

THE HERITAGE (LEGACY OF WISDOM) OF TURKISH CULTURE-THE AKHILIC UNION AND ON THEIR CONTRIBUTIONS TO THE HISTORY OF ISLAMIC CIVILIZATION

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Absrtact: The Ahi community, which has a very important place in terms of Turkish-Islamic civilization, includes Turkish culture and the tradition of wisdom arising from this culture. In general, it is seen that the Ahi community has succeeded in carrying the Islamic rules that form the basis of the heritage of wisdom to daily life. In this context, it can be said that Akhism has contributed significantly to the history of world civilization by keeping the universal moral principles of Islam alive. On the other hand, it is known that by identifying Islamic rules with Turkish culture, it is also conducive to the social and cultural appreciation of the society. As a matter of fact, it is seen that important researches have been made on the construction of models that will reflect the spirit of the Ahi community and awareness studies on the teachings of the Ahi community throughout history. Because, as in that period, there is a need for such institutions that support the social acceptances associated with the moral moral values of the Ahi community and their customary reflections. The main purpose of this study is to reveal the basic teachings of the Ahi Order, which is the legacy of wisdom in the history of Islamic civilization, and to transfer these values to the present day.

Key Words: brotherhood, Islam, culture, Akhism, heritage, history.

TÜRK KÜLTÜRÜNÜN İRFAN MİRASI-AHİLİK BİRLİĞİNİN İSLAM MEDENİYET TARİHİNE KATKILARI ÜZERİNE

Öz: Türk İslam medeniyeti açısından oldukça önemli bir yere sahip Ahilik birliği, Türk kültürünü ve bu kültürden doğan irfan geleneğini içerisinde barındırmaktadır. Genel anlamda Ahilik birliğinin, irfan mirasının mayasını oluşturan İslami kaideleri gündelik hayata taşımayı başardığı görülmektedir. Bu bağlamda Ahiliğin, İslam'a dair evrensel ahlak ilkelerini yaşatmasıyla da dünya medeniyet tarihine önemli ölçüde katkıda bulunduğu söylenebilir. Diğer bir taraftan İslami kaideleri Türk kültürü ile özdeşleştirerek toplumun sosyal ve kültürel açıdan değer kazanmasına da vesile olduğu bilinmektedir. Nitekim tarih boyu Ahiliğin ruhunu yansıtan modellerin kurgulanmasına ve Ahiliğin öğretilerine yönelik farkındalık çalışmalarına dair önemli araştırmaların yapıldığına rastlanılmaktadır. Zira o dönemde olduğu kadar günümüzde Ahiliğin manevi ahlaki değerlerle bağdaştırılan toplumsal kabullere ve bunların örfi yansımalarını destekleyen bu gibi kuruluşlara hiç olmayacak kadar ihtiyaç duyulmaktadır.

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Bu çalışmanın başlıca amacı, İslam medeniyet tarihinin irfan mirası-Ahilik Birliğinin temel öğretilerini ortaya çıkarmak ve bu değerler bütünü günümüze aktarmaktır.

Anahtar Kelimeler: kardeşlik, İslam, kültür, Ahilik, miras, tarih.

Introduction

The foundations of many systems used today were laid in ancient times. One of these systems is the Ahi community. In general, there are two different views on the meaning of the word "Ahi". The first of these is Arabic, the other is Turkish. "Ah", which is generally accepted in the literature, is used as my brother by using the suffix meaning brother. In fact, starting from this root, it can be considered as the starting point of those who argue that the Ahi organization consists only of men and that no female members are accepted. The other opinion that it is of Turkish origin is that it derives from the word flux, which means flowing, open-handed, generous in *Divanu'l Lugatu'l Türk* and *Atabeku'l Hakayık* books, and then the letter "k" turns into the "h" sound. There are those who defend the view that it takes shape as "ahi". In general, terms, even if the word is used as "my brother" in Arabic or "generous" in Turkish, both concepts are closely related to the content of the concept of Akhism and reflect the spirit of Akhism. The definition of Akhism is an organization consisting of its practices on tradesmen and craftsmen with Turkish-Islamic motifs. In its most general terms, Akhizm is an organization that provides solidarity between tradesmen and merchants and that they act with feelings of unity and solidarity. In other words, Akhism is a union established to ensure the social, economic, and cultural order of people who have a profession and live together.¹ It is an organization consisting of practices on artisans and craftsmen with Islamic motifs. In its most general terms, Akhizm is an organization that provides solidarity between tradesmen and merchants and that they act with feelings of unity and solidarity. In other words, the Akhism is a union established to ensure the social, economic and cultural order of people who have a profession and live together. From a broader perspective, Ahilik is an institution that aims to equip individuals in terms of personality and morality, based on the principle of adopting and defending the human virtues and principles included in the *futuwwetnames*, which are their main sources. The *futuwwa* mentioned here correspond to the meanings of ancestry, valor, bravery, youth, youthfulness, generosity, generosity, and the old trades organization²

1. Turan, Kemal, (1996), *The Historical Development of Vocational and Technical Education from Ahi to Today*, MU Faculty of Theology Pub., Istanbul, p. 26.

2. Kurtulmuş, Zekeriyya (2011), "Ahilik and its Reflections on Today", Ahilik, Editor: Baki Çakır, İskender Gümüş, Kırklareli University Pub., Kırklareli, p. 41.

