



## **Re-reading the Mathnawi of Mawlana Jalal al-Din Rumi from the standpoint of ethics management in public sector**

**Yaşar Uzun**

Turkish Court of Accounts, Ankara, Turkey

yasaruzun@sayistay.gov.tr

---

### **ABSTRACT**

---

It is widely believed that a virtuous state always commits to uphold and consistently implement ethical values. If ethics cannot be maintained in the public sector, it would drive unethical behaviors of public officials that ultimately damage the public reputation and cause nepotism, irregularities, waste of public resources, loss of lives and properties, etc. Meanwhile, implementing ethical values into practice for public sector management requires a systematic approach and policies. Since the culture of a nation also influences people's behaviors, thus the role of cultural values should be considered in the management of ethical values in the public sector. This study examines the masterpiece work of Mawlana Jalal al-Din Rumi, The Mathnawi, as an example of a cultural resource. This study has two main purposes: Firstly, it aims to raise awareness about the advice of Mawlana Jalaleddin Rumi regarding the essentials of ethical management in the public sector through Mathnawi. The second aim is to encourage readers to analyze and evaluate their own cultural resources to understand and implement the ethical management philosophies they envisage through a systematic perspective. This study argues that the core elements of Mathnawi with supporting local cultural values can play a crucial role in strengthening the practice of ethical management in public sector organizations. Therefore, it can be said that Mathnawi includes advice regarding the key essentials of ethics management.

### **KEYWORDS:**

Ethics management; audit; Mawlana Jalal al-Din Rumi; Mathnawi; culture

**DOI: 10.28986/jtaken.v7i1.500**

---

### **ARTICLE HISTORY:**

**Received at** : 21 December 2020

**Published at** : 28 June 2021

---

## INTRODUCTION

Ethics is a concept that relates to thinking and evaluating behavior from the standpoint of morality. The concept of “ethics” can be described as the branch of philosophy that defines what is good for the individual and society and establishes the nature of obligations or duties that people owe themselves and one another (EUROSAI TFAE, 2017). In the public sector, “ethics” contributes to the integrity of the public management by raising the morality level of it through encouraging and supporting ethical thinking of public officials. Suppose they do not display ethical behaviors in public service production and delivery. In that case, they could open the way to the unbearable costs in public sectors such as damages in public reputation, nepotism, irregularities, wasting of public resources, loss of lives and properties, etc. Thus, the ethical management of the public sector becomes an important area for management that should be handled carefully by leaders and managers. At this point, we can raise a question: How can ethics be managed in the public sector, or how can ethical behaviors of public officials be promoted? Since people’s behaviors are influenced by the nation’s culture and even of the civilization they belong to, those who want to manage ethics well in the public sector should also be aware of the culture and cultural values.

Culture is the identity of a nation, which brings people together under one umbrella to live upon the generally agreed values and beliefs. Culture identifies the values that shape the relationship among individuals, society, and the state. It also guides people by describing how those values can be put into practice to manage the public well. Cultural norms define what is encouraged, discouraged, accepted, or rejected within a group (Groysberg, Lee, Price, & Cheng, 2018). Therefore, by applying cultural re-

sources, leaders and policymakers can find out the essentials of successful ethics management in the public sector for the happiness and welfare of people, including public officials.

The author will attempt to present the essentials of ethics management in the public sector through applying to one of our cultural resources, the masterpiece work of Mawlana Jalaleddin Rumi, titled “The Mathnawi,” through this study. It includes such statements that could be considered as key essentials regarding the ethics management of the public sector and being a good public leader and official who know “what behavior is good and what is not.” Therefore, this paper mainly has two purposes: First of all, it aims to raise awareness about the advice of Mawlana Jalaleddin Rumi regarding the essentials of ethics management of the public sector through his Mathnawi. The second purpose is to encourage readers to look at their cultural resources regarding the works conducted to understand the ethics management philosophy they envisage through a systematic analysis.

The professional literature is abundant in ethical tools that can be used by managers in their private or public institutions: codes of ethics or principles of conduct, ethical committees, ethical audits, ethical procedures and policies, ethical training, ethical hotlines, whistleblowing procedures, and others (Puiu, 2015). According to Buang (2015), practicing leadership by a good example is imperative to strengthen accountability and integrity for the leaders and managers. The leaders must be morally strong and willing to take firm actions to ensure the subordinates are always clean, efficient, and trustworthy by becoming role models and ensuring that the existing controls and mechanisms effectively function.

In order to analyze Mathnawi well, we

should use a reference evaluation framework for this study's purpose, and those would benefit from the frameworks developed by the OECD regarding the key requirements of integrity management. Those requirements could be classified under the following management areas: Ethics Guidance, Human Resource Management Policies, and Approaches, also Ethics Monitoring and Controls (OECD, 2005). Those areas are building blocks and interrelated parts of a well-functioning ethics infrastructure. They provide a holistic approach to understanding public integrity management as a concept and develop relevant institutions, systems, and mechanisms for promoting ethics and countering corruption in public service. Ethics guidance refers to the development of codes of conduct/ethics for public officials; familiarization of public employees with the codes of ethics conduct through training and awareness-raising activities; development of ethical leadership attitudes; and ethics advising support to employees.

We know that “human” is the center of ethics management, and all business activities are carried out and led through human efforts. Thus, policies and management approach to recruit and maintain public officials committed to public values play important roles in realizing integrity in public management. In addition, value-based management understanding requires effective design and practice of human resource management policies, procedures, structures, and processes by considering ethical values and principles. Finally, ethics monitoring and control activities of management focus on maintaining ethics behaviors by encouraging risks management approach to deal with ethics risks, transparency and accountability mechanisms, stakeholder engagement policies, strengthening the functions of oversight bodies, etc.

## LITERATURE REVIEW

Mawlana Jalal al-Din Balkhi-Rumi, the author of the renowned Mathnawi or “Rhyiming Couplets,” was born in 1207 in Balkh, now Afghanistan. In today’s Turkey, he lived most of his life in Konya, where he died in 1273. Mawlana, the Persian-language poet and philosopher, is considered one of the greatest Sufi masters, a well-known Ibn Arabi and Shams-e Tabrizi peer. He addressed humanity as a whole: “I do not distinguish between the relative and the stranger” (UNESCO, 2007). Mawlana Jalal al-Din Rumi is well known in the West and next to al-Ghazzali, perhaps the Sufi most studied by Western orientalis. A good portion of his writings has been translated into English, mainly through the efforts of the outstanding British orientalis R.A. Nicholson and A.J. Arberry’ (Chittick, 2005). Earlier scholars such as E. H. Whinfield, J. Redhouse, and C. E. Wilson had translated portions of the Mathnawi, but it was Nicholson’s work that was a true milestone of orientalism. He edited and translated the whole of the Mathnawi in six volumes and wrote two volumes of commentary. Arberry retranslated some of the stories from the Mathnawi as independent units (without Rumi’s continual didactic digressions) in *Tales from the Mathnawi*, London, 1963, and *More Tales from the Mathnawi*, London, 1968 (Chittick, 2005). The messages Mawlana wants to give for today’s (and also tomorrow’s) people besides faith could be stated briefly as follows: Obedience to Almighty Allah, being compassionate for His creatures, mercifulness, brotherhood, peace, love, purification, and all of the other values in line with them (Cebecioğlu, 2007).

