FOR A RESPONSIBLE AND PRODUCTIVE YOUTH
Ibn-i Khaldun, Akhism
and
Social Capital

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Presentation Content

- Current Situation of Islamic Societies

- Determinants of Social Structure

- In the process of current understanding and resolution of the problems;
  - Ibn Haldun's Assessments
  - Practices of the Ahilik Organization
  - Social capital Predictions

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Current Situation of Islamic Society /Youth

- The problems that started with internal conflicts in Muslim countries cause external invasions and eventual fragmentation. This disintegration causes Islamic societies to be totally ineffective in world politics and to deprive them of their own interests

- Connecting the cause of flowing blood and tears in Islamic societies, which is the subject of the conflict, to colonial foreign powers, does not in any way contribute to the solution.

- It is certain that an important part of the Muslim youth has called the solution of the problem in Western society and its values, causing the matter to become chronic.

- Overseas training programs, which are widely seen in all Islamic countries, are one of the most important applications of outreach.

Current Situation of Islamic Society /Youth

- With all of this, another problem in Muslim societies is to lead societies apart from ethnic, religious, sectarian and territorial by "diversity is wealth", instead of developing common values that will bring about ties.

- Another distressing situation in Islamic countries is the lack of trust among the community, the intolerance towards each other and the different discourses.

- Another fundamental issue that is seen throughout Muslim societies is the inability to produce in quantity and quality.

- In this sense, the biggest policy error seen in the underdeveloped and developing countries is not taking into account the social factors' role on the economic affairs.

Current Situation of Islamic Society /Youth

- On the other hand, another social problem which is seen in the same geographical regions is marginal groups which claim to be dependent on Islamic references, developed / developed against the current social and economic structure and management of the country.

- As can be seen, the difference of opinion between an elite section seeking to solve the problem outside and a structure that emerges with radical discourse against it causes Muslim youth to move away from each other and conflict.

- Muslim societies, therefore, one of the most important issues of youth, can not educate a physiologically and psychologically healthy youth due to the erosion of the family values and the fragmentation of the families every passing day.

Factors Influencing Social Structure

- Geography and Social Order :
- Whether the geography is hot or cold, mountainous and plains, and the suitability of agriculture, have an important influence on people's character and relationship with nature.
- Herefore, the people of the hot zone, compared to those living in cold regions; it is generally accepted that their character are more calm, comfortable and warm.
- The fact that living geography can meet agriculture, animal husbandry and natural resources, prevents the development of the relevant society. On the other hand, the lack of such opportunities leads societies to geographical discovery and scientific progress, as it is in Western societies.
- Economic and Military Power
- The high level of economic and military power of the society can cause the community to feel relieved and comfortable and thus lose power and weaken the mutual understanding of the people and the national unity between them.

- ## Society's Relation to Religion

- It is certain that society's rationality of religious beliefs is mystical and fatalistic and is very effective in terms of social behavior.

- In this sense, the Ottoman Empire, which is a form based on rationality by on the Maturidi sect, has shifted to the fatalism conception whit Eşari sect through the conquest of Egypt and this has been the beginning of the end. fatalistic and is very effective in terms of social behavior.

- In contrast, Europe in the same period abandoned the bigotarian Catholic conception, opening the doors of the era of enlightenment with Renaissance and reforms based on rationality.

- ## Social Values and Economic and Social Development

- Human behaviours; physiological and psychological needs. While the physiological needs are eating and drinking, psychological needs are a way of gaining the favor of Allah with appreciated appreciation and appreciation.

- In this sense for community renewal social values have to change; from the consumption to the production, from the individuality to the collective service and to a fair understanding of the administration.

Asabiyat and Social Development in Ibn-I Khaldun

- Ibn Khaldun, who lived in Tunisia, Algeria and Egypt in the years (1332 - 1406), expresses that in his book Mukaddime, the asabiyet that comes to mean national unity, mutual trust and cooperation for the societies is extremely important.

- The asabiyet; it is possible to explain that the only source of protection, defense and right is a social value which must be found inevitably for all kinds of collective action to take place.

