

THE EFFECT OF A MORSEL AND A DERVISH'S COAT APPROACH TO ECONOMIC LIFE

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Bir Lokma ve Bir Hırka Anlayışının Ekonomik Hayata Etkisi

ÖZ

Tasavvuf düşüncesinde “Bir lokma ve bir hırka” anlayışı dünyanın cazibesine kapılmamak, onun esiri olmamayı ifade etmektedir. Çünkü insanın fitratında dünya ve içindekilere karşı aşırı bir hırs vardır. İnsanın bu duygu ve düşünceleri frenlenmezse sanki dünyayı yutacakmış gibi davranmaya ve tûl-i emel sahibi bir kişilik sergilemeye başlar. Bu nedenle Taha Suresi 131. ayette, dünya hayatının ziyneti olarak, insanları imtihan etmek için ve onlara fayda sağlaması maksadıyla verilen mal ve saltanata rağbet edilmemesi öğütlenmektedir. Bunun yanında Necm Suresi 39. ayette zikredilen “İnsan için ancak çalıştığı vardır.” ifadesi ile de bir denge ortaya konmaktadır. İşte sûfilerin “Bir lokma ve bir hırka” anlayışı sosyal adalet ve ekonomik açıdan tahlil edilmesi gerekir. “Bir lokma ve bir hırka” anlayışı ekonomik hayata nasıl bir etkide bulunmuştur? Yukarıda da ifade edildiği gibi bu düşünce sûfiler tarafından dile getirilmektedir. Bazı iktisatçıların iddia ettiği gibi bu düşünceye sahip olan bireylerin oluşturduğu toplum ekonomik olarak geri kalmış ve ilerleyememiş midir? Bunu tespit edebilmemiz için, tasavvuf kültürünün toplumsal hayatta en yaygın olduğu Osmanlı ve Selçuklular zamanındaki iktisadi hayata bakmamız gerekir. Ayrıca bu düşüncenin tasavvuf eğitiminde kişiye kazandırılmasının amacı ortaya konulması gerekir. Bu nedenle makalede, tasavvuf düşüncesinde “Bir lokma ve bir hırka” anlayışı ne anlama gelmektedir? Bu hayat anlayışı bireylerde ne gibi duygu ve düşünceye sebep olmakta, sosyal adalete ve iktisadi hayata nasıl etkide bulunmaktadır? vb. meseleler izah edilmeye çalışılmıştır.

Anahtar Kelimeler: Lokma, Hırka, Ekonomi, Tasavvuf, Sufi.

The Effect of A Morsel and A Dervish's Coat Approach to Economic Life

ABSTRACT*

Many definitions of Sufism have been made. Sufism is a general attitude towards the world. The Sufi thought “a morsel and a dervish’s coat” concept, keep one of the world’s charms, not to represent the world’s prisoners. Because there is an excessive ambition against human nature and in the world and its contents. If these emotions and thoughts are not braked, the person starts to behave as if he is going to swallow the world and to exhibit a personality with an avarice. For this reason, al Taha Surah 131 verse, as the essence of the life of the world, the people to test and benefit them to benefit from the goods and sovereignty is not recommended. In Addition, Najim Surah there is an equilibrium with the expression de “there is only work for man”. Here, the Sufis “a morsel and a dervish’s coat” should be analyzed in terms of social justice and economics. The idea of “a morsel and a dervish’s coat” has had an impact on economic life. As mentioned above, this thought is expressed by the Sufis. As some economists claim, the society formed by individuals who have this idea is economically backward and unable to progress? In order to determine this, we need to look at the economic life of the Ottomans and the Seljuks, where Sufism is the most common in social life. In addition, the purpose of bringing this idea to the person in Sufi education should be revealed. Therefore, in our study, what does it mean for “a morsel and a dervish’s coat” in Sufism? How does this sense of life cause emotions and thoughts in individuals, how does it affect social justice and economic life? etc. the issues will be explained.

Keywords: Morsel, Dervish’s coat, Economics, Sufism, Sufi.

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Introduction

The understanding of "a morsel and a dervish's coat", which is related to the thought of Sufism, has a close relationship with the concept of asceticism (zühd). On that account, let's take a look at how asceticism is handled and evaluated in the science of Sufism.

