

THE ARTISAN DERVISH IN ANATOLIA: AKHISM

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Abdulcebbar KAVAK

Assoc. Prof. Dr., University of Karabuk

Faculty of Islamic Sciences

E-mail: abdulcebbarkav@gmail.com

Orcid Id: 0000-0002-1846-5493

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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Anadolu'da Esnaf Dervişliği: Ahîlik

ÖZ

Tarikatlar, İslam toplumunun hemen her kesiminde faaliyet yürüten gönüllü tasavvufi kurumlardır. İslam kültür mirasının yaşatılması ve ahlakî değerlerinin öğretilmesinde önemli katkıları olmuştur. Tarikatların çok yönlü faaliyetleri sayesinde, Müslümanlar toplumsal hayatın her alanında dinamizmini korumuştur. Bu tasavvufi kurumlardan biri de esnaf teşkilatı olarak Anadolu'da kurulan Ahîliktir. Ahîlik teşkilatı genellikle Abbasi halifesi Nâsır Lidînillah döneminde kurumsal bir kimliğe kavuşan "Fütüvvet" le ilişkilendirilmiştir. Buradan hareketle Anadolu Ahîliğinin, "Fütüvvet Teşkilatı"na bağlı olarak şekillenen bir Türk fütüvvet hareketi olarak geliştiği görüşü yaygındır. Bu hareket zamanla Anadolu'da iktisadî hayatın odağına yerleşen, bilinçli, eğitimli bir esnaf dervişliğine dönüşmüştür. Anadolu ahîliği Selçuklu Devleti'nin son yıllarında ortaya çıkmıştır. Moğolların Anadolu'yu işgaliyle ortaya çıkan siyasî boşluk döneminde ahîler, oluşturdukları yerel yönetimlerle kamu düzeninin yeniden sağlanmasına katkı sağlamışlardır. Bu tecrübelerinin Osmanlı Devleti'nin kuruluş yıllarında toplumsal alana olumlu yansımaları olmuştur. Bu yönüyle Ahîler, Anadolu'nun iktisadî hayatında tarikat yapısını aşan bir misyon üstlenmişlerdir. Mensuplarının iktisadî faaliyetleri için gerekli fiziki altyapıyı hazırlayan ahîler, ibadet ve tedrisat için çok sayıda cami ve medrese yaptırmaktan da geri durmamışlardır. Bu şekilde mesleki eğitimle beraber ilmî ve tasavvufî eğitimi de desteklemişlerdir. Ahîler, Osmanlı toplumunda zayıflayan pek çok meslek dalını canlandırmışlardır. Haksız kazanç, karaborsacılık ve fırsatçılığa müsaade etmeyen ahîler, Anadolu'nun toplumsal hayatına önemli değerler kazandırmışlardır. Bu şekilde toplumsal hayatta ortaya çıkması muhtemel iktisadi eşitsizlikler ve farklı kesimler arasında çatışma riskleri de ortadan kaldırmıştır. Kurulan pek çok vakıf ve yardımlaşma sandıklarıyla hem kendi mensuplarına hem de muhtaç durumdaki insanlara yardımcı olunmuştur. Bu sayede Anadolu'da üretim ve ekonomi, sosyal dayanışma, ahlak ve eğitim, insanî ve İslamî değerlerin korunması gibi pek çok alanda örnek bir derviş topluluğu olarak hizmet etmişlerdir. Bu makalede Anadolu'da Ahîlik adıyla teşekkül eden Esnâf dervişliğinin tarihi ve tasavvufî altyapısı ile Anadolu insanına ve irfanına katkısı irdelenmiştir.

Anahtar Kelimeler: Tasavvuf, Anadolu, Esnaf Dervişliği, Ahîlik, Ahîlik Âdâbı.