His works can be stated as follows: “Divan-i Kebir” is a collection of poems recited by Mawlana over a wide span of time. It contains approximately 40 thousand couplets within twenty-one moderate-size divans, as well as one “Divan-i Rubai.” “Fih-i Ma-Fih”

connotes “What’s within is within” and contains Mawlana’s lectures. “Mecalis-i Seb’a,” as the meaning of the title “Seven Sermons” implies, includes Mawlana’s seven lectures. “Mektubat” consists of the 147 letters that Mawlana wrote to relatives, including his son Sultan Veled, friends, rulers, and state officials. “The Mathnawi” contains approximately 26 thousand couplets in six volumes, consisting of stories inspired by the Quran’s teachings about all that is created, as well as Prophet Mohammad’s (peace be upon Him) words and their morals (International Mevlana Foundation, 2020). Mawlana’s works were read in different languages worldwide, and his teachings inspired hundreds of poets. He was remembered as a “sultan of heart” by many nations and states, most notably by the Ottoman State (Pala, 2010).

It was known that the first eighteen lines of Mathnawi were written down personally, and the rest dictated to his student, Chalabi Husameddin. By its particular and universal messages, Mathnawi of Mawlana Jalal al-Din Rumi aims to unveil the secrets of human existence by making people familiar with the Divine love and essentials of a virtuous life. It provides living codes that enable people to beautify both their worlds and afterlives. Like his other works, Mathnawi is a mirror and commentary of the Holy Qur’an. Mawlana tells all of his stories and words of wisdom by taking verses in the Qur’an or hadiths of the Prophet as references (Yılmaz, 2007). The various states of the human soul (such as sadness, happiness, weaknesses, desires, even childishness, etc.) appear in Mathnawi exceptionally and clearly (Gölpınarlı, 1959). Mathnawi aims to make people mature morally and uses all of the stories and words of wisdom for this purpose (Konur, 2007). There are expressions of divine love and high manners in the works of Mawlana. Worlds, terms, symbols, abbreviations used to convey these feelings require

mystical, Sufic comments and explanations for the readers. Their explanations exist in the works of Sufi, mystic persons who had lived before, as well as they exist especially in his work, the Mathnawi (Karaismailoğlu, 2014). Mawlana describes Mathnawi as follows:

*“This is the Book of the Mathnawí, which is the roots of the roots of the roots of the (Mohammedan) Religion in respect of (its) unveiling the mysteries of attainment (to the Truth) and of certainty; and which is the greatest science of God and the clearest (religious) way of God and the most manifest evidence of God... It is the cure for (sick) breasts, and the purge of sorrows, and the expounder of the Qur’án, and the (source of) abundance of (Divine) gifts, and the (means of) cleansing (sordid) dispositions.”* (Rumi, 2020: 1/26-27).

## RESULT AND DISCUSSION

### **The advice of Mawlana in Mathnawi Regarding Ethics Guidance for Public Sector**

Integrity systems often begin with a code of conduct, code of behavior, or code of ethics. No matter which term is used, they usually start with either a series of principles or a delineation of behaviors that public servants are expected to avoid or observe (OECD, 2005). Code of ethics translates core values and principles into concrete standards in an easily understandable way. At the institutional level, codes of ethics/conduct articulate boundaries and expectations of behavior. They provide clear markers defining which behaviors are forbidden and which are expected (EUROSAI TFAE, 2014).

If we analyze Mathnawi, we see that Mawlana’s thoughts for people’s happiness in this world and the afterlife depend on values. Mawlana emphasizes many fundamental values which are necessary for private and pub-

lic life, such as “justice,” “honesty,” “cautiousness,” “having no lust for something,” “being knowledgeable,” “modesty,” “decency,” “working,” “cooperation” etc. For example; he refers to the value of “justice” by saying as follow:

*“(The Divine Will uttered in) ‘Be, and it was’ hath bestowed the kingdom on Us, that the people may not cry out in lament to Heaven; That burning sighs may not soar upward; that the sky and the stars may not be shaken; That the empyrean may not tremble at the orphan’s wail; that no (living) soul may be marred by violence. We established a law (of justice) throughout the kingdoms (of the earth), to the end that no (cry of) ‘O Lord!’ should go up to the skies.”* (Rumi, 2020: 3/4639-4642).

In his work, Mawlana gives tasks to people related to private life and public management by his statements in his work. For example: “Preserve the wing and do not indulge such lust, to the end that the wing of desire may bear you to Paradise.” (III/2137); “How should I be an enemy to the King’s treasure-house?” (V/4047); “You have devoured our property and are carrying off the iniquities (to the next world) (II/411); “So long as you accept no bribe, you are seeing; when you act covetously, you are blind and enslaved” (II/2753); etc.

Having analyzed Mawlana’s couplets in Mathnawi, we can conclude that Mathnawi is a work built on values. These values and the relevant statements could be taken as a reference to develop today’s codes of ethics for public management. For example, depending on the statements above, the following examples could be developed as behavioral standards in public management: Public officials should not use and benefit public property and resources for their benefits while carrying out their roles and responsibilities; Public officials should avoid public loss while managing public resources under their au-

thority and control; Public officials should deliver public services in compliance with legislation without making any discrimination, etc.

Alignment of public officials’ values with institutional values is crucial to maintain successful ethics performance in the public sector. One management approach to provide this alignment is the training of public officials to make them aware of what values they should follow, what behavior is correct, and what is not. Ethics training is a valuable tool for strengthening ethics and preventing corruption in public administration if applied together with other tools as part of a comprehensive anti-corruption and pro-integrity policy (OECD, 2013). Ethics training is a precondition of having an understanding of behavioral standards. Through ethics training, public officials become familiar with their ethics codes. Assuming that public officials, who get ethics training and develop themselves on the values and right behavior, reflect the good practice of behaviors to service users and people in their social lives, they could be actors of maintaining the sustainability of ethics culture in the public sector. In his work, Mawlana wants people to be aware of the Truth, their own essence, and correct behavior. To develop the human being materially and morally, he suggests many training and/or learning methods that can be benefited in private life and also in public management.