In the dictionary, asceticism (zühd) means not inclining towards anything, behaving reluctantly, not attaching importance to anything, turning away from the mass. In short, asceticism means contenting oneself and doing with less (İbn Manzûr, 1955-1956, pp.196-197; Kâşânî, 1992, p.216; Zebidî, 1287, v.II, pp.369-370). Asceticism, which is a Sufi concept, is to turn away from the world and prevent the inclination and love of the human soul towards anything but Allah. Because the human soul has been created with a character that is ambitious, possessive of self-will, excessively fond of the world, self-interested, self-seeking, and that leads to haram and sin. Thus, Ebû Osman el-Hîrî (d.298/910) describes asceticism as "abandonment of the world, ignoring the world whomever takes it", while Cüneyd-i Bağdâdî (d.297/909) says that it means that "men don't love what they don't have" (Kuşeyrî, 1991, p.116).¹

For this reason, Sufi discipline is needed in order to improve a person's greed and help him reach the position of an ascetic person. So, what is Sufism? What does Sufi discipline mean? Let's try to briefly explain all of these.

Many definitions of Sufism have been made by the Sufis. Here is some of them: Sufism is the spiritual life of Islam, Sufism is asceticism, good morality, goodwill, it's the constant struggle with the human soul. There may be thousands of definitions, in fact they say, "there are as much definitions as the number of Sufis." But why so many definitions? Because Sufism is not a theoretical and rational science and is based more on experience, Sufis have defined it according to their own spiritual experiences and positions (Cebecioğlu, 1987, pp. 387-406).

Sufism, of which we have given a few of the definitions above, cannot be defined by these alone. Because all of those definitions are a means that leads to the spiritual maturity that Sufism aims to achieve in the pilgrim (sâlik,derviş). For example, if we define Sufism only as asceticism, we would be describing it incompletely. For this reason, Sufism is a spiritual and experiential science that covers all of those definitions. There is a method that is followed in order to help the pilgrim (sâlik,derviş) acquire the qualities expressed in the definition of Sufism, which is called a "spiritual journey (seyr-ü sülûk)" in Sufism.

"Seyr" means to walk, to wander around, to take a journey (Cebecioğlu, 2005, p. 564). "Sülûk" means pathway (Cebecioğlu, 2005, p. 564). "Seyr" and "Sülûk" are inseparable. The necessity of "Sülûk" for "Seyr" in Sufism is an analogy to the necessity of ablution for salaah. These two words used together, i.e. "seyr ü sülûk", means the journey of a pilgrim (sâlik,derviş) until he reaches his spiritual positions in Sufism. In other words, "seyr" is moving from ignorance to science, from bad and ugly habits to morality, from one's own body to the body of Allah; "sülûk" is a spiritual and moral teaching which prepares the pilgrim (sâlik,derviş) to the ultimate reunion with Allah in his journey of Sufism (Yılmaz, 2012, p. 183).

¹ In many religions, turning away from the world is a popular concept. For more information, see Mustafa Göregen, *Dinlerde Dünyadan Feragat Etme (Fakirlik) Düşüncesi = The Renunciation (Poverty) Attitude from the World in Religions*, *Erzincan Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 2013, volume: VI , issue: 2, p. 371-397.

In short, “seyr ü sülûk” is a spiritual journey of someone who wants to get a spiritual education through a method after initiation to the perfect mentor (mürşid), towards Allah and being a mature person with good morals. Is there an end to this journey? Sufis’ general opinion is that there is not. Because no matter how hard a man works, he cannot acquire the characteristics of Allah, the most perfect being, so there is no end to this journey. Here’s a story told: Eşrefoğlu Rûmî, son-in-law and novice of Hacı Bayram, asked Hacı Bayram-ı Veli’ye after he completed his journey at the dervish lodge, “Is it the end of the spiritual journey to the person with good morals?” Hacı Bayram answered, “Even though we have a thousand years to live and to pursue our journey, it is impossible to reach even to the heels of the prophets” (Cebecioglu, 2005, p. 564).

In other words; the existence and development of human beings in this world begins with birth. Similarly, a person's spiritual journey begins with birth, which the Sufis called "vilâdet-i sani" (second birth). With this second birth, the pilgrim (sâlik,derviş) begins to explore a new dimension of existence and his true self in his inner world (Jung, 1994, pp. 24- 26). What is in question is this discovery process, that is, the essence of man and the soul, which is from the realm of order, is to be freed from the body of the earthly world and its related ties, and to rise back to its original homeland.

