

NEW ECONOMIC APPROCHES IN THE CONTEXT OF THE “AKHISM” WITH HUMAN AND SOCIAL CAPITAL

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Abstract

The importance of the economical success of the nations have pushed them into a very intensive search and effort in this topic. However, number of the nations succeeded have not been too many. Because of this reason, it is not correct to limit the factors affecting the economical success of the nations, as material and financial opportunities. In this respect, it is possible to see the successful use of the search and applications that feature especially quality of human in the system of Ahi in Turkish economic history. In the period, in which the Akhi organization depending on a religious and customary education system with a strict discipline, was being applied; it is known that it made a great contribution to Ottoman-Turkish society.

Keywords: *Akhism, Ottoman Economy, Social Capital, Human Capital. Economic Development*

JEL: I29, N35, Z13.

A. Introduction

Economic development efforts have been an important subject for the nations in the past, as it is today. For the Turkish nation, when the Ottoman period was taken into consideration, the priorities and factors of economic development were quite different from today. This difference showed itself both in the elements of economic development and development level reached. In the related period, while the improvement of human quality for the development was the first aim, the understanding of economic development and growth at any cost is dominant in today's world.

In today's world, we witness that principally physical assets, values, equipments, capital accumulation and technologic facilities and suchlike tangible factors have been taken into account in the economic development process. Of course, it is not possible to overlook the positive effects of tangible assets on the related process. But, when we look at particular issues in terms of psychological and sociological, we see that at least as much as the tangible values, the human itself with its believes, values, spirit, joys and the blues has come to the fore. Because, when we cannot exceed the material dimension of human, it is not possible for us to explain any economical, social or cultural event adequately. Because, when "human" is analysed with his/her loving, being loved, hating, demanding, rejecting, liking, disliking, regretting, rejoicing, accepting and sheltering aspects; it will be much easier for the topics to be understood (Tatar and Dönmez, 2008; 194).

It is very difficult to explain causes of economic development and underdevelopment of nations only depending on the material elements. Because production and consumption are only an act of human. Thus, human behavior is main subject of areas of production and consumption that are fundamental economic activities. It is possible to sort the factors that affect human behavior as the geographical conditions, social environment, climate, population, politics, culture and religion. Just like each of these may have a separate effect, a very different effect may also occur from their mutual interaction, and it is not easy at all to predict these.

But religion is the most effective one among them and also it has has a determining feature on each of them. Because the social ethics, which is formed in the axis of religion depending on each element, constitutes the main parameter of the behaviours of the related society. In this context, while Ibn Khaldun, comparing the economic situation of different communities, he claimed that social progress should not be connected only to the personal property. He emphasized also environmental and cultural factors must be taken into consideration. (Kozak, 1984; 152) Similarly, Weber, also accepted that the social environment, the geographical environment, history, culture and religion affect a society's morality and behavior. (Weber, 1993; 228)

It is possible to see a number of studies that have been done by Max Weber and Sombart on the importance of religion on economic behavior and morality, while discussing the relationship between economics and religion in today's world. In this context, Max Weber's work named "Protestant Ethic and the Spirit of Capitalism" was marked in the 20th century. The essence of this work is to make the ethics

dominant in economics. In this context, issues of social capital and economic development frequently worked in the economic literature of the West in the last years, has raised the relationship between economics, ethics and social values in an indirect way.

Due to the content of our work when we look at relations of economics with social life, morality, and religion from the perspective of Ottoman Turkish history, we see Akhism Organization to have an important role. In this context, objectives, organizational structure, policies, operating systems and their impact on the country's economic life of the Akhism organization will be discussed in the context of social values, morality with social and human capital in this study. With this work, an alternative solution, which puts human forward, for the chronic social and economic problems that especially underdeveloped countries experience will be aimed to be set forth. Because we witness human being sacrificed at the expense of production and capital accumulation in the current capitalist system and also at the expense of the state in the socialist system. We believe in the benefits to be revealed, new economic ideas with examples from history that human and his values-based. Instead of philosophy, that human for the production, capital and the state, to everything is for the human.

B. Akhism and Its Historical Development

Akhism Organization that lived in an efficient manner from end of the Seljuk Empire until the recent period of the Ottoman Empire, played an important role in the establishment of an effective economic and social structure, by bringing together some social and economic factors such as ethics, production and trade. Akhism system, has succeeded in creating an effective and reliable network of relationships between citizen and state, rich and poor, producer and consumer, labor and capital and also by establishing all the working principles based on morality and social justice, and finally, for the first time made corporate of the ethical values in the world.

