1 The Circle of Justice

As previously mentioned the justice is the building block of an Islamic state. "The circle of justice" is the name of the philosophy of social order and administration acknowledged almost in all Islamic states of the medieval times. It was originated from Persian approach to state and developed by the great empires such as Seljuqs and Ottomans.

The circle manifests the way of establishing a sustainable reign and stresses the indispensability of the justice. It is not surprising to discover the circle of justice almost in all the siyāsatnāma texts, yet with different expressions.

Yusūf preferred to state it in verses (Verses: 2057-2059):

> What need for a prince to hoard up treasure? Wherever he has ready troops, there treasure is at hand. Troops are needed to maintain state, and wealth is needed to pay the troops; a prosperous people are needed to attain this wealth, and for the people to be prosperous, you must maintain justice. If any one of these is lacking, all four are left behind; and when this occurs, princely rule disintegrates.

Nizām al-Mulk did not mention the circle of justice as such; however, it is embedded in his whole book. For example, the circle becomes visible in his description of "good" vizier:

> "When the vizier is of good character and sound judgment, the kingdom is prosperous, the army and peasantry are contented, peaceful, and well supplied, and the king is free from anxiety."

Also while he is exemplifying his understanding of administration through the anecdote of Bahram Gur and his vizier Rast-ravishn, the circle of justice becomes perceivable:

> … Until eventually all the property in the country, whether houses, or pages, or beautiful girls, or estates, or farms, was seized by him. The peasantry was impoverished, the nobility all emigrated, and nothing came into the treasury.

6.3.1.3.3 Benevolence

While maintaining justice and showing integrity could be accepted as the basement of a virtuous man and political order, being "benevolent" is one move ahead. Because being just and honest for a leader does not necessarily include showing kindness and inuring to the benefit to his subjects.

Not only Qur'ān finds justice *"adl"* (justice) which is not complemented with *"ihsan"* (benevolence) wanting; but also Prophet Muhammad imposes requesting what you like for yourself also for your brother, the condition of becoming a proper believer. As Yusūf Ali (as cited in Iqbal & Lewis, 2009) stated in the commentary section of his Qur'ān translation; "while justice is a comprehensive term, and may include all the virtues of cold philosophy, religion asks for benevolence which is something warmer and more humane. It calls for the doing of good deeds even where perhaps they are not strictly demanded by justice". According to Mawdudi (2011), while justice cleans out disagreement and bitterness in a society, the benevolence brings with coherence and sweetness.

Among the three characteristics discussed in this part, benevolence is at most highlighted one in Kutadgu Bilig. In accordance with the principle of that everything on the face of the earth exists with its opposite and comes to be known with the help of it, Yusūf attempts initially to describe the behavior which is "not good" (Verses: 249):

> Evil is a burning fire which scorches its own path and leaves no passage.

Secondly he searches for an answer to who the good man is (Verses: 543):

> This is how the best of men behave, those who bear the people's burden.

Thereafter, because of the feeling this simplistic definition of benevolence insufficient in order to explicate such a crucial concept, he puts flesh on the bones of the good and bad man (Verses: 872-883):

> Good men are two sorts, and only one of them truly holds to the good way. The first is good by heredity: he walks ever straight and true. The second is only good by imitation: if he keeps bad company, he turns bad himself. The bad are also of two sorts, and you should not consider the equal. One is bad by heredity: his stain will not wash out until he dies. The other is bad by imitation: if he keeps good company, he straightens out by this influence.
> From the man good by birth you may always expect good, and benefit accrues from him to the people of the world; but there is no remedy for the man bad by birth: he is a calamity to the world and a tribulation to its people.
> This is as the Turkish proverb has it: if good character enters a man with his mother's milk, it does not depart until death takes hold. A trait that emerges from one's natural humor cannot be destroyed except with death. A virtue born in the womb dies only in the grave. Not so for a man virtuous by imitation: when he keeps bad company, his conduct becomes as evil as his companions', but when he keeps good company, he finds the way to all good things.

Showing kindness and benevolence is strongly advised; however, it is not an easy task. Yusūf expresses his opinion with the help of a simile (Verses: 899-906):

> The king said: A rare and excellent thing is the good, something that excellent men always strive for. Whatever is choice and dear is also difficult to achieve. Wickedness, on the other hand, is cheap, and to do evil is easy. İf a material is cheap, it is put on the floor; but silk brocade is precious and so it is put in the seat of honor. The good is like an incline, difficult to ascend, while the bad is a decline, easy to descend. Intellect itself has recited the following in this regard: Goodness is a mountain steep: / Not every man can climb it; / What's dear is difficult to get: / not every fool can find it.

There definitely exist verses in Kutadgu Bilig specifically addressing a king and instructing him to be "good" towards his subjects (Verses: 230):

> If your hand is long over the people (i.e., if you are in a position of authority), do only good in deed and word.

As in the case of integrity, the goodness of a society is strongly correlated with the goodness of its ruler. The well-known metaphor of sheep and shepherd is uttered by Yusūf in this context (Verses: 1411-1412):

> Strive to be good, O king, for the people are good in the measure that their ruler is. The people are like sheep and their ruler, their shepherd.

In the subsequent verses of his treatise, Yusūf re-discusses the issue once more (Verses: 3267-3272):

> The renowned Iranian sage has said: when the prince is good, his people share in his glory and reap the benefit. Do not pray that you yourself be good, rather pray that your prince be good, for the prince's virtue is the people's profit. When a subject is good it redounds to himself alone, but when the prince is good then all the people see the sun.
> Man they say; but who is a man? It is he who benefits others and brings their affair into good order. Everyone loves a good man; where is one? – tell me, that I praise him! The good man is he who benefits the people so that they find pleasure in life. Be compassionate to the people, and you will be the head of all the good.

Kutadgu Bilig also brings a much-debated issue into question: Does end justify mean or not? Taking the good/beneficial results into consideration, could exercising evil methods be seen as permissible? Yusūf's answer is clear-cut (Verses: 925):

> If princely rule were offered me along with evil, I would refuse it.

Nizām al-Mulk persistently counsels his sultan about doing favor to his subjects. Because that is what the past kings remembered with gratitude, practiced with one accord (Chapter 21):

> Within this in mind past kings, when they have been intelligent and alert, have always refined their manners, and adopted good customs, and kept worthy men of pure faith for employment at the court, lest anyone should find fault with them.

He strengthens his argument on one hand by mentioning a verse of the Qur'ān; on the other hand by a hadith of the Prophet (Chapters 34-35):

> Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good. (3-134)
> Providing abundant bread and food for the creatures of God (to Him be power and glory) increases the duration of a king's life, his reign and good fortune.

The epistle of *Caliph* Umar ibn Abd al-Aziz to the governor of Homs is worth re-mentioning within the context of benevolence. The *Caliph* advises ruler not only to maintain justice but also to have a heart of gold, if he wishes to be remembered well (Chapter 49):

> This world is the journal of kings. If they are good, they are blessed and well-remembered; if they are evil, they are cursed and ill remembered.

Siyāsat-nāma unsurprisingly introduces us the exciting anecdotes of benevolent sovereigns. The story of the Khosro Anushiruwān, also known as Anushiruwān the Just narrated by Nizām al-Mulk demonstrates that a governor does not fulfill his responsibility by showing benevolence to his followers, yet he should serve as a role model and commend his officers for benevolence. The Anushiruwān who succeeded to the throne at the age of eighteen warns assignees and officials by this means (Chapter 5):

> "Henceforth there must be no ill-treatment of God's creatures; you must keep the peasants light-burdened and never oppress the weak; respect learned men, consort with the good, avoid the bad, and do no harm to those who mind their own business. I call upon God and the angels to be my witness that if any man follows at path contrary this, I will not suffer him further."

In the story of Alptegīn and Sebüktegīn, while the high council rates all the senior pages in order to choose the most suitable commander, Sebüktegīn comes to the forefront with his benevolence amongst other outstanding features (Chapter 27):

> Another said "As regards intelligence, gallantry, manliness, generoisity, hospitality, charity, good nature, piety and fidelity Sabuktigin lacks nothing.

Another anecdote is about an Abbasid *caliph* to whom is submitted a petition of need. He commended his vizier for the petition and wisely pointed out that any kind of benevolent action should be performed but just now (Chapter 36):

> Fulfil this man's want soon, for this sphere turns too quickly to stay in one position and the world travels too rapidly to remain constant to any friend. Today we can do a good work, but tomorrow it may be that if we want it do good to someone, we shall be unable to do it for reasons outside our control.