The Artisan Dervish in Anatolia: Akhism

ABSTRACT

The Sufi orders are Sufistic institutions voluntarily doing activity in almost every part of the Islamic society. They made important contributions to the survival of Islamic cultural heritage and teaching of its moral values. Thanks to their versatile activities, the Muslims had protected our religion in every part of life. One of these Sufistic institutions is the Akhi -Order which was established in Anatolia as an organization of artisans. The Akhi -Order Organization was generally associated with "Futuwwa" have a corporate identity in the period of Abbasid Khalif Nasser Lidinillah. Thus, it is believed that the Anatolian Akhism developed as a "Turkish Futuwwa Organization" shaped by the "Futuwwa Organization." This movement has turned into a conscious educated artisan dervish which settled at the center of economic life in Anatolia. The Anatolian Akhi -Order emerged in the last years of the Seljuk State. During the political vacuum that emerged with the occupation of Anatolia by the Mongols, the Akhis contributed to the restoration of public order with the local governments they formed. These experiences had positive reflections on the social sphere in the founding years of the Ottoman Empire. With this respect, Akhis took on a mission that went beyond the structure of Sufi order in the economic life of Anatolia. Akhis who prepared the physical infrastructure necessary for the economic activities of their members had many mosques and madrasas built for worship and education. Thus, they supported scientific and Sufistic education along with vocational education. The Akhis revived many professions which were weakened in Ottoman society. The Akhis, who did not allow unfair profit, black market, and opportunism, increased an important value to the social life of Anatolia. In this manner, the risks of conflict between social segments have been eliminated with the economic inequalities in social life. They have helped both its own members and needful people with many foundations and charity funds. By this means, they served as an exemplary dervish community in many areas such as production and economy, social solidarity, morality and education, and protection of human and Islamic values in Anatolia. In this article, it has been examined the historical and Sufistic infrastructure of the artisan dervish, which was formed under the name of the Akhi -Order in Anatolia, and its contribution to the Anatolian people and wisdom.

Keywords: Sufism, Anatolia, Artisan Dervish, Ahi-Order, Ahi-Manners.

Introduction

The Sufi orders are voluntary Sufistic institutions that have been given service in the Islamic society for centuries. Although each of them addresses to a different part of the society the service has been their main aim to humanity and Islam. All the Sufi orders like rivers that feed each other and grow, made an effort to reach the sea of Islam and benevolence, although they emerged in different geographies. One of the most common regions where these deep-rooted institutions of Islamic morality and spirituality is Anatolia.

From the I/VII century, Anatolia had started to meet with Islam. (Ya'kûbî, 1992: 2/150, 155; Belâzûrî, 1901: 193-201; Hasan, 1987: 1/356) The permanent settlement of Muslims in these lands only became possible after the V/XI. century. Anatolia, which turned into a new homeland for the Turks with the victory of Manzikert, also came to the fore as important geography where many precious works of Islamic culture and civilization are located. The wandering Sufi communities who have been living to lodges and borderlines opened by Sufi connoisseurs played an important role in the process of spreading Islam in Anatolia. Moreover, these Sufistic circles have been one of the main factors in shaping the religious life and understanding of religiosity in Anatolia. In the process of time, this place has become the cradle of the Sufi order. Ibn al-Arabi (d. 638/1240) acquainted the Akbari tradition in the regions he traveled from Andalusia to Egypt, from Syria to Iraq. Later on, it became one of the places where the Anatolian ideas he traveled to had the best repercussions. The travels of Ibn al-Arabi in Anatolia were positive and two of the most powerful representatives of the Akbari tradition embroidered his thoughts on the Sufi foundations of Anatolia. These two personalities are Sadreddin Konevi (d. 673/1274) and Mawlana Jalal al-din al-Rumi (d. 672/1273). Some of the khalifs commissioned by Abu'l-Wafa al-Baghdadi (d. 501/1107), who originally belonged to a Kurdish family from Northern Iraq and resided in Baghdad, left deep traces in the Sufi life of Anatolia. Among the khalifs he sent to Anatolia, he is one of the sheikhs of the Wafaiyya Sufi order, whose name is frequently mentioned among the first Sufi groups of Dede Garkın (Ocak, 2011: 53-64). Hacı Bektâş Veli (d. 669/1271) and Bektashism, known by his name, were influential not only in the Janissary corps, but also among the Turkmen clans as an ancient representative of Anatolian wisdom (Köprülü, 2005: 71-77). Mawlana Jalal al-din al-Rumi and his Sufi legacy which is named Mawlawi after he became one of the strongest representatives of Anatolian wisdom. Safavidism is one of the Sufi orders that found supporters in Anatolia, especially during the period of Shah Ismail (d. 930/1524). The Bayrami Sufi Order that is founded by Hacı Bayram-ı Veli (d. 833/1429), which adds a different color to the spiritual life of Anatolia, is described as the first Turkish Sufi order established in Anatolia (Ünlüsoy, 2015: 218). Also, the Qadiriyya, Rifaiyya, Suhrawardiyya, Khalwatiyya and Naqshbandiyya stamped on the Anatolian Geography as large and extensive Sufi orders that colored the Sufistic life. While some of these Sufi orders were concentrated in art and literature circles such as "Mawlawiyya" and "Khalwatiyya", others spread among the scientific class such as Naqshbandiyya. While Bektashiyya was effective in the military environment during the Ottoman period, the Akhi -Order was organized among tradesmen and craftsmen. It is a matter of curiosity that how the Akhi -Order, namely, the artisan dervish which center of economic life in Anatolia was formed and the aspects that differ from other Sufi orders. On this subject, the Works of Neşet Çağatay's "Bir Türk Kurumu Olan Ahîlik", İsmet Uçma's "Bir Sosyal Siyaset Kurumu Olarak Ahîlik" and Alireza Moghaddam's doctoral thesis at Hacettepe University Social Sciences Institute under the name of "13.-15. Yüzyıllarda Anadolu'da Ahilik: Kurumsallaşma, Toplumsal Yapı ve İdeoloji" they contain important information

