

# Wisdom Lessons From Turkish Literature to Managers and Leaders

Gokmen Durmus



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This book is a revised and updated version of my master's thesis submitted in 2012 to the Program of Organizational Dynamics in the Graduate Division of the School of Arts and Sciences at the University of Pennsylvania, Philadelphia, in partial fulfillment of the requirements for the Master of Science in Organizational Dynamics.

I am deeply grateful to my advisor, Dr. Charline S. Russo, for her invaluable guidance, encouragement, and insight throughout the development of the original thesis. I would also like to express my heartfelt appreciation to Dr. Larry M. Starr and Dr. Steven F. Freeman for their thoughtful instruction and support during my coursework in the Organizational Dynamics program. Their encouragement and expertise greatly enriched my academic experience and played a vital role in shaping the foundations of this work.

I dedicate this book to my daughter Lidya and my son Murathan. Though you were not yet born when this work began, you have always been a source of inspiration and hope for the future.



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## CHAPTER 1

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# Introduction

Turks<sup>1</sup> have had extensive experience in government and leadership throughout history. There are more than 20 states, beginning with the ancient states such as Hun Khanate (BC. 220- BC. 46) to Gokturk Khanate (552- 744) throughout the Great Seljuk Empire (1037- 1194) to the Ottoman Empire (1299 – 1922) and, finally the Republic of Turkey (f. 1923). Turks ruled in different territories including Central Asia, Balkans, Middle East, Near East and North Africa. These Turkic <sup>2</sup>states have been a neighbor to Arab, Hint, Persian, European, Slavic, Greek and African civilizations. This broad government experience drew me

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- 1 In order to eliminate misunderstanding I'll cite the definitions of Turk, Turkish, and Turkic. **Turk** is defined in Webster dictionary as "a member of any of numerous Asiatic peoples speaking Turkic languages who live in the region ranging from the Adriatic to the Okhotsk and who are racially mixed but are held to have risen in the Altai mountains and western Siberia. (Webster's Third New International Dictionary p. 2465)
  - 2 **Turkic** is defined as "a subfamily of Altaic languages including Azerbaijani, Kazak, Kirghiz, Turkish, Turkoman, Uighur, Uzbek, and Yakut " and "of or relating to the peoples speaking these languages" (Webster's Third New International Dictionary p. 2465)

to explore the accumulated leadership experience, and I became curious about the mindset of Turkish<sup>3</sup> leaders. How was this mindset shaped? Who were the masterminds who gave advice to the Princes? What and how did these advisers advise?

While I was in middle school in Turkey, my Turkish Language and Literature teacher referred to Kutadgu Bilig with a great admiration. Once, as my teacher recited a little part of poetry from Yusuf Has Hajib's famous book *Kutadgu Bilig* (*Wisdom of Royal Glory*), I noted this saying, memorized it, and always refer to its guidance that, "Wise peoples' every word are as valuable as diamonds and pearls. Keep away yourself from ignorant; their words will do you damage." It has helped me a lot since then. After a while, I came to the conclusion that rather than experiencing everything on my own it would be better to benefit from wise people's experience. Later, in my college years, I read Niccolo Machiavelli's<sup>4</sup> *The Prince*. However, some of his advice seemed unethical to me. Then I began to ponder advising books for rulers. Coming from a Turkish background to my Master's studies, and having a big interest in ethical leadership, I wanted to explore Turkish leadership literature for more ethically oriented advice.

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3 **Turkish** is defined in different meaning such as ° **1 a** : of, relating to, or characteristics of Turkey, **b** : of, relating to, or characteristics of Turkish people, **2** : of, relating to, or characteristics of the Turkic subfamily of Ural –Altaic languages; specifically : of relating to, or characteristics of the Turkish language (Webster's Third New International Dictionary p. 2465)

4 **Niccolò Machiavelli**, (born May 3, 1469, Florence, Italy—died June 21, 1527, Florence), Italian Renaissance political philosopher and statesman, secretary of the Florentine republic, whose most famous work, *The Prince* (*Il Principe*), brought him a reputation as an atheist and an immoral cynic.

In my capstone I describe wisdom from Turkish literature and present it for the benefit of modern leaders. Five authors have been selected (see Table 1.)

**Table 1: Leadership Resources and Background**

Author and Era	Turkish and English Title	Turkish State and Governing Prince	Lessons
Yusuf Has Hajib, 11 <sup>th</sup> century	<i>Kutadgu Bilig / Wisdom of Royal Glory</i>	Kara-Khanid Khanate, Tavghach Bughra Khan	34
Nizam al-Mulk, 11 <sup>th</sup> century	<i>Siyasetname / Book of Government</i>	Great Seljuk Empire, Alp Arslan & Malik Shah I	3
Zanjani, 13 <sup>th</sup> century	<i>Al-Letaifu'l-Alaiyye fi'l-Fedaili's Seniyye / Advice to Kayqubad I</i>	The Sultanate of Rum, Ala al-Din Kayqubad I	4
Sheikh Edebali, 13 <sup>th</sup> century	<i>Seyh Edebali'nin Osman Bey'e Nasihati / Sheikh Edebali's Advice to Osman Beg</i>	The Ottoman Empire, Osman I	1
Nasreddin Hodja, 14 <sup>th</sup> century	<i>Nasrettin Hoca Fikralari / Stories of Nasreddin Hodja</i>	The Ottoman Empire & Timurid Dynasty, Bayezid I and Timur	9
Kinalizade Ali Efendi, 16 <sup>th</sup> century	<i>Ahlak-i Alaai / Science of Morality</i>	The Ottoman Empire, Sultan Selim I	7

I derived leadership lessons from Yusuf Has Hajib's masterpiece *Kutadgu Bilig* (*Wisdom of Royal Glory*), and from experiences of Nizam al-Mulk who was at war

with Assassins<sup>5</sup>, the first terrorist organization in the world, through his renowned book *Siyasatnama (Book of Government)*. I also derived lessons from Zanjani's *El-Letaifu'l- Alaiyye fi'l- Fedaili's Seniyye (Advice to Kayqubad I)*, which was written for Sultanate of Rum's most powerful Sultan Kayqubad I. Then, I compiled lessons from Kinalizade Ali Efendi's *Ahlak-I Alaai (Science of Morality)*, which was written during the reign of Sultan Selim II when the expansion of the empire increased suddenly and the Ottoman Empire became the most dominant power in the region. I presented famous Turkish philosopher and wise man Nasreddin Hodja's funny pedagogic stories. And finally Sheikh Edebali's advice to Ottoman Empire's founder Osman I is added to pool of wisdom. (See Table 1.)

Turks converted to Islam after the Battle of Talas which took place between Turks and Chinese around AD 750. At the battle of Talas, Turks allied with Arabs and obtained a victory over China. After this victory, Turks began to convert to Islam from shamanism and tengrisim, which was also known as sky god religion (The Oxford Encyclopedia of Maritime History, 2012). As mentioned before, Kara-Khanid Khanate was the first of the Turkic State, which converted to Islam. After Kara-Khanid Khanate, other succession Turkic states such as Great Seljuk Empire, the Sultanate of Rumi, and the Ottoman Empire followed Islam. Resources of Islam, the Holy Koran<sup>6</sup> and hadith -sayings,

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5 **assassin** (Arabic, users of hashish) Name given to a Muslim sect of ISMAILIS, founded in c.1090 by Hasan ibn al-Sabbah. They fought against orthodox Muslims and Christian Crusaders and committed many political murders, until their eventual defeat in the 13th century.

6 **Koran (Qur'an)** Sacred book of ISLAM which Muslims believe contains the actual word of God (Allah) as revealed by the angel Gabriel to the Prophet MUHAMMAD. Muhammad received these revelations over two decades beginning (c.AD610) on the Night of Power (commemorated at RAMADAN) and ending in 632, the year of his death. The 114 suras (chapters) of the Koran are the source of Islamic belief and

and manners of Prophet Muhammad<sup>7</sup> became significant references in the mindsets of Turkish scholars and advisers of the times mentioned here. Finally, the authors mentioned (please see Table 1.), are selected because of the impact they left behind themselves.

### Thesis Structure

Chapter 2 is a discussion of Western leadership theories and concepts. Chapter 3 is a review of the tradition of Turkish leadership literature. Chapters 4 through Chapter 8 present lessons related to leadership theories and concepts. Chapter 9 concludes with the author's reflections and a

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a guide for the whole life of the community. The central teachings of the Koran are that there is no God but Allah and all must submit to Him, that Muhammad is the last of His many messengers, and that there will come a day of judgment. In addition to these teachings, the Koran contains rules that a Muslim must follow in everyday life.

- 7 **Muhammad** (c.570–632) Arab prophet and religious leader who founded ISLAM. He was born in MECCA. At the age of 25 he began working as a trading agent for Khadijah, a wealthy widow of 40, whom he married. For 25 years, she was his closest companion and gave birth to several children. Only one brought him descendants - his daughter FATIMA, who married his cousin, ALI. In c.610, Muhammad claimed to have had a vision while meditating alone in a cave on Mount Hira. A voice three times commanded him to 'recite', and he felt his body compressed until he could hardly breathe. Then he heard the words of the first of many revelations that came to him in several similar visions over the next two decades. Muhammad's followers believe that they were passed to Muhammad from Allah or God through the angel Gabriel. At the core of this religion was the doctrine that there is no God but Allah and His followers must submit to Him - the word islam means 'submission'. Muhammad gained followers but also many enemies in Mecca. In 622 he fled to Yathrib ( MEDINA). Muslims, later took this HEJIRA as initiating the first year in their calendar. Muhammad won more followers and organized rules for the proper worship of Allah and for Islam. Muhammad made war against his enemies and conquered Mecca in 630. Most of the Arab tribes allied with him. In Medina he married Aishah, the daughter of ABU BAKR, one of his strongest supporters. Muhammad is considered an ideal man by Muslims, but he never claimed supernatural powers and is not held to be divine. His tomb is in the Holy Mosque of the Prophet, Medina.

summary of lessons. Appropriate explanatory footnotes are included throughout the text.

## CHAPTER 2

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# Western Leadership Theories and Concepts

A review of contemporary and recent leadership theories is beneficial to appreciate how the Turkish literature might be of use in the present. Great Man Theory, Traits Theories, Behavioral Theories, Servant Leadership, Ethical Leadership, and Emotional Intelligence are discussed.

*Table 2: Wisdom Lessons and Related Theories & Approaches*

THEORIES AND APPROACHES	NUMBER OF LESSONS
Great Man and Traits Theory	5
Behavioral Theories	18
Servant Leadership	6
Ethical Leadership	14
Emotional Intelligence	14



### Great Man Theory

Historian Thomas Carlyle had a major influence on the theory of leadership. According to Carlyle (1966), “The History of the world is but the biography of great men.” (p. 29). Carlyle also noted that effective leaders are those gifted with divine inspiration and the right characteristics. Herbert Spencer contributed to the theory with his critiques. Spencer believed that great men arose due to the conditions in their societies in order to transform their societies. (in Carneiro, 1981: 171).

Joseph Campbell (1991) defines hero as someone who has given his or her life to something bigger than oneself (p.151). Campbell (2008) suggests that;

Tribal or local heroes, such as the emperor Huang Ti, Moses, or the Aztec Tezcatlipoca, commit their boons to a single folk; universal heroes –Mohammad, Jesus, Gautama Buddha– bring a message for the entire world (p. 30).