To conclude, what makes advice texts' approach to the leadership distinctive is firstly its emphasis on justice. During the historical course of the leadership theories, even in ancient Greece, does not exist such a stress on indispensability of justice. Plato (2010) discusses the just behavior and just city; however, the governor of just city is philosopher-king who is essentially wise.

Second distinctive property which is “being/doing good”; it is hardly discussed trait before the end of 1980s. “Being/doing good” as a mission critical trait of a leader shows parallelism with the modern discussions around “corporate social responsibility”. According to Yusūf and Nizām al-Mulk, being honest and just is essential, yet not sufficient.

Translated into the field of the modern management, a leader in a business corporation should also show kindness to his workers, customers, and even to competitors. He should seek after the interests of the stakeholders, bear the people’s burden, and direct them to “good”. The goodness of a business organization is strongly correlated with the goodness of its manager. The benevolence in the meantime requires corroborating the goodness and good man, and staying away from the badness and bad man. That is an incontestable commandment of the God stated in his holy book. Namely showing kindness and inuring to the benefit to his subjects is not only an administrative duty, but also a religious obligation of the ruler. Moreover what a full-blooded governor behooves is to carry out the benevolence in a flash. Besides, end does not justify mean in any business. Even though the sustainability or productivity of a business seems to be for the benefit of the society, exercising “evil” methods is not permissible.

6.3.1.4 Self-Confidence

The “self-confidence” manifests itself especially in solving managerial problems, making right and on-time decisions, convincing persistent followers, taking risks and satisfaction of competing interests. Gaining trust of the people and commitment to the organizational goals also require showing steadfast self-confidence. Moreover self-confidence includes “emotional stability” which refers to being even-tempered especially in solving interpersonal conflicts. The most approximate attributes of self-confidence in the emerged model are “courage” and “good-naturedness”. While courage refers to act courageously in various managerial affairs such as decision making or risk taking, being good natured corresponds to conduct emotionally stable in human affairs. Strictly speaking the “self-confidence” is a modern concept which had barely discussed in the classical times. According to the Islamic teaching, anyone should enjoy the confidence of God, instead of believing in himself. It does not mean that the “self-confidence” is totally unfavorable trait, yet its various facets should be clearly investigated and evaluated.

6.3.1.5 Cognitive Ability

A leader's cognitive ability appears in gathering, integrating and interpreting information soundly and timely. "Leaders have often been characterized as being intelligent, but not necessarily brilliant and as being conceptually skilled" (Kirkpatrick & Locke, 1991). In the emerged model the attribute of "intelligence and wisdom" confirms the vitality of the intelligence for a leader striving to fulfil his responsibilities reasonably. The intelligence is an inborn gift yet has improvable nature. What makes the developed model dissimilar at that point is the "wisdom" reflecting to differentiate "the good" from "the evil". If so; the pure intelligence may inflict damage to the organization or the society in long run, unless it is not supported by the "wisdom". Stated in other words, the "wisdom" represents ethical aspect of the "intelligence". It is surely beyond doubt that acquiring the "wisdom" is not a straightforward process. Even so the best administrators are the ones who are regularly consorting with wise scholars, asking them for advice and spiritedly questioning the complicated issues.

6.3.1.6 Knowledge of the Business

According to Kirkpatrick and Locke (1991), "a high degree of knowledge about the company, industry, and technical matters" is a crucial success factor for a leader. It does not have to be acquired through the formal education. However, a careful observation and comprehensive experience in the field might be valued as a complete education process. In the developed model the attribute of "being informed" focuses on the necessity of keeping informed about every single detail relevant to the administration. In case of state governance, the administrator should on a regular basis gather and assess the information about his followers' conditions, his officers' behaviors, and states of affairs in countries of relevance. Besides; the attribute of the "intelligence and wisdom" in the emerged model partly overlaps with the trait of the "knowledge of the business".

6.4 Comparison with Value-Based Leadership Theories

As previously discussed, the model derived from the Islamic books of advice is before anything else a value-driven and social ethics-centered model. It recommends the ruler to remain faithful to his underlying beliefs and values; besides to be of service to his followers in order to meet their needs. Stated in other words; the successful leadership

requires constant principles and has a steady moral basis. In order to reveal the significance of the developed model unambiguously, the discussion section is devoted to comparison of the approach in question to the leadership with the value-based leadership theories.

The leadership literature is filled with the multifarious value-based leadership approaches, such as the ethical leadership, authentic leadership, transformational leadership, servant leadership, and etc. This model principally emphasizes values related to the leadership effectiveness like honesty, courage, humility, patience, and generosity yet above all integrity (Crossman, 2010; Reave, 2005). Moreover it prescribes the ethical decision-making, concern for others, and role modelling.

The spiritually is principally associated with the religion. However, Twigg and associates (as cited in Twigg and Parayitam, 2007) differentiate three types of spirituality; "traditional/religious" which is dominating in the area of the psychology of religion, "popular/new age" fed by recent challenges and less dominant religions, and "humanistic/psychological" acknowledging spirituality as a basic human need. The emerged model has a partly religious partly psychological spiritual approach, yet involves more than spirituality. As distinct from the authentic leadership, it does not content itself with "self-awareness"; however, necessitates "other-awareness". It attaches superior importance to moral standards and moral management.

While the value-based model in question argues the importance of a leader's behavioral conduct for developing similar attitudes in the minds and actions of followers, its stress on the inspiration, vision and intellectual stimulation is not as strong as the transformational leadership's is. According to Yusūf and Nizām al-Mulk; a leader's impact upon his followers is carried out by the use of rewards and discipline set by legislation. This influence process principally bears the traces of the transactional leadership (Brown & Treviño, 2006).

The servant leadership characterized as an intrinsically virtuous approach implicates values so called descriptors of trust, integrity, vision, humility, etc. much the same spiritual leadership (Anderson, 2008). What makes the servant leadership distinct from the other value-based leadership models is its strong emphasis on the self-sacrifice and servant-hood moral values (Sendjaya, Sarros, & Santora, 2008). Yusūf and Nizām al-Mulk as well consider the leadership as a responsibility for protecting,

guiding, and serving the followers; rather than a privilege of exercising power (Beekun & Badawi, 2006; Samier & Elkaleh, 2013). As Aristotelian virtue ethics theory does, the emerged model focuses on the characteristics of a leader, rather than on his behaviors or decisions. The ethical code of conduct or decision making could not be accepted as sufficient. Conversely the virtuousness shaping values and empowering the ability to act rightly is the core. Besides, virtues could not be acquired by birth, yet by repetitive practice (Dyck & Wong, 2010).

Briefly the leadership model derived from the Islamic books of advice fundamentally has three primary components: the "virtuousness" , "ethical leadership" commending management practices entirely based on the ethical standards; and "servant leadership" describing the leadership as an art of service (Fındıkçı, 2008) which attempts not only to maintain the followers' prosperity but also to direct them toward what is good.

Even though the emerged leadership model bears a strong resemblance to the value-based leadership models especially the ethical and servant leadership, there exist a few significant dissimilarities between the developed model and each of them. First of all; the servant leadership has two complementary facets: "virtuous person" and "sincere servant". According to the results of this study; Kutadgu Bilig and Siyāsat-nāma are in consensus with the servant leadership in this respect. However, the core element of the model in question is not servantship yet virtuousness.

Secondly, at the level of a "moral person" of the ethical leadership, two approaches share plenty of the personal values such as humility, courage, generosity, etc. But Kutadgu Bilig and Siyāsat-nāma supplement them with the piety, modesty, and mortality awareness which are mainly religion-oriented spiritual values. It naturally reflects the Islamic understanding of the virtuousness.

Yusūf counsels ruler to be modest and god-fearing among all other attributes. The God is The All Aware; The Legislator; The Giver of Honor; and Dishonor. The awareness of God and his Almighty provides the leader with a strong moral basis for his behavioral conduct:

> The prince must be God-fearing and devout. The one of pure seed needs practice purity. The pious man has a fearful heart, and the prince with a fearful heart governs equitably, while if the prince is not pious and pure his deeds are all unclean and uneven.

The death is the unpreventable end of the worldly life and according to Islam there is a second life in which God either awards a prize or imposes punishment for each single individual. So a ruler must be aware of that fact and adjust his conduct to this end:

> Prepare for death before it comes round, perform God's service while you are safe and sound. Remorse will not profit when death takes hold, no matter how much you wail underground.