in terms of the development and transformation of Akhism as a artisan organization in Anatolia and the determination of their religious and mystical references. In addition, in the İbn Battûta's (d. 770/1369) travel book named "Tuhfetu'n-Nuzzâr", M. Fuat Köprülü's "Anadolu'da İslamiyet", Ömer Lütfi Barkan's "İstila Devirlerinin Kolonizatör Türk Dervişleri ve Zâviyeler" and Ahmet Yaşar Ocak's "Türk Sufiliğine Bakışlar" the situation of Akhism in Anatolia and some of its representatives were evaluated with different aspects. The aim of this study is to determine the religious and Sufistic essentials of the Akhism institution and to reveal its contribution to the Anatolian people and wisdom in general terms.

1- The Akhism Organization In Anatolia

The- Akhism, which gathers tradesmen and craftsmen in Anatolia under one roof, is a Sufistic institution with a prominent economic aspect. Şemseddin Sami states that this team which deeply affected the economic life of the Ottoman period emerged in the last years of the Seljuk State and was based on Sufism in its teachings and practices (Sâmî, 1306: 2/806). Akhism is associated with Futuwwa which gain a corporate identity during the period of Abbasid khalif Nasser Lidinillah (Çakmak, 2014: 150). Thus, the Anatolian Akhism was named as a Turkish Futuwwa Movement, which was shaped by the Futuwwa organization and was founded by the Abbasid khalif Nasser Lidinillah in terms of religion and politics (Bayram, 2008: 42). Nevertheless, it should be noted that there are different opinions about the relationship of Akhism with Futuwwa. According to different thoughts about this matter, it is known that there are lots of Akhis who lived in Iran and Turkestan regions who had Sufi-mashreb, professional, and had political and military qualifications (Moghaddam, 2017:79-96). Anatolian Akhism is an institution that is organized by the tradesmen and craftsmen who migrated here and is a product of the experience and traditions of the Turks in this field (Çağatay, 1997: 43-48). There are also people who followed the compromise in this matter. According to them, the Akhism is a team that has associatively developed and shaped in the historical process (Köprülü, 2005: 48) and this situation should not be seen as an institution that emerged for the first time only with the arrival of the Turks in Anatolia (Ocak, 2011: 193-197).