Carlyle (1966) exemplifies Muhammad (570-632) as one of the great men, the hero as prophet, who built a big civilization from Arabian tribes. He suggests that Muhammad was a man of “truth and fidelity; true in what he did, in what he spoke and thought...sincere character, wise, amiable, cordial, companionable” (p. 53). Carlyle also states that;

These Arabs, the man Mahomet, and that one century, –is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they would flame (p.77).

### Trait Theories

General Trait theories emerged from the one-factor Great Man Theory, and basically assume that leaders initially already possess inherited characteristic qualifications such as attractiveness, age, height, weight, intelligence, persuasion, good manners, eloquence, good interpersonal communication skills, integrity, and problem-solving skills etc. A person holding these traits differs essentially from other group members (Simsek, 2002, p. 193). Organizations may aim to find and raise future leaders by the help of selection and promotion process. They can also use management development programs for enhancing an employee's existing leadership traits (Kreitner & Kinicki, 2008, p.465).

### Behavioral Theories

Behavioral theories suggest that the factors, which make the leader successful, are not the traits but the leader's behaviors as a leader. Active communication, delegation of authority, planning and control, and goal setting factors determine the efficiency of leadership, and these factors can be learned (Kocel, 2005, p.589).

The most famous behavioral theories on leadership emerged in the 1930s from studies conducted at Ohio State University, University of Michigan, and particularly by Lewin, Lippitt, and White (Nelson & Quick, 2005, p. 390). These theories initially began with a question; "What behaviors makes leaders effective?" (Glinow & McShane, 2009, p. 233). Kurt Lewin categorized leadership by three styles: autocratic, democratic, and laissez faire. The Ohio State Studies created the Leader Behavior Description Questionnaire (LBDQ) and suggested that there were two dimensions of leader behaviors underlying leadership: initiating structure and consideration. The Michigan Studies

suggested two styles of leadership called employee-oriented and production-oriented (Nelson & Quick, 2005, p. 390-391).

### Servant Leadership

Servant leaders are freely followed because of being trusted by others, and they are the people who elevate others (Ciulla, 1998, pp. 17-18). The term ‘servant leadership’ was first coined in a 1970 essay by Robert K. Greenleaf entitled *The Servant as Leader* (1970/1977). Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision-making. Greenleaf argued in contrast to the Great Man theory servant leaders are not born; they learn to be servant leaders. The more these leaders involve themselves in society, the more society benefits from them (Dierendonck & Patterson, 2010, p.13).

### Ethical Leadership

The ethical leadership concept mainly concerns leaders’ and followers’ ethical behaviors. It seeks the leaders’ ethical attitudes and his or her role at directing followers to behave in an ethical way. Regarding the morality of leaders, Price (2006) discusses the “*Hitler Problem*” in her book. She refers to Plato’s view that “true leadership is concerned not with good of leader himself; it is concerned with good of the led” (p.3). Then she asks, “Must leadership be ethical to be leadership at all?” (p.4). McMahon (2004) gives some examples from Mahatma Gandhi’s stance against the British rule in India while mentioning *transforming justice*, which is counted as a part of ethical leadership (pp.18-20). He mentions that Gandhi used nonviolent civil disobedience and passive resistance (*satyagraha*) tools such as boycotting English imports, and retrieving salt from the Indian Ocean in order to bring justice and independence to his people.

Finally, Gandhi's moral power brought sovereignty and human rights back to India after a long struggle against British rule in India.

### Emotional Intelligence

Mayer and Salovey (1997) suggest that emotional skills are acquired through social learning, begin in the home with parent-child interaction and continue through child-teacher informal relationships in which a significant teacher is regarded as a role model of wise adult. They argue that a standard curriculum is a tool for teaching emotional intelligence skills, which includes stories. The student learns to ask "What does this character, with his history and personal style, feel in this situation?" and "How reasonable is that someone feeling this way would act as the character does?" (pp. 19-20).

Salovey & Mayer (1997) note that:

Emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and / or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth (p.10).

Ciarrochi, Forgas and Mayer (2006) define emotional intelligence as:

[the competence to identify, monitor, and express; to label, differentiate, and understand the complex nature, antecedents, and consequences of emotions; to assimilate emotions in thought and strategically use emotions to achieve one's adaptive goals; and to effectively regulate positive and negative emotions, both in self and others.] (p.101).

According to Roberts and Schulze (2005), poor emotional management causes violent crimes, drug abuse, and mental illnesses. In the education context it is believed that self-awareness, self-control, empathy, cooperation, and conflict resolution help develop a better society.

## The Tradition of Turkish Leadership Literature

The tradition of advice books in Turkic states begin with the Orkhon Inscriptions<sup>8</sup> in which advice from wise people are engraved to stones. The tradition continues in *Kutadgu Bilig*<sup>9</sup> (*Wisdom of Royal Glory*) the first book of

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- 8 **Orhon inscriptions**, Orhon also spelled Orkhon, oldest extant Turkish writings, discovered in the valley of the Orhon River, northern Mongolia, in 1889 and deciphered in 1893 by the Danish philologist Vilhelm Thomsen. They are on two large monuments, erected in ad 732 and 735 in honour of the Turkish prince Kül (d. 731) and his brother the emperor Bilge(d. 734), and are carved in a script used also for inscriptions found in Mongolia, Siberia, and Eastern Turkistan and called by Thomsen “Turkish runes.” They relate in epic language the legendary origins of the Turks, the golden age of their history, their subjugation by the Chinese, and their liberation by Bilge. The polished style of the writings suggests considerable earlier development of the Turkish language.
- 9 **Kutadgu Bilig** “Knowledge that brings happiness”, the first long narrative poem in Turkic literature as well as the oldest monument of Turkic Islamic literature. A relatively long (6,645 distichs) didactic work, it is in *Ḳarakhānīd*, the earliest variety of Eastern Middle Turkic and the first literary language of the Muslim Turks. Its author, Yūsuf *Khāṣṣ* *Hād̲j̲īb* of *Balāsāghūn* [q.v.], a Muslim Turk educated in the Arabic and Persian languages and in the classical Islamic sciences, completed his work in

Turkish leadership literature. Even though there many more others, I'll limit discussion to the included books as they are considered to the major literature of Turkish tradition.

### Kutadgu Bilig (Wisdom of Royal Glory)

In terms of administration, and general wisdom principles, *Kutadgu Bilig* is accepted as one of most valuable and earliest masterpiece of Turkish literature Turkish literature according to Professor Resid Rahmeti Arat (1974).

The earliest surviving work of Turkish literature shaped by Islamic values, the *Kutudgu bilig* ("Knowledge Which Leads to Happiness"; Eng. trans. *The Wisdom of Royal Glory*), was written by Yusuf Khas Hajib of Balāsaghūn in the style of contemporary Irano-Islamic "mirrors for princes" and was completed in Kashgar in 1069–1070 (Britannica, 2012).

Many Turkologists have studied, commented on and translated Kutadgu Bilig (Akiner, 1988). The critical edition of *Kutadgu Bilig* was published by Resid Rahmeti Arat in 1947. In 1959, Arat published its translation into modern Turkish. Dankoff's English translation is based on Arat's critical edition of the text (Tekin, 1989). When *Kutadgu Bilig* is compared to political philosophy books published in eastern civilizations, it can be included in a different category in terms of the information it contains. Kutadgu Bilig is a book of politics rather than philosophy and ethics, which explains the principles and characteristics of legitimacy and

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462/1069-70 in Kāshghar and dedicated it to Abū 'Alī al-Ḥasan Tabghač Bughra Khān (d. 495/1102), ruler of the eastern Karakhānids.

The Kutadghu bilig has come down to us in three manuscripts: the Harāt ms., dated 842/1439, which is in the Uyghur script and was made from an unknown version in the Arabic script; and the Farghāna and Cairo mss., both undated and in the Arabic script. ( Bodrogligeti, Encyclopedia of Islam)

sovereignty, showing the ways of being a state; for this reason, stressing organization and social classes (Kafesoglu, 1980, p. 38). However, Dilacar considers *Kutadgu Bilig* as a utopia, political theory, and an advice book (Dilacar, 1972, p.24). Dilacar (1972) has the idea that Hajib follows Socrates, Aristotle, Plato, Al-Farabi and Ibn Sina (p. 25). Arslan (1987) categorizes *Kutadgu Bilig* as a book of government. He states that Hajib was inspired from Al-Farabi's famous book *Al-Madinatul Fazila (The Virtuous City)*, and Plato's *Politeia*. Hajib argues that happiness and moral manners emerge from knowledge, quoting Socrates' "No one misbehaves deliberately, vice comes from the lack of knowledge", and Confucius' "If you save the family you saved the society, if you save the society you saved the state". Regarding this saying it could be said that Hajib thought in a similar manner to Confucius because of the emphasis on family in *Kutadgu Bilig* (Arslan, 1987, pp. 8-22-23).

Karakanids State was the first Turkic state that converted to Islam. (The Oxford Dictionary of Byzantium, 2012). Based on this, it could be said that Hajib synthesized Islamic and Turkic values in his book. According to Inalcik (2000), the government and politics approach and moral principles in *Kutadgu Bilig* lean to a great extent on Indo-Iranian sources. These concepts became common cultural heritage for all Muslim nations.

Finally, Arslan's ideas on the translation of *Kutadgu Bilig* should be acknowledged. He claims that "Kut" is a noun in old Turkish that means sovereignty, glory, administration, and political power. "Kutad" is the verb form of "kut" which means govern. Taking this into consideration, *Kutadgu Bilig* is better translated as, *The Knowledge of Governance or The Knowledge Which Leads to Sovereignty* (Arslan, 1987, pp. 3-4).



### Siyasatnama (Book of Government)

Nizam al-Mulk<sup>10</sup> served as a vizier<sup>11</sup> to two Seljuk Sultans, Alp Arslan and Malik Shah, in powerful times of the Seljuk Empire (1037–1194). Nizam al-Mulk was famous for his excellent ability in government, politics, science and education (Cavdaroglu, 1954, p. 5). Because of that reason, his advice is valuable for this study.

### Al-Letaifu'l- Alaiyye (Advice to Kayqubad I)

Zanjani presented his famous book Al-Letaifu'l- Alaiyye fi'l-Fedaili's-Seniyye to Sultan Kayqubad I in 1228. The Sultanate of Rum reached a zenith at this time. (Adalıoğlu, 2005, p.9) So, Zanjani's advice is included.

### Ahlak-i Alaai (Science of Morality)

Kinalizade Ali Efendi<sup>12</sup> was one the most preeminent scholars of the Ottoman Empire, recognized in his times.