The word "Ahi" in Arabic means "my brother", and it has given as a name to alliance of the tradesmen and artisans, from 13th century until 20th century in the Anatolia. Some scholars have expressed that origin of Akhism can not be Turkish, according to this data. (Cahen, 1986: 592). But the French Turkologist J. Deny and Fuat Köprülü, have suggested that Turkish originated and open-handed, generous, brave which means word of "aki" changed over time, has taken the shape of the "ahi".

The idea that Akhism is based on Arab and Islamic origin, depends on a much deeper relationship. Egypt was one of the most important centers of esoteric-mystic schools, which was conquered by the Muslim army, during Caliph Omar. In the same period who lived there and most of whom believed in a polytheistic religion, adopted Islam without difficulty. However, during the conquest of Egypt and school in Alexandria that found in the existing esoteric features, collapsed and Scholars at the school wing political opponents of Islam and who has chosen to favor Ali. It can not be denied that this new format be effective about formation of different ideas of peculiar in the Islamic countries. Fatimid state was one of the political institutions, of such new thinking is taking an active role.

Fatimid state, in order to protect itself from the attacks of the armies, which belong to the thought of Sunni School, re-established its old artisan guilds and merchant ships in Egypt with a semi-military settlement. Also, they formed a large military organization that composed of young artists under the name the "Futuwwa", meaning of the "Scouts". As seen in the other mystic organizations, Futuwwa is a system, based on the degree. These were respectively; Nurul Al, Tim Tarik, Licorice Composition, Acting Regent, head Nakip, and the sixth grade Nakip and those in the seventh grade, which means his brother is known as "Ahi". In the Futuwwa, task of Ahi is the level of sheikh assistant. It is estimated that Akhism, subsidiary of the Futuwwa that became widespread among the Turks, got the name from this source. On the other hand, while eighth degree is grade of sheikhs who are top of the their own organizations; ninth grade, has been given to the only one person who is sheikh of sheikhs.

Books of Futuwwa can be expressed as a significant source, during establishment of the institutions of Akhism. However, it is possible to base the main effect to the sufi thought, which is more general and deeper, and to the sects, which constitute the institutional dimension of this thought. Sufi ideas, ranging from Khorasan to Anatolia and the Balkans, in the person of Hoca Ahmet Yesevi; important role in the establishment of the sect, especially are seen important effects on Bektashi and Mevlevi sects.

C. Institutionalization of Akhism in the Ottoman Society

Ottoman Society, in which Akhism institutionalized and has been seen widely, was an open society in all areas, in essentially for knowledge and the scientists. So that politicians, were constantly obedient and did respect to scholars and scientists, who were named as people of the pen. For example Testaments of Sheikh Edebali; to the founder of the Ottoman Empire Osman Bey, who was also was the father-in-law of and teacher, is very meaningful, reflect to that day's social structure and the relationship between scientists and politicians.

My son!

*Now, you are the leader! From now on wrath is for us; the calmness is for you.
 Being offended is for us; pleasing is for you.
 The impeachment is for us; to endure is for you.
 Incapacity and mistakes are for us; tolerance is for you.
 Disagreements and disparity are for us, justice is for you.
 Unfairness is for us; forgiveness is for you.
 Dividing is for us, completing is for you.
 Slothfulness is for us, warning and guiding is for you.*

...

While the religious values and culture codes that Ottoman Empire owned built the ideal balance between scholars and statesmen; it managed to put individual, society and state relationship to a healthy structure. Whereas, is difficult to see this balance in other systems. In fact, in the socialist system; individuals, have lost their identity and freedom within the state system, and has become a tool to serve it. On the other hand, in the capitalist system; the society has disappeared, everything is meaningful as long as it was made for individuals, society is acceptable as long as it serves individual. (Türkdoğan, 1988: 125-126). The system that was established by the Ottomans, is based on the balance of individual-society. To maintain this system is not a compliment to other systems.

Ahi Evran-ı Veli, is the child of an immigrant family, who migrated from Central Asia to Anatolia and his real name was Nasiruddin Sheikh Mahmoud Abul-Hakayik Ahmed bin al Hoyri (1171-1261). Ahi Evran, after taking lessons of jurisprudence and Sufism from different madrasas and in many years, moved to Kayseri in Anatolia where the laid foundations of Akhism in 1206 firstly.

