TURKISH JOURNAL OF BUSINESS ETHICS

Received: January 9, 2017
Revision received: May 7, 2017
Accepted: June 19, 2017
OnlineFirst: July 27, 2017

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ISSN: 1308-4070 • **eISSN:** 2149-8148
www.isahlakidergisi.com/en
Spring 2017 • 10(1) • 115–145

Research Article

An Ethical Administration Trilogy: The Concepts of Integrity, Justice, and Benevolence Based on Kutadgu Bilig and Siyasat-Nama

Sümeyye Kuşakcı[1]
International University of Sarajevo

N. Öykü İyigün[2]
İstanbul Commerce University

Abstract

Nizam al-Mulk's *Siyasat-Nama* and Yusuf Khass Hajib's *Kutadgu Bilig* have had an enormous influence on the concept of public administration in the Turkish tradition. A review of the management literature shows that intellectual curiosity into *Siyasat-Nama* and *Kutadgu Bilig* is stuck on the level of sympathy. However, both thinkers deserve a deep scientific exploration by taking the administrative facet of their thoughts into account. The qualitative content analysis of these two texts exposes a list of attributes that make a ruler effective. Among them, justice, integrity, and benevolence are attributes that render administration ethical. This study firstly analyzes these ethical administrative attributes comprehensively aiming to discover how they are interconnected, and secondly links them to ongoing ethics-based discussions in order to derive concrete implications for contemporary business management. Briefly stated, integrity, justice, and benevolence in unison generate a framework of ethical administration. Each attribute has equally significant place in the system. To draw an analogy, integrity is the foundation of an administrative structure; justice is the structure itself, and benevolence is its ornament.

Keywords

Siyasat-Nama • Kutadgu Bilig • Integrity • Justice • Benevolence • Ethics • Administration

1 **Correspondence to:** Sümeyye Kuşakcı (PhD), Faculty of Business and Administration, International University of Sarajevo, Sarajevo 71210, Bosnia and Herzegovina. Email: sumeyyearslanoglu@gmail.com
2 Department of International Trade, Faculty of Business Administration, İstanbul Commerce University, Beyoğlu İstanbul 34445 Turkey. Email: oiyigun@ticaret.edu.tr

Citation: Kuşakcı, S., & N. Ö. İyigün (2017). An ethical administration trilogy: The concepts of justice, integrity, and benevolence based on Kutadgu Bilig and Siyasat-Nama. *Turkish Journal of Business Ethics, 10,* 115–145. http://dx.doi.org/10.12711/tjbe.2017.10.1.0001

Counseling administrators on what is good has been a widespread practice. History confronts humanity with advice texts which are written by people from very diverse backgrounds and addressing whoever has authority over people. Sometimes this has been a sultan, king, emperor, or lord. By doing so, these texts aimed to harmonize the reality of politics with ethical principles. Although the books of advice were initially addressed to statesmen, they also present numerous universal advice applicable to any relevant managerial context.

Scholars from the field of business ethics have recently made use of this historical heritage. According to Hsu (2007) the corporate integrity of a business has paramount importance not only for surviving but also for growing within the context of a rapidly changing environment. For that purpose, he developed concrete principles which originate from Confucian thinking and appeal to companies that strive for business excellence. Wood and Lamond (2011), linking self-regulation with Confucian virtues, highlighted the essentialness of self-regulation for a ruler who aims to develop internal ethical standards. Kumar and Rao (1996) introduced a Value-Based Management guideline, which was developed using the ancient Indian officer Kautilya's magnum opus, *Arthasastra*.

Moreover, Plato's dialogues, which seem relevant to business ethics, have been heavily approached by various scholars. Klein (1998) investigated weaving the attributes of temperance and courage into leadership. Takala (1998) depicted Plato's concept of leadership as ethical, eloquent, and charismatic. Velasquez (1996) discussed Plato's theory of justice, compared to injustice, as being more profitable, rational, and intrinsically valuable.

Hadreas (2002) assessed Aristotle's thought in terms of its relevance to contemporary business ethics, discovering that it takes its strength from the tie between wealth and human goods. Stieb (2006) analyzed the issue of egoism and loyalty in a business context. He concluded that the Aristotelian view clears up egoist difficulties through loyalty. According to Flynn (2008), Aristotle proposes a leadership vision that is necessarily virtuous. Bragues (2008) chose to study a more practical issue: increasing corporate scandals and organizational practices that aim to hinder fraud. He questioned the efficiency of the institutional approach and presented the Aristotelian philosophy of virtue ethics as an alternative solution. Wijnberg (2000) discussed the deficiencies of stakeholder theory and also suggested an Aristotelian solution.

Lastly among various manuscripts, Calhoon (1969) tried to demonstrate the significance of the Machiavellian approach for modern management. Harris (2010) expanded Machiavelli's teachings and derived ethical and moral advice that Machiavelli would have delivered to the senior managers and politicians of today.

As is apparent, the number of scholars attempting to connect the advice texts produced by Western and ancient civilizations to business ethics is enormous. On the other

hand, the number of researchers associating Islamic advice texts with contemporary management practices and theories can be counted on one hand. The books in question here have attracted extensive scholarly attention owing to their orientalist (Darling, 2002) or linguistic value (Altay, 2008; Amirsoleimani, 2002; Merçil, 1975; Türkdoğan, 2009, 2010). If anything, they havee inspired a limited number of political historians (Acındı, n.d.; Alighanbari, 2002; Altunöz, 2005; Arslan, 2012; Canatan, 2009; Ekiz, 2010; İnalcık, 1966; Kallek, 2004; Özbek, 2007; Portlakkaya, 2009).