- The fact that the societies of Ibn Khaldun are empowered and established a great state and have property and power is largely attributed to the notion of nobility, unity consciousness and social solidarity that exists within the society concerned.

Current Situation of Islamic Society /Youth

- According to Ibn Khaldun, the strengthening of a community and the possession of property are largely dependent on the intensity of the idea of asabiyet in the relevant society.

- Ibni Khaldun also states that the members of a nation who defeated because of the weakness of asabiyet by reason of feeling of well-being and self-reliance, prefer to base their defeat on the superiority of the victorious society, instead of linking them to their deficiencies.

Asabiyat and Social Development and Ibn Khaldun

- On the other hand, Ibn-I Khaldun states that the way of political administration is largely effective on the dynamism of society, working enthusiasm and production power.

- In this sense, Ibn Khaldun states that the Hadarians, who they describe as living in mountainous regions, have lost their fortitude and strengths with oppressive ruling.

- If the administration is tolerant and fair, and not based on oppression, those under such rule will live in confidence, whether they fear or dare.

- Again, according to Ibn Khaldun, if the rule of administration and its laws are based on oppression and fear, the power of the People's fortitude will be broken, and the ability to resist will be destroyed.

- In this way, people who have been persecuted, oppressed and awakened can become, crushed and snored and there is no development in such societies.

Akhi Culture in the Development of Youth
The Birth Of The Akhism And The Structure Of The Organization

- The Ahi system, which can be described as a system where morality and art, production and trade come together, has shown itself in the Anatolian lands after the collapse of the Seljuk Turk State from the 13th century.

- Akhism aims to establish robust and reliable relations between the rich and the poor, the producer and the consumer, the labor and capital, and the citizen with the state. In addition, the whole organization of the Akhism based on; good ethics and social justice and a productive life mentality.

- In the Seljuk and Ottoman periods, the Akhism organization, which has been seen as an influence for 630 years in every stage of the life of the society, has survived until 1727, with its own rules and institutions.

Akhi Culture in the Development of Youth
The Birth Of The Akhism And Organization Structure

- Ahilik is based on a **3-stage and 9-degree** system. Given information to the student about the professional and Quranic knowledge, reading, writing, Turkish, Mathematics and fütuwvetname, which are the constitutions of the organization, at the shariat door which is the first stage of Akhism.

- While the vocational education of information is reached to the highest level at the second stage of the sect, the mystite also receives military education as well as mystic knowledge, music, Arabic and Persian education.

- It is the 3rd stage gate to reach the Sheikh order. At this door, the disciples; He is asked to believe in Allah, to kill his own self, to serve his teachers, and to silence near the ignorance.

- The purpose of the Akhism, which is basically composed of the principles of the Qur'an and the hadiths, is to reach a world order in which peace by the perfect society and well-being prevail.

- **Principles of Fütüwvetname which constitution of Akhism**.

- Information acquisition, patience, purification of spirit, loyalty, friendship, tolerance and prohibition, and unconditional commitment to the organization, infinite obedience and secrecy are required.

- Participation of the unbelievers and ascetics to the organization is forbidden by the strict rules.

Culture of Ahirism in the Training of Youth
Acceptance And Rejection Of Akhism

- Akhism while wanted to be a good man and a conscious Muslim from the his members, he clearly revealed the bad behaviors that caused him to be expelled from the organization.

- These are: drinking alcohol, adultery, hypocrites, carrying words and slander, pride and arrogance, compassion, jealousy, hatred, feeding, non-fidelity, lying, betrayal, disclosure of someone else's shame, loss of the character of shame, killing man/woman with misdeeds.

Relationship Between Individual and Society in Ahi Culture

- In Ahi organization, we see that while the individual is undergoing a highly disciplined education system in order to be fully equipped with religion, ethics, profession, art and military service, the harmony of this education system with the society it belongs to at every stage is above all.

- For example characteristics which demanded by Akhism from an individua; of being tolerant, loyal, obeying the rules, modesty unconditional devotion and infinite obedience are the patterns of behavior that they must possess to strengthen their relations with the group and society in which they are present.