The Ahi organization is a tradesman organization that emerged in the 13th century and was founded by Turks fleeing the Mongol invasion in Anatolia. The name of the Fütüvvet, who is the ideal hero in Arab culture, the epitome of complacency and bravery, is "Feta" in Iranian culture, "Cevanmerd" in Iranian culture, and "Aki" in Turkish culture. Turkish Wisdom has been influenced by Islam and the Arabic Futuwwa motto. The word Aki has been replaced by the word Ahi due to the brotherly attitude of the Akis towards each other. The Ahi Order, also known as the Fütüvvet Organization, is the name of the ideal of heroism, bravery, and generosity in the Islamic world. In history, this concept has been further enriched by using different meanings. E.g; Just as the concept of "Knighthood" belonging to the Medieval Western world is an ideal, "Futuwwa" is an ideal belonging to the Medieval Turkish-Islamic world. The Persians also passed the understanding of "cevanmerdi" through the filter of Islam, and the Arabs developed the understanding of "Futuwwa", which existed in their pre-Islamic cultures, with Islamic values. In this context, Turks have also contributed to world civilization by embellishing their "Aqliq" ideal with Islamic morals and values. In this direction, the principles, moral and commercial rules, ceremonies, customs, and advice of Akhism are written in the regulations called Futuwwa-name. Persons entering the organization must abide by the rules here.³ In this context, the Ahilik has taken the human being as a whole and aimed to develop it with all its aspects. For this reason, Akhism has regulated not only the otherworldly life of man but also his worldly life in a way that includes his economic, social and cultural life.⁴

1. A Brief History of Akhism

It is known that the meeting of the Turks with Islam generally corresponds to the 8th - 9th century. After the Karakhanid Saltuk Bey accepted Islam as the official religion of the state in 940, after this date, the Turks started to become Muslims in masses. When the dominance of the Oghuz Yabgun, who ruled in Asia, collapsed, 1040 Oghuz Turks gradually came under the Seljuk rule and began to migrate to Anatolia. Mostly nomadic Oghuz people preferred the Central Anatolian countryside as their dwellings, as it resembled the Central Asian steppes from which they came. Therefore, while the Turkification and Islamization of Central Anatolia were rapid, this transformation was slow in the cities. The religion of Islam also required a settled life. For this reason, the Ahi organization was established in Anatolia with the advice of

3. Doğuş, Selahattin (2011), "The Role of Ahi Order in the Process of Social Organization in Anatolia", Ahilik International Symposium, Kayseri, p. 248.

4. Ekinci, Yusuf (2008), Ahilik, Özgün Printing, Ankara, p. 19.

Hacı Bektaş-ı Veli, in order to accelerate the Islamization process of the nomadic Turkmens, to make Anatolia a Turkish homeland, to compete with the Greek and Armenian merchants living in the cities. In short, the formation of the Ahi community in Anatolia and its organization up to the villages is the product of a political and social-economic obligation. Following this, after the Dandanakan war that took place between the Seljuks and the Ghaznavids in 1040, it became easier for the Turks to descend into the White Sea. After 31 years, with the victory of Manzikert, which crowned this situation, the Turks, who had Anatolia, were no longer an obstacle for their advance to the west. Shortly after this date, some Turkish states continued their existence in Eastern Anatolia when the Anatolian Seljuk state of Süleyman, the son of Kutalmış, was founded in Iznik, began to move towards the West in order to settle down. On the other hand, while the Mongol invasion continued, when Genghis Khan took over the Chinese Empire, Timurcin turned his direction towards Turkestan- Khwarezm shahs. After they destroyed cities such as Tashkent, Bukhara, Merv, and Samarkand, which are centers of science and civilization in Central Asia, as in every region they occupied, the tradesmen and artisans here faced life-threatening danger, and they involuntarily joined the second wave of migration and migrated to Anatolia. Hundreds of thousands faced the Mongolian threat firstly, Turkmen raids, mounted nomads joined the first migration with their sheep herds. The group of tradesmen and artisans did not participate in this march by staying in Turkestan, but they settled in Anatolia with the second wave of migration, as the danger of death continued. Thus, Turkmens, who yearned for an eternal homeland, chose Anatolia as their homeland. While some of the Turks who participated in the migration were governed by the nomadic and tribal system, the other part had a settled management culture. Some differences in the social structure also showed their effect in the religious and cultural context. While many of the migrating peoples chose Islam in groups, some of them insisted on their old beliefs, so disagreements and sometimes serious conflicts arose among them. On the other hand, it was not easy for the Muslims to merge with the indigenous communities, which were divided into various sects, which weakened the political and religious unity of the Christian population groups in the new lands. As a matter of fact, the beginning of a different struggle between these groups and these peoples, who have long-term sedentary life experience, and the nomadic steppe tribes that have just arrived in the new region can be considered as a natural result. However, despite all this, the Turks were considered a savior for the local peoples who were oppressed under heavy taxes at a time when the dominance of the Eastern Romans weakened.

2. Establishment of Ahi Community

Akhism has developed and spread among the Turks in Transoxiana in Turkestan since the 5th century. However, one of the important turning points in the Ahilik is the spread of the Ahi Organization, which Ahi Evran founded in Kırşehir for the first time in the 13th century, to Anatolia in a short time.⁵ Ahi Evran took fiqh and mysticism lessons from different madrasahs for many years, came to Anatolia in 1206 and settled in Kayseri, where he laid the foundations of Akhism. It is possible to see the most obvious political effect of the Ahi Order, which is a multi-faceted structure, including political, economic, social, cultural and military, in the role of the Ottoman Empire in the establishment phase. In this context, the intensity and influence of the Ahis around Sheikh Edebali, who was the father-in-law and teacher of Osman Bey, the founder of the Ottoman Empire, is important.