The only exception is the *Muqaddimah* of Ibn Khaldun, which has inspired deep interest and been considerably investigated. Ibn Khaldun's systematic thoughts on history and civilization have been repeatedly discussed 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 at the level it deserves in management (Abdul Rahman, 1997; Genç, Yalçıntaş, & İyigün, 2015; Sidani, 2008).

This study attempts to show the relevance of the Islamic books of advice to the field of business ethics. Nizam al-Mulk's *Siyasat-Nama* and Yusuf Khass Hajib's *Kutadgu Bilig* have been selected as the representative samples of this genre. According to Aksan[1] (1993), both texts are among the most influential siyasatnama texts. They were written at the beginning of the Golden Age of Islam and spread over to the wide geographical areas. *Siyasat-Nama* and *Kutadgu Bilig*, which include the teachings and experiences of two legendary higher officers, have had enormous influence on the concept of public administration in the Turkish tradition.

The qualitative content analysis of *Siyasat-Nama* and *Kutadgu Bilig* exposes a list of attributes that make a ruler "good." Among these, justice, integrity, and benevolence are prominent attributes that render ethicality to the concept of administration. This work first comprehensively analyzes ethical administrative attributes (e.g., integrity, justice, and benevolence) with the aim of discovering how they interconnect, and then links them to the ethics-based discussions going on in the field of business management.

Theoretical Background

Honesty and Integrity

The Oxford Dictionary defines the adjective *honest* as "being free of deceit; truthful and sincere; morally correct or virtuous." While the word *integer*, which is the earliest form of integrity, means fresh, unimpaired, and virgin as well as whole and complete;

1 Virginia Aksan is a prominent historian focused on 18th and early 19th century Ottoman history, and a professor of courses in Islamic, Middle Eastern, and most recently Mediterranean history. Among her worthwhile publications are *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*.

it literally refers to the state of being untouched (Bauman, 2013). The definition for the noun *integrity* is "the quality of being honest and having strong moral principles."

As explained previously, the classical understandings of honesty and integrity are completely equivalent to justice. However, modern times have narrowed down the concept of justice and uprightness, separating them. Even so, integrity is still included in just behavior. What is referred to by honesty in this study will not be justice but the *integrity* between what is thought, done, and said.

Aristotle describes three types of virtues related to social interactions (sociability, honesty, and being civilized), writing that "Honesty as a virtue in social relationships should be distinguished from faithfulness in economic dealings, which belongs to the virtue of justice" (as cited in Graafland, 2009). Among various ancient philosophers, Socrates designed a leadership curriculum that combined literature, poetry, and music. Students were directed to be pious, courageous, serious, moderate, just, and honest through the use of narratives and role models (Bragues, 2008).

In Islamic understanding, honesty refers to "unity of behavior, unity of standards, and integrity of personality" (Hoque, Khan, & Mowla, 2013). In the Holy Quran, Allah commands His subjects to "always speak the truth" (33:70) and "be with those who are true in word and deeds" (9:119). Prophet Mohammed said:

> Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Quran was revealed and the people read the Quran, (and learnt it from it) and also learnt from the sayings and traditions. Both the Quran and the traditions strengthened their honesty (Saheeh Al-Bukhari 7276).

Additionally he emphasized:

> Truthfulness leads to righteousness, righteousness leads to Paradise, and a man will continue to tell the truth until he becomes a truthful person. Falsehood leads to wickedness, wickedness leads to Hell, and a man may continue to tell lies till he is written before Allah, a liar (Sahih al-Bukhari, 6094).

In brief, Islam instructs believers to be honest under any circumstance that is followed by a healthy self and healthy society.

Within the framework of administrative studies, honesty and integrity are accepted as the main traits of an effective leader. Honesty and integrity are strongly suggested, not only in the political arena but also in business. According to numerous research, followers describe integrity as the most important leadership characteristic because a well-founded leader-follower relationship requires implicit trust (Bass & Bass, 2008; Brown & Treviño, 2006; Kirkpatrick & Locke, 1991; Palanski & Yammarino, 2007, 2009). For Kirkpatrick and Locke (1991), they are virtues in all individuals, yet have special significance for leaders.

Honesty and integrity are recognized among the fundamental elements of all value-based models (Hackett & Wang, 2012), such as the spiritual (Fry, 2003), servant (Greenleaf, 1970), charismatic, transformational (Bass, 1985; Burns, 1978), and specifically the ethical leadership (Brown & Treviño, 2006). Honesty strongly contributes to the concept of ethical leadership in so much that it is equalized with being ethical" (İyigün, Ovalı, & Genel, 2016). As Mayer et al. (as cited in Dinh et al., 2014) indicated, the ethical leadership theory developed based on the social learning theory "highlights the importance of these behaviors embodied within the leader who reinforces these values through the role modeling, rewards and punishments, and communications about ethics in order to set the organization's moral tone". Fry (2003) investigated the spiritual leadership incorporating the dimensions of vision, hope/faith, and altruistic love. Altruistic love demands qualities such as integrity, honesty, and trust, among others. According to Fry, showing integrity refers to walking the walk as well as talking the talk and saying what one does and doing what one says, while being honest means seeking the truth, rejoicing in it, and basing one's actions on it.

Moreover, scholars have attempted to link leader effectiveness with leader's honesty, integrity, and trustworthiness. Studies have examined the importance of integrity, not only in the performance of top management but also in performance at the ranks of middle management (Gentry et al., 2013). On the other hand, Martin et al. (2013) attempted to clarify the similarities and differences in meaning of leader integrity across cultural boundaries using six countries (USA, Ireland, Germany, Austria, China, & Hong Kong).