As a result: The aim of Sufism is to keep people away from bad morals and ugly habits, to adorn them with good qualities, to make them a perfect human being by adopting the morals of Allah and his Messenger through his spiritual journey. This is only possible with a complete adherence to the Prophet.

The Concept of a Morsel and a Dervish’s Coat

It is a fact that this thought is mostly seen in societies where Sufi culture is dominant. If this idea and belief, as it is thought or claimed, leads people to laziness and move away from productivity, is the society formed by individuals adopting this concept economically under-developed and unable to progress? In order to determine this, let's take a look at the economic life in the Ottoman and Seljuk times, when the Sufi culture was most prevalent in social life.

When we examine the Ottoman and Seljuk societies, it is seen that the Fütüvvet (Turkish-Islamic guild), in other words the Ahi community, had a great influence in the social/economic life. For this reason, providing some information about this community and its relationship with Sufism will contribute to the understanding of the subject.

Fütüvvet is derived from the word “fetâ” in Arabic. In the dictionary, it means bravery, valor, youth, good nature and generosity (İbn Manzûr, 1955-1956, pp. 145-147; Enver Fuâd, 1993, p. 134).

Those who do research on “Fütüvvet” have introduced different opinions about the origin of this community. Some stated that she was of Iranian, some Arab, and some Turkish origin (Şapolyo, 1964, p. 233; Bayram, 1995, p. 49; Çağatay, 1997, p. 240). However, when we look at the history of the Ahi community, this organization has continued its existence under different names in the cultures of all nations that have adopted Islam as a religion. For instance, it is named as “Ahi community” in Turks, “Rind community and bravery” in Persians, and “Fetâ” (Gölpınarlı, 1949-1950, p. 205) in Arabs. Although every nation gives different names to the “Fütüvvet” concept, they all mean the same thing. As stated by those who researched these concepts, Sufi thought dominates this organization. For instance, the rind community in Iran is all about removing one’s own self and destroying one’s soul in order to take on another self, which is that of Allah. So the rind community aims at abandoning selfishness and one-self and achieving the love of Allah (Pürcevâdî, 1998, p. 272). The “fütüvvet” organization in the Arabic community, a concept derived from the word “Fetâ”, lead to the Ahi

community in Anatolia region, blending with the craftsmen community, after taking on Sufi characteristics (Ocak, 1996, p. 262.). Because Sufis adopted the concepts of “fetâ” and “fütüvvet” as Sufism concepts and they did not see any harm to define “fetâ” as Sufi, and “fütüvvet” as Sufism. It has been stated that the qualities such as goodness, benevolence, self-sacrifice, love of people and self-control in the Sufism should also be in the individuals who belong to the “fütüvvet” community. Thus, good manners and customs, lineage, methods and principles of “fütüvvet” and the Ahi community described in “fütüvvetname” (rules and regulations of Turkish-Islamic guild) match up with or similar to the principles of Sufism (Uludağ, 1996, p. 260.).

Since the ninth century, Sufism and the “fütüvvet” organization were intertwined, and in this organization, the Sufis showed the weight of their own thoughts. This impact is proven in the fact that the oldest “fütüvvetname” authors belong to Sufism thought (Arslanoğlu, 1997, p. 17.). Again, the fact that many Sufis made statements on this subject before separate works on “fütüvvet” were produced is another proof of this effect. For instance, Ma’rûf-ı Kerhî (d.201/816) said: *“Those who pertain “fütüvvet” has three characteristics. Being faithful without expecting loyalty, praising other without anyone being generous to him, and being generous without those in need ask for it.”* (Hucvirî, çev. Uludağ, 1996, p. 213.) Muhammed b. Ali et-Tirmizî (d. 285/898) said: *“Fütüvvet” is one’s becoming enemy to his own soul for the love of Allah.”* Cüneyd-i Bağdâdî (d. 298/910): *“Fütüvvet” is all about not hating the poor, and playing up to the rich.”* According to Cüneyd, *“fütüvvet” is staying away from torturing and being generous.”* Recognized as the first person to talk about “fütüvvet”, Fudayl b. İyaz (d.187/803) said: *“Fütüvvet” is tolerating the faults of friends.”* According to Hallâc-ı Mansûr (d.309/921), *“fütüvvet” is devoting one’s all wishes to Allah, and turning into Allah, for Allah, and with Allah.”* (Gölpınarlı, 1949-1950, p. 205.) Ebû Bekir el-Verrak (d. 320/932): *“Fütüvvet” is a person with no enemy.”* Ebû Alî ed-Dekkâk (d. 405/1014): *“Fütüvvet” really means that a man working for people.”* (Kuşeyrî, çev. Uludağ, 1991, p.p. 127, 437, 539)