In order to make their military victories permanent in the regions they conquered, the Turks primarily engaged in activities aimed at developing trade and art. In the period when the Turks came, local trade in Anatolia was carried out by Greek guilds affiliated to Byzantium. Turks coming from Asia had to keep up with local merchants and craftsmen and even compete with them in order to hold on in these lands. In this context, the need to establish an organization has emerged in order for the Turks to primarily provide solidarity and organize among themselves. In addition, the members of this organization to be established had to gain advanced professional experience in order to compete with the local craftsmen and tradesmen. It is seen that Ahi Evran⁶ stepped in and established this system in this period and enabled the Turks to settle in Anatolia. According to Köprülü,⁷ one of the elements that make up the ideological structure of the Ahi unions is Batinidism and the Ahi organization has a Bektashi Islamic structure. In addition, according to the statement of the traveler Ibn-i Batuta, the Ahi lodges belong to the Bektashi dervish lodge. It is written that Hacı Bektaş-ı Veli and Ahi Evran often met and chatted in Kırşehir. Akhism has developed and spread among Turks in the Transoxiana River (in Turkestan since the 5th century. However, one of the important turning points in the Ahilik is the spread of the Ahi Organization, which Ahi Evran founded in Kırşehir for the first time in the 13th century, to Anatolia in a short time.

5. Turan, (1996), p. 27.

6. Ahi Evran-ı Veli, whose real name is Sheikh Nasıruddin Ebul-Hakayık Mahmut Bin Ahmet el Hoyri (1171-1261) and known as the founder of Ahi Order, is the child of an immigrant family who immigrated from Central Asia.

7. Ozerkmen, (2004), p. 63.

2. Principles of Akhism

The foundation purpose of the Ahi organization., which is based on the principle of tradesmanship, was to keep and develop the Turkish craftsmen in Anatolia. The Ahis, who were connected to each other with a sense of brotherhood, prioritized religious and erudite rules and rules by prioritizing sincerity and sincerity. In general, the Ahis, who tried to live and live the principles of Islam, adopted a kind of Prophetic morality by trying to take the Prophet as an example. As a matter of fact, the souls and hearts of those who succeed in adapting their lives to the Sunnah are always at peace. The souls and hearts of those who succeed in adapting it to the sunnah will always be at peace. Turkish and mathematics, and the Futuwwa- name, which is the constitution of the organization. In the organization of Ahilik; A graded 3 stage and 9 stager system is available. In the first stage, the Sharia gate, the disciple is given professional knowledge, knowledge of the Quran, reading, writing, Turkish and mathematics, and Fütüvvet name, which is the constitution of the organization. In the second stage, the Sect's gate, vocational knowledge education is brought to the highest level, while military education is also given to the disciple, in addition to knowledge of Sufism, music, Arabic, and Persian education.⁸ The third stage, which reaches the level of Sheikh, is the Gate of ingenuity. (*Marifet*) At this door, the disciple is asked to believe in God, to kill himself, to serve the elders, and to remain silent in the face of ignorance.⁹ Futuwwa, which basically consists of principles based on the Quran and the Sunnah of Muhammad, assumed the most important role in the structuring of the Ahi organization in Anatolia. The meaning of the word; Futuwwa comes from "fityan" meaning "young people."¹⁰ The main purpose of Akhism is to reach a wonderful society, and then a world order where brotherhood and peace prevail, with perfect individuals who are aware of their responsibilities.¹¹ In this sense, first of all, Akhis were asked to set an example for society in every field so that their credibility would not suffer the slightest damage. The works, which contain the principles of Akhism and are called Futuwwa-name, are for individuals; These are books that contain religious-based moral principles on how to behave in society, work ethics, and personal discipline. In the Achilik organization, this understanding was predominant. They tried to make it beautiful to please Allah, not because the buyer likes it. Because God is perfect. They acted knowing that Allah is

8. Fikret Karaman, (2021), Announcement and Invitation in the Light of Sunnah, DIB. publications, Ankara, 2021, 39.

9. Ekinci, (1990), p. 24.

10. Karaman, p. 40.

11. Ozerkmen, (2004), p. 69.

beautiful and loves beauty. And they produced for the sake of Allah, so that the goods produced were beautiful.¹²

The advice in this work has been the basic values that have guided Turkish society for centuries. The simplicity of his language and the fluency of his style also increased the effectiveness of these works on society. It is possible to summarize the aforementioned principles, which are in the nature of the constitution of the Akhism and are included in these works, with the following concepts.¹³ Although the Ahi organization is a non-governmental organization in the nature of a professional organization, it contains a high moral level as the most basic condition. In this context, members; pass through the stages in which qualifications such as acquiring knowledge, patience, purification of the soul, loyalty, friendship, tolerance, and obeying prohibitions are given, and unconditional loyalty, endless obedience, and reticence are asked from them. Atheists and devotees are strictly prohibited from joining the organization. In addition to having these qualifications; Keeping your hands, your table, and your door open, keeping your eyes closed, and possessing your waist and tongue are the other six principles of Ahi Order. In addition to the characteristics of being a good person and a good Muslim, which the Ahi organization, which internalizes extremely sensitive moral values, absolutely demands from its members, negative behaviors and habits that it does not want from its followers and that cause them to be expelled from the organization have been clearly revealed. These; drinking alcohol, committing adultery, hypocrisy, carrying words and slandering, pride and arrogance, ruthlessness, jealousy, holding grudges, breaking an oath, lying, betrayal of trust, revealing the shame of others, losing the ability to be ashamed, murder with stinginess. it is possible to hide.¹⁴ It is certain that it is a sad reality that we frequently encounter each of these behaviors, which are sufficient to be expelled from the Ahi community, and that we even contribute to the normalization of them by saying "that's all it takes."¹⁵ In this way, they aimed to trade without deviating from the right path. Ahi is someone who is trusted and whose word is believed. There is no artificiality in his behavior, no lies on his tongue, no mask on his face.¹⁶