Moreover, while the ethical leadership acknowledges the ethical leader as a combination of "moral person" and "moral manager", the emerged model places social ethics at the center of the successful leadership cycle. Lastly, if they are contrasted from the point of the "moral manager", the emerged model becomes distinct in the consequence of its strong stress on justice and benevolence beyond honesty and integrity. Yusūf and Nizām al-Mulk argue that the concepts of integrity, justice, and benevolence are inseparable attributes rendering management ethical.[35]

To conclude; the comparative analysis has revealed that the advice texts' approach to the leadership differs from any trait, behavior or contingency model of leadership. While the contingency theories principally argue to adjust the leadership approach to the situational factors, the emerged model defines one and only "right" way of the leadership. Contrary to the behavioral theories differentiating between the relationship-oriented and the task-oriented styles; the model in question necessarily focuses on the leader-follower relationship just because of that is what "good" is. As a model combining the traits, behavior types and values, the emerged model differentiate itself from the trait theories. Even though the concept of "honesty and integrity" recently finds place in the leadership literature, the developed model advice not only "honesty and integrity" but also "justice" and "benevolence" as crucial leadership attributes. It must be confessed that the attributes of "courage", "good-naturedness", "intelligence and wisdom, and "be informed" appear like "self-confidence", "cognitive ability" and "knowledge of the business". However, what are missing in each single trait are the moral standards and value ethics which must be obviously kept according to the model in question. On the other hand, the Islamic

[35] For a detailed discussion around the concepts of integrity, justice, and benevolence within the framework of advice texts, see at 6.3.1.3.

books of advice introduce a leadership model which is necessarily value-driven and social ethics-centered. More precisely it bears the stamp of ethical and servant leadership. However, it must be remarked that the model derived from the books of advice places a premium on the virtuousness of ruler at individual level and on the attributes of justice and benevolence at administrative level.

7. LEADERSHIP AND ETHICS

In the previous two chapters dealing with the findings of this study and comparison of the emerged model with the current leadership theories explicitly disclose that the model emerged based on the advice texts by the use of the grounded theory could be classified as a value based, social-ethics centered model. The leadership attributes obtained are traits, behaviors and mostly personal values. Moreover the leadership gear does not function without the social ethics.

At that point, a brief understanding of "ethics" as a basic phenomenon and a deeper exploration of business ethics would be beneficial. Following sections firstly introduce the concept of ethics, and secondly discuss the ethical theories in the context of leadership ethics.

7.1 The Concept of Ethics

Ethics as an ancient phenomenon was firstly discussed in depth by Plato. The Greek word "*ethos*" which is the root of ethics means character, conduct, and customs. According to DeGeorge (1982), ethics can be defined as the study of the morality. He states that:

> Morality is a term used to cover those practices and activities that are considered importantly fight and wrong, the rules which govern those activities and the values that are imbedded, fostered, or pursued by those activities and practices. The morality of a society is related to its mores or the customs accepted by a society or group as being the right and wrong ways to act, as well as to the laws of a society which add legal prohibitions and sanctions to many activities considered to be immoral.

Even though the terms of ethics and morality were interchangeably used in the literature, Velasquez (2011) clarifies that confusion in that way:

> Ethics is "the principles of conduct governing an individual or a group". For example; the term "personal ethics" is used to refer "the rules by which an individual lives his or her personal life" or "accounting ethics" refers to "the code that guides the professional conduct of accountants". The second and more important meaning of ethics is "the study of morality"; like chemists use the term chemistry to refer to a study of the properties of chemical substances. Although ethics deals with morality, it is not quite the same as morality. Ethics is a kind of investigation; and includes both the activity of investigating as well as the results of that investigation; whereas morality is the subject matter that ethics investigates.

According to us, ethics has a two faceted meaning. On the one side it includes “rules of behavior based on ideas about what is morally good and bad”. On the other side it is “an area of study or a branch of philosophy dealing with what is morally right or wrong”. Interestingly the equivalent of ethics in the Islamic civilization is *akhlaq* and it also covers both sides perfectly.

The auld civilizations used to accept any kind of human activity including the economic efforts and governance as a part of the ethics. In such a way that in Ancient Greece the ethics was studied under the three main categories: *éthique* meaning ethics or self-management, *économie* referring economics or householding, and *politique* pointing politics or public administration. A similar classification dominated through long ages also in the Islamic civilization. *Akhlaq* is accepted as the source of *ilm-i ahlâk* (ethics), *ilm-i tedbîr-i menzil* (economics)*, and ilm-i tedbîr-i medine* (politics). However, the modern understanding which is in the mainstream of positivism and pragmatism caused by the Western Enlightenment, expelled ethics from the daily life. For example; economics as a modern science is regarded neither moral nor immoral, yet amoral.

7.2 Business Ethics

Business ethics has become a popular social and academic issue since the last quarter of the 20th century. Moreover “the business ethics literature has exploded in both volume and importance” (Tsalikis & Fritzsche, 1989). Michalos (2008) describes an interesting fact which is simultaneous evolution of “the most blatant self-consciously self-serving corporate behavior under the general rubric of globalization and the most prolific development of academic and non-academic literature on business ethics”. On the other hand, not only debates revolving around business ethics but also the literature touching on it are as old as humanity. As Werhane mentions (1999):

> The origins of capitalism in the form of commerce and free enterprise can be traced to a prehistoric era when people began trading with each other. Ethical issues in business arose simultaneously or soon after. As early as 1800 BC, for example, we find worries about the ethics of traders and merchants in the Code of Hammurabi.

Indeed the leadership includes an intensive two-way relationship between leader and followers. A leader may affect his followers’ lives either negatively or positively. According to Wray-Bliss (2012) not only the managerial prerogative, with the

dramatic material and symbolic elevation but also the lack of effective control mechanisms made executives seduced by the images of self. Corporate scandals and financial crisis caused by executives endowed with excessive power initiated a regenerated intimacy between ethics and the leadership.

7.3 Ethical Theories

The ethical theories can traditionally be classified based on their focus on the principles of action, the action itself and its consequences. The main debate persists between Kant's "deontology" which deals with the principles of action, its universality and justification, and Mill's "utilitarianism" that deals with the consequences of action, in other words its relative benefits and harms. From the business ethics point of view, two types of theories might be distinguished: the teleological theories focusing on the leaders conduct and their consequences, and the deontological theories focusing on the rules that prescribe leaders' duty (Northouse, 2013).

7.3.1 Teleological Theories

The Greek word *"telos"* means purposes or ends. The teleological approach questions the outcome of a leader's actions, behavior, or conduct. If the outcome of a behavior is beneficial, the behavior can be accepted as ethical. Otherwise, the behavior is unethical if it brings harmful results.

At this level an important question might be for whom the behavior is beneficial: for leader, or followers, or other stakeholders? The first approach which is "ethical egoism" argues that the leader's behavior aims the greatest good for him. Secondly, the "utilitarianism" describes the actions which bring the greatest good for the majority of people. Lastly, the "altruism" refers to the actions prioritizing others' interests, even though these are on the contrary to the leader's self-interests.

7.3.2 Deontological Theories

The Greek word *"deos"* means duty. "It argues that whether or not an action is ethical depends not only on its outcome but also on whether the action, behavior, or conduct is itself inherently good…This approach emphasizes the actions of leaders and their ethical responsibility to do what is right" (Northouse, 2013). It means that the deontological approach is opposed to the notion arguing "end justifies means".

7.3.3 Virtue-Based Theories

According to the previously discussed theories, there are a variety of factors in determining the morality of a leader such as the action itself, the principles of action, and the action's consequences. An alternative approach is to focus on the person performing the behavior. "One might say the focus is on the person's character, or alternatively, on those traits of character expressed in this and other actions, his or her virtues" (Werhane, 1999).

The first known defender of the virtue ethics is Aristotle who structured a virtue system in his famous book "Nicomachean Ethics". According to him, a virtue is the mean between the extremes. The virtue of courage stated between cowardice and recklessness, the virtue of temperance which is neither gluttony nor prudishness and the virtue of justice are a few examples (Werhane, 1999). A "good" person possesses virtues such as generosity, self-control, courage, modesty, sociability, honesty, fairness, temperance and justice. For Aristotle; instead of telling people "what to do", telling them "what to be" would be more fructuous in order to make them virtuous individuals. Because virtues can be obtained by learning and retained by experience and practice (Velasquez, 2011). Bear in mind that while there are some non-relative universal virtues which must be found in any human structure, there are also position-specific virtues.

Confucius, Friedrich Nietzsche, David Hume, and Adam Smith are other famous virtue ethicists. Even though they have clashing ideas in certain points, all virtue ethicists underline the importance of virtues as the source of ethical behavior. As Rouzel and Kakabadse outline (2010): "Morality is about virtuousness. … Virtuousness demands consistency and coherence between our actions and our character."