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- 10 **Nizam al-Mulk**, Abu Ali al-Hasan ibn al-Hasan ibn Ali ibn Ishaq al-Tusi (d. 1092) Longtime minister of the Seljuk sultans Alp Arslan and Malik Shah. Also known for his remarkable treatise on kingship, *Siyasat Nameh* (*The book of government*), which focused on the art of government, the requirements of majesty, and the threats that endangered the empire. Possessed immense power, as he controlled the administration of the Seljuk Empire for thirty years. Was strongly dedicated to Sunni Islam and severely suppressed heterodox religious movements, particularly the Shiis and the Ismailis. Established the Nizamiyyah madrasas, hospitals, and extensive public works. Was killed, allegedly by an Ismaili.
  - 11 **vizier**, Arabic and modern Persian wazīr, Turkish vazır, originally the chief minister or representative of the 'Abbāsid caliphs and later a high administrative officer in various Muslim countries, among Arabs, Persians, Turks, Mongols, and other eastern peoples.
  - 12 **Kinalizade 'Alā' al-dīn 'Alī Çelebi** (916-6 Ramaḍān 979/1510-22 January 1572), Ottoman scholar. His grandfather, 'Abd al-Ḳādir from Isparta, was one of the tutors of Mehmed the Conqueror, while his father was the Ḳāḍī Amr Allāh, known also as a poet. Alī Efendi was famous for his memory and knew by heart numerous Ḥadīth̄s and poems in Arabic, Persian and Turkish. He was versed in most of the branches of the knowledge of his time, including mathematics, astronomy and rhetoric; and while in Egypt his mastery of the Arabic language was ad-

Coming from a family tradition of serving leaders of the Ottoman Empire, he inherited a government service tradition. Kinalizade lived during the reign of Sultan Selim I (1512 to 1520), who expanded the Ottoman Empire borders to a huge territory and became the most dominant power in the region. Having acquired government experience and with an academic background Kinalizade's famous book *Ahlak-i Alaai* (Science of Morality), presents advice and hold the value for understanding the success of Sultan Selim I.

### Stories of Nasreddin Hodja

According to Evliya Celebi<sup>13</sup> Nasreddin Hodja was a holy person endowed with ready wit, and was in close contact with Timur. Timur, on the other hand, is said to have been

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mired by all. According to his son's *Tedhki-ret al-shu'arā'*, 'Āṭayī's *Dḥayl al-Shaḡā'īK* and 'Oṭḥmānlī' mü'ellifleri, his works may be summed up as follows: (1) the *AkḥlāK-i 'Alā'ī*, his most famous work and an important source for the study of Ottoman culture. He completed this work on 25 Şafar 973/21 September 1565 when he was the *Ḳāḍī* of Damascus and dedicated it to 'Alī Pasha, the Beglerbegi of Syria, hence its title *AkḥlāK-i 'Alā'ī* (For an analysis of the work and its sources, and in particular for its dependence on the *AkḥlāK-i Naṣīrī* of Naṣīr al-Dīn Ṭūsī, cf. the article by A. Adnan-Adivar in *IA*, iv, 710-11). (2) his *Dīwān*, which includes his poems in Turkish, Arabic and Persian; (3) the *Hāshīye-yi tadjrīd*. (Source: *Encyclopedia of Islam*)

- 13 **Evliya Celebi** (Mehmed Zilli) (b. 1611- d. 1683?) Ottoman traveler and author. Evliya Celebi was a famous Ottoman traveler who spent more than 40 years traveling all over the Ottoman Empire and beyond. His 10-volume travelogue is the most important single text of Ottoman literature. It is the largest work of its kind in Islamic literature, and perhaps in the world literature, a literary source of unique richness. Born in Istanbul, Evliya spent several years in madrasa, then trained as a page in the Topkapı Palace. (Agoston & Masters 2009; 209) After a dream in which he saw the Prophet Muhammed, Evliya celebi felt obliged to make traveling the primary object of his life. During more than 40 years of journeying, Evliya Celebi saw nearly all the provinces of the empire, including the Sudan, and visited foreign countries such as Iran, Azerbaijan, Russia, Poland, Austria, Germany, the Netherlands, and Sweden. (Somel, 2003 ; 88)

impressed by Nasreddin's learned conversations and to have spared plundering Aksehir on his behalf (Marzolph, 1996). However, Kocagoz believes that there is a one-century time gap between Nasreddin Hodja and Timur, thus, stories including Timur are not originally belong to Nasreddin Hodja. (Kocagoz, 1972)

Turkish folklore scholar Pertev Naili Borav did research on Nasreddin Hodja and published a book about him with a compilation of 594 anecdotes in 1996 (Ozturkmen, 2005). Nasreddin Hodja contributed to the Turkish language more than thirty idioms derived from Nasreddin Hodja's stories (Türkmen, 2008).

Karabas was concerned with the use of eroticism in Nasreddin Hodja's anecdotes. He found some connections in some stories; for instance, Goose with One Leg<sup>14</sup>, which is attributed to Hodja. (Karabas, 1990). However, other scholars such as Sakaoglu (2004) strongly opposed this and argued that this kind of story cannot be attributed to Hodja.

Marzolph (1996) describes the relationship of Nasreddin Hodja's with Timur as antagonistic. Hodja's anecdotes criticize Timur's government and power. He claims that anecdotes about Timur are the revenge of the people conquered and oppressed by an emperor successful in military terms. Marzolph (1996) also compares Timur with Alexander the Great who managed to gain the affection of his subjects, an affection that Timur never attempted to gain.

### Sheikh Edeballi's Advice to Osman Beg

Sheikh Edeballi<sup>15</sup> was an influential and respected Turkish religious leader in Anatolia during the 13th centuries of

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14 Goose stands for woman in a love relationship (Karabas 1981:249-250).

15 **Sheikh Edeballi** is father in law of Osman I

Anatolia. He was the accepted spiritual founder of the Ottoman Empire (Sahin, 1996, p.19). Because of this reason, Sheikh Edebali's advice would shape Osman Beg's<sup>16</sup> mindset and the Ottoman Empire as well.

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16 **Osman Beg (Osman I)** (1258-1326). Founder and ruler of the Ottoman Empire (r. 1299-1324). In 1288, the Selcukaid sultan made Osman's clan in Söğüt, near Bursa, a frontier principality of his empire and Osman the chief of the principality. Osman I gradually expanded his principality's territory at the expense of other principalities and Byzantine Empire. Osman I lived modestly and treated his subjects with justice and equity. (Heper & Criss, 2009; 235)



# Lessons Related to Great Man and Traits Theories

As described in Chapter 2, Great Man Theory suggests that great leaders are born, not made. According to this theory, a great leader is a hero, a mythic character like Alexander the Great, Prometheus, Mahatma Gandhi, Napoleon, Muhammad, Mehmed II.

Indeed, Trait Theory suggests that leaders by nature hold particular traits, which leads to the premise that leadership cannot be learned. Whoever carries the qualifications or attributes of great leadership such as self-confidence, emotional stability, etc. can be accepted as leader. From the perspectives of Great Man Theory and Trait Theory five lessons from Turkish literature are described.

### Lesson 1. Qualifications of Prince

According to Hajib, outstanding characteristics for a Prince include modesty, wisdom, patience, generousness, gracefulness, and calmness. A quiet temper is the prince's

ornament. Calm dignity is the tether by which his rule is bound (Dankoff, 1983, p. 105).

According to Hajib:

The prince of the people must be the choicest among them, his heart and tongue upright, his character outstanding; wise and generous, with full eye and heart; his hand extended toward every good; modest, graceful, and even-tempered. Such a one is fit to prince, and from him will come good seed in turn (Dankoff, 1983, p.104).

Then he describes the qualifications of a Prince:

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 (Dankoff, 1983, p. 108)

According to Kinalizade:

The Prince should possess seven qualities at himself. These qualities are; loftiness of aspiration, firmness of opinion and thought, determination and execution of decisions, forbearance in adversity and endurance of distressing incidents, abundance of wealth, the military should be in agreement with ruler, and his followers and adherents should obey him, and the quality of noble descent which is not necessary (Tezcan, 1996, pp. 101-102).

Kinalizade states that firmness of opinion and thought can be attained through two properties: intelligence and experience. If the ruler is not old enough to have experience, he should read and learn the stories of former rulers (Tezcan, 1996, p. 101).

## Lesson 2. Qualifications of Vizier

For Hajib, the vizier is very important asset for the Prince because it is the vizier who lessens Prince's burden and moves the Prince toward to success.

For the prince, O king, the vizier is the hand by which he wields his authority. The prince cannot do without the vizier, and if the vizier is good, the prince can sleep in peace. It is the vizier who bears the prince's burdens; it is he who plants firmly the root of princely rule. Therefore, he must be outstanding among men, mature of mind and stout in heart, great of intellect and profound in wisdom, that he may deal effectively with every matter, and redden the prince's cheek (Dankoff, 1983, p. 111).

Hajib then describes the qualifications of vizier:

In sum, the vizierate requires a man of sound character, one who is lettered and has his wits about him; whose tongue and heart are one and whose conduct is upright; who is modest, compassionate, honest, full-eyed, and alert; who knows his business and discriminates the proper man from the ne'er-do-well; who is dutiful, devoted, self-effacing, and trustworthy. The king may certainly entrust the vizierate in a man who combines these virtues in perfect measure (Dankoff, 1983, p. 113).

## Lesson 3. Qualifications of an Envoy

Hajib believes that an envoy will represent the Prince in front of foreign people. So, he informs the Prince of the characteristics of an envoy. For Hajib:

The envoy ought to be the choicest of mankind, wise, intelligent and courageous. For God chose the very best of His servants to be His envoys. And by means of an envoy many fine things may be accomplished. So the envoy must be intelligent, steady, and wise, and a good interpreter



of words. Words are his business: he has to know them inside and out; then matters arranged by him will succeed (Dankoff, 1983, p.125).

Hajib states the qualifications of envoy:

He must have a good mind and a skilled tongue. Then he will retain in his memory what others have said, and through his own speech he will be effective and his affairs will succeed. He should be handsome of appearance, neat and trim, and good of stature (Dankoff, 1983, p. 127).

Hajib also considers that “an envoy should be loyal, content in eye and heart, reliable, sincere, and upright. The loyal servant who truly loves his prince is the one who desires his prince’s benefits” (Dankoff, 1983, p. 126).

#### Lesson 4. The Qualifications of an Army Commander

Hajib places importance on the army commander and writes extensively in describing his beliefs about his qualifications. He tells the Prince what kind of criteria should be in the commander in depth.

For this task a tough man is needed, one full of sang-froid and inured to hardship and danger (Dankoff, 1983, p.114). For Hajib:

As for the cavalry commander, these are the characteristics he requires to achieve success: First he should be truthful and sincere, for if a high-ranking individual is liar, the people will not trust him. Second he should be generous and open-handed, for the troops must have their share and will not flock to the standard of one who is niggardly. Third he should be valiant and courageous, for a coward malingers when he sees the enemy. Fourth he should be a schemer, practicing craft and trickery, for even a lion howls at the sight of a cunning man. Finally he should be obstinate in breaking through the enemy’s ranks and keen in inspiring his

own troops. A commander who displays these virtues will smite the foe and shatter their fame. Such a one will always prevail. When he sets out against the enemy, they must keep vigil both night and day, banishing sleep (Dankoff, 1983, p. 116).

Hajib adds some other qualifications that the army commander needs to have such as generosity, wakefulness, alertness, stouthearted and tough-mindedness, open-handedness, bravery, truthfulness, sincerity, courage, obstinacy, and a well-developed sense of shame.

#### Lesson 5. On Subjugating People

According to Hajib, if a leader wants the people to follow him, he has to have intellect and courage.

A prince of mature mind spoke as follows; To conquer the world, a man requires intellect; and to subjugate the people, a good mind and stout heart. It is by means of intellect that the world-conqueror conquers and by means of wisdom that the people's governor governs (Dankoff, 1983, p. 46).

#### Summary

Hajib and Kinalizade believed that a person who would be a Prince, vizier, envoy or other significant leader should already possess specific characteristics, which make them unique. Great Man Theory and Trait Theory are evident in Hajib and Kinalizade's advisements to the leaders. They emphasize qualifications, and necessity of having intellect and courage. Their writings reflect the requirement that these specific characteristics be in the nature of the leader, reflective of Great Man Theory and Trait Theory.