Another evidence that Sufism blending with “fütüvvet”, based on these praising statements of the Sufis, is that the first individual work about “fütüvvet”, “Kitâbü’l-Fütüvvet”, belongs to the Sufi Muhammed b. Hüseyin es-Sülemî (d. 412/1021). In this work, Sülemî bases “fütüvvet” to Adam , and explains the Islamic moral and values that the Sufis ascribe to the concept of “fütüvvet”. Apart from this work, it is seen that classical sources describing many Sufi ideas also include sections describing “fütüvvet” (Hucvirî, 1996, p. 213; Kuşeyrî, 1991, p. 226 et al.; Ocak, *“Fütüvvetnâme”*, DİA, XIII, p. 264.).

Based on the information given above, it can be said that: The thought of “fütüvvet” clearly bears imprints of the Sufism. Therefore, followers of “fütüvvet” have adopted the Sufi ideal of “İsâr”, that is choosing others over himself. The “fütüvvet” organization had been institutionalized across many Islamic regions, taking on important roles in the social life (Schimmel, 2001, p. 215.). The “fütüvvet”, according to Sufism, is a value that leads an individual to the most mighty and the highest position. Those who do the most useful work in social life are those who adopted this thought (es-Sülemî, 1977, p. 22.). Because these people adopted the following verse as their principle in life: *“Whomever wishes to reunite with Allah should do good...”* (Kehf 110) Renowned economist Ülgener said:

“Trust in Allah and submission in the oriental spirit, no matter their origin, can only be considered complete and attained in their true depth only after they have been molded with religion and mysticism and gained the form of expression...” (Ülgenler, 1991, p. 14.)

As it is clearly seen, the concepts of Sufism, “fütüvvet” and ahi-order are intertwined and cannot be considered separately. Therefore, one automatically associates with others.

How the Ahi-order in Anatolian region contributed to social life? The following words clearly describe the services of Sufis, in order words Ahis, in different segments of the society: “For example, from the point of view of the rulers of the country, a Sufi is a gardener who develops the land during the foundation years, a farmer trying to make a living with manual labor, a volunteer soldier who supports the army during the campaign. In the period of rise and prosperity, he is an artist who is trained in arts and professions, a mentor (mürşid) who is listened to, a preacher who raises the morale of the soldier during the conquests, and a contented dervish who does not compliment material favors. In terms of scientists, he is who combines rational science with divine knowledge in addition to craftsmanship, adheres to shariah, tolerates different perspectives, and is self-confident. From the people’s point of view, he is who alerts people and conquers their hearts with effective speeches, is a doctor curing diseases, is a mediator between the rulers and people, in fact a protector, and is a benevolent who does not beg for help but who gives to those in need without expecting anything in return” (Öngören, 1999, pp. 9-22.). Based on these statements, instead of prioritizing a class with dominant and exploitative characteristics, such as the nobility, bourgeois, and bureaucrats, which are among the elements that make up the social structure, the Ahi-order relied on the social strata based on productivity and highlighted these segments (Hamitoğulları, 1986, p. 144.). Thus, they established and maintained the social balance with the cooperation and solidarity they realized among the tradesmen and craftsmen who ensured commercial and economic development, and regulated their city with their power stemming from their large number and organized structure. This balance united the members of the society in religious beliefs and common values, and the unification on beliefs and values did not allow the formation of grudges and enmities. As a result, a society based on moral values was established (Anadol, 1999, pp. 79-80; Kızıler, 2015, p.p. 408-423,).