As previously stated; the model developed in this study based on the advice texts by the use of the grounded theory could be identified as a value based, social-ethics centered model. The leadership attributes obtained are traits, behaviors and mostly personal values. Moreover the leadership gear does not function without social ethics. From the ethical theories' point of view, Yusūf and Nizām al-Mulk support the virtue ethics approach. The principles of action, the action itself and the action's consequences are all crucial. However, the central piece of the leadership gear is virtues. A good leader is before anything else a virtuous man. The leader conducts

good behavior not because of the behavior itself or its results, yet because of aiming to be virtuous. That is clearly what is expected from a “good” leader. Yusūf and Nizām al-Mulk explicitly advise a ruler an internal consistency between his actions and character. According to them a virtue is the mean between the extremes. That is for what Islam commends human-being too.

8. DISCUSSION

The last chapter of this dissertation firstly aims to summarize and discuss and the results of the study. The fundamental inferences derived from the mainly qualitative analysis of Kutadgu Bilig and Siyāsat-nāma are presented. Not only overall implications are listed but also basic discussion around honesty, justice and benevolence is abstracted. Later the significance and limitations of the research are underlined. Lastly possible areas of further research are mentioned and study is concluded.

8.1 Fundamental Inferences

8.1.1 Overall Administrative Implications

Beyond all discussions around leadership, it is also purposeful to derive from Kutadgu Bilig and Siyāsat-nāma more concrete and general principles applicable to business life:

I. Key to the success in management as in all other fields of the life is unconditionally maintaining justice, not being religious.

II. Oppression at any level of the organization causes management to fail. Leadership should internally and externally secure the justice in every detail. A comprehensive approach to the justice should be maintained. Leaders need to know transparently right from wrong and to listen to the voice of inner conscience.

III. This is an uncontroversial fact that for an entirely just organization employees at all level should embrace same principles. Justice must be acknowledged by employees not only as an organizational policy, but also as a personal value.

IV. Leader should serve as a role model by setting a high value on honesty, justice, and benevolence. It should not be forgotten that a fish rots from the head down. Foul water makes nothing but soiled.

V. “Human” factor is another crucial component of management process. A conscious leader aims to satisfy “human” which includes not only employee of the organization but also customers, in order to ride high his business. The fact that satisfaction requires peer to peer communication should not be ignored.

VI. Leadership requires to relieve burdens and to facilitate the life of every single person within its interaction site. Stated in other words; leadership requires being benevolent and doing favor to his subjects. Nevertheless benevolence is comparable to climbing a ridgeway that not every man/woman can succeed it.

VII. The effect of benevolence is contagious; starting from the leader it diffuses to the whole organization and even to the society.

VIII. Any delay in implementation of ethical administrative attributes namely honesty, justice and benevolence is non-excusable. Justice must be secured at once and benevolence should be implemented almost immediately.

IX. Ethical administrative attributes namely honesty, justice and benevolence manifest their selves at three critical points: heart, tongue, and behavior. Leader should believe in these values wholeheartedly, support his belief through what he says, and demonstrate all by his behaviors.

8.1.2 Integrity & Justice & Benevolence

Honesty and integrity are accepted as the main traits of an effective leader. Not only in political arena but also in business; honesty and integrity are strongly suggested. According to the numerous researches, followers describe integrity as the most important leadership characteristics. A well-founded leader-follower relationship requires implicit trust. There at the *siyāsat-nāma* literature shows parallelism with the modern approach. On the other side; Kutadgu Bilig and Siyāsat-nāma found pure integrity unsatisfying, if it is not complemented with "justice" and "benevolence".

First of all; what makes their approach to the leadership distinctive is its emphasis on justice. During the historical course of the leadership theories, even in ancient Greece, does not exist such a stress on indispensability of justice. The justice is the foundation of the state. Key to the success in management as in all other fields of the life is unconditionally maintaining justice, not being religious. Their excessive emphasize on justice makes them dissimilar to the modern management.

It is also possible to translate the circle of justice into the business. If treasure, troops, wealth and prosperous people are replaced with sustainability, human resources/knowledge, financial resources/profit, and satisfied customers respectively; such a cycle could be derived: What is needed for a manager (prince) to hoard up

sustainability (treasure)? Wherever he has loyal and competent human resources (ready troops), there sustainability (treasure) is at hand. Human resources (troops) are needed to maintain business (state), and financial resources/profit (wealth) is needed to pay the human resources (troops); satisfied customers (prosperous people) are needed to attain this profit (wealth), and for the customers (people) to be satisfied (prosperous), you must serve them "good" – good products/services – (maintain justice). If any one of these is lacking, all four are left behind; and when this occurs, business (princely rule) disintegrates. As a matter of fact, the interpretation of justice which is the central component of the circle as serving "good" to customers will be lacking. It must be understood to maintain justice in any aspect of business; to maintain justice towards human resources, customers, competitors, suppliers, environment, state, etc. This is literally what is called "stakeholder approach" today.

Secondly; while maintaining justice and showing integrity could be accepted as the basement of a virtuous man and political order, "being benevolent" is one move ahead. Benevolence referring to treatment of subjects with care and even love is taken mission critical trait of the leadership. As a matter of fact, the equivalent to benevolence in contemporary management is the concept of "corporate social responsibility". To our knowledge, benevolence had not been discussed in a comprehensive and systematic manner until the end of 1980s. The Western business philosophy - strongly influenced by the Machiavellian movement - acknowledged sustainability/profitability as the main objective of an organization no matter business or governmental. It arose as a debate issue whether a business could give away a proportion of its profit to non-business related practices. While Bowen (1953) said "the obligation of businessman to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society", Davis (1973) contrasted pros/cons of social responsibility of a business and concluded that "certain things should not be expected of business". The erosion of ethical attitudes at any level of society, yet specifically in business became driving force of further studies. Drucker (1954) and Ansoff (1965) developed the term "stakeholder" and differentiated between primary and secondary objectives of a business. However, the primary objectives, which are also called economic ones, should take priority and the social objectives are reasonable only if the economic ones are attained. Carroll (1979) scaled objectives as being economic, legal, ethical, and discretionary-philanthropic. Porter and Kramer

(2006) involuntarily raised concerns over the difference between "doing good" and "look good". He made a mention of "symbiotic relationship" which covers investing in social aspects of context that strengthen company competitiveness. According to the teaching of the siyāsat-nāma texts, to be honest and just is essential, yet not sufficient. A leader in business world should show kindness to his workers, customers, and even to competitors. He should seek after interests of stakeholders, bear the people's burden, and direct them to "good". The goodness of a business organization is strongly correlated with the goodness of its manager.

Thirdly; both thinkers Yusūf and Nizām al-Mulk argue that end does not justify mean in any business. Even though sustainability or productivity of a business seems to be for the benefit of whole society, exercising "evil" methods is not permissible. Ancient civilizations are principally all of one mind about this subject matter. However, modern perception carries the traces of Machiavelli's approach manifested in his *magnum opus* "The Prince". According to him "the prince must be bold, resolute, flexible, prepared to break promises and act against charity, truth, religion and humanity. … When the occasion requires it, the prince must adopt any means necessary" (Ramsay, 2002).

To conclude; justice, integrity and benevolence in unison generate a framework of ethical administration. Each attribute have equally significant place in the system. The metaphor of three-leg stool developed by Yusūf distinctively portrays trilogy of ethical administrative attributes namely justice, integrity, and benevolence:

> Know then that I am Justice, and these are my characteristics. As for my sitting on this stool: it has three legs, and nothing with three legs ever wavers but all three stand level. If one of the three were ever to waver, the other two would throw down the one sitting on it.

It is surely beyond doubt that not only in the field of public administration, but also in the business administration, the aforementioned trilogy plays a crucial role. A leader is someone who is in charge of carrying out administrative affairs of his organization. He develops a vision, organizes the resources, leads and inspires his followers. As Yusūf and Nizām al-Mulk repeatedly indicates; the leader should be organized, planned, informed, patient, vigilant, etc. However, he must perform all his duties sitting on a three-leg stool pointing out justice, integrity, and benevolence. A "successful" leadership clearly necessitates these three separate *de facto* (in reality)

nested and hardly discernable attributes. To draw an analogy; integrity is the foundation of administrative structure; justice is the structure itself, and benevolence is the ornament of it.