According to Mawlana, one should listen to what people say very carefully to learn values, the right, and wrong behavior, also be a “perfect man” in his sense. Thus, he starts his Mathnawi by saying, “Listen to ...” (I/1) He wants people to listen to what is said in the stories or by scholars, experienced ones about the right and the wrong, and take due lessons to get moral maturity. He also reminds people “the need of reading” to develop morally and learn the correct way of

behaving: "Haven't not you read in the Message of God (the Qur'án) Do not cast yourselves with your own hands into destruction?" (III/3422-3423) etc. In the eye of Mawlana, it is also important to develop the ability of understanding and perceiving what behavior is right and what is not: "Go, behold the foxy tricks played by the hare; behold how the hare made a plot to catch the lion." (Rumi, 2020: I/1029). Mawlana does not forget to mention the need for in-service training in terms of ethics. He points out this need in one of the stories in Mathnawi: "A certain rich man had a Hindú slave whom he had educated and enlivened (with knowledge). He had taught him science and all polite accomplishments; he had lighted the candle of erudition in his heart." (Rumi, 2020: VI/249-250).

Ethical leadership is essentially a leadership theory, which uses ethical concepts as a guide to managing subordinates. Since ethics deals with the principles of 'right' behavior and leadership with influencing other people to achieve goals, ethical leadership affects people through ethics (Luenendonk, 2020). Building and maintaining an institution of virtue is the responsibility of all public officials, but mainly the responsibility of leaders and managers. Virtuous administrators, i.e., ethics leaders, are supposed to be role models in disseminating ethics values to public officials, stakeholders and promoting ethical behaviors. They do their best to make ethical decisions, care about and respect their employees. They are sensitive people regarding ethical values and coordinate what should be done to put values into practice in their institutions. They manage the helm of the ship they administrate without deviating from ethical values. They take all precautions and practice them appropriately.

Mawlana, in the context of ethical leadership, first of all, emphasizes the need for a "leader" by stating that "The sensuous eye is

the horse, and the Light of God is the rider: without the rider the horse itself is useless." (Rumi, 2020: II-1286). He explains the main tasks and responsibilities of ethics leaders, in particular to the "King." When analyzed, we see that all these responsibilities refer to ethical leadership's ethical values and characteristics. Some of them are as follows: The king's/leader's business is (to show) justice and bounty (Rumi, 2020: VI/3969). A leader is the righteous man and not the prisoner of his lust and gluttony (Rumi, 2020: IV/3122). Leaders should be away from anger and lust since those two are rulers and lords over him/her (Rumi, 2020: II/1467-1468). They unite people they lead and manage and do not cause separations (Rumi, 2020: II/1750-1751). The graciousness of the good and wise leader makes a mark (impressed itself) on all staff (Rumi, 2020: I/2819), etc. According to Mathnawi, people follow the characteristics of their leaders: "*The head is always an Imám (leader and guide) to the foot.*" (Rumi, 2020: III/1548). And the reason for the corruption of society is the corruption of administrators/leaders: "*A fish stinks from the head, not from the tail.*" (Rumi, 2020: III/3080). Leaders should care about their subordinates (public officials) for the commitment to ethics values: "*Every king's messenger must be of his (the king's) kind..*" (Rumi, 2020: III/2734).

Ethics advising is related to provide confidential advice and guidance to staff on ethical issues (UNEO, 2020). While carrying out their responsibilities, public officials may come across situations in which they do not know how they should behave. Sometimes, because of changes in the working environment of officials, it could be not easy to comment on values and put them into practice. In such cases, leaders are supposed to provide ethics advisory service support to their employees. It would help public officials make the right decisions on time and sup-

port ethics management and culture. Mathnawi mentions the need to “applying for advice,” which is necessary for private life and delivery of public services. According to Mathnawi, counseling gives people perception and understanding, and through it, “the mind is helped by other minds” (Rumi, 2020: I/1043). Mawlana praises the thoughts and advice of experienced people by stating that “old intelligence bestows on people a new fortune” (Rumi, 2020: III/147). People should apply for righteous ones to find the right way and not fall into behavioral errors (Rumi, 2020: VI/2611-2612).

### **The advice of Mawlana in Mathnawi Regarding Human Resource Management Policies**

Ethics management includes policies and practices that create conditions to ensure fair and impartial selection, promotion and remuneration and contribute to social respect (EUROSAI TFAE, 2017a). Regarding recruitment, the right jobs are done by the right people with due qualifications for the job requires. It is valid for both private and public businesses. Public officials to be recruited would use public power and public resources entrusted to them by the public and have the right to access public information. Thus, the recruitment of public officials is especially a sensitive area that should be handled carefully. Users of public services also expect public officials to follow public values in the production and delivery of services. Such an expectation makes a value-based recruitment policy and practices an essential requirement for ethics management.

Mawlana draws our attention to that those committed to public values should take places and roles in state management. For this purpose, Mawlana advises leaders of public management to have “evaluation/selection criteria” for an effective recruitment policy. If they are not set and applied, it would be

difficult to identify which applicant has due qualifications for vacancies:

*“Whether you will or not, (so long as you are) with the lantern the form of falcon and the form of crow become visible (to you). Otherwise, (beware, for) these crows have lit (the lantern of) fraud: they have learned the cry of the white falcons.”* (Rumi, 2020: IV/1699-1700).

An interview is an important selection tool in the eye of Mawlana. By it, public leaders/managers can identify those who have due potential in terms of honesty, commitment, and other public values for public jobs:

*“Man is concealed underneath his tongue: this tongue is the curtain over the gate of the soul. When a gust of wind has rolled up the curtain, the secret of the interior of the house is disclosed to us...”* (Rumi, 2020: 2/845-846); *“When a captive wants a lord (to buy him as a slave), he offers a preface (summary account) of his talent; (But) when he is ashamed (disgusted) at his buying him, he makes himself out to be sick and palsied and deaf and lame”* (Rumi, 2020: I/1212-1213).

Once people are recruited to public posts, they should be trained to be professional in their jobs. They should be equipped with due skills and knowledge their jobs require. They are supposed to be the protectors of public reputation at the same time. The development of skilled and experienced public officials would strengthen the perception of public service users regarding public reputation.

Considering that production and delivery of public service is an “art” by itself, Mawlana refers to the need of “having/finding a master” for the development of people. Professional masters guide public officials to obtain true knowledge on how to perform their duties: “Whoever takes up a trade (or profession) without (having) a teacher becomes a laughing-stock in town and coun-

try” (Rumi, 2020: II/590). Professional knowledge should be obtained from the right people, i.e., experienced, expert, and honest. Professional knowledge helps people to avoid wrong behaviors. Mawlana considers the right use of knowledge resources on due purposes for professional development:

*“Though the (final) object of a book is the science (which it contains), (yet) if you make it a pillow (to rest on), it will become (serve as) that too; But this (function of being a) pillow was not its (final) object: it (the final object) was learning and knowledge and right guidance and profit.”* (Rumi, 2020: III/2989-2990).