In addition, he does not bow to anyone because he is not in a love of interests. He protected the rights of others as his own. In addition, it can be said that the futuwva organization had an important effect on the establishment of

13. Karagul, Mehmet, p.268.

14. Joy, (1978), p. 64.

15. Karagul, p.269.

16. Doğan, Hulusi (2006), Ahilik And Organized Knowledge, (Ekin Bookstore, Bursa), p. 105.

the Ahi order in Anatolia. Futuwwa emerged in Anatolia and was an organization based on tolerance. According to the information in the Futuwwa names, the Ahi-order principle consisted of religious and moral etiquette. E.g; members of an Ahi were subject to the 3 open 3 closed rule. In other words, an Ahi's hand, sofa, and door should be open, and his eyes, tongue, and waist should be closed. As can be seen, all of these rules, whether open or closed, are a summary of the rules ordered by religion, which has a place in Islamic literature. In the Quran, "Do not be tight-lipped in your spending and helping others..."¹⁷ "Whoever spends his wealth in the way of goodness and who respects Allah wholeheartedly and is cautious, Allah keeps away from the fire..."¹⁸ Again, those good servants that, when they spend, they neither squander nor be stingy; expenditure shall be according to a reasonable balance between the two."¹⁹ It is possible to come across some examples in Ibn Battuta's travel book regarding this issue. One of them is, "The hospitality of the Ahi community, which was established in Anatolia in the 11th century, explains the subject; " When he came to the city of Denizli, the land of Anatolia, there was a sweet competition between the ahis, and upon insisting that he stay in the Ahi Sinan and Ahi Duman hermitages, lots were drawn. As a result of the lottery, he states that he was a guest at first Ahi Sinan and then Ahi Duman lodges. Actually, in this example

It is possible to come across some examples in Ibn Battuta's travel book regarding this issue. One of them is, "The hospitality of the Ahi community, which was established in Anatolia in the 11th century, explains the subject; " When he came to the city of Denizli, the land of Anatolia, there was a sweet rivalry between the ahis, and upon insisting that he stay in the Ahi Sinan and Ahi Duman lodges, lots were drawn. As a result of the lottery, he states that he was a guest at first Ahi Sinan and then Ahi Duman lodges. In fact, as in this example, the concept of guest was very important in Akhism. The guest of God was considered a guest of honor and dignity. Ahi Evran's words, "Let the one who comes, come with happiness, and the one who leaves in peace," is a significant indication that the door of Ahi is open to everyone.

According to the information sourced from the name of Futuwwa, the practices based on the Quran and Sunnah, which have become the lifestyle of the Ahis, can be considered as indispensable elements of unity. In addition, it can be said that the main reference point of Akhism is based on the Quran and the Sunnah, and it is also due to the fact that it is a unity that regulates the rules

17. Isra, 29.

18. Leyl, 17-18.

19. Furkan, 67.

of society in social life. E.g; the simplest is eating-drinking, shopping, sleeping-dressing, etc.²⁰ It is known that there are 740 rules, from the behavior in the market to table manners, even in daily living rules. 124 of them belonged to apprentices. In order to become an Ahi, the first condition was to be a Muslim and the other was to have a profession.

3. The Political and Social Impact of the Ahi Community

Although there are no definite determinations about its history, some events about the political power of the Ahi community seem to give a clue. He played a very important role in the Turkification and Islamization of Anatolia. By reaching places that the state could not reach, these people supported the society in economic, political, social, cultural, and military matters and made great efforts for the integration of the state and the nation.²¹ The fact that the Ahi community showed an organized resistance against Keyhüsrev by resisting Keyhüsrev, as Sultan Alaattin, who played an important role in the spread of Akhism in Anatolia, was killed by his son II Giyasettin Keyhüsrev in 1237. indicator. As a matter of fact, such political activities show that it is not a job for a newly established organization.²² On the other hand, the Ahi community, which started to take root in Anatolian lands with its cultural values after the collapse of the Seljuk State from the 13th century, can be described as a system where politics, art, and production, especially trade, come together. Ahi-Order Association, aiming to establish strong and reliable relations between rich and poor, producer and consumer, labor and capital, citizen and state, has tried to establish all its activities on the model of morality and social justice.²³ In this context, Akhism can be considered as a system that has succeeded in institutionalizing moral values for the first time in the world. Certain conditions are required to become a member of this union, which was established for tradesmen and artisans; The first of these is to be a Muslim, and the other is to have a profession. It is also obligatory to comply with these basic conditions, professional competence in other arts and crafts, and the sine qua non of Akhism, "the rules of decency of the Akhi community".