Justice

The root of justice, *jus*, means "right" or "law." According to the Oxford Dictionary, a just person is someone who "does what is morally right and gives everyone their due." Justice is not only a moral concept but also a political one, referring on one hand to a virtue of character and on the other to a quality of society. As early as ancient communities, the main aim of government has been to provide and secure justice. In other words, justice is accepted as the primary link between community and leader (Kriger & Seng, 2005).

Analyzing and differentiating the term *justice* from Islamic and Western points of view will be worthwhile before highlighting how business ethics discusses the concept of justice. The Islamic understanding of justice is relevant to our study because the two advice texts under research have Islamic origins. Additionally, Western insight into justice is relevant because modern leadership studies have been developed based on the Western worldview.

To our knowledge, one very early theory of justice was designed by Plato and Aristotle. Aristotle structured a virtue system in his famous discourse, *Nicomachean Ethics*. Among

various virtues, he considered courage, temperance, justice, and prudence as cardinal values. Moreover, Cicero revisited these cardinal values and put priority on justice (Bragues, 2010).

According to Augustine, justice as a cardinal virtue refers to giving everyone their due. For Aquinas, justice also should be provided in the form of the mean in distributions and transactions. Hobbes and Hume emphasized the need for justice in social life and public utility. Kant described justice as maintaining balance among freedom, autonomy, and dignity of human beings. According to Mill, justice is a comprehensive term that includes the most significant social benefits and, consequently, human liberty. Finally, Rawls discussed justice with regards to maximum equal liberty implying basic rights and equal opportunity for all. To sum up, justice has been acknowledged by Western philosophers as the most crucial virtue aimed at regulating interpersonal relations and social order (Pomerleau, 2013).

Even though, one very much can observe uniformity at the level of philosophy throughout the ages, starting with the 14th century, the concept of justice became a principal issue of debate over social and political order. The deeply transforming commercial and industrial conditions pushed the medieval Western world to question the importance and limits of justice. Besides the well-known advice of Jesus to give Caesar what belongs to Caesar and to give 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 justice and appears as the focal point of Islamic ethics and politics. Even though in practice it is mainly associated with religious law, justice is beyond religion. *Adl* means to straighten, set in order, and fix in the right place.

On one hand, the *Quran* (the holy book of Islam) and on the other *Hadiths* (the collection of sayings and behaviors attributed to Prophet Muhammad) discuss justice as one of the main themes of not only human interrelations but also governmental procedures. The last Rightly-Guided Caliph after the Prophet, Ali Ibn Abi Talib, wrote a epistle advising the recently appointed governor of Egypt to maintain justice and be humble toward the people (Ali İbn-i EbíTalib, 1997).

"The second teacher" after Aristotle "the first one", Abu Nasr Muhammad ibn Muhammad Farabi argued that the virtuous city is united by love and controlled and maintained by justice, which follows upon love (Syed, n.d.). According to al-Ghazali, a prominent thinker of the 11th century, the governments' top responsibility is to bring prosperity to the subjects through justice (Gazali, n.d.). Ibn Taymiyya, a religious jurist and theologian, discussed the importance of justice, saying "God upholds the just state even if it does not believe, but does not uphold the unjust state even if it does believe," and "The world can survive with justice and unbelief, but not with injustice and Islam" (İbn Teymiye, 1999).

For al-Mawardi, justice is the source of moral and religious excellence. While Ibn Rushd described it as abstaining from not only major sins but also minor ones, other philosophers mentioned the difficulty of this level and found it sufficient to obey moral and religious law in general. In Ottomans, people were accepted as just if their good impulses surpassed their bad ones. In brief, a just person is one of good morals, which in principal originate from Islam regardless of one's innate or acquired character (Tyan, 2013).

According to the leading Muslim scholar of the 20th century, Fazl-ur Rahman, Islamic monotheism is organically linked to the idea of justice. He states, "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) summarized the whole story as follows:

> Justice as the precondition for preserving peace, equilibrium, and harmony on earth, has 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.

On this point, how Islam's understanding of justice differs from the West's comes into view. First of all, the separation of the sacred and secular sides of life is unthinkable. This is why after migrating to Medina, the Prophet Muhammad established the first Islamic community-state. Islam attempts to regulate humanity's relationship both with God and social relationship with others. Because of its comprehensive and practical approach to human life, Muslims have constructed not only religious rules and institutions but also laws and governing systems (Mahdi, Rahman, & Schimmel, 2012). Secondly, while modern-days' justice is based on humanist principles and documents such as the Universal Declaration of Human Rights, the Islamic position is rooted in the metaphysical and the adherent responsibilities being God's trustees on earth (Iqbal & Lewis, 2009).

What also makes the concept of justice so complicated is the extent of the word's transformation from classical times to today:

> 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 to 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 (Slote, 2010).

For instance, *adalet* in Turkish is defined as *doğruluk*, meaning uprightness, in addition to giving one their due. However, if considering everyday usage, a slight difference exists between *adalet* and *doğruluk*.

After the emergence of business ethics as a separate scientific field, scholars have frequently addressed justice. Adam Smith, despite his fame as the founder of modern economics, interestingly made reference to justice and benevolence as the basic virtues of any decent society (Werhane, 1999).