## Lessons Related to Behavioral Leadership Theories

Behavioral Theories suggest that leadership can be learned. The factors that make the leader successful are not his traits but the behaviors that the leader has adopted and performed. Eighteen lessons from Turkish literature related to Behavioral Theories are described.

### Lesson 6. Expand Your Knowledge

Hajib advises one to increase his knowledge so that one will save time and get benefits. He states this issue as:

Intellect is a leading rein; if a man leads by it, he achieves his goal and enjoys less desires. A man of intellect provides a multitude of benefits and a man of wisdom is very precious. With intellect a man accomplishes all his affairs, and with wisdom he preserves from spoil his allotted time (Dankoff, 1983, p.44).

Furthermore, he believes that wisdom will result in dignity to him. Through intellect a man rises in esteem and

thorough wisdom he grows great-it is these two that make him noble (Dankoff, 1983, p.49).

Hajib gives an example from a poem regarding benefits of wisdom:

As the poet said: Through grace of God his way is straight, Wisdom to him now opens her gate; Fortune's sun shine daily brighter, And he though once small now is great (Dankoff, 1983, p.99).

### Lesson 7. Ignorant People's Animosity

Besides reaching to wisdom, Hajib makes a point of the hostility ignorant people have against wise people. He thinks that it is an inevitable struggle and a cost of learning. Also there are many ignorant and foolish men but few who are wise and intelligent, and between the wise man and the fool there is a standing quarrel (Dankoff, 1983, p. 46).

### Lesson 8. Importance of Writing

Wise people communicate their experiences through the written word for posterity and enlighten the new generation's ways. According to Hajib, Whatever the world gathers together is used up and comes to an end, but words when they are written down, remain and circulate throughout the world (Dankoff, 1983, p. 43).

### Lesson 9. Importance of Eloquence

One must learn the way of saying things in a proper way, and, more importantly, show wisdom and be knowledgeable about what you are discussing. Be careful with your words. Your tongue can lead you to being a king or becoming a dead punished man. Hajib gives this advice to the Prince

It is the tongue that brings man esteem, so that he finds fortune, and it is the tongue that brings a man dishonor so that he loses his head. Since this is so, practice eloquence,

which raises a man's state. What is born dies, but words remain as a sign, so speak good words and you will be immortal. Keep your deeds and words good then, O sage, if you seek undying life (Dankoff, 1983, p.45).

### Lesson 10. Importance of Listening

Hajib stresses and emphasize the significance of listening. Listen much, speak to the point, and string your words with the pearls of truth (Dankoff, 1983, p.72). He believes that man begins learning by listening which is the door of wisdom, and eloquence opens with listening.

The speaker expends himself and grows weak, while listener is comfortable and grows fat. An experienced sage has remarked that rather than speaking, it is important to listen and understand. A man becomes wise through listening, but through speaking he may lose his head. Listening provides pleasure to the ear, but there is no profit in too much speaking. (Dankoff, 1983, p.102) The man who speaks much is not more important than the one who listens. And the chatter us the meanest of men, while the noblest is the generous giver. (Dankoff, 1983, p.73)

For Hajib, listening is a precious path, which leads one to wisdom. A man does not become wise by speaking much; however, by listening much the wise man gains the seat of honor (Dankoff, 1983, p.72).

### Lesson 11. On Manners of Speaking

Kinalizade tells the manners of speech in a detailed way in his book, some of them are cited here. He advises one to speak with fewer words and be concise in his speech. He stresses giving opportunity for others to talk, not always talking himself. He also warns that repeating words and telling jokes can make audiences tired. A famous story should not be told in such a manner if it is not a very well

known one; it is important not to assume that audience know what you know. If someone else is asked a question, one should allow the appropriate person to answer it. If the person is not able to answer it that time, the question can be answered in a polite way, by offering clarifying statements, thus abstaining from hurting the person who tried to answer the question. One should never interrupt; moreover one should speak only after somebody finishes his or her speech. He advises that complicated issues should not be discussed with people who are not able to understand complex topics. If there is a need to give more explanation to your thoughts, you can illustrate with examples. But always try to stay with fewer words (Oktay, 2005, pp. 389-391).

### Lesson 12. On Not Giving Two Appointments To One Man

Nizam al-Mulk tells the King of the logic of division of work and the benefits of appropriate assignment. It is important not to create confusion or to misuse the time of others. For Nizam al-Mulk;

Enlightened monarchs and clever ministers have never in any age given two appointments to one man or one appointment to two men, with the result that their affairs were always conducted with efficiency and lustre. When two appointments are given to one man, one of the tasks is always inefficiently and faultily performed; and in fact you will usually find that the man who has two functions fails in both of them, and is constantly suffering censure and uneasiness on account of his shortcomings. And further, whenever two men are given to a single post each transfers [his responsibility] to the other and the work remains forever undone (Darke, 1960, p. 163).

### Lesson 13. Not Being Impulsive

Hajib suggests that being impulsive costs time, money, and dispiritedness. Acting with impulsiveness diminishes a leader and threatens the future by detracting from the original plan for success.

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. Haste is the head of every ill-begotten act, deliberation the companion of every deed well done (Dankoff, 1983, p.60).

Hajib gives advice to the Prince to think measuredly and carefully before making an important decision. He advises not to act in haste.

You should speak slowly when you have important business; as the poet says: Be hot and hasty and you'll get regret and sorrow; Be calm and cool and you'll become A Prince tomorrow (Dankoff, 1983, pp.58-59).

Hajib believes that being patient is always wise and often results in benefits. What is done hastily ends up tardy and causes regret. Every affair has its proper time, so wait for it, do not hasten it, O sage! (Dankoff, 1983, p.57).

### Lesson 14. Protecting Talented People

Zanjani tells the talented people's situation to the Prince.

Talented people who are good at any job or making well-timed decisions should be protected well. For him, the Prince will need these talented people in future. They will be very helpful to country's benefits in tough times (Adalioğlu, 2005, p. 214).

One of the famous stories related with this advice is the story of Hungarian cannon master Donar. Sultan Mehmed



II<sup>17</sup> who was the ruler of Ottoman Empire helped him flee from the prisons of Byzantine Empire. Then he guaranteed Master Donar lifelong time protection. Master Donar created very powerful cannons named Shahee for Sultan Mehmed II to damage Byzantine castles. At the end of the war, Sultan Mehmed II conquered Constantinople, the capital city of Byzantine Empire, which is known today as Istanbul. After this war, the Byzantine Empire collapsed and the Ottoman Empire rose.

### Lesson 15. On War Strategies

According to Kinalizade, the Prince should obtain information about the tactics and secrets of the enemy and keep his opinions secret. The Prince should never underestimate his enemy. If enemy does underestimate him, this becomes an advantage for the Prince. If there is a difference of opinion in the army, the Prince should never take the field. Since, in that situation, the army will get stuck between two enemies. The Prince should ask for truce if it appears or likely that army is going to lose the war. Better to regroup and work towards winning later.

Kinalizade suppose that the survival of the Prince is crucial for the state. Even if half of the army is killed by enemy, there is still chance to win; however, if the Prince

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17 **Mehmed II** (1432-1481). Ottoman sultan who conquered Istanbul and turned the Ottoman State into an empire. Also called Mehmed the Conqueror (Fatih Sultan Mehmed). His first major undertaking was the conquest of Constantinople (1453) and termination of Byzantium. Having conquered the city, Mehmed II regarded himself as the heir of the Roman emperors and took steps to found a world empire. His reign coincided with the peak of the European Renaissance; Mehmed II invited Greek and Italian scholars and humanists to his court. The library in his palace contained a considerable number of manuscripts in the Greek and Latin languages. At the same time, Mehmed II set up the Semaniyye medreses, which remained among the most prestigious of Islamic educational institutions until the end of the empire. (Somel, 2003, pp. 179-180)

is murdered or taken captured that means the war is over. So, the Prince must be guarded and protected very well and should not be positioned in front of the army or among weak troops that are prone to be defeated.

Once war becomes inevitable, however, the ruler should use the stratagems, for the Prophet<sup>18</sup> said “war is deception” and the Turks say “manhood is ten, nine of it is tricks” (Tezcan, 1996, p. 110) He advises the Prince to use every trick in order to defeat his enemy with less effort and always stay watchful.

If the Prince wins the war he should never kill the forgiven people. After conquering the city the Prince should never massacre them. Soldiers should be rewarded after the war. That is important for future loyalty and success of the army (Oktay, 2005, pp. 504-506).

#### Lesson 16. War Strategies I (Design of The Army)

The design and appointment of the army requires experience and success. Hajib knows this reality very well. He advises army-commander to:

Have some of the ranks lie in ambush. Have the archers dismount, with yourself in the frontline. And let grizzled, manly warriors be in the lead, for such are both battle-hardened and obedient. Younger men of lesser rank may be very keen on battle, but as soon as you turn your back, their ardor is extinguished. So put trusty men in the van and the rear, and some also in the wings, both left and right (Dankoff, 1983, p. 117).

#### Lesson 17. War Strategies II (Choice of Camping Place)

Hajib advises army commander to choose a sturdy camping location. He believes that, getting stayed closed

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18 Prophet stands for Prophet Muhammad. (please see Islam)

of his army is very crucial for camping. For him, army commander:

should find a well-fortified place to set up camp. And he should not send off his men on distant missions, but keep them close together. He has to be constantly on alert, for if he is negligent but once, an attacking force will catch him up (Dankoff, 1983, 117).

### Lesson 18. War Strategies III (Intelligence)

Hajib urges the army commander to pay attention to intelligence. He warns the army commander not to leak any secret information from his soldiers to enemy. Moreover, he gives the following advice to the army commander:

As he approaches the enemy, let him take his vanguard and find a camping-ground with good grazing and water. Then he must monitor his troops carefully, making sure that no informer goes over to the other side, lest the enemy learn the size of his army. His first task, indeed, is to capture an enemy informer and to learn their condition. If he estimates correctly, and acts accordingly, he will strike the foeman's neck and cut off his head (Dankoff, 1983, p. 117).

### Lesson 19. War Strategies IV (Trick)

Hajib recommends that the army-commander to use two weapons to defeat the foe:

The first is craft and cunning: with these you make the enemy's face yellow. The second is alertness and wakefulness: with these you gain the upper hand. It is the wakeful one, without a doubt, who requites his enemy (Dankoff, 1983, p.117).

This would embarrass the enemy, the motivation of enemy will decrease, and defeating the army will be easier.

### Lesson 20. War Strategies V (Chasing The Enemy)

Hajib supposes that the army should attack the enemy with concentrated force. When the enemy is dissolved and fled, Hajib tells what kind of strategy the army commander should follow.

And if he flees, try to take some captives, for when some of their warriors are captured the routed host will return for them, and then you may overcome them. But do not pursue him too far, for then you may overcome them. But do not pursue him too far, for then he may counterattack, and you will be caught. When the enemy is desperate, he comes face to face with death, and who can oppose him then? In this situation you must act with care, my son, or else despair. The careless man dies walking, while the careful man reaches his goal (Dankoff, 1983, p.118).

### Lesson 21. War Strategies VI (If Your Enemy's Force Is Greater Than Your Own)

Hajib believes that quality comes before quantity. Because of that he says:

A renowned and valiant warrior put it this way: Look not for numbers in your troops. But soldiers choice and weapons sure. Few and disciplined are the best; Many a large troop did not endure (Dankoff, 1983, p.116).