Ahi Evran, who is the first founder of Akhism in the Anatolia, leaving from Kayseri firstly settled in Konya and founded friendship with Mevlana Celalettin Rumi in there and later moved to Kirsehir and he met Hacı Bektaş-ı Veli in the later years. As seen, Ahi Evran's efforts were largely responsible for the Islamization of Anatolia, the Turkish integration by settling in different cities such as Kayseri, Konya Kirsehir in the Anatolian. Community opinion leaders of society such as Ahi Evran, Mevlana Celalettin Rumi and Hacı Bektaş-ı Veli have strived a lot, to support society on economic, political, social, cultural and military issues, where state can not reach. (Erdem, 2008; 7-8).

The structure of the organization of Akhism, which played a very important role in Turks' settlement in Anatolia, is not that complicated. The Sheikh of the Ahi Evran in Kirsehir, is also Ahi Sheikh of summit of the organization as a whole. Ahi Baba Sheikh is also the patriarch of all the Ahi in each province, who depends on Ahi Baba Sheikh in the Kirsehir. On the other hand, the head of a trade school in every city are referred to as the Ahi, and they act by connected to the Ahi Baba. Per Server or the so-called "brave" people, are responsible for providing liaison among the craftsmen and the Ahi's assistant.

Akhism system has an education system that is continuous, with heavy rules and discipline. In this system, ahis continue through a training process with three stages and nine-grades. "Sharia doors", expressed as a first stage, are trained disciple of the professional knowledge, of the Qur'an, reading and writing, Turkish, mathematics and the Futuwwa as nature of the organization's constitution. "The sect door" is the the second stage, level of professional knowledge to reach the highest. In this stage also teaching, knowledge of mysticism, music, Arabic, Persian, and is given separately training of military training. In the third stage, as named "trick at the door", rank of the Sheikh is attained, who believe in Allah, to kill the soul, and deep moral training, as to silence in the face to ignorance service to great for persons.

The main purpose, as described "in order, to Truth" in the philosophy of Akhism, be close to God, of the whole education system realized always with this goal. Because, people will be able to reach "a perfect human being" as a result of such an education system. Just like in Futuwwa, Akhism depends on nine degree system. Mentioned degrees that are relevant to the Akhism are as follows:

Valiant, Assistant, Apprentice, Foreman (Journeyman) Master, Akhi, Caliph, (Khalifa) Sheikh, Sheikhulsheikh (Well-ul Meşayih)

Valiant and assistant the first two phases, ratherly covers the preparation of the introduction to Akhism organization. The third stage, "apprenticeship", represents the phase of admission to the organization. Other phases the consisting of Journeyman, master, Nakip, Khalifa, Sheikh and Well-ul Meşayih degrees, reflect the ratings mainly of professional administrative degrees. The transition from one phase to another averaged 1000 days, which requires a period of nearly three years. But it is possible to shorten and prolong this period according to the person's skills.

D. Akhism; Futuwa and Principles

Futuwwa, can be expressed as the constitution of Akhism, containing the set of principles of Akhism. These inscriptions in these books are included how people should act in social, family and work life, and to reveal the most subtle details in the religious and moral content of the principles of behavioral data in the field of the personal training. Advices in these works, has been the basic values, to give direction to the Turkish society over the centuries. Simplicity and fluency in the language of these works has increased the importance of these books.

Fütüwwa is called to live in the light of these principles, and to be guided to the Futuwwa assertions to life. This life-style, which is based basicly on principles, with the verses of the Quran and the Sunnah of Prophet Muhammad, ensuring very important role in continuity and was persisted, Akhism organization the structuring of this life-style in Anatolia, Literally; Fütüvva comes from "fityan". in the sense of "young people" (Öztürk, 1993; 4)

Akhism organization, which is known as more of a professional organization in the initial perception, has determined to raise good people as a must do purpose, rather than quality and producing more. Therefore a single feature of Ahi, that can not be dialed and substituted is a high moral level. In this context members of Ahi pass through the stages given qualifications such as the information, patience, purification of the soul, loyalty, friendship, tolerance and moral prohibitions and also is required unconditional loyalty, obedience and secrecy infinity from them. The heathens and the ascetic are forbidden by an absolute rule to join the organization. To be kept open in three things and closed in three things are required from an Ahi, besides mentioned qualities:

Open ones are;

1. Keep your hand open, (he should be generous)
2. Keep your door open, (he should be hospitable)
3. Keep your dining-table open,

Closed ones are

1. Ahi's eyes should be closed (to anyone not look bad, should not investigate the shame of anyone)
2. Waist should be closed (to anyone's chastity, to honor, dignity and honor should not be molested)
3. Tongue must be closed (to anyone not say bad words)