8.2 Significance of the Study

As it has been mentioned before, the aim of this work is to show the relevance of the *siyāsatnāma* genre to the modern management and leadership studies. Throughout the course of history almost all known civilizations have contributed to the "books of advice" genre with different labels; such as "*sbyt,*" *"āstra,"* "*andarz,*" "*mirror for prince*" and "*siyāsatnāma.*" Even though they *prima facie* (at first view) addressed kings and higher officers, the scholars indeed have realized the principles offered in these texts are relevant to management and accordingly converted them into the field of management. Nevertheless aforementioned attempts have not been spread out to the siyāsatnāma texts. The intellectual curiosity into the genre stuck on the level of sympathy. The literature scanning carried out in the Chapter 1.2 and 1.3 demonstrates a significant gap in the field. The main contribution of this work to the literature will be to associate the Islamic books of advice which have been overlooked by academia, to the modern management and its subfields.

In other words, this study takes the first step to translate the Islamic advice texts into the modern management and its subfields. More concretely this dissertation introduces an alternative leadership theory which is originated from the Islamic sources and significantly differs from the current theories of leadership. Moreover, the effort includes not only investigation of the concepts of integrity, justice and benevolence within the framework of Kutadgu Bilig and Siyāsat-nāma, but also compare and contrast of findings with contemporary discussions around business ethics.

Thereby this work creates an awareness of advice texts in general. Using a qualitative approach it opens the inherent historical know-how up for investigation. Moreover the study provides business world with alternative solutions for its problems especially within the context of ethics.

Just to clarify what it means, tangible contributions of this study could be ordered as the following:

I. As a preliminary work; a books of advice timeline exhibiting the course of the literature was designed.
II. A comprehensive leadership model emerged from the books of advice was developed.
III. As a conclusive work; a directory tableau enclosing the *siyāsatnāma* terminology relevant to the modern leadership was produced.

8.3 Limitations of the Research

This work principally aimed to deeply investigate the books of advice written in the Golden Age of the Islamic civilization and to link them to the ongoing discussions in the field of management specifically leadership studies. First of all researcher have to select a few examples among countless *siyāsatnāma* texts for a deeper analysis. Even though Kutadgu Bilig and Siyāsat-nāma are among the most prominent examples of the genre, both texts were written in the same period of history. In order to extend our understanding of the advice texts' relevance to the modern management, the diversification of the text data were required.

However, one of the most crucial determinants of the selection phase was availability of the translations in the relevant languages namely Turkish - the mother tongue of researcher- and English. The qualitative content analysis of any text requires penetrating into the data. The researcher should have an excellent command of the relevant language. Idioms, maxims, special expressions are crucial in order to analyze the texts properly. On the other hand researcher needs to be eagled-eyed regarding subtle meanings of author's discourses. In this case, the researcher made use of Turkish and English translations of the relevant texts namely Kutadgu Bilig and Siyāsat-nāma which were written originally in Middle Turkish and Persian languages respectively. It must be admitted that any translation could not provide us with a hundred percent semantic validity. The researcher preferred to carry out initial coding on Turkish translations, because of being more competent on her mother tongue. However, the second coding was synchronously performed by the use of Turkish and English translations.

Another limitation of this study was qualitative so called subjective aspects of the research. Even though the data were studied by an additional coder from the field of management, the coding process on its own includes subjective assessment of the coders. Moreover the classification of the codes into the core categories with the aim of the theory generation practiced by the coders subjectively. It must be underlined that the grounded theory proposes theoretical sensitivity which indicates that in the beginning of research there is not a preconceived theoretical framework in researcher's mind. By this way, it avoids the likelihood of contamination of the data with existing or biased concepts (Egan, 2002).

Lastly, in the phase of discussion aiming to compare and contrast the emerged model with the contemporary specifically the value-based leadership theories, the researcher experienced a limitation inflicted by the disorder in the literature. Almost all value-based models were overlapping with each other from different aspects of the leadership. Besides the number of scientific studies supporting their efficiency was limited. Drawing the line discerning the models was substantially challenging. Nevertheless the researcher attempted to classify the model generated through this study understandably.

8.4 Future Research

Clearly, the future research is needed to extend our understanding of the leadership concept described by the Islamic books of advice. However, this study represents a first step toward converting this precious cultural heritage into the field of management.

First of all, the objective of the advice literature in general was to arrive at "good" in the administration. Today, business ethics attempts to distinguish what is morally right and wrong in the context of the modern business. Under these circumstances, various advice books written in different periods of time could bring us multifarious knowledge and experience. Clearly stated, advice texts not only from Islamic origin could provide us with the inspirations relevant for the contemporary business ethics-relevant problems.

Another issue that was not addressed in this study is more concrete and detailed advice derivable from the Islamic books of advice concerning business ethics practices. Considerably more work will need to be done to determine the practical value of books of advice for modern business ethic problems. Considering the fact that the nature of human-being and his principal challenges has not been immensely changed throughout the history, it is not surprising to take inspiration from the advice texts for any facet of daily life.

Besides, the concepts and study areas under research could be diversified. For instance; Islamic advice texts might widen our horizons in the areas of human resources management, organizational behavior, etc. Within the framework of this study; statements defining the common characteristics of several officers who are crucial for a sustainable administration and statements mentioning subject matters such as recruiting, performance evaluation, motivation, etc. are discovered, yet they are not thoroughly analyzed.

Moreover, the study could be enriched by an empirical research aiming to show the relevance of the model derived from the Islamic books of advice to the contemporary business world. The qualitative or quantitative analysis of data collected from present leaders grown up in the Islamic geography might help us to measure validity of the value-based and social ethics centered leadership model in practice. The influence of the value-based approach to leadership's performance could be another crucial research question.

9. CONCLUSION

Throughout the course of history almost all known civilizations have contributed to the "books of advice" genre with different labels; such as "*sbyt,*" *"āstra,"* "*andarz,*" "*mirror for prince*" and "*siyāsatnāma.*" Even though they primarily addressed kings and higher officers, the scholars indeed have realized the principles offered in these texts are relevant to the management and accordingly converted them into the field of management. Nevertheless the aforementioned attempts have not been spread out to the siyāsatnāma texts.

The review of the literature shows us that intellectual curiosity into the Islamic books of advice stuck on the level of sympathy. Scholars have considered these multifaceted texts purely literal or political history works. However, they deserve a deep scientific exploration taking administrative facet of their thought into account. Moreover, the recent challenges, which not only the field of public administration but also business administration has confronted with, once again unfolds the paramount importance of the texts in question.

This study aimed to show the relevance of the *siyāsatnāma* books produced within the Islamic civilization to the modern management, specifically leadership studies. That means on the one hand to create a link between the Islamic books of advice and the modern management studies; and on the other hand to convey the teaching of the Islamic mirrors to the field of leadership.

The concrete objective of this work was to generate a leadership model based on principles highlighted in the Islamic mirrors and to compare it with current theories of leadership. The *siyāsatnāma* texts exactly like mirrors produced by any other culture describes a "good" governor. What are the prerequisites of beign a succesful ruler, or what are the type of behavior expected from a sovereign are some questions attempted to be answered by the *siyāsatnāma* authors. In that case it is highly possible to discover the leadership-related attributes in these texts.

In order to achieve the intended results; a qualitative research specifically the grounded theory approach was carried out. The content analysis of the selected books, not only from a management perspective, but also from historical, philosophical and political perspectives, also underlies this work. MaxQDA – a software developed to assist

researchers in qualitative data analysis – was employed not only for data management, memoing, coding and retriving the data but also for mixed methods analysis and visualisation of results. The data, which are collected, classified and analyzed, are predominantly existing linguistic data derived from the books in question. Among numerous siyāsatnāma texts, a small number of books should have been selected as representative samples of the genre: Siyāsat-nāma and Kutadgu Bilig.

Both Nizām al-Mulk and Yusūf Khāṣṣ Ḥājib collected their approach to the governance into a book called Siyāsat-nāma and Kutadgu Bilig respectively. The two legendary higher officers, who lived in the early eleventh century, aimed to develop a framework bringing the reality of politics and moral principles close together. Their teachings and experiences had enormously influenced the concept of public administration in the Turkish-Islamic tradition.

In brief, this work claims that Kutadgu Bilig and Siyāsat-nāma describes an outstanding leader in terms of 23 single attributes which are classified under six core categories: Administrative Attributes, Integrity & Justice & Benevolence, Intelligence & Wisdom, Nobility, Physical Appearance, and Social Ethics. A deeper evaluation of the core categories based on the number of coded segments provides us with rating of attributes according to their relative significance within the whole text. While demographics - nobility and physical appearance - seem negligible, moral attributes – social ethics, integrity & justice & benevolence - rise to prominence.