Hajib explains to the army commander what should be done if his army is smaller than enemy's army.

If your enemy's force is greater than your own, wait for the right time, do not rush into battle. And if the opportunity to make peace arises, then do so; if not, then put on your armor, gird your loins, and fight! Try to catch the enemy unawares by attacking at night, for then how can he know whether you are many or few? But if you are unable to overcome, then send me to sue for a peace. Use

guile and talk peace, save yourself, do not rush into battle (Dankoff, 1983, p. 117).

Lesson 22. Concerning Intelligence and Reporters and [Their Importance In] Administering The Affairs of The Country

Nizam al-Mulk believes that intelligence is a very critical tool in ruling the government. Nizam al-Mulk advises the King to employ agents and reporters who are loyal to him. By collecting the intelligence, the King will know the current situation of the country and his enemies so that he will take position according to coming intelligence.

It is the king's duty to enquire into the condition of his peasantry and army, both far and near, and to know more or less how things are. If he does not do this he is a fault and people will charge him with negligence and tyranny (Drake, 1960, p. 66).

But this is a delicate business involving some unpleasantness; it must be entrusted to the hands and tongues and pens of men who are completely above suspicion and without self-interest, for the weal or woe of the country depends on them. They must be directly responsible to the king and not anyone else; and they must receive monthly salaries regularly from the treasury so that they may do their work without any worries. In this way the king will know of every event that take place and will be able to give his orders as appropriate, meeting out unexpected reward, punishment or commendation to the persons concerned.

When a king is like this, men are always eager to be obedient, fearing the king's displeasure, and nobody can possibly have the audacity to disobey the king or plot any mischief. 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 (Darke, 1960, p. 67).

### Lesson 23. On Punishment of Insurgents

Kinalizade defines the insurgents as the people who do not obey the rules of the Prince. He is of the idea of that the Prince has the right of exile and execution of rebels. Insurgents will provoke the people and disturb the peace of society. He praises Timur because he humiliated one of mayors who opposed him; Sultan Selim I <sup>19</sup>who gave order to execute one of his army commanders who criticized his orders; and Sultan Kayqubad I <sup>20</sup>who gave the order of execution of three army commanders in a night because of unrest in the society. For Kinalizade, humiliation or execution of the rebels is necessary for continuation of the state (Oktay, 2005, pp. 516-517).

### Summary

Hajib, Zanjani, Nizam al-Mulk, and Kinalizade teach one how to ameliorate his character and expand his knowledge. From this point of view, a person, by learning wisdom, can be differentiated among others, which leads one to high-

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19 **Selīm I (Yavuz Sultan, Selīm “the Grim”)** (b. 1470/1471- d. 1520) (r. 1512-1520) *Ottoman sultan who conquered Asia Minor, Syria, and Egypt.* Sultan Selim devoted most of his energies to fighting against the Shia Safavids of IRAN, who challenged Ottoman sovereignty in eastern Anatolia and Azerbaijan. He defeated the Safavids at the Battle of Caldiran in 1514 and secured Ottoman rule over most of eastern and southeast-ern Asia Minor. In 1516-1517, Selim waged a victorious war against the Sunni MAMLUKS, who had ruled EGYPT and SYRIA since 1258, conquering and incorporating Syria and Egypt into his empire. THE SHARIF OF MECCA and YEMEN also acknowledged Selim’s sovereignty. (Agoston & Masters, 2009: 511)

20 **Kayqubād I, ‘alā’ al-dīn** was the most distinguished of the SaldjūKīd sultans of Rūm, to whom many later sovereigns would connect themselves. Removed from power by his brother and predecessor Kaykā’ūs I [q.v.], he succeeded him in 618/1220. His foreign policy made his dynasty one of the most powerful of his time.

ranked positions, even one of leadership. While Great Man Theory and Trait Theories claim that leadership cannot be learned, lessons related to Behavioral Theories help one to be a more successful leader.

## Lessons Related to Servant Leadership Approach

Servant leaders are described as the people seeking the common good of society and who are followed by others voluntarily. Servant leaders get satisfaction by serving their community; they understand that by supporting (serving) the followers, they will be effective leaders because the followers will be successful. Six lessons from Turkish literature are relevant to the servant leadership concept.

### Lesson 24. Being Generous to Your People

Kinalizade stresses generosity and believes that it is a powerful tool for abundance of wealth. He gives the following advice to the Prince: wealth will be abundant when resources are shared with his people, thus creating more benefit for the treasury (Oktay, 2005, p. 496).

### Lesson 25. Being Generous to Strangers

Hajib provides insight to the Prince on expanding his fame and network. That clue is generosity. He advises the Prince to be always generous to strangers:



A newcomer in a place and unknown, alone in a crowd of strangers, is in a very difficult spot. The unknown man is like the blind man: do not blame him if he loses his way. The man who arrives in a land where he has never been gets tongue-tied like a bride. Take pity on strangers then. O sage one, and treat your guests well, giving them food and drink. Then your eyes will shine and your report will spread abroad. In every place a man needs to have acquaintances, for many an affair cannot go well without them (Dankoff, 1983, p.56).

#### Lesson 26. Returning with More Favors

Hajib advises the Prince to recognize those who have done him favors before with generosity. He advises Prince to be generous with more favors to them. And he gives following advice:

When a person expends efforts on your behalf do not, like a corpse, be mindless of that effort. And always counter human deeds with your humanity. O noble man! Though he does you but one or two good turns, return him many. (Dankoff, 1983, p.92)

#### Lesson 27. On Procrastination

Hajib considers procrastination very dangerous in the government of a country. He alerts the Prince to never leave today's job undone for tomorrow.

You must not put off any of your duties. O prince, for your life is passing. If you fail to do one job today, tomorrow there will be another; your work will pile up and be left undone. Rather you must daily and continually clarify and carry out the business of state. Then the people, and you as well, will gain tranquility on the morrow (Dankoff, 1983, p. 218).

He warns the Prince not to allow his work to pile up because he considers it more difficult to complete them when they are left to tomorrow. Hajib advises the Prince to complete work on time so that the country will be satisfied, and the Prince happy as well.

Lesson 28. War Strategies VII (Relationships with Soldiers; Praise and Rewards)

Hajib tells how the relationship between soldiers and an army commander ought to be in his book. According to Hajib:

Any soldier who performs a valiant deed ought to be rewarded right away so that he reddens his cheeks. And anyone who captures a man should receive praise and gifts, so that his heart swells with pride. Even the wicked does good when he is praised; so if the good is praised, will he lag behind? When you praise a man he can capture a lion with his bare hands; when you praise a horse he can overtake a bird on the wing (Dankoff, 1983, p.118).

Lesson 29. War Strategies VIII (Relationships with Soldiers; Appreciation of Loyalty)

Hajib tells the army-commander that not only should the soldiers be loyal to their commanders, but their army-commanders should be loyal to the soldiers. Hajib stresses reciprocity of loyalty, and then defines the responsibilities of an army-commander such as:

See to the care of the wounded and to the ransoming of captive soldiers. Bear up the dead with honor, and give what is due to their orphans. The troops will rejoice when they see you doing this, and willingly give up their souls when it is time to meet the enemy. Warm words, a cheerful face, a liberal hand; these three become a man well. Free-born

men will gladly serve one with these qualities and sacrifice themselves for his happiness (Dankoff, 1983, p. 118).

Hajib believes that generosity, praise, and these actions will make soldiers sacrifice their souls willingly to the army-commander in the war against the enemy.

### Summary

Great Man Theory and Traits Theories suggested that leaders are born not made. However, Behavioral Theories opposed this and claimed that leadership can be learned. In contrast, Servant Leadership mostly concerns the process of leadership. It approaches leadership from a different perspective and suggests that leader can be successful by serving others. Notwithstanding that the lessons related to Servant leadership are partially connected to other theories and approaches, for instance, stressing generosity, fairness, it is thought that it would be better to compile these six lessons under a separate chapter.

# Lessons Related to Ethical Leadership Approach

As discussed in Chapter 2, an ethical leader carries a concern for morality, calibrating his or her behaviors and making his followers behave according to a set of ethical standards. An ethical leader is the person who questions himself or herself with these kinds of questions: “Is it right, just, fair?” “Who will be hurt, and how badly?” “Who will be benefited, and how much?” “What, if anything, do you owe to others?” “What, if anything, do others owe to you?”, “Will I do the right thing?”, “What is right thing to do?” (Hosmer, 1994, pp. 5-8). After asking these questions, he or she seeks answers to moral questions and then behaves in an ethical way. Because of their relevance to ethical leadership, fourteen lessons from Turkish literature are included in this chapter.

### Lesson 30. Wisdom Must Be Known

Kinalizade advises statesmen to learn wisdom and behave with virtue.

Statesmen must be accountable for obeying laws and following the virtuous path. Therefore, statesmen should know the divine wisdom (Oktay, 2005, p. 501).

### Lesson 31. Ameliorate Your Morality

Zanjani advises the Prince Kayqubad I to develop his morality. For him, the morality of a prince ought to be superior to any other person. He cites the advice of Hasan-al Basri.<sup>21</sup> “Good character is generosity, behaving in a way of virtue, and abstaining from putting people on inconvenience.” (Adalıoğlu, 2005, p. 133).

### Lesson 32. Pacta Sunt Servanda<sup>22</sup>

Zanjani emphasizes that people trust and respect a Prince who keeps his promises.

If a Prince makes fame on keeping his promises, his enemies rely on his words and submit his orders and bans. If the Prince keeps his words, people would be grateful, so that the Prince would be happy with his country’s resting easy (Adalıoğlu, 2005, p. 146).

### Lesson 33. On Promotion

Hajib advises the Prince to test an individual’s character first; only when this test is passed, should he grant the individual power. To grant this power to an untested individual is risky and unwise. In addition to this, Hajib warns the Prince to be careful with unfaithful people’s power. He explains how the merit system should function.

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21 **Hasan al-Basri:** Abū saʿīd b. Abi ʿl-Ḥasan yaṣār al-Baṣrī (21/642-110/728), famous preacher of the Umayyad period in Baṣra, belonging to the class of the “successors” (ṭābiʿūn). (Source: Encyclopedia of Islam)

22 **Pacta Sunt Servanda** [Latin] Agreements are to be kept; treaties should be observed. Pacta sunt servanda is the bedrock of the customary international law of treaties and, according to some authorities, the very foundation of international law. Without such an acceptance, treaties would become worthless.

When the prince raises one of his servants to such a rank, he has paid him his due in a praiseworthy manner. Now the servant proves of greatest utility, and the prince's wish also fulfilled. But when an immodest and ignoble man attains to high office, the result is great loss. The sage spoke well who said; Raise not the rank of the unworthy. Even better is this piece of wise advice: Do not grant power to the foolish and the ignorant, O prince, for they corrupt wisdom and lead your subjects to ruin. Raise an ignoramus to high office, and he will be the first to sin against you. Give power to a fool and he will eat your head, O head of state! Rather, it is prince's to raise his servant in station according to his degree of wisdom, testing his character well and then promoting him as suits his understanding. And it is servant's duty to be loyal and compassionate to his master; then the prince may properly reward him (Dankoff, 1983, p. 172).