Regarding the assignment of public officials, merit-based assignment policies are the key success factors for an effective and fair human resource management system in the public sector. Users of public services expect to get them via competent public officials. If leaders/managers do not follow an effective assignment policy in place, it would be inevitable to cause deviation from the public good, disruption of works, loss of working motivation, etc. In all cases, that means ineffective use of public resources and waste of all potentials.

Mathnawi considers “merit” as the key criterion of a successful assignment policy. He emphasizes the importance of assigning competent and fair people to work by making references to the outcome of ineffective assignment policies: “Every unworthy one's hand makes you ill” (Rumi, 2020: II/327). He warns us regarding the potentially dangerous outcomes of making assignments to incompetent people. As Rumi (2020:IV/1444-1448) said "the worthless person who acquires wealth and office has become the seeker of his own disgrace. Either he behaves stingily and gives few presents, or he shows generosity and bestows (them) in the wrong place (unsuitably). When authority falls into the hands of one who has lost the (right)

way, he deems it to be a high position, (but in reality) he has fallen into a pit. He does not know the way, (yet) he acts as guide: his wicked spirit makes a world-conflagration.” One important issue Mathnawi tells us is related to the distribution of the workloads. Leaders/managers should be fair in the distribution of works to public officials: “Lay on the weak a task in proportion to their strength.” (Rumi, 2020: I/579).

As regards performance assessment, evaluating the performance of public officials is necessary to develop the quality of public service and promote a value-based performance. Through a well-structured performance assessment system in place, it is expected that public officials are appreciated fairly and would have self-confidence and a sense of commitment. Performance assessment is an excellent opportunity for public officials to develop themselves by being aware of their strengths and weaknesses if available, and it also reinforces the sense of self-esteem. Mawlana pointed out that works gave an idea about people's identity or characteristics. According to him, works should be done on time for a successful performance.

The examples of stories in Mathnawi show that those in the position of managers/leaders evaluate the performance of their subordinates and follow a reward-penalty approach. Such as in the story of Ayaz, Mawlana told us how the King praised the merits of Ayaz to Amirs and explained the reason for his high wage (Rumi, 2020: VI/385-400). In one of the stories in the Mathnawi, we learn that the King orders reduction in the allowance of a slave, neglecting the niceties of service to him (Rumi, 2020: IV/1490-1492).

Regarding the remuneration of public officials, it should be stated that wage is paid as a reward for the physical and intellectual ef-

forts of the workforce. It is a motivating factor for public officials in meeting their needs. Wage is paid for them so that they do not incline wrong and unethical behaviors such as bribe, irregularity, etc., and do not need anyone to meet their needs. In integrity-based public management, it is expected that people get fair rewards for their works, live a good life commensurating with their earnings, and do not take wrong paths with their greed for power, position or money, etc.

Mawlana cares about rewarding people for the efforts they put in the work. He thinks that every work/effort has a reward in return. The reward of a successful performer is also different from others. Mawlana explains this point of view in the story of Ayaz. Upon the question of Amirs regarding the salary of Ayaz, which is the salary of thirty Amirs, the King proves how Ayaz deserves his high wage (Rumi, 2020: VI/385-400). He considers that people who cannot display the expected performance will be decreased compared to successful ones. In a story, Mawlana tells us that the King orders reduction in the allowance of a slave, neglecting the niceties of service to him (Rumi, 2020: IV). Mathnawi also explains the rewarding policy of those who do not perform their jobs honestly and fairly.

Regarding the promotion of public officials who demonstrate successful performance in their posts/positions to the higher places, it is an important motivation element for them in terms of new tasks, responsibilities, and wages. Merit-based promotion policies and practices would be a helpful management approach adding value to improving the performance and integrity of public management through providing public services to be delivered by a professional workforce.

Mathnawi includes reference statements regarding career planning: “The first is for the sake of the second, like mounting on the steps of a ladder; And deem the second to be for the

sake of the third, (and so on) to the end, in order that you may arrive, step by step, at the roof.” (Rumi, 2020: IV/2892-2893). He also refers to the term “trial/testing” related to the promotion of workforce (Rumi, 2020: III/682). Thus, in his thoughts, “trial/testing” plays an essential function in a promotion. One should be hard-working in all of his/her jobs to get a fair promotion (Rumi, 2020: IV/2468).

Regarding the discipline of public officials, the disciplinary policy is an important tool to align public officials’ behaviors with institutional and public service values. Good disciplinary policies are expected to promote ethical behaviors and deter unethical behaviors of public officials. It is important to respond to the breaches of ethics values by appropriate sanctions, and it contributes to strengthening ethics culture in public sector management.

Mawlana presents us with some explanations regarding “crime” and “penalty,” which are the key concepts of discipline and criminal law. According to him, there should be a balance between each crime and penalty. He explains his ideas through the following statements:

*The iniquity of evil-doers became (for them) a dark well: so have said all the wise. The more iniquitous one is, the more frightful is his well: (Divine) Justice has ordained worse (punishment) for worse (sin)”* (Rumi, 2020: I/1309-1310).

He supports a gradual punishment approach to follow while deciding sanctions for wrongdoing of people (public officials). He clarifies his thoughts on this issue through the following statements in a story of Mathnawi:

*“The thief cried out, saying, ‘O Prince of the land, this is my first offense. Mercy!’ ‘God forbend,’ said ‘Umar, ‘that God*

*should inflict severe punishment the first time. He covers up (the sin) many times in order to manifest His grace; then again, He chastises (the sinner) in order to manifest His justice,...*" (Rumi, 2020: IV/168-170).

Mawlana thinks that the examination and investigation processes regarding a crime should be executed impartially. Those authorized to make a decision should avoid behaviors that would breach their objectivity. Those responsible for deciding trial processes regarding a crime/unethical behavior should reach a verdict/decision without delay. The right of defense should always be maintained in examination and investigation processes regarding a crime/wrongdoing. Mawlana brings explanations to his opinion through a story in his Mathnawi upon a gnat's complaint to Solomon, on whom be peace, against the wind. Solomon says:

*"God had said to me, 'Beware, O judge! Do not hear one litigant without the other litigant. Until both litigants come into the presence, the truth does not come to light before the judge. If the (one) litigant alone raises a hundred clamors, beware, beware! Do not accept his word without (hearing) his adversary'"* (Rumi, 2020: III/4647-4649).