As shown, Akhism organization accepted extremely high moral values, as basic principles of members and implementing them without any flexibility. Finally Akhisim requires its members to be a good Muslim and absolute good people. On the other hand, undesired behavior and habits, which Akhism does not want certainly in its members and that cause to be fired from the organization, have also been determined. These are:

- Unbelievers
- Hypocrites
- Astrologer
- Those who drink
- In-between (the lie of advertisers)
- Hypocrisy, Games (that do not stand)
- (Brutal) Butchers
- (Brutal) Surgeons
- Hunters
- Black marketeer)
- Bad-eyed,
- Seekers the shame
- The Misers
- Those who gossip
- Those who makes the slanderer, liars
- Whose reveal, the shame,
- Whose losing embarrassment of the property,
- Parsimony
- And manslaughter (Sevinç, 1978; 64).

These people or properties aren't accepted by the Akhism Organization.

E. Economic Thought in Akhism System

Only aim of Capitalism is the maximization of the profit, while designing the economic system. Even, for the purpose of creating artificial demand, no cost is ignored. Whereas, the aim of the economic approach of Akhism system has been to maximize the social benefits in contrast to maximize profit (Şimşek, 2002; 133). When the fact that Akhism organization, which aims societal benefit, is a civil organization formed by tradesmen and craftsmen; it will clearly be seen that its organization and principles directly affect the economical life of the related society. Because if we compare the functions of the Akhism organization with the equivalent organizations today, we can see that it is colleague with quite a number of organizations. It is possible to arrange them in order as follows; commerce of industry and chambers that seekers common problem with the aim to solving the industrialists and business, unions of labor and employer; that regulating labor and employee relations, competition authority that to prevent the, monopoly, Bodies of goods and service standards that to protect consumers by controls of the quality of goods and services

As mentioned above, we can witness that only one Akhism organization has carried out a lot better missions than many of today organization's. Principles and business system that make the organization of Akhism, which took a successful role in Ottoman Empire, so successful will tried to be addressed under main headings.

a. Akhism and Human Capital Accumulation

Especially in less developed countries such as Turkey, the concept of capital, is perceived more as money and in the form of financial means. However, we have to refer to concepts of human and social capital (will be handled below), which are as important as physical capital.

Because just like the person to use physical capital in production needs to be equipped with human capital; we also have to stress that the effectiveness of the individual and the purpose of use of the product/income that is occurred are completely related to *social capital* accumulation. In this context, sense of social responsibility and ownership of the feelings and thoughts towards the society have importance.

In the modern era, we are witnessing that the concept of capital named as physical, human and social capital has been resolved with good "human models" within Akhism organization in the history.

Human capital may be explained as workforce, whose physical and mental health are in place, trained, experienced and can work as the case (Karagül, 2002; 24). It is possible to say that emerged linear relationship between the training of human capital as the basis for economic growth and development (Barro, 1992, 200-2002, and Kats, 1992, 217-218), especially with the industrial revolution and the Enlightenment. This relationship and interest has reached its zenith with the Information Age in recent years, which by increasing continued until today.

Relations of production and education, which are accepted as "human capital" in contemporary economics literature, was one of the essential features of the Akhism Organization, which designed socio-economic life of the Ottoman Empire. Well been personality and vocational education dominated the whole system in the Akhism Organization, but only who believe can be solved with good people the model the matter of adequate and quality production, formation of a healthy social structure, and the relationship nation and state based on trust.

The education system in the Akhism was completely based on the principle of the "lifelong learning" with today's statement. This process was one feature that begins in childhood education, covering the entire life of ahi. The purpose of the education system of Akhism can be listed as follows:

- * To raise honest and decent citizens.
- * To educate citizens not prone to consumption, but tending, to production
- * To train people with profession and liberal arts,
- * If necessary, to prepare military forces to fill in the vacuum of authority and for homeland defense.

Professional training were given then information of personality, morality and religion, which emphasise on practice rather than theory and held in the workshops, and is based on relationship of master and apprentice (Şimşek, 2002; 162).

Social values, mores, customs, basic religious knowledge, and Koran information, and additionally lessons of honesty, cleanliness, and literature, fine writing and classic music were located, what-based "Good people model" and starts in apprenticeship the Akhism educational system.

b. Social Structure and Social Capital Accumulation in Akhism

Production factors in the teachings of the capitalist system is composed of labor, capital, natural resources and entrepreneurs. It is possible to say, there is need for new perspectives especially the concept of capital. Because the capital in here, is expressed morely as financial (physical) capital, that is, monetary and physical accumulation, which is money and material accumulation money can buy. However, as mentioned above, we also have to add social capital in terms of security level and human capital in terms of educated, healthy workforce, to the concept of capital, additional to physical and financial capital.