Nasser Lidinillah wanted to have a strong authority by uniting the Futuwwa units in the Islamic World (Kazıcı, 1988:1/540; Hartmann, 2014: 2/154). Anatolia is one of the regions he is interested in for this purpose. Evhaduddin-i Kirmani (d. 635/1238), who was commissioned by Khalif Nasser, has an important role in laying the foundations of the Akhism in Anatolia (Bayram, 2008: 43). The Futuwwa which spread among tradesmen and craftsmen in a wide geography from Andalusia to Turkestan, from Egypt to Iran (Kazıcı, 1988: 1/540), eventually shaded off a strong economic institution and Sufistic movement in Anatolia under the name of the Akhism. In this case, Abu Hafs Şahabeddin Omar Suhrawardî (d. 632/1234), Akhi Şerafeddin (d. 751/1350), Akhi Turk, and Akhi Evran are personalities whose names of them are mentioned with respect in the institutionalization of the Akhism Organization in Anatolian. Especially, the name of Akhi Evran has been identified with the Anatolian Akhism. While Ibn Battuta (d. 770/1369) mentioned about Manisa, Balıkesir, Niğde, Aksaray, Konya, Bolu, Kastamonu, Sivas, Gümüşhane and Erzurum in his famous travel book, he records that many Akhi lodges which were active. The Akhi lodges visited by Ibn Battuta in Anatolia are listed by Ocak as follows (Ocak, 2010: 227-228):

1-Antalya Akhi Lodge

2-. Burdur Gölhisar Akhi Lodge

3-Denizli Akhi Sinan Lodge

- 4- Denizli Akhi Toman Lodge
- 5- Muğla Milas Akhi Logde
- 6-The Bercik village İn Milas Akhi Ali Lodge
- 7- Konya Akhi Kalemşah Lodge
- 8- Niğde Aksaray Akhi Şerif Hüseyin Lodge
- 9- Niğde Akhi Caruk Lodge
- 10- Kayseri Akhi Emir Ali Lodge
- 11- Sivas Akhi Bıçakçı Ahmed Lodge
- 12-. Erzincan Akhi Nizamüddin Lodge
- 13- Erzurum Akhi Tornan Lodge
- 14- İzmir Birgi Akhi Bahâ Lodge
- 15- Manisa Akhi Lodge
- 16- Balıkesir Akhi Sinan Lodge
- 17- Bursa Akhi Şemsuddin Lodge
- 18- İznik Akhi Lodge
- 19- Bolu Akhi Lodge
- 20- Bolu Yenice Akhi Lodge
- 21- Bolu Mudurnu Akhi Lodge

The extensiveness of the Akhi lodges it is also shown that the political, social and economic influence of this organization in Anatolia. Şemseddin Sami registers that in the period when the Anatolian Seljuk State began to lose its political power, the Akhi s formed local administrations in some centers such as Ankara and Sivas (Sâmî, 1306: 2/806). This situation confirms the information given by Ibn Battuta about the social influence of Akhi s. The position of the Akhi s who were influential in the last period of the Seljuk with their political and social activities continued in the years of the establishment of the Ottoman Empire. There are Sheikh Edebali, Sheikh Akhi Şemseddin and Akhi Hasan are among the Akhis, whose names mentioned the most in this period. It is registred that these people had a special interest of both Osman Gazi and Orhan Gazi (Barkan, 1942: 285-294; Purgstall, 1983: 1/87-88; İnalçık, 2009: 1/34-35). Fuad Köprülü, who is known as the person who bounced off the first scientific ideas about the Akhism in Turkey (Ocak, 2011: 183), states that after the political empowerment of the Ottoman Empire and the functioning of state institutions the Akhis started to act in accordance their founding aims by withdrawing from political activities. (Köprülü, 2005: 49) Akhis have been supported by the Ottoman sultans since Osman Gazi. Akhi lodges were strengthened with the foundations (İnalçık, 2009: 1/41-42). In this manner, the Akhi lodges which opened in many cities and towns of Anatolia started to educate the craftsmen dervishes who would produce in one of the most crucial areas of social life, namely in the economic field.

2-The Religious and Sufi Foundations of The Akhism (The Artisan Dervish)

The basic references of the Akhism Organization are based on the Quran and Sunnah, like other Sunni Sufi orders. The members are made up of tradesmen and craftsmen or their economic activities do not change the fact that the founding philosophy and teachings of the organization are based on religion and Sufism. The artisan dervish which harbors the spirit of the Futuwwa stands out as a community that acts according to the exemplary faithful, determined, generous, productive and *emir bi'l-ma'rûf ve nehiy ani'l-münker* Quran with its morality. "You are the best nation raised for mankind. You command good, forbid evil, and believe in Allah..." (Âl-i İmrân 3/110)

This community has acquired the fraction in abundance. The people aimed to live under the roof of Akhism with a Sufi religious understanding in line with the essence of religion and to be brothers by coming from different lands.