### **The Advice of Mawlana in Mathnawi Regarding Ethics Monitoring and Control Policies**

Ethics monitoring and control is ensured through an adequate legal framework that sets basic standards of behavior, effective accountability mechanisms, internal control and external audits, enforcement procedures, and transparency mechanisms to access public information, facilitating public involvement and scrutiny. It starts by identifying the specific vulnerabilities of the organizations' activity, organization, and culture also the consequent risks of unethical conduct as well as applying the appropriate policies and safeguards (EUROSAI TFAE, 2017a).

Managements should strengthen the internal control and risk management mechanisms in place. They cover a range of measures to prevent, detect and respond to fraud and corruption. These include policies, practices, and procedures that guide management and staff to fulfill their roles in safeguarding integrity by adequately assessing risks and developing risk-based controls (OECD, 2020). One of the management approaches that would ensure the sustainability of ethical behaviors of public officials is to follow and manage risks that could cause unethical behaviors. It would be meaningful for managements committed to integrity to estimate what kind of risks in designing and executing policies also decisions in any field of the work area might emerge. Having assessed relevant risks, it is the management's responsibility to take due precautions to deal with these risks. Let us remind that it is the management's responsibility to manage risks, but it is also the responsibility of all public officials to be aware of risky areas that could cause damage to public reputation and to help management take due precautions appropriately and execute them in place on time. To deal with risks (including ethics risks), Mawlana emphasizes the need to be prudent. He explains the meaning of "prudence" as a precaution in (the case of) two (alternative) plans: of the two, take the one which is far from craziness (Rumi, 2020: III3/2842). Mawlana thinks that by behaving prudently, one can see possible hazards and get rid of them appropriately.

Mawlana warns leaders and managers to be vigilant against possible risks (including ethics risks) that could become across in managing people and public service. The one behaving prudently would have an opinion regarding the outcome of work and behave appropriately. For effective management of risks (including ethics risks), all kinds of possible hazards/damages that could emerge

in case of realization of possible risks should be taken into account (Rumi, 2020: II/233).

Mathnawi explains the importance of foreseeing the risks in front of us in one of the stories, a “mule” asks a “camel” why it does not tumble on its head. The answer of the camel is very meaningful and interesting:

*“My eye is clearer than yours; furthermore, it is also looking from on high: When I come up to the top of a high hill, I regard attentively the end of the pass; Then too God reveals to my eye all the lowness and loftiness of the way, (So that) I take every step with (clear) sight and am delivered from stumbling and falling”* (Rumi, 2020: III/1746-1754).

Mathnawi also points out one important essential in risk management: appropriateness between the risk (including ethics risk) and relevant control activities. Thus, the control activities to deal with relevant risks should comply with their main purposes, i.e., to eradicate/decrease risk.

Regarding the transparency of management, state officials who have the public power and the authority of using and managing public resources make themselves visible against those entrusting public power and authority to them regarding the way they use them. Transparent management enables the public to follow them in every decision, transaction, activity, process, information, documents produced, etc. People feel trust against leaders/managers through the transparency of management. Also, transparency in management motivates leaders/managers to act in honesty and in line with legislation. “Transparency” is a necessity in terms of management who wants people to perceive honest management regarding themselves. However, the principle of transparency does not require management to follow a full transparency policy in every field of state. There may be some limitations identified by legislation regarding transparency in the

fields such as national security, defense, state secret, etc.

Mawlana also highlights the importance of the “value of secrecy” in business in necessary situations. If public management is the case, it is related to protect the secrets of state and institution for the sake of public good and security. Mawlana points out the “transparency-secrecy balance” at the same time. In some cases, some information could not be opened to the public because of public security, state secret, right of privacy, etc. Mawlana told us a story in which he explained how an Amír harassed a sleeping man into whose mouth a snake had gone. Without explaining to the man, Amir made the man vomit and got rid of the snake after a series of actions and commands. Upon the question of the man, Amir’s answer was very meaningful: *“If I had uttered a hint of it (the snake), your gall would instantly have turned to water. Had I told you the qualities of the snake, terror would have made you give up the ghost”* (Rumi, 2020: II/1878-1910). This story is an excellent example of why some information should not be explained when it is inappropriate to share.

Commitments of officials to the management are important in the eye of Mawlana. He reflects his thoughts regarding commitment and keeping management secrets in an exciting story. According to the story, the King tortures the slaves of the “Amíd of Khurásán” to disclose the place of buried treasure. But the slaves do not betray their master (Rumi, 2020: V/3165-3178).

Regarding the principle of accountability, it is a concept related to the principle of transparency. Public power, public posts, public resources, and titles are not entrusted to public officials for arbitrary use. All should be used in line with legislation and for the public good. Also, public officials have to explain how they use all of them to the public.

The accountability of public officials is essential in terms of sustainability of integrity management. Mathnawi reminds us that people would be accountable, first of all, to Almighty Allah. It also tells us about people's rights to hold leaders/public officials (including managers) accountable. Mathnawi includes examples of stories in which leaders/managers hold officials they manage accountable for their works. For example, in a story, Mathnawi tells us about a suspicion thrown upon Luqmán by the slaves and fellow servants. Master of Luqman holds all of them accountable for what they have done and puts all to the test (Rumi, 2020: I/3590-3595).

As regards auditing, it is one of the cornerstones of transparent and accountable public management. Public-sector auditing can be described as "a systematic process of objectively obtaining and evaluating evidence to determine whether the information or actual conditions conform to established criteria" (INTOSAI, 2020). Audit plays an important role in presenting findings, opinions, and suggestions towards improving decisions, transactions, activities, and management practices by taking into account the generally accepted audit standards. It also provides accountability of managers and public officials to the public. The audit identifies good practices and problematic issues in institutions' functioning and produces useful suggestions to maintain good practice or solve and correct difficult areas through audit reports.

Mawlana teaches us an important principle regarding problematic issues and audit philosophy as well:

*"When the cause is unknown, the remedy for the illness is difficult (to find), and in that (case) there are a hundred grounds to which it may be referred. (But) when you have ascertained the cause, it becomes easy: knowledge of causes is the*

*means of expelling ignorance."* (Rumi, 2020: IV/272-273).

The audit can be deemed a tool to identify institutions' deficiencies and help them to develop themselves through constructive and practical audit suggestions. Mawlana also uses the metaphor of "mirror" to describe audit function as well. Accordingly, "mirror" is a tool for institutions to evaluate themselves impartially. "Mirror/audit function" plays its role independently and shows the good, the beautiful, the ugly, and the bad. "Mirror/audit function," as a structure, should be unbiased and have a reputation in the eye of the public: *"The mirror that keeps hidden the defects of the face to flatter every cuckold is not a (true) mirror; it is hypocritical. Do not seek such a mirror so long as you can (help)"* (Rumi, 2020: IV/3854-3855).