Young people have dynamism and energy that come from within. If their energy is channeled in wrong directions, they may pursue wrong and harmful purposes that threaten the society and are undesirable by the society. Especially today, it is an important social problem to protect young people from harmful habits and trends that threaten the national structure, to channel their youth energies in line with the society norms and their own interests, and to bring them up as productive and responsible people. In that sense, the Ahi-order provided exceptional experiences in making youth energy constructive, productive and even managerial. The Ahi organizations organized young people in productive units, their feelings, thoughts, and energy are channeled to the realization of lofty goals (Tabakoğlu, 1986, pp. 195-201.). In the Ahi-order, young people were educated with the help of social ethical rules strengthened by the sanctions imposed by the Sufis, based on the religion of Islam, and the organization tried to bring them up as responsible people who were adept at their job, adhered to their religious and national traditions, compatible with the society and far from disorder (İnalçık, 1999, pp. 192-193). Having a profession and being adept at art resulted in the self-sufficiency of the person, and this competence was enabled them to take place as a personality in the society. “Inclusion through the gentlemen’s door” in the Ahi-order means a person is promoted from being a subject to being a personality (Torun, 1998, p. 15.).

Another area in which Ahi organizations operate was to provide communication between small settlements and government centers, especially in the Ottoman Empire. These organizations made important contributions to communication throughout the country. This communication was generally based on the communication that took place between the zawiyah and zawiyah sheikhs. Because these sheikhs were aware of what was going on in the world before anyone else, as they hosted travelers in their zawiyah (Ulusoy, 1997, pp. 52-53.).

In *The Travels of Ibn Battutah*, it is said that the Ahis take their guests to the hammam, host them in the zawiya for at least three days, do their best for the comfort of the guests and their animals during their visit, and present their guests with gifts on their arrival, stay and departure from the zawiya (Şeker, 1993, pp.75-82). The fact that the Ahis attach so much importance and value to the guest does not originate from any idea of fame and fortune, but comes from a source that goes beyond this thought, which is the Sufi upbringing of the people of “fütüvvet”.

It is known that the Ahis, through some sort of common fund, provide people with a social security environment, support them financially and spiritually in case of unfitness for work, death, natural disasters, or when they establish a business, need materials, and learn a profession; while saving them from loneliness, create an environment of solidarity, contribute to the person’s and society’s wellbeing, and perform a task of social service (Gülerman & Taştekil, 1993, p. 7. & 11.).

Ahi-order is often associated with the craftsmen organization. Thanks to their Sufi upbringing and manners, the Ahis contributed to create business ethics among tradesmen and craftsmen. As a matter of fact, Durkheim, one of the most important founders of Sociology, states that the establishment of peace and order among people is a matter of morality and that will not automatically arise from material causes. In particular, he draws attention to the fact that the economy, which is a social institution, cannot live without a moral discipline. According to Durkheim, in an economy that is not subject to moral precepts, there is nothing but individual desires colliding with each other. And it is not possible to self-regulate these desires (Durkheim, 1949, pp. 20-22.). Therefore, the religion of Islam has based the Islamic society it has formed on high moral foundations. The wellbeing of the Islamic society is closely related to the high moral values of tradesmen and artisans. Thus, Mohammed the Prophet gratifies a frank tradesman by mentioning his name together with the prophets, as a man of his word, martyrs, and virtuous subjects of Allah (El Mısıri, 1981, pp. 477-484.).

Durkheim states that the feeling of duty to be rooted in the conscience is related to the environment in which the individual lives and this environment can only be possible by keeping him/her constantly awake. This requires the existence of a group that reminds him of duty as opposed to the individual's tendency to neglect duty. He also declares that a form of action, meaning morals, can only be gained by repetition, practice, and exercise. In other words, it is not possible to remain moral in an immoral environment (Durkheim, 1949, p. 22.). For this reason, it is important to build common living spaces, i.e. zawiyas, and bazaars where Ahi tradesmen work, so that individuals can acquire the principles of the Ahi-order, which has its origins in Sufism-fütüvvet morality. Because in lodges and zawiyahs, the Sheikh is both an exemplary person, a teacher, and a mentor (mürşid). Here, dervishes accelerate their religious knowledge through disposition and line of conduct. “Sufism provided the public with the necessary religious upbringing through lodges. They aimed at cleansing one’s heart and soul from any form of arrogance, hatred, envy, lies, hypocrisy, gossip and various vulgar ambitions, and replacing them with the aspiration of serving Allah and his subjects, compassion and justice, as well as respect to other beings” (Kara, 1999, p. 225.). Therefore, through history, madrasahs managed to offer science while lodges were all about attachment (muhabbet) and affinity (sevgi,bağlılık) (Uludağ, 1999, p. 155.).

In conclusion: Ahi-order contributed to bringing up moral, virtuous and decent people in Seljuk and Ottoman societies. In addition, it contributed to the art and economic life of the society by educating qualified masters and technical staff.