It is seen that before physical and financial capital, the capital that all nations succeeded in economical, political and military areas have are social and human capital. Because any nation has the opportunity to outsource capital and other production factors, necessary for economic development, other than the social capital. The only production factor that can not be outsourced is social capital. Because the social capital is shaped by moral values that are owned by society itself and directs its, cultural and political structure and education. For this reason, it is not possible to deny the positive effects of non physical values, such as justice, tolerance, beauty, goodness, love, friendship and trust for future in the society (OECD, 2001; 41).

Strikingly different results were reached about the relationship between economic growth and social capital by many empirical studies in recent years. In this context, Putnam (Putnam, 1995), found social capital to be effective; on the fall of the crime rates, governments to work more efficiently and to reduce corruption. Fukuyama (Fukuyama, 2000, 57-86); identified that cost the of the transactions decreased thanks to the operations related to trust; Coleman (Coleman, 1998) identified that success increased in education; Wilkinson (Wilkinson, 1996) identified correction of the income distribution, and Whiteley (Whiteley, 2000; 541) identified accelerating of economic growth, that have been established by the positive effects of the social capital.

Especially, social capital is a priority than physical and financial capital is needed, in the economic development of underdeveloped countries. Because, when we have an overall look, while an internal conflict of the societies in less developed countries is seen, it can be said that developed countries provide social peace much beter. To be successful in the economic and political area, is absolutely due to the establishing of the social peace. It is necessary to analyze, what the economic, social and cultural factors are, which create social capital that is the sine qua non condition for economic development. In this context, moral structure and developed level of interpersonal and formed quantity and quality of relations between people and institutions owned by Akhism Organization no doubt, were accumulation of social capital; was not something else.

In this frame, when the features that Akhism wants and does not want its followers to have, it will be seen that they are characteristics building the social peace and trust environment in the society. In this framework, it will be seen that characteristics that Akhism wants in its members are moral values that build social peace and increase trust level, such as integrity, generosity, hospitality, tolerance, altruism, respect for people, solidarity, justice, conscience, freedom, equality, humility, living for people, being the devout, having sense of shame, not lying, not drinking, not having adultery and having abstinence. (Gürata, 1975;81)

The settlement of the solidarity, tolerance and love in a country is depended on the obedience to the traditions of the society, shared values, customs and moral rules by the society. In the periods that these rules were applied and Akhism was lived in Anatolia; the right to a fair distribution of income has been achieved and thus this laid the foundations of national unity. This peace and prosperity experienced in Anatolia also found an echo in the West (Demir, 2009; www).

We can see clearly that the social capital concept that is the subject of current economic literature left a mark hundreds of years ago in Ottoman Turkish society, with the Akhi organization. Economic, political, cultural and military development level, which the community of The Ottoman Turks had reached, was in a level that was being envied by all parties even today, as it was in its own era

(Teaschner, 1953; 5). Many material elements of this stage that is reached can be mentioned about. However, the main point is nothing but the fact that by enabling societal peace in the country by the contribution of Akhism organization, the accumulation of economical statement and social capital today were increased to an adequate level.

c. View of Akhism to Real Economy

i. Benefit Purposed Production and Akhism

Production, which is the principal direction of economics, has been recommended directly and indirectly by Futuwwa in the name constitution of Akhism. In this frame, continuous work of Ahi about performing their professions, and the importance of their own earnings that is named as "sweat of their brow" or legitimate earnings have been recommended strongly. In addition, each Ahi is advised to have definitely a unique business and to perform it in a best way. (Erdem, 2008; 65-68) There are no doubts that all these orders and proposals, which belonged to Akhism, will encourage and increase production in the country.

In today's world, production of harmful products and services for artificial needs that are created by commercials with the aim to maximize only profit, and that are unhealthy and harmful for the individual and society; is seen to cause environmental pollution and many economic and social problems threatening the health of the individual and society. In contrast, while Akhism system encourage to work and produce at every opportunity, issues of what is produced, how and how much they are produced have been subject to continuous control. Production have been evaluated as a function of necessary and lawful requirements at the Akhism understanding and therefore production and trade of goods and service that are non lawfull and more than needs have been prohibited strongly.

In this context, aim of production in the organization of Akhism is not to make excessive profits, but to meet the essential needs of society, to produce high quality and aesthetic properties (Şimşek, 2002;134) In this framework, economic activity in the Akhism organization to be based on absolute moral values has been stipulated. Production and trade of goods and services, which are produced illegally and in non-moral ways and which may be harmful to human, were prohibited.