As for the characteristics of Ahis, every Ahi must know 124 necessary principles. It should have had one of the 32 main branches of art known at the time and had a special education system regarding the Ahi-order system. Again, in the Ahi system, it was one of the compulsory conditions for every

20. Ibn Battuta, p.56.

21. Erdem, p. 7-8.

22. Ali Erbasi, p. 65.

23. Ekinci, (1990), p. 22.

master to train apprentices and journeymen in his own profession. Lying, drinking, adultery, and similar bad deeds were strictly forbidden. In order to become an Ahi and to wear a loincloth, it is obligatory for a person to be recommended by an Ahi. Those who want to become a member are expected to connect seven bad moves and open seven good ones:

To bind the door of stinginess, to open the door of grace,

To bind the door of oppression and cruelty, to open the door gentle²⁴ and bland,

To bind the door of ambition, to open the door of contentment and consent,

To connect the door of satiety and taste, to open the door of piety,

To bind the door to the side of the people, to open the door to the side of God,

To connect the door of Herzee and delusion, to open the Door of Ingenuity,

To bind the door of lies, to open the door of truth.

Unbelievers, those who are not well known, those who are thought to bring bad words, those who are proven to have committed adultery, murderers, (butchers), thieves, bellmen, tax officers, profiteers cannot join the organization. Ahi is a person whose integrity and honesty are assured. "He does not weigh the hand poorly, does not reach out to the unrighteous. He does not lie, does not slander." Accuracy has never been compromised in Akhism, and contrary behavior has been punished.

For example, producing bad quality goods, deceiving the consumer, selling goods at high prices were considered among the biggest crimes in Ahi-order, and the penalty was applied as expulsion from the union. Criminals punished with such behavior are also called "corrupt". However, today, when their behavior that leads to the title of "corrupt" is compared with today's conditions, "corruption" has turned into the phrase "finding one's way."²⁵ Ahilik is also a union of tradesmen and craftsmen who love each other, respect each other, help each other, take care of the poor, shelter the poor, their work is sacred, and work is worship.²⁶ So much so that in Akhism, rather than reconciliation, the individual shows measured and balanced behaviors by thinking about other people. This since the individual's voluntary contribution is essential in the approach, not concessions, there is no bitterness as a result, on the contrary, inner peace is felt.²⁷

24. to be gentle.

25. Dogan, (2006), p. 145.

26. Dogan, p. 102.

27. Ekinci, (2008), p. 20.

The basis of today's management techniques or practices is to provide a more efficient working environment. This can be achieved by eliminating the negative psycho-social factors in the working environment.²⁸ Therefore, the value system of the Ahi community is at the root of applications such as "Human Resources Management" that come to the fore today. In this context, some of these values are given below: Human-Orientation, Having Knowledge, Sanctity of Labor/Professional Activities, Fellowship of the Way, and Business Ethics. Human Orientation One of the most important criteria that can be used to test whether a system is moral or not is the value it gives to people. If the purpose of an application is to make people happy, it is moral.²⁹ In this framework, although human being is the basis of Akhism, service to humanity is accepted as service to God.

Today, the concept of "people-oriented" has become an indispensable concept of business administration.³⁰ Therefore, if a people-oriented approach is dominant in an organization, there will be respect for people in that organization. In an environment where both managers and employees are respectful to each other, there will be peace. In such an environment, individual differences are tolerated and the idea that these differences are rich prevails. This situation can also be seen as an important motivation tool. In addition, those who worked as a journeyman for three years fulfilled the duties assigned to him duly, were meticulous in raising apprentices, got along well with other journeymen, and were able to open a shop were promoted to mastership. A person who wanted to rise from a journeyman to a master had to present a work he made himself. If this work of his was accepted, the journeyman would be considered a master after wearing a loincloth with a ceremony.³¹ However, there is a gradation based on professional skills and seniority in Ahi associations. The only rule for advancement in this organization is good morals and professional excellence. It is not possible to accommodate malicious people in workplaces.³¹

In Akhism, the young person who completed his vocational training by following certain rules was promoted to a higher level with a ceremony. This ceremony is held in the shop of the head of the tradesman, and the master

28. Ersin Kavi, 110, Labor and Society (Volume: 4, Year: 4, Issue: 8).

29. Arslan, Mahmut, (2005), Business and Professional Ethics, Political Bookstore, Ankara, p. 97.

30. Dogan, (2006), p. 42.

31. Turan, Kemal, (1996), The Historical Development of Vocational and Technical Education from Ahi to Today, Marmara University, Faculty of Theology Publications, İstanbul, p. 34.

32. Turan, p. 43.

patted the apprentice on the back and praised his dedication and skill.³³ However, the masters, who also paid attention to the issue of social responsibility and merit, were responsible for their behavior by approaching the Ahis they worked with meticulously.³⁴ As a matter of fact, the auto control system of the tradesmen was not provided by the punishments deemed appropriate by the judges, but by the sanctions of the professional guilds.³⁵

Akhizm, in general, is based on the measures of conviction and modesty of production, etc. It has adopted its conduct in a way that is far from emotions. This prevents the working environment from being overly competitive. In addition, the Ahi organization, which advises the rule of "have your hands, tongue, and waist" and instilling honesty, keeping secrets, and not saying bad words, made great contributions to the social and economic stability of the Ottoman Empire. In many sources, different concepts related to the values of Akhizm have been discussed.³⁶ Here, especially individual behavior-based values are included: To be patient, to show love, to keep secrets, to be sincere and sincere, to be smiling, to give confidence, to show conviction, to show loyalty, to be forgiving, not to get angry, to stay true to the truth.