You hold fast to the rope of Allah (Qur'an) all together and do not disperse and split up. Remember God's blessing on you. You were enemies of each other he brought up your hearts. Thanks to his blessing, you became brothers... (Âl-i İmrân 3/103)

"Obey Allah and His Prophet and do not quarrel with each other. Then you relax and your power (state) is gone. Be patient. Because Allah is with those people who are patient." (Enfâl 8/46)

The Akhis, who served the public as honest and moral tradesmen and craftsmen in the social life of Anatolia, tried to purify commercial life from negative traits such as lies, cheating and deception. They also "...You help each other about goodness and piet do not help each other in the way of sin and injustice." (Mâide 5/2) undertaken the task of raising tradesmen and craftsmen who will fulfill the order of the Quran.

The Akhis took the moral values of Islam as a basis at every stage of the production process and acted according to this rule as craftsmen. In this respect, they embraced the hadiths of the Prophet, "I was sent to complete good morals" (İbn Hanbel, 1992, 2/381) and "The best of you are those with the best morals" (Buhârî, 1992: 7/82) to themselves.

There are some hadiths of our the Prophet were the principles that motivated the Akhis about the production: "No one has ever eaten a better meal than what he earned with the labor of his own hands. such as David, the prophet of Allah, used to eat what he earned with his own hands", (Buhârî, 1992: 3/9) "The one who deceives (us) is not one of us", (Müslim, 1992: 1/99; Tirmizî, 1992: 3/606) "The reliable and truthful merchant will be resurrected on the Day of Judgment together with the prophets, the righteous and the martyrs." (Tirmizî, 1992: 3/515)

The Akhis, who cared great importance to the morality and spirituality of Islam, were influenced by the Sufistic upbringing and practices of some Sufi orders such as Rifaiyya, Mawlawiyya, Bektashiyya and Kahlwatiyya order, which influenced Anatolia and other Islamic lands. (Bayram, 2008: 65) The Works of sheikh Omar Suhrawardi on the morals and principles of Akhism and the written the Futuwwatnames were also regularly read in the Akhi zawiyas opened in many parts of Anatolia.

3. The Education Process In The Akhism, Rules And Conventions

The Akhis who carry out an activity as tradesmen and craftsmen in the society carried out the vocational training of the Akhis and their Sufi training simultaneously. Although his professional position and honor changed, the spiritual education process continued throughout his life. In this process, the hierarchical structure of the organization is important for the addressees of education.

The hierarchical structure in the Akhism was shaped as "Şeyhu'l-meşâiyih", "Sheikh", "Khalif", "Akhi divisions" and "Heros". (Karaman, 2014: 99)

The people who want to join the institution of Akhism received education by way of the stages such as apprenticeship, journeyman and mastery. The people who entered this organization for the first time were called "heroes" or "apprentices". The people who maintain order and regularity among the Akhi guilds are called "yigitbasi" or "server". There is one separate "pir" presided over each branch of art in the Akhism organization. These people were named as "Akhi Baba", "Sheikh", "Khalif" or "Nakib". There is a person called "Şeyhu'l-meşâiyih" or "Pîr-i Pîran" who took place in the highest office representing all tradesmen. It is stated that the first person to represent this office in Anatolia was Akhi Evran. (Kazıcı, 1988: 1/541)

In order for a person to become an artisan dervish, that is, akhi, first of all, the "Şed" which means a belt or loincloth knitted from wool or cotton, has been adopted as a common method. Among the Sufis, the first person to besiege the "Şed" was Şahabeddin Suhravardi. This practice is also included in the Mawlawiyya, Bektashiyya, Wafaiyya, Rifâiyya, Sa'diyya and Badawiyya Sufi orders. This tradition which has been maintained for a long time has been abandoned since the second half of the nineteenth century. (Pakalın, 1993: 3/314; Algar, 2010: 38/405-406)