On the other hand, Akhism organization did not act with only individual and social concerns while arranging economic activities; besides it acted from the principal of not having external deficits and external debts and self-sufficiency; in order for the government to be economically independent.

ii. Akhism and Standardization

While the Akhism organization controls on behalf of the economic activity the purpose and amount of production and price of sale; it has spent a great effort on how it is produced as well (Dogan, 1973, 219). Standardization system is the most important issue in today's economic achievements, and gradually is becoming more common, also growing in importance every day. The standard system of production for the first time in history can be found in Ottoman society, as applied in Akhism system.(Akgündüz, 1999; 24) "Kanunname-i İktisab-ı Bursa" put into effect by the Beyazit the Second, in this regard is an important document (Hamitoğulları, 1986; 126). For example Qazi Sultan in Istanbul, has been submitted an ordinance for putting the sale of pear in order, for the respect to the poorest people, in 1676 (Çağatay, 1975; 113-118)

In the Akhism system, the produce similar goods or services, tradesmen and craftsmen operated in the same bazaar similar to the large market system in today. Through this system, producers and traders to control each other, and a competitive environment among vendors in terms of price and quality of goods to be formed, and also help among trades themselves have been possible. This system also has provided the opportunity to buy the best and cheapest property by comparing to the goods and prices in the shortes time for consumers. Also it is known that Ahi Evran and his caliphs visited the bazaar to be control goods from time to time.(Erdem; 2008; 76)

"Lose favour" statement is a phrase belonging to Akhism system, meaning putting end to occupation. Craftsmens and tradesmen who produced substandard goods and cause consumers to suffer, if they ignored the warning by continuing to act in defiance, were put in various penalties compared to the seriousness of their errors. These penalties, starting with display of themselves and their products, can go up to closing their stores by the manager of the trades or related institutions, if they go even further, sanctions be applied extend to be exported from craftsmanship. (Demir, 1993; 14).

iii. Frugality-Content and Solidarity

As mentioned above, the purpose of production in Akhism not maximization of the profits, but maximization of benefit of the society. In this context, frugality of people about their personal interests is the main criterion. However, when the negative effects of profit maximization that is the main purpose of Capitalist economic thought are taken into consideration, it will clearly be seen how an important characteristic frugality is. Because it is known that the companies working with aim of profit maximization ignore the rights of both commercial partners and personnel; it is also known that those companies do not take into consideration the necessary sensitivity about issues of the environmental factors like the depletion or pollution. At this point, the frugality and content; those that had been ordered by Akhism, are encountered as an essential feature in a much more sensitive characteristic; both in disregard of the rights of other people as well as environmental issues.

The Akhism system, which defends paying the right of the employee's / worker's before they dry their elbow grease, enabled a continuous trust to be built between employees and employers. Thus, any disagreement between the worker the employer has not been seen. This has led to absolute increase in the quantity and quality of production.(Erdem, 2008; 61)

The capitalist system, aiming to increase profit instead of benefits of people, has not merely to destroy mental and physical health of human and the environment; is also encouraging people to earn money with illegitimate and illegal ways. All these economic and social problems could be solved with the frugality of individuals in history, that is also extremely important to have as an advantage for these days.

Contrary to the principle of free competition and excess profits valid all over the world in today; but only valid in Europe in the Middle Ages; principle of solidarity and helping each other among traders was valid as a Akhism system in Otoman society in the same age. In this context, Akhism system was based on an application is called "Partnership of life and property". In this system, distribution of income more than the essential needs to the poors, unemployed and people in need has been accepted as the basic moral value. As a result of such an application, undesired events such as poverty, social conflict, theft etc for the any society should be far far away. Because in a society in which this system is dominant; an intense social capital accumulation is provided in that society.

iv. Wealth storage (hoarding)

It cannot be denied that "iddihar (hoarding)", which is not welcome in the Akhism system and means storing wealth, has an important role in the solution of many economic events experienced today. As stated by K. Galbraith, capitalist market economy principles in the present, although has solved the problem of production, has not solved the problem of distribution. Therefore, all the criticism is being focused at this point directed into this system. "İddihar", storage of wealth that is excess of need, is not recommended in Futuwwa that collected the principles of Akhism, in order to avoid such a cause of any injustice case. (Akdağ, ;1974 219) Basis of this thought is based on the application of the "Zakat" in the Islamic belief, which orders to give as alms in proportion of 1 / 40 from 81 grams of gold from excess of needs. worth of goods. The purpose of this is to prevent concentrating capital in the certain hands.