According to Burns (1978), a leader who intends to be ethical should direct his followers to values such as equality, justice, and liberty. Pearce, Waldman, & Csikszentmihalyi (2006) described virtuous leadership as distinguishing right from wrong in the 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. Northouse (2013) presented an ethical leadership model that includes building five principles: community with others, respect for others, service to others, justice for others, and honesty towards others. The principle of justice for others refers to having justice and fairness as the central elements of the decision-making process. According to Ciulla (2002), ethical leaders need to be able to sustain basic moral notions such as care and respect for people, as well as justice and honesty within the context of organizational, social, and global change. Spiritual leadership, another values-based approach to leadership, indicates that a high-level moral code of conduct is comprised of wisdom, justice, prudence, fortitude, temperance, love, faith, and hope (Sanders et al., 2003 as cited in Hackett & Wang, 2012). Servant leadership is characterized by a series of values such as trust, integrity, justice, vision, humility, and more (Greenleaf, 1970). As Hackett and Wang (2012) uncovered in their integrated study, justice emerges as a crucial component of all values-based models.

Benevolence

Benevolence can be described as the desire to do good to others as goodwill or charity, or as an act of kindness or charitable gift. According to Schwartz (as cited in Lan et al., 2010), benevolence is preserving and enhancing the welfare of people whom one is in frequent personal contact with. Benevolent people are helpful, honest, forgiving, loyal, and responsible.

In Islamic teaching, while maintaining justice and showing integrity can be accepted as the foundation of virtuous men and political order, being benevolent goes a step beyond because being just and honest for a leader does not necessarily include showing kindness or being inuring to the benefit of one's subjects.

Not only does the Quran find justice (*adl*) that is not complemented with benevolence (*ihsan*) as wanting, but Prophet Muhammad also imposed doing for one's brother what one would like for one's self as a condition of being a proper believer. As Yusuf Ali (as cited in Iqbal & Lewis, 2009) stated in the commentary section of his Quran 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 Maududi (2011), while justice cleanses disagreement and bitterness in society, benevolence brings coherence and sweetness.

Woods and Lamond (2011) investigated the relevance of Confucian philosophy to modern business ethics and found that virtues such as benevolence, righteousness, wisdom, trustworthiness, and the aim to maintain self-regulation are common in Western concepts of management ethics. Benevolence, which in principle means loving others, is accepted as crucial in interpersonal relations. Cheng et al. (as cited in Hernandez, Eberly, Avolio, & Johnson, 2011) presented benevolence as a component of paternalistic leadership and defined it as leaders' individualized concern for their followers' general well-being, which also extends to family and personal life. Benevolence is also among the three cardinal virtues in Buddhist teachings (Rozuel & Kakabadse, 2010).

Werhane (1999) interpreted Adam Smith's writings as saying that social interests can be exhibited in the excellences or virtues of benevolence, altruism, and/or justice, as well as in vices that include harming others in the form of malevolence or injustice. However, benevolence is not required for being moral, nor is it enforceable. According to Hackett and Wang (2012), unlike justice and integrity, benevolence merely emerges as a critical component of servant and transformational 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 comprehensively or systematically until the end of the 1980s. Western business philosophy, strongly influenced by the Machiavellian movement, acknowledges sustainability and profitability as the main objective of an organization, whether it is a business or government. Whether a business can give away a percentage of its profit to non-business related practices has arisen as an issue of debate. While Bowen (1953) said the obligation of the businessman is to pursue policies, make decisions, and follow courses of action that are desirable in terms of social objectives and values, Davis (1973) contrasted the pros and cons of business' social responsibility and concluded that some things should not be expected of business. The erosion of ethical attitudes at any level of society, specifically in business, has become the driving force of further research. Drucker (1954) and Ansoff (1965) developed the term *stakeholder* and differentiated between the primary and secondary objectives of business. However, the so-called primary economic objectives should take priority, and social objectives are reasonable only if the economic ones have been 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 appearing good. They mentioned its symbiotic relationship, which covers investing in contextual social aspects that strengthen company competitiveness. Following a period of heated debates, corporations and scholars have recently recognized the importance of corporate social responsibility and stakeholder satisfaction for maintaining sustainability (İyigün, 2014).

Methodology

As might be expected, applying a proper research method for any inquiry is crucial for a successful study. The two main alternatives for conducting research are to know through the eyes of the researcher or through the eyes of someone else. In research terminology, these alternatives are called quantitative and qualitative research, respectively. Instead of initiating research with an existing model or concept to test, qualitative research attempts to understand a phenomenon from the perspective of those involved (Bartjan & Jan, 2010).

Research methodology refers to the route between research questions and results. Researchers should select their research methodologies for achieving knowledge, or a design, model, or solution. This sheds light on the research process and facilitates progress. Additionally, methodology supports the researcher's justification of the research design. In qualitative research that covers a group of interpenetrating methodologies, common classifications are ethnography, ethnomethodology, and phenomenology (Walcott, 1992).

Content Analysis

Berelson (as cited in Cho & Lee, 2014) defined the content analysis as a research technique for the objective, systematic, and quantitative description in the manifest content of communication. According to Kondracki and Wellman (as cited in Hsieh & Shannon, 2005), data handled through the content analysis can be in any form (verbal, print, or electronic) or any kind (open-ended surveys, narrative responses, focus groups, interviews, observations, or print media such as articles, manuals, or books).

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

Moreover, Hsieh & Shannon (2005), two scientists, differentiated three approaches to the qualitative content analysis: conventional content analysis, directed content analysis, and summative content analysis. The conventional method prefers to develop its own coding categories through the raw data instead of using preconceived categories. It attempts to describe the researched phenomenon in a totally new way. This is the approach used to develop a grounded theory and has an inductive nature. The directed method distinctly focuses on the initial coding obtained through previous research. The aim of the directed method is to validate or extend an existing framework. This is all to say that the directed method applies a deductive approach. Lastly, the summative method includes two complementary steps. Initially, it identifies and counts certain words in order to understand the contextual use of the words. The second phase of the summative method is the latent content analysis, which refers to the process of interpreting content. The summative method combines quantitative and qualitative approaches.