The constitutive properties and relations of the emerged model could be summarized as the following:

- The leadership model created in this work combines traits, behavior, and moral values; however, values are condition sine qua non of efficiency. A gear system devoid of sun gear lack driving power and does not function.
- The administrative attributes, i.e. the task-oriented behavior, have secondary importance because the gear system may operate without planet but not efficiently.
- It is also noteworthy that the attribute “intelligence and wisdom” which is mainly a task competence related trait, participates in the system as a planet.

Looking across centuries, the comparative analysis revealed that the advice texts' approach to the leadership differs from any trait, behavior or contingency model of leadership.

- As a model combining traits, behavior types and values, the developed model differentiate itself from trait theories. Even though the concept of "honest and integrity" recently finds place in the leadership literature, this model advice not only honesty and integrity but also justice and benevolence as the crucial leadership attributes. It must be confessed that the attributes of "courage", "good-naturedness", "intelligence and wisdom, and "be informed" appear like "self-confidence", "cognitive ability" and "knowledge of the business". However, what are missing in each single trait are the moral standards and value ethics which must be obviously kept according to the model in question.
- Contrary to the behavioral theories differentiating between the relationship- and task-oriented styles; the model in question necessarily focuses on the leader-follower relationship just because of that is what "good" is.
- While the contingency theories principally argue to adjust leadership approach to situational factors, the emerged model defines one and only "right" way of leadership.
- On the other hand, the Islamic books of advice introduce a leadership model which is necessarily value-driven and social ethics-centered. More precisely it bears the stamp of ethical and servant leadership. However, it must be remarked that the emerged model places a premium on virtuousness of ruler at individual level and on the attributes of justice and benevolence at administrative level. In the final analysis, the keyword for leadership model grounded in Kutadgu Bilig and Siyāsat-nāma is virtuousness.

Beyond all the discussions around the leadership, the advice literature aiming to arrive at "good" in administration could typically be the source of inspiration for the field of business ethics attempting to distinguish what is morally right and wrong in the context of business. The followings are a few administrative principles which were derived from the Islamic books of advice and are applicable to business life:

- The Islamic advice texts found pure honesty and integrity unsatisfying, if it is not complemented with “justice” and “benevolence”.
- The virtues of honesty, justice, and benevolence are indispensable for a good governance. They in unison generate a framework of ethical administration and each attribute have equally significant place in the system.
- The virtues of honesty, justice, and benevolence manifest their selves at three critical points: heart, tongue, and behavior of a leader.
- A leader targeting to create an ethical organizational climate should serve as a role model by setting a high value on honesty, justice, and benevolence.
- “Human” as a crucial component of the management process should be treated with honor. Not only the employee or customers of the organization but also the competitors, namely any group of stakeholders deserve just and good treatment.
- Any delay in the implementation of the ethical administrative attributes namely honesty, justice and benevolence is non-excusable.
- Even if it brings good results, ethically wrong practices are decisively refused. Because the end does not justify the mean.

This progressive expedition inspired by the motive of transferring the teaching of the Islamic books of advice into the field of leadership presented us invaluable explorations. More precisely, the study delivered the following main outputs:

- As a preliminary work; a books of advice timeline exhibiting the course of the literature was designed. Significantly, this study has a holistic perspective comprising a geography beyond the borders and a time period starting from 2500 BC till 16th century.
- The leadership literature was reviewed in dept. Not only the trait, behavioral and contingency theories were discussed in length and breadth, but also the contemporary approaches to the leadership were explained. Particularly the value based leadership approaches were put under the microscope.
- The two prominent examples of the Islamic advice text literature were introduced to the reader. The lifetimes of the authors were explained as far as is known, in order to understand better the context in which these valuable texts

were committed to paper. On the other hand the literary structure and content of the books were extendedly discussed.

- A comprehensive leadership model emerged from the books of advice was developed. The emerged model was visualized by the use of a planetary gear system. While the central element of the system is Social Ethics, Administrative Attributes, Intelligence & Wisdom, and Integrity & Justice & Benevolence support the sun gear and create a flawless turn.
- The model grounded in the Islamic books of advice was compared and contrasted with the contemporary leadership theories. The most notable resemblances of the model comes in sight to the value-based leadership approaches, specifically ethical leadership and servant leadership. However, it exhibits its difference in its strong emphasize in virtuousness.
- From the perspective of ethical theories, Kutadgu Bilig and Siyāsat-nāma, advocate a virtue based ethics understanding. The principles of the action, the action itself and the action's consequences are all crucial. However, the central piece of the leadership is virtues.

Obviously, the study could be extended further by varying the manuscripts and research fields to be investigated. The books of advice literature in general as a precious cultural heritage produced by different civilizations at different times of the history could help us to generate more effective solutions for the different fields of management. Moreover, an empirical research attempting to investigate the validity and feasibility of the emerged model among the contemporary business leaders from Islamic origin could enrich this work.

In the final analysis, according to Kutadgu Bilig and Siyāsat-nāma, which are definitely reflecting the Islamic teachings, a good leader is before anything else a virtuous man. The virtue is the mean between the extremes. That is for what Islam commends human-being too. Nizām al-Mulk and Yusūf Khāṣṣ Ḥājib explicitly advise a ruler an internal consistency between his actions and character. As Jamal Uddin (2003) indicates "ethics governs all aspects of a Muslim's life". It is clearly because of the fact that in the Islamic belief God is everywhere and closer to an individual than his or her jugular vein.

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APPENDICES

Appendix 1 - Coding Manual

This coding manual is prepared for clarification of the research process aiming to generate a leadership model based on advice texts produced by the Islamic civilization by the use of the grounded theory. The manual also aims to enhance the trustworthiness of the related study by making the grounded theory process, as well as its representation, more transparent and reliable.

It should be noted that a researcher aiming to carry out a qualitative analysis especially the grounded theory gathers the data through interviews, focus group discussions or observation. The document review is another method; however, not a frequently used one. This study seems to be an exceptional case qualifying historical advice texts as raw data. Consequently, it is also expected that the outputs of this study (such as the coding catalogue and the grounded theory research flow chart) can be utilized in similar studies.

Coding Principles

The qualitative analysis requires a sagaciously structured process in order to avoid critics of not being systematic adequately, yet to open up the opportunity of delivering a brand new approach to social phenomenon. The application-oriented basic principles of the grounded theory, specifically the content analysis are pointed out by several scholars as the following (Wildemuth & Zhang, 2009):

- First of all the coder should read the whole text in order to get a general idea about the document and its argument.
- Later, line by line, paragraph by paragraph, or verse by verse, without imposing any restriction in scope, all data should be read, studied and simultaneously coded.
- Segmentations that would break the meaning integrity and/or cause meaning losses, misunderstandings and ambiguity should be avoided. Because, in later steps researcher merely focuses on the document segments assigned to a code, not the whole text. For instance, MaxQDA simplifies the content analysis by the use of retrieved segment window.

- Dividing a meaningful sentence into several parts should be avoided, unless it seems extremely required. For example, the verse “that which benefits a man in both the worlds is good character; second, modesty; and third, uprightness – with these three things he wins the sun of Fortune” would be regarded as one segment with three coding categories “modesty”, “integrity” and “benevolence”. It wouldn’t be needed to divide this sentence into three segments.
- In the course of coding not only explicit meaning, but also tacit meaning should be considered. The researcher should avoid on one hand from pure concentration on the “words” used, on the other hand from indirect inferences.
- A single segment can be coded with multiple codes only if they are not closely related.
- A grounded theory research firstly creates codes, later categories and core categories. There might be some core categories which could embody other coding categories or codes in meaning. For example, under the core category “social ethics” there are various ethical attributes such as “humility”, “piety”, “courage” etc. But some segments may have more general expressions, instead of detailed explanations. In cases such as where the author has mentioned social ethics as an essential attribute without expressing exactly what kind of ethical attribute he refers, then the segment should be assigned to the code “social ethics”.
- Besides, some coding categories might affect the emergence of some other categories. In other words there might be a cause and effect relation between some of the categories. At that point the most important criterion is what the author actually aiming to mention.
- The segments in a sort of way including the same or similar meanings should be coded for each time even if they mainly discuss very different issues and states in an irrelevant chapter of the book.
- Coding catalogue should be initially developed literature- and research questions-independent.