The principles of frugality, solidarity and prohibition of the collection of capital in monopoly, which are prescribed by Akhism, play an indispensable role for the the prevention of poverty. Besides, it is also a known reality that the most troublesome case as an economic problem for the underdeveloped countries is the dilemma of falling into capital deficiency and deadlock of foreign debt. Spread of capital to the all community is the basic term, to eliminate poverty and as well as to solve all social-economical problems.

v. Specialization

The idea of specialization, which became a current issue for the first time with Adam Smith's book "Waelth of the Nations" (1776) and which is one of the main principles of modern economy today; has taken place among the principles of Akhism organization and has been applied successfully for centuries. Specialization by providing division of labor allow the opportunities to increase efficiency, (Oktay, 2005; 69-70) while also contributing to self control system among the artisans and craftsmen and the discipline (Ekinci, 1989, 63)

vi. Occupational education and master-apprentice relationship in Akhism

Personal and professional training based on excessive discipline, has become a fundamental component of sustainability of the Akhisim Organization. Because the master-apprentice relationship; is similar to the father-son, rather than relationship of workers and employers. Because, this relationship is

much more extensive with dimensions of emotion and responsibility, not only production-indexed.(Ekinci, 1991; 28)

With this application, the system of auto control mechanism is operated, and also the continuity of system is ensured, as well as quality education. For instance, if a master fired the apprentice because of an error of his, on condition that his master forgives him; the apprentice will go back to his past job, or the ex-master's permission is required so that he could be accepted by someone else.

Education system of Akhisim organization, in a discipline provides the opportunities to provide vocational training, to acquire vocational and general morality they need, even to provide behavior and identify of people in in society within more extensive training (Nişancı, 2002; 101).

Apprentices have to live with full faithfulness towards his masters, professions and to the principle of organizational commitment in this system. This has been a strong principle application, for maintaining the system in a healthy way.

vii. Internal Audit System in Akhism

Both quality and quantity of goods produced and to open their business were inspected by the government primarily, the artisans and craftsmen were being supervised by their own where they couldn't reach state, in the Akhisim System. (Ünver, 1969; 26) For instance, a foreman for opening a new Office, was required to prove mastery in the presence of a committee in the Ottoman Empire. Even if the assistant is entitled to all the conditions and get the master document, if he does not find the art work place that will carry out an appropriateness, with the statement "If there is not a vacant gap" would not be allowed to open workplace. (Kazancı, 1987; 139) Because number of workplace was limited and would have to be decided by the Organization, whether or not to increase the number.

Ahi Fathers, also the leaders of the community at the same time, have implemented the akhism rules that were determined according to the demands of the public as a law and made others implement them. In this context, building the new business, to assure and distribution of raw material, to control production of price and standard, complaints of consumer, education and business manners, ethics of business, warranty of product, principles of operating, workplace and off, pedestal of apprentice, journeyman and master, debt and many issues such as aid and bases may be addressed in this framework.

On the other hand, creation of a strong and independent national economy and country's resources to work with full efficiency has been achieved by giving priority to production and consumption of domestic goods in the Ahi Production Units. (Demir, 2009; www)

viii. Work Ethic and Akhism

Akhism organization, which instead of doing excess production protects social benefit, has aimed to bring up the good people firstly. The moral erosion is the main reason of the many economic and social problems that are experienced intensively and could not be solved in today's world. Therefore, work ethic, which is accepted as a behavior unity believed to be true and moral; although it is not applied by all; is one of the social properties that absolutely needs to exist in the solution of aforementioned problems. Those who violate business ethics; usually although not written, but was adopted by everyone and tried to be implemented by the society, have been punished in Akhism system with different types: such as; condemnation, shame, loneliness to being abandoned, non in co-operation to do and such ways of marginalization (Şahin, 1986; 110).

Unfortunately, bribery, corruption in tenders corruption, poor quality of goods production, tax evasion, for luxury consumption, to chase excessive pfofit, goose dream exports, etc. non-moral attitudes, used to often see these days, as seen in Turkish society, especially all the least developed countries, are coming at the beginning of economic, social and political problems. It is possible to evaluate the fact that in the period Akhism dominated, such problems were not experienced in this density and societal peace were built more healthy; is a reflection of the Akhism Organization.