The qualitative content analysis starts with data collection and follows a set of systematic procedures in order to secure the validity and reliability of findings. It is crucial to state that the process of the qualitative content analysis includes unique steps in addition to those that overlap with the quantitative content analysis. Even though one can organize the course of study differently, a common way of executing a qualitative content analysis is as follows (Wildemuth & Zhang, 2009):

1. *Data preparation*, which refers to transforming the data into written text;
2. *Defining the unit of analysis*, which points out the basic unit of text to be classified;
3. *Developing categories and a coding scheme*, which uses the data, previous related studies, or theories inductively or deductively;
4. *Testing the coding scheme* on a sample of text*;*
5. *Coding all the text* when sufficient consistency has been achieved;
6. *Assessing the coding consistency;*
7. *Drawing conclusions*, which refers to making inferences from the coded data;
8. *Reporting the method and findings.*

Research Design

Our research, which aims to discover and discuss the attributes that render administration ethical and to link them to the ongoing ethics-based discussions, grasps this reality from the inside out. Namely, it attempts to explore some facts

within a specific context utilizing inductive reasoning. As such, it is a qualitative research. On the level of methodology, the taxonomy tree of qualitative strategies introduced by Walcott (1992) is exploited. The content analysis, a type of archival strategy, has been selected as the methodology of our research.

In order to achieve the intended results through this study, the *Siyasat-Nama* texts, reference books, and scientific papers have been used directly, instead of observations or interviews. In an attempt to present the background of the research, classifying the investigated texts in three levels may be useful.

I. Involving texts dealing with politics, political history, history of economics and management thought, and philosophy, the first level targets establishing a well-supported foundation.

II. The second level includes the "books of advice" in the widest sense and specifically the advice texts produced during the Golden Age of the Islamic civilization.

III. In the last level, two advice texts have been selected for a more extensive examination.

As previously stated; the qualitative content analysis has been implemented based on a step-by-step procedure. Data preparation for our case refers to selecting two books of advice among the many advice texts for deeper investigation. While quantitative content analysis uses physical linguistic units (words, sentences, or paragraphs) as units for analysis, qualitative content analysis uses individual themes that can be expressed in a single word, phrase, sentence, paragraph, or entire document (Wildemuth & Zhang, 2009). As such, the unit of analysis in our case can be a text of any size that indicates any attribute relevant to successful leadership. The categories and coding schema were developed inductively based on the raw data (the two books of advice) without taking the previous related studies or theories into consideration for the aim of describing successful leadership in a completely novel way (conventional content analysis). After the attained coding scheme was tested on a sample, the texts were entirely coded. Assessing the coding consistency was provided using a second coder. The most crucial step of analysis, which requires strong reasoning abilities, includes identifying the attributes that make administration ethical (honesty, justice, and benevolence), exploring the relationships among these categories, and making inferences that can be applied to modern business administration. Lastly the methodology and findings were reported here using the conceptual metaphor of a three-legged stool.

Books of Advice

Throughout the course of history, almost all civilizations have contributed to the genre of book of advice using different labels such as *Sbyt*, *Astra*, *Andarz*, *Mirror for Princes,* and *Siyasat-nama*. They specifically aimed to synthesize the reality of politics with moral principles. The form used also ranged widely: prose, poetry, or fable.

In the Islamic world, *Siyasat-nama*, which means book of government, is the name of the genre discussed in the study. The word *siyasa* is of Arabic origin and literally refers to training a horse. It also means the governance of a state, or the art of management, penalty, and execution and in the narrowest sense can be described as maintaining society's order and safety using ethical means by disciplining and instructing them to the good (Atmaca, n. d.). The suffix *–nama*, which is of Persian origin, means book or treatise. The term *siyasatnama* also reflects the multicolored structure of Islamic civilization with its partly Persian, partly Arabic origin. Initially the advice texts had been in the form of epistles or testaments briefly counseling a recipient through the basic principles of administration. Over the course of time, Islam pervaded into Iran, Middle Asia, South Africa, and Anatolia, coming across various cultures and attempting to harmonize them all. The later and proper examples of *siyasat-nama* texts had been written in the form of a bulky book.

Kutadgu Bilig

Kutadgu Bilig is accepted as the oldest monument of Islamic Turkish literature. It was written by Yusuf Khass Hajib of Balasagun, and literally means "the wisdom which brings happiness". Yusuf committed it to paper in Middle Turkish, namely Karakhanid language. Distinctively, the text is a narrative in the form of poetry including 6,500 couplets. Yusuf completed his book in 1070 and presented it to the Prince of Kashgar.

It is similar to other books of advice in terms of gist. How administrators should rule, how they should deal with the various classes of society, and what features are required for various higher officers are among the issues addressed by the author. The four main characters of the story represent "Justice", "Fortune", "Wisdom", and "Religion". Yusuf Khass Hajib allegorically propounds that a proper implementation of Justice necessitates not only Fortune and Wisdom, but also Religion (Deverux, 1985).

Dankoff (Yusūf Khāṣṣ Ḥājib, 1983), in his introduction to the English translation of *Kutadgu Bilig*, verbalized Yusuf's mission within the context of political and cultural circumstances of the Karakhanid Empire as providing his patron with a mirror of court life in order to guide his conduct in an age full of opportunity and uncertainty, thus ensuring a successful rule.