To realize audit, we need "audit standards" to describe what should be in place to reach the truth and correct conclusions. Mawlana points out this fact by using the following statements:

*"Balance makes balance correct; balance also makes balance defective. Whoever weighs the same (adopts the same standard) as the unrighteous falls into deficiency, and his understanding becomes dazed* (Rumi, 2020: II/122-123);

*"The pure (gold) shot a beam on the alloy: see that you choose not the gold on the ground of (mere) opinion, without a touchstone. If you have a touchstone, choose; otherwise, go, devote yourself to him that knows (the difference). Either you must have a touchstone within your soul, or if you know not the Way, do not go forward alone."* (Rumi, 2020: II/745-747).

As regards the judiciary system, it secures the rights of people in a society. Since the realization of justice and enabling people to live in a society in which they enjoy their rights are the main responsibilities of a state, a robust judiciary system is a key requirement to carry out this responsibility. It is a necessary function also for rendering public

managers and officials accountable for their decisions, transactions, and activities.

Mawlana references the judge's position in a judiciary system to tell us about the importance of posts for judges. Mawlana thinks that judges should be attentive to maintain the "reputation" his or her position requires and reach verdict impartially and without being influenced. Mawlana cares about the role of "witness" for a fair trial. He is against false witnesses and emphasizes that legal evidence is part of a fair trial. According to Mawlana, the verdict should be established upon the truth in a judicial system. Otherwise, this system can cause many negative results (Rumi, 2020: IV/2175-2177).

As regards the gifts and benefits, relevant policies should be identified and introduced to public officials. In order to maintain public reputation and integrity, public officials are supposed to refuse any gift, benefit, or bribe offered to them related to public service, and they should not cause any expectation from the other party/ies. These kinds of offers or acceptances cause deviations from the principle of public interest, waste of public resources, and damages public reputation in the eye of stakeholders.

Mawlana tells us the principle of non-acceptance of gifts in the public job through the story of Solomon regarding gifts of Bilqis (Rumi, 2020: IV/653). However, Mawlana also gives us the example of accepting a gift reasonably offered and received in public management through the story of the Bedouin who presents a jug of water as a gift to the Caliph without evil intention. When the Caliph sees (the gift) and hears his story, he fills the jug with gold and adds (other presents) (Rumi, 2020: I/2853). Mawlana also hates bribery by saying: "*O eater of bribes, you eat the young elephant: from you too the Master of the elephant will wring the breath*" (Rumi, 2020: III/159).

The issue of conflicts of interest is a fundamental problem in ethical conduct in the public sector. A conflict of interest arises when public servants can personally benefit from actions or decisions made in their official capacity (UNDOC, 2020). It gives damages public service values by causing unethical behaviors. Therefore, the management of conflict of interests is a sensitive issue that should be handled carefully. Mawlana draws our attention to the concept of "conflict of interest" through different stories. In one of them, Mawlana tells us about Majnún (symbolizing leaders) and his she-camel (symbolizing public officials). Majnún's desire is speeding to the presence of that (beloved) Laylá; she-camel's desire is running back after her foal. Through this story in which she-camel is trying hard to keep its personal interest above, Mawlana reminds us that if public officials do not render their interests consistent with the institution's interests, it would not be possible for leaders and the public officials to go ahead together in public business.

As regards the principle of freedom of information, it strengthens the transparency of management. Public officials use public power, public authority, and public posts on behalf of all people (public) without discrimination. Thus, people expect to access all information and documents related to themselves or the public within the institution. People are informed about public officials' decisions, activities, and transactions, and they support public management to function by integrity depending on the rule of law.

According to Mawlana, knowledge and wisdom distinguish between the right and wrong paths. There are many example stories of information demands from management in Mathnawi. In one of the stories, Caliphate of Uthmán mounts the pulpit to deliver a sermon as a public service, and a person asks him the reason for seating himself on the step on the top of the pulpit. Upon the question

related to delivering public service, the Caliphate of Uthmán gives the due answer to the person (Rumi, 2020: IV/487-495). This example story presents us an important reference knowledge regarding leaders' responsibility to provide information to the public about the public service.

As regards the participative management understanding, promotion of stakeholder participation in management decisions, policies, projects, and activities supports transparency and credibility of management in the public's eye. Participative management contributes to maintaining public good in all areas of managements' policy development cycles (i.e., planning-executing, following-evaluating). This understanding provides valuable insights for management to act in line with legislation as well.

When we look at Mathnawi from this principle of ethics management, we see that Mawlana points out to it by stating that: "The (Divine) command, Consult them, came to the Prophet, though no counsel is to be compared with his own" (Rumi, 2020: I/3019). Mathnawi includes examples of stories regarding peoples' and public officials' participation in management decisions. For example, in one of the stories, Mawlana uses "animals" symbolizing the "people/public" and the "lion" symbolizing the "leader/manager" in public life. He tells us about the story of several animals suffering from the lion's ambush and the lion's acceptance of their suggestions to be safe from his attacks (Rumi, 2020: I/900-903; I/994). In another story, Mawlana tells us about Luqmán and how suspicion was thrown upon him by the slaves and fellow-servants. Luqmán suggests his master identify who is a real evil-doer, and his master accepts his suggestion. (Rumi, 2020: I/3584-3594).

As regards whistle-blowing, it is a concept related to disclosing information about cor-

ruption or other wrongdoing being committed to or by an organization to individuals or entities believed to affect action – the organization itself, the relevant authorities, or the public (Transparency International, 2020). Public official's wrong behaviors, causing serious damages to the reputation of the institution and state, should be reported to the authorities in place. If not, these kinds of behaviors would ruin the climate of honesty and integrity in the institution. Thus, in case of witnessing behaviors that could pave the way for damaging the public reputation or causing a public loss in public management, it is the main responsibility of state officials and other people to report these activities to authorized people. On the other side, errors, misunderstandings, client dissatisfaction, and unexpected problems occur in all administrative systems. Complaint handling can effectively resolve a problem before it becomes worse, providing a remedy to a client who has suffered disadvantage and nurturing good relations between government agencies and the public (Commonwealth Ombudsman, 2009). Thus, the efforts of aggrieved people to claim rights from each other or public institutions in the form of complaints should be respected, and complaint applications of people should be managed well as a requirement of a state delivering justice.

Mawlana tells us about how Ayáz was reported to the King (Mahmúd) by his rivals because of his closed chamber (Rumi, 2020: V/1857-1875). This story reminds us when needed, whistle-blowing mechanisms in the public sector should be operated; due investigation and research should be conducted, and the rights of people accused maliciously should be preserved. Regarding complaint, Mawlana reminds us of a story in which the gnat appeals for justice against the wind in the presence of Solomon (peace be upon Him) (Rumi, 2020: III/4624-4655). This story tells us that when needed, making a complaint is legitimate to maintain people's

rights and preserve justice. It also reminds us that all parties should be listened to, conduct a fair trial, and reach a correct verdict upon a complaint.