A person who has just included the Akhi Organization starts his professional life as an apprentice with the ceremony of "acquiring a road ancestor." The people who have reached a certain professional experience and maturity are taken to an exam and then they are included in the journeyman process with the "having a way ceremony". (Karaman, 2014: 101-102; Hacıgökmen, 2014: 2/49) During the journeyman process the people who successfully and harmoniously pass the three-year compulsory, receive the degree of mastership with the "ijazet ceremony". The aim of the following process and keeping it serious is to reinforce the commitment of the master candidate to his religion and beliefs, and to give importance to business ethics, customer relations, quality and standards. (Hacıgökmen, 2014: 2/49; Göksu, 2014: 2/324)

The youth and tradesman candidates who gathered in the lodges or villages in the city and the countryside, with the rules and regulations of Futuwwatnames, had took education about basic religious and moral rules. In this manner, the basic moral function of the socio-economic structure was fulfilled. On the other hand, the literacy and basic education information were given to vocational candidates in Akhi lodges. The main reason for this is that the Akhi can read and understand the religious and professional information himself. The talented tradesmen candidates were also given lectures in the fields of science, literature and art. (Koçak, 2015: 138-139) The seven moral principles known as "seven doors" were mentioned about in rules and conventions of the Akhism. These are the principles of "keep your hand, table, door open, keep your back, tongue, eyes and hands tied." (Karaman, 2014: 101; Sarıkaya, 2014: 2/347) The artisan dervishes who were equipped with behaviors such as loyalty, honesty, trustworthiness, generosity, humility, good advice, guidance, forgiveness and repentance were trained in Akhi lodges. The artisan dervishes who displayed attitudes and behaviors contrary to Islamic morality and spirituality or did not comply with the issues prohibited by religion were dismissed from the profession. (Kazıcı, 1988: 1/541)

4-The Contribution of The Akhism to Anatolian People and Wisdom

The conquest of Anatolia opened the doors of very rich geography to Muslims in terms of religion, history, society and culture. It is can not be denied the effects of religious and Sufistic institutions as well as a political and military power in the revival of Islamic culture and civilization in this

geography. The Sufi orders are in the first place among these institutions that deeply affect society. The Akhism institution which was formed by tradesmen and craftsmen who are the basic units of economic life in Anatolia has undertaken a mission that overreaches the Sufi order structure. While this mission guided the Akhis to produce in areas needed by the society, it also taught them to be sensitive about the compliance of these activities with religious and Sufistic criteria. In other words, it has been essential not only to produce but also to produce in high quality and halal ways.

Akhis contributed to formal and non-formal social education as well as many benevolent services like other Sufistic institutions. While they established the necessary physical infrastructure for the economic activities of tradesmen and craftsmen, they also built many mosques and madrasahs. In this way, they supported religious and Sufistic education along with vocational education. In this case, *Siyer al-Nebi*, *Hamzanâme*, *Battalname* and *Rules and Regulations of Futuwwatname*, *Divan*, *Mesnevi*, *Hamse*, *Letaif*, *Gazavatname*, and *jihadiyes* read in Akhi lodges have been one of the more important cultural services of the Akhis. (Kızıler, 2015: 417) One of the main reasons for this care given to educational activities is the emphasis on religious and moral education in the works of Akhi Evran. (Bayram, 2008: 67, 78)

The Akhi organizations were influential in the regulation of the economic life in Anatolia in accordance with Islamic rules and morals during the Seljuk and Ottoman periods. Among the most important services of these organizations are the vocational training of tradesmen candidates and their well-equipped participation in social life. (Koçak ve Gürün, 2015:128) In this manner, the number of artisan dervishes who became skilled, principled, sincere, honest, fair and conscientious has increased, so many professions and crafts have survived. It is mentioned that ninety different occupational groups, which include aba makers, supplicants, attars, tanners, potters, crucifers, carpenters, calligraphers, inlay makers, boat makers, sahhafs and saddlers, carried out activities in the eighteenth-century Ottoman society. (Özburun, 2006: 24-216)

Akhism has revealed important economic values in Anatolia society life. It did not allow unfair gain, black market and opportunism. The benefits of the people were protected and a fair economic environment was created. The risks of conflict between social segments have been eliminated with the economic inequalities in social life. (Darı, 2018:397) The Akhism Organization has been at the center of social life. Servicing to the public was seen as service to God. Thus, the Akhis have always been accompanied by the people in solidarity and cooperation. They have helped not only their own members but also the people in need with the many foundations and charity funds they have established. (Öntuğ, 2014: 2/174; Uçma, 2011: 148)

It is known that the Akhis also take on missions such as maintaining local government and public security in Anatolia in case of need. After the Seljuks lost their dominance in Anatolia against the Mongols and the social order deteriorated, the Akhis took action to ensure the administration and security of some regions in the local area. (İnalçık, 2009: 1742) Also, it can be said that the struggle against the Mongols in Anatolia and the experience of Gaza gained in this field contributed positively to the struggle of Muslim Turks against Byzantium in the founding years of the Ottoman Empire.