Gedik = monopoly of trade right in ottoman empire

d. Political and Social Dissolution and the End of Akhism

The Akhism Organization left a mark in the Turkish community and continued by teaching art at the workbench and manners in the lodges to its members, from the Anatolian Seljuk State, until in the 18th century. The increasing of Non-Muslim subjects living in the Ottoman Empire created the necessity of collaboration among people in various religions. As a result, "Gedik system" was established that was in the nature of monopolies and without discrimination of religion difference. It was carrying a continuation

character of the Akhism organization. The Turkish, word Gedik means; a monopoly and privilege. (Pamuk, 1990; 58) People possessor of Gedik, had assurance that others can not do his job, and also had the privilege to use the rights in writing the charter or bill given by the state. This style of trade and artistry career continued until 1860.

All Gedik brevet have lost its rules in 1860, with "Royal Edict of Reform" that was published in the Ottoman Empire after the Crimean War with Russia in 1856. This Edict was administered freely execution of all kinds of art, commerce and professions to all citizens of the Ottoman Empire.

It is possible to express the following factors, that were effective on the collapse of Akhism Organization, which has extremely positive affects on economic and social life of Ottoman Society, (Erdem, 2008; 89-93)

Depending on the weakness of state institutions, all institutions and organizations in it have begun to lose their effectiveness.

* The increasing of migration from villages to cities, caused people to not receive Akhism training, to open businesses in the city.

* The Akhism Organization could not keep up with the industrialization process lived in Europe, in the same period.

* The Capitulations starting with the Suleiman the Magnificent caused substitution of domestic manufacturers and their manufactured goods with foreign manufacturers and their the import goods.

* The moral melting occurred in the community, lead to the traders to take away from principle of Fütüwwa and also caused lost of confidence of the citizens towards the trades.

In addition, with "Empire of Reform Edict" published by I. Abdülmecid in 1856, all the nationalities were provided freedom for all kinds of art, commerce and the profession. Accordingly, "Quality management of lawyer" recognizing the power and privilege to the members in the area of production and trade, has been applied since 1727, ended in practice in 1860. All of these developments, while actually in practice losing the functioning of the Ahi Organization, with a law issued in 1912, was abolished completely the Akhism institution finally.

e. Result

For the state's there is no question that security is always the main goal. Nevertheless, all the economic successes and failures have much more space in our daily life. However, these differences are not perceived as a conflict because the establishment of the security will be able to be detected with the economic power. Therefore in history and this day, to be economically successful is highlighted, always to live in a more prosperous country and a safer environment. The unsuccessfulness of so many countries in this subject in the today's world, orientated us to new searches about development of these countries.

In this context, economic conditions of countries, deal with not only countries' financial and physical possibilities and impossibilities, but also evaluate with society's education, health, political structure, social relations and cultural climate situations.

Economic events can be reduced into two categories as production and consumption. It can easily be said that both of them are based on human behavior. Therefore, to understand economic events and to change them in the direction we want, the obligation to know is emerging which factors direct human behavior and attitudes. In this framework, psychological aspects and value judgments of human will be deemed to come to the fore before physical aspects and needs of people. In this context, the social structure, which an educated, healthy and trusting relationships dominate, seems to be related one to one with the economic of success.

Akhism Organization, which stood around 630 years, from the last periods of Seljuk Empire until the last years of the Ottoman Empire; has been affective to the Anatolian Turkish society, on the areas; especially art, in trade and economics; and also showed the effects at every stage of life of the community. Akhism Organization, partially ended in 1727 with the practice "Charter of the Breached", which recognizes the monopoly power to owners of production and trade; and also Akhism Organization was completely eliminated in 1860.

It is possible to say that Akhism Organization has made very important contributions on economic, social and military issues of the Ottoman Empire and even have taken active role in spreading to three continents of the Ottoman Empire, Because this system has brought the solution to the most

important problems of today's world; such as, inequitable income distribution, sale of the fraudulent goods, corruption, bribery and poverty issues, with a higher moral level and comprehensive education system.

Firstly Akhism Organization is a professional non-governmental organization that has aimed to educate a society that has an advanced level of moral. With strong corporate structure, based on master-apprentice relationship and comprehensive education system, unlimited obedience-based to the elders and also it is a organization purposing to train conscious people who qualified in responsibleness to his community and the state.

The system, which aims to primarily educate high moral person rather than to be rich in any case, has achieved the success in the areas of economical, political and military, thanks to the society it constructed by dominating training and trusting relationship.

As the last word, Akhism Organization by encouraging production via raising people with high moral level, social responsibility, education in relious and professional areas; and while on one hand arranging economic and social life via condemning keeping wealth, dominating cooperation in work and social life; and on the other hand it served the Eternity-Term State principle by contributing to nation state unity.

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