#### Lesson 34. To Be A Renowned Prince

Hajib tells the Prince how to earn renown among other Princes:

If you would be a renowned forever, four things are required. First is to have a straight tongue and honest speech. Second is to administer justice in the realm in accordance with your royal glory. Third is to be open-handed and compassionate toward the people. Fourth is to be brave and strong, to bend the foeman's neck and deal sternly with his affair. The prince who is remiss in any of these four lays his realm open to decline (Dankoff, 1983, p. 231).

#### Lesson 35. On Being Fair With Your People

Zanjani stresses justice several times. He cites from the hadith, the collected sayings of Prophet Muhammad; for example, ruling his country one day with justice is more beneficial to a Sultan than practicing seventy years prayers

(Adalıoğlu, 2005, p. 100). King's, even he is a nonbeliever, reign would be forever unless he suppresses his people (Adalıoğlu, 2005, p. 105). Then he tells of the dialogue took place between:

Alexander the Great <sup>23</sup> and an Indian Philosopher. Alexander the Great asks: Which one is superior, the bravery or justice? Indian philosopher answers: When there is justice there is no need to bravery (Adalıoğlu, 2005, p. 105).

Zanjani tells several anecdotes of King Khosrow I Anushirvan <sup>24</sup> who was famous for his justice. One of the most famous anecdotes about of him is:

Once upon a time, Anushirvan called some trusted men and said to them that he was sick and the doctors recommended that he get some adobe from a ruined village. After his trusty fellows search out all the country they came back and said "We saw neither a ruined village nor a piece of adobe" Then the King Anushirvan thanked to his men, and explained them why he asked from them to do such a thing. He said, "I wanted to learn if every corner of my country was flourishing and things are working properly". (Adalıoğlu, 2005, p. 113).

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23 **Alexander the Great**, also known as Alexander III or Alexander of Macedonia (born 356 bce, Pella, Macedonia—died June 13, 323 bce, Babylon), king of Macedonia (336–323 bce). He overthrew the Persian empire, carried Macedonian arms to India, and laid the foundations for the Hellenistic world of territorial kingdoms. Already in his lifetime the subject of fabulous stories, he later became the hero of a full-scale legend bearing only the sketchiest resemblance to his historical career.

24 **Khosrow I**, byname Khosrow Anūshirvan (Persian: "Khosrow of the Immortal Soul"), or Khosrow the Just (died ad 579), Persian **king** who ruled the Sāsānian empire from 531 to 579 and was remembered as a great reformer and patron of the arts and scholarship.

### Lesson 36. Importance of Investigation of Rumors

Hajib warns the Prince to be very careful with rumors. He advises the Prince to hear every single word, listen to testimonies, and then ask the help of wise people to distinguish true from false. Only after fully investigating the case shall the guilty be punished. Hajib also suggests that the Prince protect straight men against corrupted ones. Hajib stresses that the corrupted people will derail the system of society and government.

If someone slanders me in your presence, listen well to what he says, then through interrogation try to get to the root and to distinguish the true from the false. A chief of men well said: listen to each word, but do not make a place in your heart for each. Even better is this wise counsel-apply it to affairs, O noble one: Hear each and every word, then accept what fits the case and toss away the rest; listen to the testimony, search out the false and true, then adopt the true and punish the false. The world is corrupted by the false men; therefore take only those who are straight and true, you whose hand is long! (Dankoff, 1983, p. 230).

### Lesson 37. Justice of The Prince

Kinalizade believes that the effects of administration of the Prince will reflect on people and animals as well. He tells the story Caliphate Umar ibn Abd al-Aziz <sup>25</sup>who was famous for his justice.

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25 **Umar ibn Abd al-Aziz** (r. 717–20) Also known as Umar II. Umayyad caliph who introduced measures to create a uniform judicial system. Shifted the emphasis of the empire from Arab to Muslim, recognizing all Muslims as equal. Made rules of taxation more egalitarian, revising kharaj tax to consider the status of land rather than the religion of its owner. Preserved nominal state ownership of land by preventing kharaj lands (owned by state but cultivated by individuals) from becoming ush-ri lands (owned by individuals and taxed according to yield). Sought to convert West Asia to Islam.



During the beginning of the reign of the Caliphate Umar ibn Abd al-Aziz, shepherds came from mountains and said to the people “A good person became a Caliph<sup>26</sup>”. When shepherds were asked how they understood it. They responded, “Predatory animals are not attacking to flocks of sheep anymore.”

### Lesson 38. On Reprimanding Those In High Positions When They Are Guilty of Mistakes or Wrong

Nizam al-Mulk explains to the King how to treat high rank officials when they make a mistake: the reprimand should be in private.

Men who are promoted and elevated to high rank have to spend time and trouble in the performance of their duties, and when, as sometimes happens, they make a mistake, if they are publicly reprimanded they suffer loss of honour and no amount of goodwill or favour will restore them to their positions. It is better that when anyone commits a fault, it should first of all be overlooked; later on he should be summoned and told. ‘You did such-and-such, but because we do not wish to bring low one whom we ourselves raised up, nor cast down one whom we promoted, we have pardoned

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26 **Caliph/Caliphate** Term adopted by dynastic rulers of the Muslim world, referring to the successor to the Prophet Muhammad as the political-military ruler of Muslim community. The first four successors to that office were chosen by consensus of the Muslim community’s elders and were known as leaders of the believers. After them, the caliphate became hereditary. Two principal dynasties, the Umayyads and Abbasids, dominated the caliphate until 1258. The Mamluk sultanate kept members of the Abbasid family as titular caliphs in Cairo until the Ottoman conquest of Egypt in 1517. Ottoman sultans were then widely recognized as caliphs until abolition of the caliphate in 1924. The caliph’s functions classically are the enforcement of law, defense and expansion of the realm of Islam, distribution of funds (booty and alms), and general supervision of government. It is not a spiritual office, but the institution was imbued with political and religious symbolism, particularly regarding the unity of the Muslim community.

you'; [ it may be assumed that ] thereafter he will take more care and not make such a mistake again; otherwise he will fall from his position within the retinue, and that will be entirely his own doing (Darke, 1960, p. 125).

For him, the King should give one more chance to promoted officials. If this warning doesn't work, then they should be punished.

### Lesson 39. Sheikh Edebali's Advice

Sheikh Edebali<sup>27</sup>'s advice to Osman Beg <sup>28</sup> played a very important role in the process of the establishment of Ottoman Empire. According to Maksudoglu (2011), Sheikh Edebali directed Osman Beg so that Osman Beg was effective at creating the foundations of the Ottoman Empire on a solid Islamic ground (p. 38). In order to understand the success of the administration style of Ottoman Empire, this advice should be taken into account.

O my son! Now you are king! From now on, wrath is for us; for you, calm! For us to be offended; for you to please! For us to accuse; for you to endure! For us, helplessness and error; for you, tolerance! For us, quarrel; for you, justice! For us, envy, rumor, slander; for you, forgiveness! O my son! From now on, it is for us to divide; for you to unite! For us, sloth; for you, warning and encouragement! O my son! Be patient, a flower does not bloom before its time. Never forget: Let man flourish, and the state will also flourish! O my son! Your burden is heavy, your task hard, your power

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27 **Sheikh Edebali** is father in law of Osman I

28 **Osman Beg (Osman I)** (1258-1326). Founder and ruler of the Ottoman Empire (r. 1299-1324). In 1288, the Selcukid sultan made Osman's clan in Söğüt, near Bursa, a frontier principality of his empire and Osman the chief of the principality. Osman I gradually expanded his principality's territory at the expense of other principalities and Byzantine Empire. Osman I lived modestly and treated his subjects with justice and equity. (Heper & Criss, 2009; 235)

hangs on a hair! May God be your helper! (Edebali, Ş. (Attributed). (n.d.). *Nasihatname to Osman Gazi*.)

#### Lesson 40. Whom Do You Believe?

People believe what they see rather than what they hear. Thus, an ethical leader must be honest and consistent with his words and behaviors. Otherwise, he will lose respect of others.

One day, a friend of the Hodja came to him and asked if he could borrow his donkey for two hours to go to the town. The Hodja, not really wanting to lend his donkey, thought for a while and then he said: "Dear friend, I would like to help you but I have lent my donkey to another friend." The Man was turning to leave when he heard the donkey, who was in the stable, bray. The braying became louder and louder. Then the man turned to the Hodja with a great anger and shouted: "You, Hodja, you cheated me." The Hodja, in turn, was very angry and shouted back: "You silly man, haven't you any sense, whom do you believe, me or the donkey" (Yagan, 1972, p. 11).

#### Lesson 41. The Cauldron That Gave Birth

Nasreddin Hodja warns against accepting gifts and advice, to be skeptical towards offered gifts.

Once the Hodja borrowed a large cauldron from his neighbor, and when some time had passed, he placed a small metal coffee-can in it and took it back to its owner. "What is that?" said the latter, pointing to the small can. "Oh, your cauldron gave birth to that while it was in my possession." The neighbor was delighted, and took both the cauldron and the coffee-can. Some days latter, the Hodja again asked his neighbor to lend him his cauldron, which he did. This time a few weeks passed, and when the neighbor felt he could do without his cauldron no longer, he went to

the Hodja, and asked him to return it. 'I can not,' replied the Hodja. 'Your caldron has died. 'Died?' cried the neighbor. 'How can a cauldron die?' 'Where is the difficulty?' said the Hodja. 'You believed it could give birth. Why will you not believe it can die? (Downing, 1965, p. 9).

#### Lesson 42. Perpetual Hare Soup

The leader should be careful with gifts and benefits. When people give him some presents or some benefits after a while they will be expecting reciprocity from the leader. Their insistent requests will not end quickly. An ethical leader should be aware of this truth and not accept gifts casually.

One day an acquaintance of the Hodja, from a nearby village, brought him a hare as a present. The Hodja was so pleased with the man that he entertained him lavishly and fed him with most of the hare he had been kind enough to provide. Next day there was a knock on the Hodja's door. When he had opened it, there stood a complete stranger. "I am a relative of the man who brought the hare to you yesterday." explained the stranger. "Well, come in, come in!" said the Hodja, "I am glad to meet a relative of that kind gentleman." It was about time for dinner and there was nothing substantial to eat in the house. So the Hodja called out to his wife: "We have a visitor, my dear. Will you make us some soup out of the gravy left over from the hare?" They had the soup, which was quite tasty, thanked their God, and parted good friends. Next day the door was knocked again and the visitor explained that he was also a relative of the man who had brought the hare. The Hodja could stand it no longer. He fetched a bowl of boiling water from the kitchen and placing it in front of the visitor, said: "And this beverage is the gravy of the hare's gravy! I hope you'll enjoy it!" (Hikmet, 1959, p.121).

### Lesson 43. If This Be The Liver Where is The Cat?

A leader shouldn't allow other people to deceive him; he should investigate cases thoroughly, seek out the guilty people, and intimidate others into not attempting to cheat him.

"Nasreddin Hodja was very fond of liver<sup>29</sup>. But every time he brought some home, his wife would seize the opportunity and give a party to her friends. Come evening and the Hodja would again be fed some soup or rice. The excuse was always same: "Ah Effendi<sup>30</sup>, that good-for-nothing cat of yours stole the liver and ate the lot!" On one such night the Hodja could contain himself no longer. He sprang up, fetched the steelyard and tying a handkerchief around the cat's middle, weighted it carefully. Then turning to his wife: "I thought so!" he said. "The liver I brought home today weighted exactly one kilo. This cat here weighted one kilo too. Well, woman, if this be the liver where is my cat? "(Hikmet, 1959, p. 30).