6. The Place of Women in the Ahi Community

Women have always had an important place in Turkish culture. Although the opinion that women cannot become members of the Ahi-Order is among the debated issues, Bacıyan-ı Rumi- as the first women's union in the world is perceived as the women's branch of the Ahi-Order, and in this context, it has left a mark in history. In this context, Bacıyan-ı Rumi should be perceived as the female branch of the Akhizm. It is necessary to reveal the value given to women because of the lack of female members. In response, it is possible to understand from the historical sources that Fatma sister has a decisive role in the economic life by ensuring the participation of women in economic life, and that a representative of Turkish-Islamic mothers takes care of their work.³⁷ Women, Bacıyan-ı Rum (Anatolian Sisters), which we can call the "women's branch" of the Ahi order, were among the important elements of the union. One of the religious community and social groups that Aşıkpaşazade mentioned together with Gaziyan-ı Rum, Ahiyan-ı Rum, Abdalan-ı Rum is Bacıyan-ı Rum.³⁸ Fuad Köprülü, on the other hand, taking into

33. Doğan, p. 85.

34. Fatih Koksak, (2011), *Ahi Evran ve Ahilik*, Kırşehir, p. 136.

35. Koksak, p. 138.

36. Tüzen, Hasan, (2007), "Unionism, Ahilik and Theory Z", *Turkish Journal of Social Research*, Vol: 11, No: 2, Ankara, p. 94.

37. Mikail Bayram, (1987), *Bacıyan-ı Rum*, Konya, p. 45-46.

38. Aşıkpaşazade, *Tarih*, p. 200.

account the description of Hacı Bektaş-ı Veli's relationship with them in the sentences following the phrase Bacıyan-ı Rum, and the fact that in the Bek-tashi tradition, women from the sect are usually given the nickname "baci", the existence of an organization called Bacıyan-ı Rum in Anatolia. deems possible. In Anatolia, some members of the sect used the term "mother and sister" for the wives of their sheiks.³⁹

Although there are some opinions and discussions that there are no female members, it is known that women also took an active role in this union under the guidance of Fatma's sister, the wife of Ahi Evran. In this context, women were kept in the forefront with their activities, not the number of women members in the Ahi community. As a matter of fact, this is sufficient evidence to reveal the place and value of women. Finally, in response to such discussions on the subject, the legacy of wisdom left by the women who participated in the economic life with Fatma Bacı from generation to generation is transmitted to the present day and reveals the importance of the determining role of women in society throughout history. It is possible to understand from historical sources that a spouse of Turkish-Islamic mothers took care of their business.

7. Political, Social and Economic Reflections of Akhism

The thought and organization of Ahilik, which started to settle in Anatolia during the Seljuk period, saw the existence of the state as an indispensable element for the existence of the nation, both as a requirement of the principles of the Islamic belief it was nourished by and as a reflection of a rational approach, and they designed all their goals and activities in this direction. It is proven in many sources that they were extremely effective in ensuring the security of the Turkmens and in the formation of a new state, the Ottoman Principality, especially in the face of the turmoil and instability that emerged with the invasion of Anatolia by the Mongols. In this sense, it is known that the lords and dervish pirs constantly acted together, and the clearest indication of this is that Sheikh Edebali, who was an Ahi, accepted Osman Gazi as his groom.⁴⁰ It is also known that Edebali met with Ahi Evren before the Ahi massacre in Kırşehir and then went to Söğüt from Kırşehir.⁴¹

The transfer of the futuwva movement to Anatolia was when the Anatolian Seljuk Sultan Izzeddin Keykavus bought a futuwva dress from Caliph Nasır in 1215-1216 (h.612) with his own application. During the reign of

39. Fuad Köprülü, (1959), *Osmanlı İmparatorluğunun Kuruluşu*, Ankara 1959 → (nşr. Orhan F. Köprülü), İstanbul, (1981), p. 158-160.

40. Hoca S. E., (1974) , p. 28-29.

41. Mehmet Karagül, p. 283.

Alaaddin Keykubat I (1219-1236), when Suhreverdi, the religious adviser of Caliph Nasır, came to Konya, it was effective in the spread of the futuwwa organization in Anatolia. However, the futuwwa troops that Nasser gathered in a center ceased to exist in the 14th century at the latest.⁴² It is meaningful that in some atwas given in this period, the people of futuwwa are mentioned with various moral weaknesses. Again, Ibn Battuta's astonishment at the futuwwa organization (Ahilik) in Anatolia can be interpreted as a sign that the futuwwa organization did not reach the 14th century outside of Anatolia.⁴³ As it is known, the formation and development of futuwwa in Anatolia has been palace-centered. Again, after I. Gıyaseddin Keyhüsrev's second enthronement, many scholars came to Anatolia within the framework of the cultural relations established with the Abbasid Caliphate. Among them was Ahi Evren Sheikh Nasır'd Din Mahmud, the founder of the Ahi organization, Evhadu'd Din-i Kirmani, who was his teacher, Sheikh Zeynud Din-i Sadaka, the Caliph of Kirmani, and other futuwwa sheiks, and they were appointed by the caliphate.⁴⁴ In short, the futuwwa movement started in Anatolia under the influence of the Abbasid caliphate. The Fütüvvet movement was reshaped in Anatolia under many social, political and cultural influences. For this reason, it would be more accurate to examine the Turkish futuwwa movement (Ahilik) by considering the social and political conditions of the Islamic world and Anatolia in the meantime.