As Arat (Yusuf Has Hacip, 2008) emphasized in his introduction to the Turkish translation of the book, *Kutadgu Bilig* is able to shed light on studies not only from Turkish literature but also in Turkish cultural and political history. Moreover, the book includes challenging inspirations a thousand years old for those in the quest of clearing up the millennium's acute problems in various fields.

Siyasat-Nama

Siyasat-Nama is the best known and "a fascinating example" (Frye, 1964) of the Islamic mirrors. By the command of Sultan Malik Shah, Nizam al-Mulk, the famous vizier of the Great Seljuk Empire, collected his invaluable administrative experience into 50 chapters of advice. He committed it to paper in Persian and completed it in 1077. The manuscript incisively introduces not only relevant verses from the Quran and hadiths, but also anecdotes originating from within Islamic and Persian history (Bowen & Bosworth, 2012).

Nizam al-Mulk was so assertive about his work as to say:

> 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 enlighten 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) (1960).

What the great vizier apparently supports is "a philosophy of government and politics that is strong, paternalistic, and compatible with the religion" (Canatan, 2009), which implies the twin sister theory of state and religion.

Findings

Firstly this study comprehensively analyzes the ethical administrative attributes with the aim of discovering how they interconnect and secondly links them to the ongoing ethics-based discussions in the field of business. Accordingly, the preliminary inquiry of our work is to reveal all sorts of indispensable attributes for an effective ruler in accordance with *Kutadgu Bilig* and *Siyasat-Nama*. The content analysis provides a whole variety of codes, such as generosity, humility, justice, physical appearance, intelligence, patience, and more.

The characteristics of "humility", "courage", "generosity", "mortality awareness", "eloquence", "good-naturedness", "loyalty", "mercifulness", "piety" and "modesty" have been collected under the core category of "social ethics", which refers to the social rules of behavior based on ideas about what is morally good and bad. The codes of "vigilant", "organized & planned", "patient" "be informed", "mentor & model", "legislator &

executor" and "accounting" formed the core category of "administrative attributes", which indicate the characteristics recommended for a ruler in order to construct and sustain a strong administration. "Honesty", "benevolence", and "justice" which are partly administrative and partly ethical attributes, compose their own core category. These attributes have two facets: On one hand they are ethical values that regulate self- and external relationships, and on the other hand they are of paramount importance in executing the administrative duties of a leader. "Physical appearance", "intelligence and wisdom" and "nobility" have been separately categorized as core categories.[2]

In brief, when attempting to filter out an administrator's ethical administrative characteristics, the following three, separate, inherently nested, and hardly discernable attributes are confronted: honesty/integrity, justice, and being/doing good.[3] At this point we can proceed with the concepts of integrity, justice, and benevolence within the scope of the teaching of *Kutadgu Bilig* and *Siyasat-Nama*.

Honesty and Integrity

Yusuf Khass Hajib firstly attempts to describe uprightness as follows:

> 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. (Verses 862–866)

Later he highlights it as one of the indispensable characteristics of 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. 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. (Verses 2010–2013)

According to Yusuf Khass Hajib, uprightness of a governor is inevitable in order to create and sustain integrity in a society. Undoubtedly the ruler exists as a model for followers who slavishly imitate him. Drawing a well-settled analogy:

> 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. (Verses 2108–2110)

2 See at Appendix I.

3 See at Appendix II.

Moreover he claims that honesty is what God inarguably expects from a governor in every sphere of life:

> He planted you here for justice, therefore continue to be just. (Verse 5195)

A welfare society living in a prosperous country is only likely if the ruler is anything but honest. An honest ruler shows integrity between what he thinks, does, and says:

> Worst of all, glorious king, is for the prince to get a name for dishonesty. He should be truthful in word and sincere in deed. Then the people will trust in him and share in his Fortune. (Verses 2037–2040)

As stated before, Nizam al-Mulk verbalizes his teaching by way of true stories. In the 10th chapter in the story of the robbers of Kuch Baluch, Sultan Mahmud declares his main aim as ruler to be 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:

> God (to Him be power and glory) is the helper of the right, and right is on my side. (Ch. 3: The Story of the Just Amir and the Saffarids)

The last but not least anecdote narrated by Nizam al-Mulk makes reference to the epistle of the Caliph Umar ibn Abd al-Aziz who was addressing the governor of Homs. Umar replies to his governor asking about the city walls got into ruin in that way:

> 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 (Quran 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.) (Chapter 49)

Justice

The great vizier Nizam al-Mulk quotes an Arabic proverb in the very beginning of his treatise: "A kingdom may list while there is irreligion, but it will not endure when there is oppression." Siyasat-Nama includes a separate chapter entitled "On Holding Court for the Redress of Wrongs and Practicing Justice and Virtue." Therein is suggested to the king for two days a 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" (Nizam al-Mulk, 1960). A remarkable revision "On Keeping Fodder Ready at Posting Houses" is also discussed by Nizam al-Mulk. According to him, where the troops will halt should be decided beforehand and the necessary preparations should be made accordingly so as not to distress farmers. Otherwise this is a bad procedure or, in other words, oppression.