Appendix 2 - Coding Catalogue

Table 5: Code System (Author's Compilation)

Code System			
Sub-theme 1	The Basic Concepts		
	Core Category	*The leadership*	
		The circle of justice	
		The benevolence	
		The integrity	
		The death	
		The wisdom	
		The human nature	
		The way of the speech	
		The earthly things	
		The God	
Sub-theme 2	The Common Characteristics of Officers		
	Core Category	Commander of the guard	
		Special guard	
		Spy	
		Mayor	
		Tax-collector	
		Chief of police	
		Assignee of land	
		Army Commander	
		Inspector	
		Preacher	
		Judge	
		Grand chamberlain	
		Gatekeeper	
		Envoy	
		Royal secretary	
		Boon companion	
		Steward of the household	
		Treasurer	
		Chief cook	
		Cupbearer	
Sub-theme 3	HRM & OB-relevant Parts		
Sub-theme 4	For Further Consideration		
	Core Category	*The Metaphors*	
		Categories	The three-leg stool
			The sun
Sub-theme 5	About the Book		

Sub-theme 6	Leadership Characteristics		
	Core Category	*The Social Ethics*	
		Categories	The mortality awareness
			The courage
			The generosity
			The humility
			The eloquence
			The good-naturedness
			The modesty
			The loyalty
			The mercifulness
			The piety
	Core Category	*Administrative Attributes*	
		Categories	Mentor & Model
			Legislator & Executor
			Patient
			Be informed
			Vigilant
			Organized & Planned
			Accounting
	Core Category	*Integrity & Justice & Benevolence*	
		Categories	Honesty & Integrity
			Justice
			Benevolence
	Core Category	*Intelligence and Wisdom*	
	Core Category	*Nobility*	
	Core Category	*Physical Appearance*	

Table 6: Definitions of Codes and Examples (Author's Compilation)

Code	Definition	Kutadgu Bilig	Siyāsat-nāma
Core Category: The Basic Concepts			
The Leadership	All statements expressing the concept of leadership from the authors' point of view.	"Two sorts of noble men there are, one the prince, the other the sage, head of mankind."	"In every age and time God (be He exalted) chooses one member of the human race and, having adorned and endowed him with kingly virtues, entrusts him with the interests of the world and the well-being of His servants."
The Circle of Justice	All statements expressing the circle of justice which is one of the most well-known and fundamental concepts of administration. It is the philosophy of social order inherited from ancient ages and acknowledged almost in all Islamic states of medieval times.	"What need for a prince to hoard up treasure? Wherever he has ready troops, there treasure is at hand. Troops are needed to maintain state, and wealth is needed to pay the troops; a prosperous people are needed to attain this wealth, and for the people to be prosperous, you must maintain justice. If any one of these is lacking, all four are left behind; and when this occurs, princely rule disintegrates."	"When the vizier is of good character and sound judgment, the kingdom is prosperous, the army and peasantry are contented, peaceful, and well supplied, and the king is free from anxiety."
The Benevolence	All statements expressing the concept of benevolence from the authors' point of view.	"The good is like an incline, difficult to ascend, while the bad is a decline, easy to descend."	"… if during our span of life, … , we are good and do good to God's creatures, people will speak well of us as long as the world exists and men are living, … "
The Integrity	All statements expressing the concept of integrity which can be defined as the quality of being honest and having strong moral principles, from the authors' point of view.	"The straight and upright man is whose tongue and heart are one, whose outside and inside are the same."	Any segment coded as "integrity" is not available in this book.

The Death	All statements pointing the inevitableness of death and a second life after death.	"Death is a gate for all who draw breath. All who walk must enter this gate."	"O qadi, beware! Fear God! For after this world there is another world, and every action has its reward or punishment."
The Wisdom	All statements expressing the concept of wisdom and intelligence from the authors' point of view.	"Wisdom is a type of wealth that cannot turn to poverty and cannot fall prey to theft or fraud. Together with intellect, wisdom is a hobble that restrains a man from running after unseemly things."	"Luqman the Wise said, Man has no better friend in this world than knowledge, and knowledge is better than wealth, because you must take care of wealth but knowledge takes care of you."
The Human Nature	All statements arguing the nature of human-being from the authors' point of view.	"The name Man (yalnguk) was given because of Error (yangluk), and error was laid down because of man. Show me one unerring man and I will show you ten thousands who have erred."	"It is the perfection of wisdom for a man not to become angry at all."
The Way of the Speech	All statements pointing the paramount importance of speech from the authors' point of view.	"Use speech sparingly, for a single word may untie the knots caused by ten thousand others. A man may rise to be king by means of speech, but too many words may cast down his head as a shadow to the ground."	Any segment coded as “the speech” is not available in this book.
The Earthly Things	All statements mentioning the character of the world from the authors' point of view.	"The intellect expounds to you, and wisdom makes you know, the character of wayward World. This ancient crone may act like a young maid, but when you look she is very old. Sometimes she seems a lovely girl, and rouses your desire; but when you reach out to her, she refuses to give you her hand. ..."	"Then one day he said to Ahmad ibn Hasan, 'Since I renounced gold, both worlds came into my hand, and when I repudiated worldly things, I became beloved of both worlds."
The God	All statements expressing the authors' approach to a creative and dominating power (the God).	"Know that all, good and bad, is God's decree. Have faith in God and execute His service faithfully. Desire from Him whatever you need, for no power will accrue to you unless from Him."	"Thanks and praise be to God (to Him be power and glory) who is the Creator of heaven and earth, the Provider of daily food for His servants, the Knower of the hidden and open, the Pardoner of sins; …"

Core Category: The Common Characteristics of Officers			
The Common Characteristics of Officers	All statements defining characteristics of several officers who are crucial for not only ruler's daily life but also a sustainable administration. Among them are grand chamberlain, judge, tax-collector, treasurer, and chief cook.	"For no matter how wise the prince himself may be, he needs a secretary to write down his orders. Thus he cannot help revealing his secrets, and the secretary must keep them to himself, be they many or few. This requires sincerity and honesty, and these in turn require sound religion."	"It is necessary for full information to be available about every single judge in the country. Those that are learned, pious and uncovetous should be retained in their appointments, while any that are not so, should be dismissed, and worthy persons installed in their place. ..."
Core Category: HRM & OB-relevant Parts			
HRM & OB-relevant Parts	All statements mentioning subject matters such as recruiting, performance evaluation, motivation, etc. which are discussed within the context of HRM and OB.	"Princes ought to first to make their servants serve them, and only then grant them favors. First they must test them and allow them to mature, later they may rise them to a position of honor."	"Enlightened monarchs and clever ministers have never in any age given two appointments to one man or one appointment to two men, with the results that their affairs were always conducted with efficiency and lustre."
Core Category: For Further Consideration			
For Further Consideration	All statements referring topics, metaphors and advice which are not directly related to the field of management. However, it seems to coder they deserve for a deeper examination.	"A sage gave me this name in likeliness to my character. The sun, you see, never wanes but is always full, its brightness is constant and excellent. That is how I am too: full of justice, and with no deficiency. …"	"And although our sovereign (praise be to Allah The Mighty) has attained such a lofty state that he can do without such ceremonies, nevertheless the pomp and circumstance of the kingdom and kingship must accord with the high-mindness of the king."

Core Category: About the Book			
About the Book	All statements pointing the books itself and their reason of existence, implicitly expressing the historical context in which the texts emerged.	"I have named the book "Kutadgu Bilig", May it bring Fortune to the reader and guide his way."	"This book is composed of fifty chapters in the following order: … "
Core Category: The Social Ethics			
The Mortality Awareness	All statements advising the ruler to be aware of the death and be prepared for it.	"Prepare for death before it comes round; perform God's service while you are safe and sound. Remorse will not profit when death takes hold, no matter how much you wail underground."	"Of a certainty The Master of the World (may Allah perpetuate his reign) should know that on that great day he will be asked to answer for all those of God's creatures who are under his command, and if he tries to transfer his responsibility to someone else he will not be listened to."
The Courage	All statements suggesting the ruler acting courageously in all conditions.	"The prince should be brave and bold and steadfast against the foe. As army commander he must be courageous so that cowardly troops take heart from him. For when a brave man commands the cowardly, they all become brave."	"I am not afraid because my forces are few and yours are many. God (to Him be power and glory) is the helper of the right, and the right is on my side."
The Generosity	All statements advising the ruler to be open-handed to his followers.	"Be generous, give gifts, entertain with food and drink. And when you lack, then strike, take, and give again. The valiant man never lacks for wealth. The swooping falcon never lacks for prey. As long as a man has sword and battleaxes, bow and arrow - and a strong heart! - he has nothing to fear."	"Take gold as your enemy and men will regard you as their friend."
The Humility	All statements recommending the governor humbleness.	"And when you attain high office and the position of prince, keep humility at hand, for you may be brought low."	"Banish the bad qualities from yourself, and take hold of the good qualities and exercise them. The good qualities are these: …., humility, … ."