Especially in 13th century Anatolia, after Alaaddin Keykubat I, the central authority weakened, the fights for succession increased, the Mongol invasion and the wars with the Greeks and Armenians destroyed the social and economic order. The people were fed up with social disorder and disorder and sought material and spiritual places. The masses of people in this spiritual state rushed to dervish lodges (zaviyes) and tried to shape their social and spiritual life in the education of spiritual leaders. Sufi organizations, which promised spiritual, spiritual, and social peace to the Anatolian people, had the opportunity to develop in this social environment, and many Sufi scholars were trained. Again, Ibn Battuta's astonishment at the futuwwa organization (Ahilik) in Anatolia can be interpreted as a sign that the futuwwa organization did not reach the 14th century outside of Anatolia.⁴⁵⁻⁴⁶⁻⁴⁷

42. Abdullah Yaman, (1974), "The Organization of Trade and Craft in the Ottoman Society", *Journal of Truth in Science, Culture and Art*, C: 2, P: 6, p. 24.

43. Ali Torun, (1998), *Turkish Fütüvvetnames in Turkish Literature*, Ministry of Culture Publications, Ankara, p. 10.

44. Bayram, 165.

45. Ali Torun, (1998), *Turkish Fütüvvetnames in Turkish Literature*, Ministry of Culture Publications, Ankara, 1998, p. 11. / 46. Ozerkmen, p. 59. / 47. Ozerkmen, p. 46.

8. The end of the Ahi Community

The Turks, who came to make Anatolia their homeland with a longing for an eternal homeland, saw that the economic structure and trade in the region were completely under the monopoly of non-Muslims. They understood that in order to break this monopoly and take root in the new lands where they would stay forever, they needed to develop economically and to have an administrative organization that would make this structure permanent. In this context, the Ahilik established the administrative structure that kept the Turkish-Islamic identity alive in tradesmen and craftsmanship and made possible the economic development of the Turks. During the Seljuk and Ottoman periods, the Anatolian Turks had an effect of approximately 630 years in every stage of social life, especially in the fields of art, trade, and economy. Today, with neo-liberal policies, the state, which is excluded from economic and social life as much as possible, is defined by the expression "state father" in Turkish-Islamic civilization; It becomes incapable of performing its functions, which are to protect and watch over its subjects, to support it whenever and wherever it gets into trouble. In this state, it is used as a "social state" in the contemporary sense.⁴⁸ As the aforementioned state structure is also eroded, the trust-based relationship between the citizen and the state is lost to a large extent. It is not correct to attribute the disappearance of the Ahi-Union, which is a very comprehensive institution, to only one reason. In this context, it is necessary to evaluate the general reasons in order; Strengthen the central government and take the Ahi organization under control Inability to keep up with the development of enterprises with industrialization

The deterioration of the socio-economic balance is due to the increase in the religious aspect of the Akhism, which is a little behind the social aspect. With the increase in the number of non-Muslim artists, the number of branches of art also increased. More discrimination when Sipahi groups join this. The emergence of new business opportunities and the continuation of joint work. On the other hand, when the new cherries acquired the right to trade with the edict issued in 1587, they did not comply with the rules of decency by using the power of swords when necessary, by prioritizing earnings. However, although these are few in number, they are among the reasons for the collapse of the Ahi order.⁴⁹

The continuation of teaching art at the counter to the members of the Ahi organization and adab in the lodges continued until the 17th century. However, the increase in the number of non-Muslim subjects living in the

48. Cagatay, p. 122.

49. Erdem, p. 7-8.

Ottoman Empire led to the necessity of working together with people from various religions. In 1727, a new regulation called "gedik" was put into practice. The Turkish word "gedik" means monopoly and privilege. As a result of this, the "Gedik" system, which was a monopoly and was established without discrimination of religion, was a continuation of the Ahi-order Organization. Gedik holders had the privilege of using the rights written in the warrant granted by the state and the assurance that others would not be able to carry out the work they would do. This style of craftsmanship and craftsmanship continued until 1860.⁵⁰ After the Crimean War of the Ottoman Empire with the Russians, with the "Islahat Fermanı" published by the Ottoman Empire in 1856, all the citizens of the Ottoman Empire were allowed to freely practice all kinds of arts, trades, and professions, and in 1860, all breach certificates became obsolete.⁵¹ Thus, while the state consciousness and consciousness in the society weaken, this situation also causes the state to lose power. In this sense, in order to be able to re-establish a strong state against external threats, first of all, there is a need for a strong state consciousness in society.⁵² It is certain that making use of the values and experiences of the Ahi culture will facilitate the process in the realization of this. In the light of these evaluations, in this study, firstly, by giving short information about the Ahi organization, then the role of the Ahi organization and culture in the formation and survival of the economic life and the state will be tried to be emphasized.