The Ultimate Goal of Akhism

- It is clearly evident that each of these features emphasizes the community of not his / her individuality. Because each of these behaviors demanded from the ahi are characteristics that will ensure the individual's integration into the society in which he or she resides, rather than being in a libertarian attitude based on individualistic irresponsibility.

- The main goal in the idea of Akhism is to establish a strong social structure for the safety, welfare and happiness of the individual. Therefore, in every stage of individual education, in order to have a healthy and strong relationship with his society, obedience, compliance with the rules and fairness, etc. we see that behavior patterns are highlighted.

Social Capital for a Productive Society

- Social capital is a new economic and social concept that aims to reveal the effects of social life on the economic activities of countries.

- Social capital can be defined in the form of trust, norms and communication characteristics that increase the productivity of society by facilitating the coordination activities between individuals, non-governmental organizations and public institutions that form the society; with a slightly wider definition, which can be established in a trust-based way between at least two people in its simplest form.

- The success and survival of any society in the fields of economics and military, is not dependent on the abundance of financial and physical capital accumulation with natural resources, it depend on have an excellent social structure with qualified individuals. Which reveals the importance of social capital.

Social Capital for a Productive Society
Sources of social capital

- In this sense, it should be clearly stated that the development of trust in a society defined as social capital depends on what it is.

- In this context, it is observed that the following factors play an important role in increasing the level of trust between individuals and institutions in a country.

- From the justice of the judicial organization in the country, the public shouldn't doubt and concern,

- Distribution of income in the country must be fair.

- Accordingly, countries' Human Development Indices should be acceptable high level.

- The adversary, opponent, threat and enemy haven't to be sought in the country, they should be sought out of the country.

SOURCES OF SOCIAL CAPITAL

- All these statements, while contributing to the increase of social capital in the country, the contrary behaviors will naturally affect negatively. Unfortunately, the practice seen in Islamic Countries is the second one.

- Another important factor that will improve the level of trust and social capital in one country is the intensity of **common values**, not the differences in society.

- Therefore, every society has to strive for the development of common values, without trying to eliminate differences.

- It should not be overlooked that social capital should not be limited to the economic sphere. Since social capital will have positive effects on the social, cultural, political and even military spheres, before it shows the positive impact on the economic sphere.

A Few Words as a Conclusion

- Strengthening The Family Institution

- The most important institution, required to raise youth in a healthy way both physically and psychologically, and also to equip them with a sound system of ethics and values is the family. Therefore, it is necessary to strengthen the family institution in society.

- Education Abroad:

- In this sense, as a reflection of Ibn-I Haldun's vision, the sending of youth abroad for education especially in social area, for the development of the country, is one of the biggest mistakes. Because there is no general validity in social sciences.

- Because, the youth that goes abroad can move away from the realities and values of their country by being under the influence of the foreign countries.

A Few Words as a Conclusion

- Rationalism In Society Instead Of Being Sentimental And Fatalism

- The global actors who plan to control and manage the entire humanity under a single political system are trying to spread social policies to all countries in order to achieve the their emperer goals, in order to take on more active roles of women and youth in all societies.

- In addition, it is necessary to dominate rationalism in Islamic societies instead of the fatalism and mysticism.

- Improving The Level Of Trust In Society

- In the context of the development of the level of trust for the establishment of national unity in society, justice should be established in income distribution and management.

- In addition, the fact that the source of wealth, power, prosperity and peace is not in differences, but in common values should be taken into account.

A Few Words as a Conclusion

A Productive Youth Today,

- Many Islamic societies are destroying their future by consuming the goods they do not produce with the money they do not earn.

- In addition, developed countries buy property by selling the goods they produce, whereas undeveloped and developing countries, most of which are Islamic Countries, buy and consume goods by selling the their property, running out on their own.

- For this reason, in Islamic countries, production-based policies in education, culture and religious fields should be created and social values should be re-created from consumption to production.

A Few Words as a Conclusion

- In addition, we must known that while consumption realised by the instinct, production realized by the intelligence.

- Therefore, as a conscious person, we have to regulate our behavior according to reason and intelligence, not according to the subconscious.

- While all this is being done, the predominant role and control power of the public sector in the economy must be kept intact and the private sector should act with social responsibility and not with the understanding of capital accumulation.