All in all, what Mathnawi tells us about the requirements of ethics management could be recognized as the requirements of today's ethics management as well. Today, it is generally agreed that organizations should demonstrate a commitment to integrity and ethical values. They should be committed to attract, develop, and retain competent individuals in alignment with objectives. They should identify and analyze risks to the achievement of its objectives across the entity. They should also develop control activities that contribute to mitigating risks to the achievement of objectives to acceptable levels etc. (COSO, 2013). International standards such as INTOSAI ISSAI 130 emphasizes on ethical values and requirements of SAIs to follow as an external audit function (INTOSAI, 2021). The Bangalore Principles of Judicial Conduct also identifies the key values and expected behavioral standards to be followed by judges in a judicial system (Council of Judges and Prosecutors, 2002).

## CONCLUSION

Mawlana Jalal al-Din Rumi is a scholar addressing our and next generations' hearts and minds for centuries. As he tells us about the essentials of being "one" and "being united with the one," he also introduces us to the fundamental milestones of public management depending on justice and integrity. The problems experienced in today's public management oblige us to turn our directions towards our cultural values and resources and to hold firmly to them. Values and management approaches that are conveyed from the past to today through cultural resources, including traditions, show us which direction signs we should follow to solve today's public

management problems. They help us to put a step forward in peace and safety for tomorrow's world.

Mathnawi provides the readers the fundamental principles of behaviors (codes of conduct) and identifies the ways and methods by which people can develop themselves to recognize values. It emphasizes leader's and managers' critical leadership roles and responsibilities and reminds the necessity of receiving advice in all works. It displays the necessity of employment of right people in business (including state), and thus, identifies due value-based policies and approaches to recruit and manage people. Mathnawi also points out the importance of ethics monitoring and controls. It draws readers' attention to the principles, policies, and management fields to monitor and control ethical behaviors and institutionalize ethics and ethical behavior in public management.

Mathnawi, as highlighted before, presents us the fundamental ethics management essentials of public sectors regarding ethics guidance, ethics-based management policies of human resources, and ethics monitor and controls. When analyzed carefully, we see that Mathnawi includes constructive management points of view that could correspond to the ethics management frameworks and roadmaps developed by OECD under the concepts of "ethics infrastructure" and, more recently, "public integrity." However, institutions and many ideas have evolved over the period. Thus, we can say that Mathnawi includes advice regarding the essentials of ethics management, and there are many lessons and inspirations we can take from it. Furthermore, the advice of Mawlana in Mathnawi provides us many options to overcome public management problems today and tomorrow, as was the case in the past. Therefore, bearing in mind the statements mentioned in Mathnawi, we can develop the following suggestions to shape public man-

agement policies to strengthen ethics management in the public sector.

In the area of ethical guidance in public management:

1. Development and introduction of ethical codes identifying how public leaders, managers, officials, and people interacting with the public should behave are essential and should be promoted;
2. Training and awareness-raising activities regarding ethics values and ethics management (such as in-service training) should be provided to public managers and officials. They should be held responsible for raising their self-awareness on ethical values and maintenance of public integrity;
3. Public leaders and managers should promote ethics management in the public sector by being role model in implementing and supporting ethical values;
4. Counseling services regarding ethical values and their practices in professional life should be provided to public officials when they need.

In the area of human resource management:

1. Practical methods, tools, approaches, and control activities should be developed and practiced to recruit “right people consistent with public sector ethical values”;
2. Public sector organizations should provide guidance and training support to their public officials to have competent employees;
3. A merit-based approach should be followed regarding assignments and the promotion of public officials and managers in the public sector;
4. Performance appraisal system of public officials should have clear standards identifying weak and robust performance and be practiced effectively in place;
5. Performance level displayed by public officials and managers should be criteria for remuneration and rewarding policies;

6. Disciplinary policies and procedures should promote ethical behaviors of public officials and managers and deter them from unethical activities and decisions.

In the area of ethical monitoring and control activities:

1. Public sector organizations should be alert to integrity risks such as corruption, fraud, abuse, etc. and give adequate responses to mitigate their effects through due control activities;
2. Transparency and accountability are key features of integrity management, thus should always be maintained in public affairs;
3. Structures and functions supporting public transparency and accountability such as audit and judicial functions etc. should be strengthened to sustain public integrity;
4. Policies on gift and hospitality offers, management of conflict of interests, freedom of information, etc. should be identified and disseminated to public managers and officials;
5. Whistle-blowing and complaint mechanism should be promoted and implemented effectively to prevent unethical behaviors, protect public and individual rights, etc.

Public sector ethical values are not separate from the culture of the society they are in. Cultural values presented to today’s knowledge through cultural resources can point out universal values and social values. Cultural resources describing ideal behaviors through cultural values should be considered a valuable guide for developing effective road maps to promote integrity in public management. Therefore, we should re-discover our cultural resources for this study, Mathnawi, to prepare ourselves for tomorrow’s uncertainties by preserving the identity our civilization shapes. Finally, let’s say that this study is intended to motivate people for their

future studies by opening new horizons in their minds regarding ethics management and cultural resources.