Futuwwa is organized on 9 degrees. The degrees of the Fütüvvet organization are respectively; Nazil, Tim Tarik, Meyan Beste, Deputy Regent, Nakip, and 6th Degree Chief Nakip were the degrees of which the most important duties of those with this degree were to organize the military organization and to carry out all kinds of ceremonies, while the 7th-degree devotees were called "Ahi", which means brother. The duties of the Ahi in Fütüvvet are the rank of the assistant sheik. It is estimated that the Ahilik, the subsidiary of the Futuwwa, which became widespread among the Turks in the following years, got its name from this source. On the other hand, the 8th degree was the degree of the sheiks, each of whom was at the head of their own organization, while the 9th degree was given to only one person, the sheik of the sheiks.⁵³

There are important claims that it is a formation belonging to Turks as well as those who attribute the origin of the Akhism to the Arabs as mentio-

50. Ulgener, p. 89.

51. Ozerkmen, p. 67.

52. Ahmet Tabakoğlu, (1996), Social and Cultural Ahi-Order, Turkish Culture and Ahi-Order, XXI, Ahi-Order Festival Symposium Papers, 13-15 September, 1985, Kırşehir, İstanbul, p. 49.

53. Koksall, p. 135.

ned above. It is even possible to come across some claims that it is a Byzantine structure. However, the strongest argument among them is the above-mentioned Fütüvvet organization of Egyptian and Islamic origin. According to this claim, it is the most reasonable thesis that the Fütüvvet organization, which brings together the Ahi organization, artisans, and craftsmen, is a new form developed by the Turks in Anatolia by nationalization.

In the following years, Ahi Evran established friendships with Mevlânâ Celalettin Rumi in Konya and then with Hacı Bektaş-ı Veli in Kırşehir. As can be seen, Ahi Evran; played a very important role in the Turkification and Islamization of Anatolia by establishing a heartfelt union with the opinion leaders of the time, such as Mevlânâ and Hacı Bektaş-ı Veli, in different cities in Anatolia such as Kayseri, Konya, and Kırşehir. By reaching places that the state could not reach, these people supported the society in economic, political, social, cultural, and military matters and made great efforts for the integration of the state and the nation.⁵⁴

The Ahi community, which had an effect of approximately 630 years in every stage of social life, especially in the fields of art, trade, and economics, in the Anatolian Turks during the Ottoman period, became its own organization.⁵⁵ With its rules and institutions, it survived until the reign of Sultan Ahmet III. In 1727, a new regulation called "gedik" was put into effect. The continuation of teaching art at the counter to the members of the Ahi organization and adab in the lodges continued until the 17th century. However, the increase in the non-Muslim subjects living in the Ottoman state led to the necessity of working together with people from various religions. As a result of this, the breach (*Gedik*) system, which was a monopoly and was established without discrimination of religion, was the continuation of the Ahi Order. The Turkish word "gedik" means monopoly and privilege. Gedik holders had the privilege of using the rights written in the warrant granted by the state and the assurance that others would not be able to carry out the work they would do. This style of craftsmanship and craftsmanship continued until 1860.⁵⁶

9. Conclusion and Evaluation

Ahi-order means "good morals", which means brotherhood, bravery, valor, benevolence, hospitality, honesty, patriotism, and expressed in Turkish and Islamic cultures. The institution where one goes to become an Ahi and receives an education is called "Ahi Ocağı". This is such a hearth that the

54. Ozerkmen, p. 46.

55. Cagatay, p. 122.

56. Erdem, p. 7-8.

person who enters it becomes the best master of his profession and becomes an exemplary person with his morals, virtues, and behaviors.

It can be said that the main purpose of the Ahi-Order Society, which established its foundation and is managed according to the principles based on the sunnah, is the effort to "raise people". In this context, ahis, nine-tenths of the sustenance of the Islamic prophet Muhammad, is trade, and they accepted his hadith as a cornerstone and adopted his advice as their motto. He climbs the steps of his profession, starting from an apprenticeship, gradually maturing.

His relationship with his master is based on complete love and respect. Thus, it is an institution that carries out its commercial activities in accordance with Islamic teachings. It is a structure that reveals the practice models of Islam, which models the lifestyles of people in the arts and craftsmen class. Akhizm is an organization that identifies economic life with the morality of futuwwa, which bases economic life on the moral foundations brought by Islam, combines Turkish-Islamic traditions with profession and art, and represents them in society in order to maintain social balance. In short, Akhizm is an organization that integrates Turkish-Islamic values, wisdom tradition, trade, and daily life with the concepts of virtue, morality, virtue, and religion. In other words, it is a Turkish model of the futuwwa movement. However, it is not correct to define Akhizm as a Turkish cultural organization, because the main purpose of this organization was to bring Turkish-Islamic identity to Muslim societies from different cultures and to keep them alive by integrating them into their commercial lives. It served the purpose of educating people, enabling them to be productive and thus useful individuals for the society, to bring individuals to the place they deserve in the society, to give the job to the competent, to ensure that they exist in a moral and virtuous happy structure, and to provide the social and economic balance in the society. According to Havitoğlu, the ahi-order model, which had an economy that could be considered the most advanced for its age, taught tradesmen and commerce, was the foundation that transformed the Ottoman tribe from a principality into a large state of the dynamics.

As a result, Akhizm has taken the human being as a whole and aimed to develop it with all its aspects. For this reason, it is seen that the Ahi community regulates not only the otherworldly life of the person but also the worldly life in a way that includes the economic, social, and cultural life. In this context, although many groups of that period were inclined to serve only their own members, the tradesmen group of the Ahi Union made an effort to serve all people with the message of guidance. As a matter of fact, it can be defined

as a representative system that focuses on raising young people in Islam and faith, avoiding all kinds of political intrigues.

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