#### Summary

Ethical Leadership doesn't concern with whether leadership is learned or not as Great Man Theory, Traits Theories and Behavioral Theories do. It is also not the same as Servant Leadership. Even a leader who serves his people may not an ethical leader in terms of the tools he uses for reaching his goals. This is the turning point of ethical leadership. It mainly concerns the moral aspects of leaders' behaviors.

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29 **Liver** holds a major place in Turkish cuisine

30 **Effendi** (effendi) "Master", a title for educated people, especially for scribes. Servants of a home also called their *efendimiz*, "our master". Particularly, it signified traditional *medrese* education, whereas *beg* indicated military ranks. In the 19<sup>th</sup> century effendi was also utilized for princes of the Ottoman dynasty. In addition to beg and efendi were put together as *beyefendi* and have been used as the equivalent of the English "Sir". Effendi was officially abolished as a title in 1934 but still used in polite speech today. (Baycrl, 1997, p. 44)

## CHAPTER 8

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### Lessons Related to Emotional Intelligence

As presented in Chapter 2, Emotional Intelligence is an ability of perceiving, understanding, using, and managing the emotions. By reason of their relevance to Emotional Intelligence, fourteen lessons from Turkish literature are included in this chapter.

#### Lesson 44. Importance of Making Friends

Hajib gives weight to making good friends. He believes that a huge network consisting of good fellows gives protection to the Prince. Know that friends are like another back: if a man has many friends his back rests against a mountain cliff; and a man who has a strong backing is firmly rooted in Fortune (Dankoff, 1983, p.95).

#### Lesson 45. On Relatives and Companions

Hajib puts much importance on building a strong network many times. He is of the opinion that people who have many relative and close friends are powerful people.

For a man has need of brothers, and if he has no brothers he has to acquire friends. Well spoke the statesman who said: He who has brothers is stronger than others. A man with brothers has great fame, a man with friends has a great name. If you have no brothers, then acquire friends; if your

friends are good, then they are brothers! (Dankoff, 1983, p.144).

He advises that the Prince maintain good relations with his friends and relatives, because he believes that this network helps one in many important ways, including his reputation with others.

Also if a man has many friends, his name spreads abroad and his affairs prosper. Then he attains his desire in this world, and has good hopes for the next as well. When trouble and care afflict him, they sacrifice themselves on his behalf; and when he is happy they too rejoice. His virtues they broadcast to one and all, while his faults, should they see any, they cover and keep hidden (Dankoff, 1983, p. 152).

Hajib thinks that maintaining relationships is an important value for a person and warns the Prince not to make enemies of his friends. A friend who becomes an enemy is very dangerous for he knows much about the Prince that others do not.

The sage firm in wisdom spoke well who said: Man's heart is a fragile thing and hard to look after. It is like a glass-so guard it well, my son, lest it break. The heart is a sensitive organ, and this is the test; it melts readily in the heat, and quickly freezes in the cold. When a friend's heart is broken, he becomes a secret enemy, and wherever one has an enemy one has a thousands quarrels. If you have an enemy, your life loses its flavor (Dankoff, 1983, p. 151).

#### Lesson 46. Distinguishing True Friends from Spongers and Self-Seekers

For Hajib, it is more important to distinguish true friends from self-seekers than making friends. The Prince is also the

one who needs to distinguish true friends from self-seekers. Hajib, teaches the Prince how to find out true friends:

Test your friend in benefit and in harm, and if his friendship remains true, then hold him fast. To find out his true mind, try him with angry words and frowning looks. To find out his true mind, try him with angry words and frowning looks. And to find out if he truly loves you, ask him for something he holds dear. If in these two cases his brow remains unruffled, then hold this man equal to your own dear soul (Dankoff, 1983, pp.176).

Hajib warns the Prince to be careful with spongers those who seek to soak up power, prestige, gifts from the Prince, and says:

O manly and generous one! And the spongers too, do not become intimate, for he will surely become your enemy. If this beggar gets what he wants from you, he will start calling you ‘brother’. But if he does not, then he will run away and pretend he never met you. Rather, take friends from those who do not expect anything from you. This sort is dependable, and will not cause you trouble. Friends should benefit a man in good times and in bad, in joy and in grief. If you would have many love you, be open-handed with bread and salt and cheerful in manner; for people respond warmly to these two traits, and will stand by you in good times and bad (Dankoff, 1983, pp. 176-77).

#### Lesson 47. On Foes

Hajib urges the Prince to never despise his foes; respect is important to be able to have power over them. Furthermore, he encourages the Prince to be alert with his foes.

If you have an enemy, your life loses its flavor. Whatever place he may be found in is inconvenient for you. Also, however small he may be, you must consider him big, my



brave hero. To the elephant a fly can be a tremendous foe, if it bites him and makes him jump. Listen to one whose entire life was spent fighting the foe: Say not, "What fear? My enemy is small. Neglect him not whatever his size. If a man is kind to you, befriend him. But a foe, however small, despise! (Dankoff, 1983, p. 151).

He strongly suggests that powerful people attract more enemies than an average person.

As for enemies, they make a man alert. Also they inform the land of his virtues and his vices. If a man had no enemies, how would his manly virtues, his name and his lineage, be known in the land? The man of many virtues will have many enemies as well. Any man of noble character and birth is bound to have detractors among the broad run of men. A good man may have enemies, it is true, and bad man not; but a bad man is in fact dead. If a man has a crowd of enemies, you may be sure that he has more virtues than most. Also, the way a man's reputation grows is through successful dealing with adversaries: without enemies his name would never arise (Dankoff, 1983, p. 152).

He advises the Prince that enemies will try to defame him. Hajib encourages the Prince to deal with his enemies. The more the Prince wins his enemies' heart the more respect and fame he will earn. Hajib wants the Prince to befriend his foes:

But as for the enemy for the sake of advantage or harm-give him your advantage, O generous one, and resolve your differences! When you work to your foeman's profit, he becomes your near friend and turns his harm into benefit. Therefore try to make your foe your friend, and you will live safe and secure. Know that there is no profit for enemies, and do not concern yourself with profitless affairs. Just carry out your duty and avoid making enemies, for a man with

enemies has a thousand quarrels to contend with (Dankoff, 1983, p. 177).

Hajib values friendship very much. For him, friendship should not be given casually; it should be prized and highly valued. He gives this advice to the Prince:

Do not try your foe when he is too big. Do not stand too close to him, take care! Defend yourself with an iron shield. When he is careless, catch him in the snare. As for your friend, bear his burden and do not break his heart. Mark my words: if your friend turns hostile, he will sap your very soul, not only your gathered goods. For he, your former friend, knows your inside and out, so he may go after your property or else make your soul eat wind. Therefore guard your friend as you guard yourself. For it is easy but hard to make a friend, but hard to keep him; and it is easy to make an enemy but hard to pacify him. If you do have enemies, guard your own body and soul, for few are those with enemies who escape them” (Dankoff, 1983, p. 178).

#### Lesson 48. Importance of Wakefulness

Hajib advises the Prince to be wakeful, in essence, watchful, aware and alert. For Hajib, wakefulness includes presence. He believes that a Prince who lacks watchfulness threatens his reign sooner or later.

“The prince should be wakeful and alert; if he is negligent, he will suffer the consequences. 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 crushes the foe’s neck and tramples upon him (Dankoff, 1983, p.106).

Hajib believes that the way of expanding land comes from wakefulness and tells the Prince:

With wakefulness the prince defeats his enemy and increases his territory, with neglectfulness the foundation of princely rule is undermined. Be wakeful then, O prince, watch over all your realm, wrench the neck of your foe and deal justly with your subjects. Then you will live in peace (Dankoff, 1983, p.106).

Hajib gives a clue about dealing with the foes to the Prince, focusing on vigilance and presence:

For if you wish to crush your foe, you must keep your ears and eyes alert. With wakefulness the prince pierces his enemy, with negligence he breaks the bon of rule (Dankoff, 1983, p. 106).

#### Lesson 49. Associating with Poets

Hajib tells the Prince how to maintain relations with different groups such as poets (writers), merchants, cultivators, craftsmen, physicians, diviners, astrologers, and dream interpreters. Two of these groups, poets and scholars, will be part of this study because in this century poets (writers) and scholars continue to be significant. Hajib alerts the Prince to give enough importance to the poets. He advises the Prince to build and maintain good relations with poets and keep himself away from their sharp tongues. The poets in 11th century may stand for columnists in 21st century. Being criticized harshly by media may lead the leader to lose power, prestige, and fame. In order to eliminate this threat, the leader should maintain good relations with them.

Then come the poets, the world-assemblers, eulogists and satirists of the men. Their tongues are sharper than swords, their thoughts subtler than a hair. To comprehend both the subtleties and the profundities of speech you must listen well to their words. For they dive into the sea with

their hearts, and bring up pearls and gems. When they praise a man, his praise spreads abroad, and when they lampoon him, his name is permanently damaged. So hold them in good stead, my brother, and try not to get entailed in their tongues. If you wish to be praised, make them love you, that is all there is to it. Give them whatever they desire. In this way you will buy yourself off from their tongues (Dankoff, 1983, p.183).

#### Lesson 50. Associating with Scholars

The second group that Hajib advises the Prince to associate with is scholars. He is of the opinion that the scholars have a very important value for a country. He compares them with the light in dark days:

Another group is the Ulema<sup>31</sup>. Their learning enlightens the way for the people. So love them sincerely, respect their pronouncements, and learn their sciences, or at least a part of them. They are the ones who distinguish right from wrong, who hold to the way that is straight and pure. As far as possible learn their doctrines, give the alms, and guard your tongue in their presence (Dankoff, 1983 pp. 180-181).

Hajib advises the Prince to associate with them, therefore, and establish good relations because then you will be fortunate in both the worlds (Dankoff, 1983, p. 181).

#### Lesson 51. Control your Anger

According to Hajib, the Prince shouldn't allow annoyances to drive him to irritability which can result in anger, possibly causing to make mistakes.

Bad temper and irritability, on the other hand, always bring a man to rack and ruin. A certain sage had the following to say about this-heed his words, they will redder

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31 Ulema stands for Islamic scholars here.

your cheeks! Annoyance overcomes good sense and wrath displaces reason. Thus bad temper makes the wise man commit follies and moderate man act shamefully (Dankoff, 1983, p. 50).

### Lesson 52. Importance of Consulting

Hajib repeatedly advises the Prince to consult with knowledgeable people before entering a job and making a critical decision. An effective leader keeps wise counsel and uses the counsel well.

Often a man cannot know what is best for himself. In that case he ought to ask someone else. If a man consults, his wisdom broadens, and once wisdom enters the proceeding, the goal is soon attained; as the poet says: Take not as your friend One who does not consult, Consult before acting Or regret the result (Dankoff, 1983, pp. 223-224).

Hajib advises that the one who consults gets better results than the one who doesn't. Consult with a near one and your undertaking will prosper, fail to consult and you will rue the day (Dankoff, 1983, p. 223).

### Lesson 53. The Blanket is Gone The Quarrel is Over

The leader should be aware of what is at stake in conflict. Clashes of interest would finish after the parts satisfy their desires.

At midnight the Hodja heard a noise. Two men were struggling outside. The Hodja got out of his bed with a blanket over him and went to the front of his house. He asked them why they were fighting. Without answering one of them took the blanket, which covered the Hodja and they both fled. So the poor Hodja returned to his bed again. "What were they fighting about?". asked his wife. "About our blanket", said the Hodja. "Now the blanket is gone, so the struggle is over (Yagan, 1972, p. 29).