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

He emphasizes justice as one of the two main bonds that hold the state together:

> 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. (Verses 2015–2018)

He does not perceive it sufficient to mention the necessity of justice for a state, making a reverse deduction by signaling the destruction caused by injustice:

> 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. (Verses 2023–2024)

As stated in the definition of justice, a just man is someone who gives everyone their due. Carefully considered this aspect of justice requires a clear understanding of the reality and even sagacity. Yusuf successfully propounds this as a prerequisite for being a great ruler:

> If a man failed to distinguish good from bad and straight from crooked, how could he become a great ruler and a powerful prince? (Verse 5885)

Justice is essential for any level of administration. A just ruler is also liable to assign just officers starting with the position of vizier:

> 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. (Verse 2208)

Establishing justice in a country decidedly begins with establishing justice at home:

> Again, treat your servants and underlings well. Give them enough to eat, and make up 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. (Verses 4527–4530)

The circle of justice. The circle of justice is the name of the philosophy of social order and administration acknowledged in almost all Islamic states of medieval times. It originates from the Persian approach to state and was developed by great empires such as the Seljuk and Ottoman Empires. The circle manifests the way of establishing a sustainable reign and stresses the indispensability of justice. It is not surprising to discover the circle of justice in almost all *siyasat-nama* text yet with different expressions.

Yusuf Khass Hajib preferred to state it in verses:

> 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. (Verses 2057–2059)

Nizam al-Mulk did not mention the circle of justice as such. However, it is embedded throughout his book. For example, the circle becomes visible in his description of the 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 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.

Being/Doing Good

Among the three characteristics discussed in this part, benevolence is the most highlighted in *Kutadgu Bilig*. In accordance with the principle that everything on the face of the earth exists with its opposite and comes to be known with its help, Yusuf attempts initially to describe behavior that is not good:

> Evil is a burning fire which scorches its own path and leaves no passage. (Verse 249)

Secondly he searches for an answer to who the good man is:

This is how the best of men behave, those who bear the people's burden. (Verse 543)

Thereafter, because of the feeling of insufficiency this simplistic definition of benevolence, in order to explicate such a crucial concept, he puts flesh on the bones of the good and bad man:

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. (Verses: 872-883)

Showing kindness and benevolence is strongly advised; however it is not an easy task. Yusuf expresses his opinion with the help of a simile:

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. (Verses 899–906)

There definitely exist verses in *Kutadgu Bilig* specifically addressing a king and instructing him to be good towards his subjects:

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. (Verse 230)

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 Yusuf Khass Hajib in this context:

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. (Verses 1411–1412)

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? Yusuf Khass Hajib's answer is clear-cut:

> If princely rule were offered me along with evil, I would refuse it. (Verse 925)

Nizam al-Mulk persistently counsels his sultan about doing favors for his subjects because that is what past kings are remembered for with gratitude, practicing it with one accord:

> 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. (Chapter 21)

He strengthens his argument on one hand by mentioning a verse of the Quran, and on the other hand with a hadith from the Prophet Muhammad:

> 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. (Chapters 34–35)

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

> 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. (Chapter 49)

Moreover, *Siyasat-Nama* unsurprisingly introduces us exciting anecdotes of the benevolent sovereigns. In the story of Alptigin and Sabuktigin, while the high council rates all the senior pages in order to choose the most suitable commander, Sabuktigin comes to the forefront with his benevolence among other outstanding features:

> Another said, "As regards intelligence, gallantry, manliness, generosity, hospitality, charity, good nature, piety, and fidelity, Sabuktigin lacks nothing." (Chapter 27)

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, and performed right away:

> Fulfill 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. (Chapter 36)

Discussion

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 numerous research, followers describe integrity as the most important of leadership characteristics. Here the *siyasat*-nama texts show parallels with the modern approach. However, *Kutadgu Bilig* and *Siyasat-Nama* do not content themselves with pure honesty and integrity, but also faithfully emphasize justice and benevolence.

First of all, what makes their approach to leadership distinctive is the emphasis on justice. Such emphasis on the indispensability of justice throughout the historical course of leadership theories does not exist, even in ancient Greece. Plato (2010) discussed just behavior and the just city. However, the governor of the just city is the philosopher-king, who is essentially wise.

One can also translate the circle of justice over into business. If we replace treasure, troops, wealth and prosperous people with sustainability, human resources/knowledge, financial resources/profit, and satisfied customers respectively; such a cycle could be derived: What need 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. One must understand that to maintain justice in any aspect of business is to maintain justice towards the human resources, customers, competitors, suppliers, environment, state, and so on. This is literally known today as the stakeholder approach.

Secondly,; while maintaining justice and showing integrity could be accepted as the basement of a virtuous man and political order, being benevolent is one step ahead because being just and honest for a leader does not necessarily include showing kindness and inurement to the benefit of one's subjects. 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 comprehensively or systematically until the end of the 1980s.

According to the teachings of the *siyasat-nama*, being honest and just are essential but insufficient. A leader in the business world should show kindness to his workers, customers, and even competitors. He should look after the interests of stakeholders, bear people's burdens, and direct them to the good. The goodness of a business organization is strongly correlated with the goodness of its manager.

Thirdly, both thinkers, Yusuf Khass Hajib and Nizam al-Mulk, argued that the 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 whole society, exercising evil methods is not permissible. Ancient civilizations are principally all of one mind on this topic. However, modern perception carries the traces of Machiavelli's approach as manifested in his magnum opus, *The Prince*. According to him, the prince must be bold, resolute, and 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).

Besides these three corner stones, deriving more concrete principles from *Kutadgu Bilig* and *Siyasat-Nama* applicable to business life is also purposeful:

I. The key to success in management, as in all other fields of life, is the unconditional maintenance of justice, not being religious.

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

III. For an entirely just organization, employees at all levels should embrace the same principles; this is an incontrovertible fact. Justice must be acknowledged by employees, not only as an organizational policy, but also as a personal value.