After pointing out the role played by the Ahi-order in the social and economic life of the Seljuk and Ottoman societies, and mentioning that this organization has a Sufi infrastructure, let's talk about why

the idea of "a morsel and a dervish's coat" was brought to individuals in Sufi teaching and the reflections of this thought in social life.

In the introduction to our article, we quoted a few of the definitions of Sufism and stated that none of them alone covers the whole of this science, but that each of these definitions points to a period or the spiritual level of the Sufi who suggested such definition.

As it is known, the first period of Sufism is called "asceticism", which means taking a stand against the world and its contents and not showing interest and concern. While this feeling and thought is implanted to the pilgrim (sâlik,derviş) in Sufi teaching, it is advised that the pilgrim (sâlik,derviş) should not have any material possessions, he should decrease the level of interest in the world and its contents in his heart, and that Allah (c.) owns every creature. Once a Sufi adopted this understanding at heart, "owning material things through hard work" was not reprimanded, and it was even encouraged. Based on the principle of "giving is better than taking", this teaching ordered not being a burden on the society but rather carrying it. Functions of the Ahi zawiyahs, lodges, and guilds in social life are concrete example of this. And the statements of the Ahi mentors (mürşidler) working at these lodges and zawiyahs also provide an example to this teaching. For instance Mevlana said:

"What does the world mean? It is being unwary of Allah. Material things such as fabrics, silver are not made to last.

You can hold possession of them for Allah; and our Prophet ordered: 'halal good is only good for a virtuous person (Mevlânâ, trs., v. II, e. 976-977.).

He made an analogy between one's heart to a ship, and possessions to water, and said:

"Water flooding into a ship makes it sunk. But if water remains under the ship, it supports the ship.

Since he removed possessions out of his heart, Suleiman PBUH called him 'poor (Mevlânâ, trs., v.II, e. 978-979).

Ahmed Avni Konuk, one of the Sufi commentators, explains these verses as such: "Just like water flooding into a ship makes it sunk; the love of possessions causes the same thing if it fills the heart of a man. However, if such love of possession does not invade one's heart and he displays good behaviors with such possession, just like the water carries the ship to its destination, that heart reaches the man to Allah, his creator. For instance, Suleman PBUH , despite his great reign and possessions, ceased to mention them at heart and saw himself a poor person. This is why his great possessions, just like the water under the ship, did not harm him" (Konuk, 2011, v. I, p. 319.). The main goal of Sufism is to bring up people adopting this feeling and perspective, and ensure that they serve society for Allah, without ever expecting anything in return.

Conclusion

In conclusion, the principle of "a morsel and a dervish's coat" has to be adopted at the beginning of a Sufi's spiritual training. Because this perspective protects him from his ambitions and greed. Similarly, eating less, speaking less, and sleeping less in order to fight against one's soul is very important at early stages of the "seyr ü sülûk". These are all measures to control the soul's never-ending wishes of the soul. However, once a Sufi has completed his spiritual journey, he is not expected to turn away from the world and what it has to offer, like he did at early stages of the "seyr ü sülûk". Because he is no longer a servant but he is promoted to being an owner. It means that nothing in this world can rule him but he can rule everything. As Mevlana said, possessions are the water under a ship. As long as it stays there, and does not flood into the ship, it is a great blessing that will help the

person reach his destination. However, if the water floods into the ship, it will destroy it. Living within the social life is an important issue that many schools of thought and sect have emphasized in the history of Sufism. Many of the Sufis advised their entourage and followers not to turn their backs on worldly life, first to live in peace with their own world, then to be at peace with the individuals in the society and to work in any job like other people. Sufis consider the world and material as anything but Allah (masivah), and they do not seal it off from their lives. Their ideal is that “masivah” does not influence their heart and refrain them from Allah. No scholar in the history of Sufism has thought otherwise and advised his followers as such.

Therefore, it is safe to say: A person adopting the principle of “a morsel and a dervish’s coat” has positive contributions to economic life. Especially when capitalism rules the world, people adopting this principle are much more needed. Because social justice in a society is a system ensured by individuals who have human maturity and repletion. In fact, the principle of “a morsel and a dervish’s coat” means having possessions, sharing them with others, choosing his brothers over him, and giving away everything he has to other, until only a morsel and a dervish’s coat remain.

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