The Eloquence	All statements pointing the importance of suaveness for a ruler aiming to be successful.	"And do not speak harshly to people, for a harsh tongue is like a burning flame."	"The story of Moses and the lost sheep"
The Good-naturedness	All statements advising the ruler to be mild-mannered, pleasant in all conditions.	"He whose hand is long over the people should behave with propriety and forbearance, … "	"It was not you that defeated me, but it was your piety, faith, and character, together with the displeasure of The Commander of the Faithful."
The Modesty	All statements recommending the governor modesty.	"The prince should also be modest, for a modest character never wanes, but is full."	"Banish the bad qualities from yourself, and take hold of the good qualities and exercise them. The good qualities are these: modesty, …. . And the bad qualities are these: …., lust, greed, desire, … ."
The Loyalty	All statements arguing the importance of being loyal for a governor aiming to be successful.	"Return the man of humane deeds, humanity in kind; repay the faithful with good faith, the due to humankind."	"Were it not that you have served me well and I do not wish to cast down one whom I have myself raised up, … . We pardon you this once."
The Mercifulness	All statements prescribing the ruler to act softheartedly.	"The people are like sheep and their ruler, their shepherd. The shepherd must have compassion for his flock. A pack of hungry volfes are gathered at the gate - guard your sheep well, O king!"	"Unless you assign to us our portion, we will go and complain about you to the court of The Most High and request Him to take the treasury out of your hands and give it to someone else who has some compassion for his fellow creatures and keeps money and wealth for the sake of men, not men for the sake of money."
The Piety	All statements counseling the ruler to be god-fearing.	"The prince must be God-fearing and devout. The one of pure seed must needs practice purity. The pious man has a fearful heart, and the prince with a fearful heart governs equitably, while if the prince is not	"he furnished him with powers and merits such as had been lacking in the princes of the world before him, and endowed him with all that is needful for a king - such as ….., sound faith and true belief, devotion

		pious and pure his deeds are all unclean and uneven."	to the worship of God and the practice of such virtuous deeds as praying in the night, supererogatory fasting, respect for religious authorities, honoring devout and pious men, ..."
Core Category: The Administrative Attributes			
Mentor & Model	All statements pointing the importance of receiving consultancy and serving as a role model for an efficient leadership.	"Consultation must precede an undertaking for it to be conducted wisely, otherwise remorse will follow. A well-spoken man once said: Consultation is the medicine prescribed for every action proposed. Consult with a near one and your undertaking will prosper, fail to consult and you will rue the day."	"If the king fears God and takes heed for the future, he is bound to be just in every case, and the just man is always merciful. When the king is such, his officers and soldiers will become like him and follow his example. Consequently, all humanity will enjoy ease and prosperity, and the king will find reward in both worlds."
Legislator & Executor	All statements commending the ruler for enacting strict laws and establishing required regulations in order to maintain justice.	"Seek justice in all your affairs, administer the law equitably among the people, and the Day of Justice will be a good day for you."	"… and all things are restored to their proper order with the result that affair religious and worldly are well arranged and every man has work according to his capability; nothing contrary to this is permitted and all things great and small are regulated by the balance of justice and the sword of governance."
Patient	All statements advising the ruler to be patient, not to bustle and not to jump at a conclusion.	"That one was wise indeed who said that things done in haste are rued years after. For what is done in haste is like food that is undercooked and causes sickness when it is eaten."	"One should not be over-hasty in matters, and when one hears some news or suspects some possibility, one should act calmly so as to learn the real state of affairs and distinguish the false frim the true. For hastiness is a mark of weakness, not a sign of strength."

Be informed	All statements expressing the necessity of keeping informed about every single detail relevant to administration.	Any segment coded as “be informed” is not available in this book.	"At no time must the king be ill-informed about his officers."
Vigilant	All statements advising the ruler prudence and forethoughtfulness in any condition.	"Stay vigilant and wakeful, O king. The heedless dozer will be roused by retribution's knock. Wakefulness is the basis of worldly rule, and also the ground for otherworldly gains. But the slumber of heedlessness will make you lose the kingdom of both the worlds."	"Thus the employment of intelligence agents and reporters contributes to the justice, vigilance and prudence of the king, and to the prosperity of the country."
Organized & Planned	All statements prescribing the governor to be organized and planned not only in administrative duties but also personal life.	"Go to bed late at night and get up early, for early to rise makes one's fortunes to rise."	"… Alternatively the king may summon the men before him twice a year, and … .
Accounting	All statements mentioning the significance of being aware of financial issues, looking carefully into state's finance, and recording inputs and outputs.	"… and it is the sensible prince who uses such documents to control the state revenues."	"Accounts of the revenue of the provinces should be kept, shewing income and expenditure."
Core Category: Integrity & Justice & Benevolence			
Honesty & Integrity	All statements arguing the vitality of integrity between what is thought, done and said by a governor.	"He should have a truthful tongue and an honest heart, if he is to be beneficial to the people, and his sun of good fortune is to rise."	"… every word that you say, say it with justice; every work that you do, do it with righteousness."
Justice	All statements commending the ruler for doing what is morally right and giving everyone his or her due.	"And if you desire everlasting kingdom, then do justice and remove injustice from the people."	"It is absolutely necessary that on two days in the week the king should sit for the redress of wrongs, to extract recompense from the oppressor, to give justice and to listen to the words of his subjects with his own ears.”

Benevolence	All statements advising the ruler to show kindness and to inure to the benefit of his subjects.	"If a man has two things, he does not grow old: one is good deeds, the other good words."	"This world is the journal of kings. If they are good, they are blessed and well-remembered; if they are evil, they cursed and ill remembered."
Core Category: Intelligence & Wisdom			
Intelligence and Wisdom	All statements expressing the necessity of intelligence and wisdom for a ruler aiming to be successful.	In sum, a man requires intellect to grasp the world and wisdom to subdue the people - if he combines these two, he is the perfect man and will enjoy all of the world's blessings."	"… God (be He exalted) will bring forth a just and wise king from princely stock, and will give him the power to vanquish his enemies, and the wisdom and intelligence to judge matters aright - a king who will enquire from people and read books to learn what were the rules by which former kings directed affairs, so that he may restore all the proper forms and rules of government."
Core Category: Nobility			
Nobility	All statements mentioning the value of nobility for a governor.	"The first requirement for being a prince is noble birth; …"	"… As you inherited the caliphate from your fathers, so they bequeathed you their principles, their qualities and their traditions. … ."
Core Category: Physical Appearance			
Physical Appearance	All statements referring the noteworthiness of having impressive profile and charisma for a ruler.	"The prince should be handsome and trim, and of middle stature. A fine appearance makes him loved and trusted by the people when they see him. His manliness then will be a hard blow to the enemy; while his beauty will bring tears of love to the eye. As for stature, if he is too tall, wisdom will not praise him, while if too short, he will not be graceful and refined. It was best for him to be of middle height."	"… and endowed him with all that is needful for a king - such as a comely appearance, …"

CURRICULUM VITAE

Sümeyye Kuşakcı was born in 1983, in Elazığ which is a small city of East Anatolia. She completed her undergraduate and graduate studies at Vienna University of Economics and Business Administration. She got her bachelor degree in Business Administration, and proceeded with master in Integrated Corporate Accounting and Corporate Management, Controlling and Consulting. The title of her master thesis was "Consulting Branch for Small and Medium-Sized Enterprises using the example of Turkey – Consulting Approaches, Aspects and Outlook" (in German language: Beratungsmarkt für Klein- und Mittelbetriebe am Beispiel der Türkei / Beratungsansätze, Perspektiven und Ausblick).

Between the years of 2008 and 2015 she served as an assistant lecturer at Faculty of Economics and Business Administration at International University of Sarajevo. At the same university she started to work on her doctoral study. Her research fields are business ethics, leadership, strategic management, human resources management, and consulting.

She has good command of English, German and intermediate level of Arabic. She is interested in Turkish and World Literature, Poetry, and Sociology. She is married with Ali Osman Kuşakcı and mother of three; Meryem Hanne, Halil İbrahim, and Zehra Ahsen.

She taught following Management courses:

I. Organizational Behavior
II. Organizational Leadership
III. Special Topics in Management
IV. Introduction to Micro- and Macroeconomics
V. Project Course
VI. Human Resources Management
VII. Strategic Management
VIII. Learning Organizations
IX. Introduction to Management

Publications

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