## REFERENCES

- Buang, A. (2015). Accountability and integrity in the public sector. *EUROSAI Magazine*, 21, 110-113. Retrieved from [https://www.eurosai.org/handle404?exporturi=/export/sites/eurosai/.content/documents/magazines/Eurosai21\\_en.pdf](https://www.eurosai.org/handle404?exporturi=/export/sites/eurosai/.content/documents/magazines/Eurosai21_en.pdf)
- Cebecioğlu, E. (2007). Hz. Mevlânâ Üzerine Genel bir Değerlendirme (A General evaluation on Mawlana). *Tasavvuf The Journal of Scientific and Academic Research*, 8,7-12.
- Chittick, W. C. (2005). *The Sufi doctrine of Rumi, foreword by Seyyed Hossein Nasr*. Bloomington: World Wisdom Inc. Retrieved from <http://traditionalhikma.com/wp-content/uploads/2015/07/The-Sufi-Doctrine-of-Rumi-by-William-Chittick.pdf>
- Commonwealth Ombudsman. (2009). *Better practice guide to complaint handling*. Australia: Canberra. Retrieved from [https://www.ombudsman.gov.au/\\_\\_data/assets/pdf\\_file/0020/35615/Better-practice-guide-to-complaint-handling.pdf](https://www.ombudsman.gov.au/__data/assets/pdf_file/0020/35615/Better-practice-guide-to-complaint-handling.pdf)
- COSO. (2013). *Internal control-integrated framework principles*. Retrieved from <https://www.coso.org/Documents/COSO-ICIF-11x17-Cube-Graphic.pdf>
- Council of Judges and Prosecutors. (2002). *The Bangalore Principles of Judicial Conduct*. Retrieved from <https://www.cjp.gov.tr/Eklentiler/Dosyalar/5f9c50b6-2781-4986-9ab8-3563cb6a8a7d.pdf>
- EUROSAI TFAE. (2014). *Supporting SAI to enhance their ethical infrastructure-part II managing ethics in practice-analysis*. Retrieved from [http://www.eurosai-tfae.tcontas.pt/activities/Papers/Activities/Ethics%20within%20SAIs/Ethics%20within%20SAIs-Part%20II-%20SAIs%20practices/Ethics%20within%20SAIs-Part%20II-SAI's%20practices\(English\).pdf](http://www.eurosai-tfae.tcontas.pt/activities/Papers/Activities/Ethics%20within%20SAIs/Ethics%20within%20SAIs-Part%20II-%20SAIs%20practices/Ethics%20within%20SAIs-Part%20II-SAI's%20practices(English).pdf)
- EUROSAI TFAE. (2017). *The Guideline on the audit of ethics in public sector organizations*. Retrieved from <http://www.eurosai-tfae.tcontas.pt/activities/Guidance/Activities/TFAE%20Guidelines%20to%20audit%20ethics/g-english-TFAEGuidelines%20to%20audit%20ethics.pdf>
- EUROSAI TFAE. (2017a). *How to implement ISSAI 30 (INTOSAI Code of Ethics)*. Retrieved from <https://www.eurosai.org/handle404?exporturi=/export/sites/eurosai/.content/documents/working-groups/audit-ethics/RelDoc/Guidelines-to-implement-ISSAI-30-EN.PDF>
- Gölpınarlı, A. (1959). *Mevlana Celaleddin hayatı, felsefesi, eserleri, eserlerinden seçmeler/the life, philosophy and works of Mawlana Jalaleddin and selections from his works*. İstanbul: İnkılap Kitapevi.
- Groysberg, B., Lee, J., Price, J., & Cheng, J. Y. (2018). The leader's guide to corporate culture: How to manage the eight critical elements of organizational life. *Harvard Business Review* 96, (1), 44-52. Retrieved from <https://hbr.org/2018/01/the-leaders-guide-to-corporate-culture>
- International Mevlana Foundation. (2020). *Mevlana & his works*. Retrieved from [http://mevlanafoundation.com/mevlana\\_works\\_en.html](http://mevlanafoundation.com/mevlana_works_en.html)
- INTOSAI. (2020). *ISSAI 100: Fundamental principles of public-sector auditing*. Retrieved from <http://www.issai.org>
- INTOSAI. (2021). *ISSAI 130: Code of ethics*. Retrieved from [https://www.intosai.org/fileadmin/downloads/documents/open\\_access/ISSAI\\_100\\_to\\_400/issai\\_130/ISSAI\\_130\\_en.pdf](https://www.intosai.org/fileadmin/downloads/documents/open_access/ISSAI_100_to_400/issai_130/ISSAI_130_en.pdf)
- Karaismailoğlu, A. (2014). *The life, works, and ideas of Mevlana*. Retrieved from <http://mevlanader.com/the-life-works-and-ideas-of-mevlana/>
- Konur, H. (2007). Bir Ahlak Kitabı Olarak Mesnevi/Mathnawi as an ethical and

- moral work. *Journal of Marife*, 7(3), 215-224. Retrieved from <https://www.marife.org/marife/article/view/403/403>
- Luenendonk, M. (2020). *Ethical leadership guide: Definition, qualities, pros & cons, examples*. Retrieved from <https://www.cleverism.com/ethical-leadership-guide-definition-qualities-pros-cons-examples/>
- OECD. (2005). *Public sector integrity, a framework for assessment*. Paris: OECD Publishing. Retrieved from [http://www.keepeek.com/Digital-Asset-Management/oecd/governance/public-sector-integrity\\_9789264010604-en#.WZVPclFJaUk](http://www.keepeek.com/Digital-Asset-Management/oecd/governance/public-sector-integrity_9789264010604-en#.WZVPclFJaUk)
- OECD. (2013). *Ethics training for public officials*. Retrieved from <https://www.oecd.org/corruption/acn/resources/EthicsTrainingforPublicOfficialsBrochureEN.pdf>
- OECD. (2020). *OECD public integrity handbook*. Paris: OECD Publishing. Retrieved from [https://www.oecd-ilibrary.org/sites/ac8ed8e8-en/1/3/10/index.html?itemId=/content/publication/ac8ed8e8-en&csp\\_=676f6ac88ad48a9ffd47b74141d0fc42&itemIGO=oecd&itemContentType=book#section-d1e283](https://www.oecd-ilibrary.org/sites/ac8ed8e8-en/1/3/10/index.html?itemId=/content/publication/ac8ed8e8-en&csp_=676f6ac88ad48a9ffd47b74141d0fc42&itemIGO=oecd&itemContentType=book#section-d1e283)
- Pala, İ. (2010). *Mevlana*. İstanbul: Kapi Yayınları.
- Puiu, S. (2015). Ethics management in public sector – background and tools. *Procedia Economics and Finance*, 23, 604-607.
- Rumi, J. (2020). *The Mathnawi* (Translation & Commentary by Reynold A. Nicholson). Konya, Turkey: Konya Metropolitan Municipality.
- Transparency International. (2020). *Whistleblowing*. Retrieved from <https://www.transparency.org/en/our-priorities/whistleblowing#>
- UNEO (UN Ethics Office) (2020). *Advice for UN Staff*. Retrieved from <https://www.un.org/en/ethics/advice/index.shtml>
- UNESCO. (2007). *Mawlana Jalal-ud-Din Balkhi-Rumi (1207-1273)*. Retrieved from <http://www.unesco.org/new/en/unesco/prizes-medals/commemorative-medals/anniversaries-historical-events-series/mawlana-jalal-ud-din-balkhi-rumi-1207-1273-2007/>
- Yilmaz, M. K. (2007). Mesnevi Hikâyelerindeki Temalar. *International Symposium on Mawlana Jalal Al-Din Rumi And Mawlawism* (pp.241-247). Turkey: Harran University Faculty of Theology. Retrieved from [http://ilahiyat.harran.edu.tr/assets/uploads/other/files/ilahiyat/files/mevlana\\_sempozyumu\\_c1.pdf](http://ilahiyat.harran.edu.tr/assets/uploads/other/files/ilahiyat/files/mevlana_sempozyumu_c1.pdf)