### Lesson 54. The Story of The Female of The Species

The leader should be wise when others ask him for help to handle a dangerous situation. He should mitigate the risk of danger by sharing the responsibility with the stakeholders. If they attempt to swindle him, the leader must punish them. This lesson will teach stakeholders not to attempt to cheat the leader anymore.

One day, Sultan Temur <sup>32</sup>came to Akshehir <sup>33</sup>with his army which included many elephants. He gave one of these to the people of Akshehir to look after but the poor people of the town were unable to do this. As they were afraid of the Sultan they went to the Hodja and asked him to go to the Sultan as their representative. "Alright" said the Hodja, "but with one condition. Twenty of you must come with me." So, with the Hodja in front and the others behind departed on their way. But during the journey one after the other they fled. The Hodja, believing that they were following him went to the Sultan. He entered the tent alone. When the Sultan asked him, why he had come, the Hodja replied: "The people of our town..." And indicated with his hand where he believed the people to be. Then he saw that he was alone and continued bravely. "Yes, the people

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32 **Timur** (Amir Timur, Aqsaq Timur, Taimur, Tamburlaine, Tamerlane, Temür, Temur-e Lang, Timur bin Traghay Barlas, Timur Lang; Timur Leng, Timur Lenk, Timur the Lame, Timur-I Leng) (b. 1336? – d. 1405) founder of the Timurid dynasty. Renowned as a cruel but masterful military leader. Timur launched a new military campaign in 1399 in order to secure the western part of his empire against the danger posed by the newly emerging Ottoman dynasty. First, however, he attacked Syria again. He had Baghdad, Damascus, and Aleppo destroyed, and then turned against the Ottoman Sultan Bayezid I (r. 1389-1402), winning a decisive victory at the Battle of Ankara (July 28, 1402), in which Bayezid was captured. (Agoston & Masters, 2009: 562-563)

33 **Akshehir (Akşehir)** is a town and district of Konya Province in the Central Anatolia region of Türkiye. (Soucc: Konya Valiliği [Konya Governorship])

of our town...have taken pity on this elephant and if it is a female, they want a male, and if it is a male they want a male so that it will have company. "The Sultan was very pleased and said: "As it is male, I will give you a female" When the Hodja went out he saw the people who had run away. "What has happened" they asked. And the Hodja replied: "Good news, the female of the species will come also, it's on the way." (Yagan, 1972, pp. 77-78).

#### Lesson 55. The Story of Help Yourself My Fur Coat

The appearance of a person is important in terms of the received attention. Leader should be aware of this. Like the famous sayings

One day the Hodja was invited to a wedding. Having arrived in his shabby, everybody clothing nobody seemed to take any notice of him. Well, this wouldn't do. He bided his chance and slipped out unnoticed. He returned, wearing his best robe and his fine fur coat. From the entrance on he was overwhelmed with compliments, given the best seat at the table and urged to partake of the choicest morsels. Smiling, he began to dip the sleeve of his fur coat into dishes, saying: "Help yourself, my fur coat!" "What are you doing, Hodja Effendi?" cried the host and some guests in alarm. "Why, I was just inviting my fur coat to partake of these delicacies, since it seems to command so much respect! A few minutes ago, without my fur coat, I wasn't even noticed. Because of it, I am now being overwhelmed with attentions!" (Hikmet, 1959, p. 85).

#### Lesson 56. The Potters' Mules

One should be careful while doing business. Influential people's interests shouldn't be damaged. If so, one would be punished by them immediately. A leader should take into

account stakeholders and formulate his strategy based on the consideration of others.

One day the Hodja was returning home from a village. It was one of the rare days he did not have a donkey to ride on. Having walked all day, he was very tired. Just then he happened to pass by a cemetery and noticed a grave that had partly caved in. "I wonder" he mused., "if I were to get in that grave and lie down in this exhausted state, would the angels take me for dead and subject me to the usual questions put to the dead? I could then learn these questions and be prepared for them when I really die." Yes, it seemed a good idea! He took off his clothes, so as not to soil them and to look more like a corpse, then lay down in the grave. It was not long before he heard a great jingle of bells, a noise of shouting men and running animals. This wasn't exactly what he had bargained for. "Alas!" he thought. "What an unlucky day for this to have happened! It must be the Day of Judgement!" He was out of the grave at one jump, forgetting all about the bundle of clothes he had left behind, and tried to run away. The noises he had heard were those made by a caravan of mules laden with pottery and china. At that moment the mules had just reached the spot when a naked figure, The Hodja himself, suddenly leaped out apparently from the bowels of the earth. There was nothing the owners could do to pacify the frightened animals. The whole cemetery was strewn with bits and pieces of pottery and chinaware. The potters, letting the mules be, caught the Hodja instead and asked: "Who are you and what are you doing here?" "I am from the neither world, and have just come to have a look at this one" replied the Hodja. "Oh yes?" You'll learn about it, have no fear." And the Hodja was given the beating of his life. In his naked and bruised state, he barely managed to crawl home. He looked a very poor sight, indeed! His wife seeing him, anxiously inquired:



“What on earth has happened to you, Hodja Effendi? Where have you been?” “I went and got mixed up with people from the nether world. I have just returned from there.” “And what is going on in the nether world?” “Nothing much, if you don’t frighten the potters’ mules.” (Hikmet, 1959, p. 114).

### Lesson 57. Learn My Son, That is The People

Everyone will have different opinion on various issues. If you always care about others words you will never able to be successful. Moreover, you will be criticized and demoralized by them. It is impossible to satisfy everybody else with the same action. A leader should walk on his way determinedly to be successful.

One day the Hodja while he was working as an imam<sup>34</sup>, in the village, he departed from the village to go to the Akshehir bazaar. He took his son with him to see or oversee? The Akshehir bazaar. A group villagers confronted him on the way “Hodja, Both of you riding the Donkey! You are doing wrong.” Hodja agreed with the villagers. He

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34 **Imam:** One who stands in front; a role model for the Muslim community in all its spiritual and secular undertakings. The title is used interchangeably with the word khalifah for the political head of the Sunni Muslim state. In legal writings the term is applied to the leader of the congregational prayers in the mosque. Historically, Muslim rulers used to appoint the imam for the official function of leading the Friday services in the main mosque of capital cities. Sunni Muslims use the title for their prominent jurists, who are also regarded as the founders of their legal schools, such as Abu Hanifah and Shafii. In Shii Islam the imam is the divinely appointed successor of Muhammad and is regarded as infallible, with the ability to make binding decisions in all areas of human activity. In Twelver Shiism, following the disappearance of the twelfth and last imam, the jurists (fuqaha) have assumed the title imam. Hence, Khomeini after the Iranian revolution in 1979 was given the title imam, following the practice of the Arab Shiis, who have always called their religious authorities imams. In North America, in the absence of official ordainment, religious leaders connected with different Islamic centers often use the title to indicate their religious standing in the community.

got his son off the donkey, and the son of Hodja began to walk. Shortly afterwards they ran across another group of villagers. They said; “What the hell is that? Shame on you Hodja! You are riding comfortably on the donkey while this poor kid is going on foot.” Hodja was ashamed. He got off the donkey and put his son back onto donkey. They struck out again. This time another group of villagers criticized: “The great Hodja walks on foot and the kid sits on a donkey. O Hodja, do you train your child in this way? Hodja was perplexed and got his son off the donkey. Both Hodja and his son walked on foot behind the donkey. While they were approaching Akshehir, some people said: “Hodja, may god give you some mother wit!” Hodja walked from the village to Akshehir on foot and the donkey walked with you as well. Hodja became tired of listening to all his critics. At this moment, his son couldn’t stand the situation anymore and asked: “Father, who these people are? Why are they always poking their noses to our business? Hodja patted his son’s back and answered: “See my son, that is the people! (Kocagoz, 1972, p. 50).

### Summary

Emotional Intelligence like ethical leadership and servant leadership doesn’t concern itself with whether a person is born as a leader or not. It mainly concerns emotional and social aspects of leaders’ behaviors. Even emotional intelligence includes servant leadership and ethical leadership somehow, but to a degree it is a more holistic and different concept. As the stories are considered a powerful tool for making individuals to be aware of their emotions, managing them properly, understanding and treating others with empathy; most of the lessons derived from Nasreddin Hodja stories are connected to this concept.



# Reflections and Conclusion

Every human being comes to this world without any knowledge. Over time, humans begin to develop a learning system. However, life is not long enough and resources are not abundant enough to experience everything on our own. We often face highly complex problems. These challenging problems lead us to seek past solutions, to look to the past for guidance. As a Latin proverb said “A wise man learns by the mistakes of others, a fool by his own.” My goal with this research was to compile wisdom lessons from various Turkish writers and contribute to literature with a humble addition especially for decision makers, and policy makers to perhaps have better and more successful results with the benefit of wisdom from Turkish wise men and sages.

The advice from these writers is expounded in variety of different fields including personnel selection, promotion, negotiation, morality, diplomacy, government, military strategies, and international relations etc. All of the advisements can be applied to management, business, government, and military areas. In addition, they can also

be used for personal developments. For example, a CEO might resist making changes as soon as he or she takes office; heeding the advice of Turkish wisdom, the CEO can wisely take time to watch, observe and understand the culture of the organization and then make changes gradually. A company might utilize a merger and acquisition strategy to diminish competition and gain power over other companies. In terms of personal development, it might be said that building and nurturing a good character will be valuable in friendships and in professional networking. Furthermore, creating a huge strong network will help one to receive big support which increases one's chances for success and survival. As for the military, getting early correct intelligence will lead the commander to take early action and gain a victory over his enemies. Learning techniques and being watchful will help him to spend less effort to defeat his enemies.

As I stated in the beginning of this study, I benefited from Hajib's advice since my middle school years. After arriving at an understand that wise peoples' advice is as valuable as a precious piece of jewelry, I went deeper into the literature by expanding my reading. I recorded their sayings for my reference and tried to apply most of them into my life. After realizing its benefit, I decided to do a study on Turkish literature and reveal that wisdom to other people who do not know Turkish or have not had an opportunity to read any Turkish book.

The author selection process was not easy for me; in fact it presented quite a challenge. My endeavors were comparable to taking a glass of water from an ocean. Accepting this truth, there are still many Turkish pieces that need to be studied elaborately. This research is an attempt to open the gate of Turkish wisdom to academia, particularly in the western hemisphere. Many more books, stories, sayings, proverbs, idioms, fables, sagas, epics in Turkish literature

are still waiting to be uncovered for researchers. It is my hope that future researchers would enter this door and explore the vast terrain and bring this incredible information to others.

While Turkish literature contains many leadership and wisdom lessons, the same can be said for every country's literature. While many know Machiavelli and his masterpiece, *The Prince*, Sun Tzu and *The Art of War*, and other philosophers and writers such as Socrates, Aristotle, Plato, Thomas Hobbes, and Henry David Thoreau, there are still many wise people and their work waiting to be explored. It is my wish that future researchers will study other cultures and literature that is not often studied and bring these lessons to a greater audience. We live in a global village. Rather than focusing on our differences, we can focus on our communalities and work from our common ground. Sharing our experiences and wisdom, extending tolerance to each other, perhaps we might be more successful in solving the complex problems of global village and bring the possibility of peace and greater harmony to each other and the next generations.



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# Wisdom Lessons From Turkish Literature to Managers and Leaders

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