Conclusion

Anatolia is a very rich geography in the sense of history, religion, politics, society and culture. The meeting of these lands with Islam started with the conquests. The Islamic culture and civilization have been became permanent here with the activities of religious institutions. The role of the Sufi orders that aim to raise perfect human is great among these institutions. The Sufi orders not only carried out

Sufistic activities in the social sphere, but also were influential in shaping a Sufi-based understanding of religiosity in Anatolia. The large part of the Sufi orders that started to spread in the Islamic world from the twelfth-century gregorian also carried out activities in Anatolia. Wefaiyye attributed to Abu'l-Wafa al-Baghdadi, Ekberiyya founded by İbn al-Arabi, Bektashiyya attributed to Hacı Bektaş Veli, Mawlawiyya attributed to Mawlana Jalal al-din Rumi, Sheikh Safiyüddin Erdebili The Safavids, founded by the Ottomans, and the Bayramiyya Sufi order attributed to Hacı Bayram Veli are Sufistic institutions that were active in the formation period of the religious Sufistic infrastructure of Anatolia. Qadiriyya, Rifaiyya and Suhrawardiyya emerged in Iraq and Khalwatiyya and Naqshbandiyya Sufi orders that emerged in Iran and Central Asia left permanent traces in Anatolia. The "Akhism Organization", which was formed among artisans and craftsmen and laid the groundwork for the birth of the Anatolian artisan dervish, has a special place among these Sufistic institutions. The Akhism which became a Sufi community generally associated with the Futuwwa organization gained an official institutional identity during the Abbasid Khalif Nasser Lidinillah.

The Anatolian Akhism developed as a Turkish Futuwwa movement that was shaped by the Futuwwa Organization that was founded by Nasser Lidinillah. It has turned into a conscious, educated artisan dervish that settled in the center of economic life in the progress of time.

The Anatolian Akhism emerged in the last years of the Seljuk State. The Akhi organizations helped to maintain public order with the local administration and law enforcement forces they established in the political and social inanity that emerged with the Mongols ending the Seljuk domination in Anatolia. These political and social experiences which were gained during the period of Seljuk had positive reflections on the establishment period of the Ottoman Empire. After then, they focused on the economic field, which is their main mission.

The basic factors of the Akhism organization are based on the Quran and Sunnah like other Sunni Sufi orders. The educational approach of this economic organization, whose members are craftsmen and artisans, is based on Islamic morality and spirituality and has been placed on a Sufistic basis. The Anatolian artisan dervish who has the spirit of the Futuwwa are known as productive and generous in the professional field, faithful, determined, fair and sincere Sufi community in daily life.

The Akhis who carry out an activity as tradesmen and craftsmen in the society carried out the vocational training of the Akhis and their Sufi training simultaneously. Although his professional position and honor changed, the spiritual education process continued throughout his life. In this educational process, the rules and regulations of Futuwwatbanes stand out among the used written sources. The talented tradesmen candidates were also given lectures in the fields of science, literature and art. The seven moral principles known as "seven doors" were mentioned about in the rules and conventions of the Akhi -Order. These are the principles of "keep your hand, table, door open, keep your back, tongue, eyes and hands tied."

The Akhis undertook a mission that transcended the structure of the Sufi order in the economic field in Anatolia. While they established the necessary physical infrastructure for the economic activities of tradesmen and craftsmen, they also built many mosques and madrasahs. In this way, they supported religious and Sufistic education along with vocational education. Akhism has revealed important economic values in Ottoman society life. The Akhis who did not allow the unfair profit, black market and opportunism, brought important values to the economic field in the social life of Anatolia. The risks of conflict between social segments have been eliminated with the economic

inequalities in social life. They have helped not only their own members but also the people in need with the many foundations and charity funds they have established.

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