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

V. The human factor is another crucial component of the management process. In order to take business to new heights, a conscious leader aims to satisfy the human, which includes not only the employee of the organization but also the customers. One should not ignore that satisfaction requires peer-to-peer communication.

VI. Leadership requires relieving burdens and facilitating the lives of every single person within the realm of interaction. In other words, leadership requires being

benevolent and doing favors for one's subjects. Nevertheless, benevolence is comparable to climbing a ridge: not every man will succeed.

VII. The effect of benevolence is contagious; it starts with the leader and diffuses to the whole organization, even to society.

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

IX. The ethical administrative attributes of honesty, justice, and benevolence manifest themselves in three critical points: the heart, the tongue, and behavior. Leaders should believe in these values wholeheartedly, support this belief through what they say, and demonstrate them through their behavior.

Conclusion

Both Nizam al-Mulk and Yusuf Khass Hajib collected their approaches to governance into their books; the *Siyasat-Nama* and *Kutadgu Bilig*. These two legendary high officers, who lived in the early 11th century, aimed to develop a framework that brings the reality of politics and moral principles close together. Their teachings and experiences had enormous influence on the concept of public administration within the Turkish-Islamic tradition.

The literature review shows that intellectual curiosity into *Siyasat-Nama* and *Kutadgu Bilig* remain stuck at the level of sympathy. Scholars have considered these multifaceted texts purely as literal or political history works. However, both thinkers deserve deep scientific exploration by taking the administrative facet of their thoughts into account. Moreover, the recent challenges that confront not only the field of public administration but also business administration once again unfold the paramount importance of these texts.

The content analysis which is a type of archival strategy has been selected as the methodology of our research. The initial point of study is a list of attributes that make a ruler good. Among them, integrity, justice, and benevolence come to the forefront as the ones that make the concept of administration ethical. This study firstly analyzed the ethical administrative attributes by comprehensively aiming to discover how they interconnect and secondly linked them to the ongoing ethics-based discussions in the field of business.

Yusuf Khass Hajib's and Nizam al-Mulk's approaches to honesty and integrity show parallels with the modern management's standpoint that acknowledges implicit trust as a prerequisite for a well-founded leader-follower relationship. On the other side, *Kutadgu Bilig* and *Siyasat-Nama* found pure integrity unsatisfactory if it is not complemented with

justice and benevolence. Justice is the foundation of the state. The key to success in the management as in all other fields of life is not being religious, it is the unconditional maintenance of justice. Their excessive emphasis on justice distances them from modern management. Benevolence, referring to the treatment of subjects with care and even love, is taken as the mission-critical trait of leadership. In our opinion, the equivalent to benevolence in contemporary management is corporate social responsibility. To our knowledge, benevolence had not been discussed in a comprehensive and systematic manner until the end of 1980s. Moreover, contrary to modern attitudes, exercising evil methods could never be seen as permissible regardless of consequences.

To conclude, integrity, justice, and benevolence in unison generate a framework for ethical administration. Each attribute has equal significance in the system. The metaphor of a 3-legged stool that Yusuf developed distinctively portrays a trilogy of the ethical administrative attributes of integrity, justice, 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 the aforementioned trilogy plays a crucial role not only in the field of public administration but also in business administration. A leader is the one in charge of carrying out the administrative affairs of the organization, developing vision, organizing resources, leading, and inspiring those who follow. As Yusuf Khass Hajib and Nizam al-Mulk repeatedly indicate, leaders should be organized, planned, informed, patient, and more. However they must perform all their duties sitting on a three-legged stool, which indicates integrity, justice, and benevolence. A successful leadership clearly necessitates these three separate, inherently nested, and hardly discernable attributes. To draw an analogy, integrity is the foundation of the administrative structure, justice is the structure itself, and benevolence is its ornament.

What makes our study significant is the attempt to understand these invaluable products of the Islamic civilization that have been overlooked by the academia. Our effort includes not only investigating the concepts of integrity, justice, and benevolence within the framework of *Kutadgu Bilig* and *Siyasat-Nama*, but also comparing and contrasting the findings through contemporary discussions on business ethics. This work thereby creates an awareness of the advice texts in general. Using a qualitative approach, the study opens up the inherent historical know-how for investigation. Moreover, the study provides the business world with alternative solutions for its acute diseases, especially within the context of ethics.

This study takes the first steps in transferring these advice texts into modern management. Considerably more work will need to be done to determine the

practical value of the siyasatnama books for contemporary issues. The various books written at different periods of time ranging from the 11th to 16th centuries can bring multifarious knowledge and experience to the world. Additionally, the concepts and study areas under research can be diversified. Deriving inferences from these advisory texts becomes possible not only for leadership studies but also for human resources management and organizational behavior. Considering the fact that the nature of human-beings and their principal challenges has not changed significantly throughout history, it is no surprise to be inspired by the advice texts in any facet of daily life.

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Appendix I - Code System

Table 1
Qualitative Content Analysis - Code System

Leadership Characteristics		
Core Category	*Social Ethics*	
	Categories	Mortality awareness Courage Generosity Humility Eloquence Good-naturedness Modesty Loyalty Mercifulness Piety
Core Category	*Administrative Attributes*	
	Categories	Mentor & Model Legislator & Executor Patient 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*	

Appendix II - Definitions of Relevant Codes and Examples

Table 2
Qualitative Content Analysis - Relevant Code Definitions and Examples

Code	Definition	*Kutadgu Bilig*	*Siyasat-Nama*
Core Category: Integrity & Justice & Benevolence			
Honesty & Integrity	All statements arguing the vitality of integrity among 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 governor for doing what is ethically right and maintaining justice.	"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."