

Futuwwatnamas In Islamic Economic Thinking

Ekrem Erdem

Introduction

Futuwwatnamas are accepted as the reference sources of the belief principles and moral understanding of the Akhi institution. These documents contain the moral rules that Muslims are expected to obey both in their daily life and business life and have gained an important place in the economic life of Islamic-Turkish societies for centuries. Based on this fact, the purpose of this study is to examine futuwwa documents in terms of the principles of Islamic economic thought. Accordingly, the potential of *futuwwa* as a source for Islamic economics is discussed, after which the basic principles of Islamic economics are put forth through Islamic sources by examining how these issues have been included in the *futuwwatnamas*.

The Development of *Futuwwas*, Their Relationship with Sufi and Ahi Organizations, the Content of *Futuwwatnamas*, and their Potential as a Source for Islamic Economics Studies

Some scholars have discussed the development of the idea of *futuwwa* under four stages: *futuwwa* as an individual social concept that emerged in the first century of Islam inspired by the pre-Islamic period; the *futuwwa* that became social, economic, and political civil formations among youths in the 9th century and a state organization in the last Abbasid period; the *futuwwa* that re-intwined with Sufism again in the

@ Prof. Dr., Erciyes Üniversitesi, ekremerdem@erciyes.edu.tr

ID: 0000-0002-5876-8747

➔ Erdem, E. (2021). Fütüvvetnamelerin İslam İktisat Düşüncesi İçindeki Yeri. İş Ahlakı Dergisi, 14 (1), ss. 27-62.

✍ Araştırma Makalesi

© İGİAD
DOI: 10.12711/tjbe.2021.14.1.0924
Turkish Journal of Business Ethics, 2021
isahlakidergisi.com

9th century; and finally, the *futuwwa* that become an artisan-based Akhi organization by preserving its Sufi characteristics (Ocak, 1996, p. 261). *Futuwwa* means youth, bravery, generosity, good morals, self-sacrifice, and heroism in Arabic. According to Sufi terminology (Kuşeyri, 2017, pp. 112–113, 305–311; Ülgener, 2006, 114–117), *futuwwa* means to be moralized with the morality of the Prophet, to choose his way as a way of life and to live according to the perfect human measure.

The interaction of the *futuwwa* movement with Sufism over time has led to the spread of *futuwwas* to wider society, the strengthening of its relationship with the state, and it gaining an important role in the social, religious, and political transformation of Anatolia (Peacock, 2019, pp. 117, 121, 127). Looking at the content of the *futuwwatnamas*, they appear as books and documents written from a rather Sufi perspective (Ülgener, 2006b; Köprülü, 2017) that include the basic beliefs, forms of worship, and moral rules that a Muslim should follow in daily life.

Fundamental Principles of Islamic Economic Thought and Contribution of the *Futuwwatnamas*

Islamic economics is an understanding of the economics built on Islamic belief, transactions, and ethics that accepts the rules of Islamic jurisprudence as the main framework based on revelation and the teachings of the Prophet. In this context, the basis of Islamic economic thought has been examined on the basis of the following principles:

- The belief in tawhid and in sustenance belonging to Allah,
- Commitment to business ethics and market regulations: Hisbah organizations,
- Existence of property rights based on rules,
- Freedom of individual choices and the functionality of a competitive market mechanism,
- The need for states to intervene in the economy (justice, security, infrastructure and public services),
- Earning and spending in halal ways,
- Behaving in moderation (avoiding stinginess and waste).

The Belief of Tawhid and the Belonging of Sustenance to Allah

First of all, the idea of Islamic economics is based on tawhid [the belief in oneness] and on sustenance belonging to Allah. In economic terms, the belief in oneness can be collected under four points: the full compliance of Islamic economic thought

with all orders and prohibitions of Islam, Allah is the Almighty, Allah is the real owner of everything, and humans as stewards who believe that only God provides sustenance. Although no direct or comprehensive information is found on all these issues in the futuwwatnamas, no statements or attitudes are found in the content of these texts that would contradict these issues.

Commitment to Business Ethics and Market Regulations: Hisbah Organizations

An Islamic economic system must operate on an economic model that focuses on moral concerns like honesty, generosity, humility, and altruism. In the Islamic tradition, the state is allowed to intervene in the market within an institutional framework such as Hisbah organizations when basic ethical rules are disrespected (Hamidullah, 2003; Çağatay, 1997, pp. 98–99; Akgündüz & Öztürk, 1999, pp. 126–127; Ülgener, 1984b).

Most of these principles have also been included in the futuwwatnamas and Akhi organizations because the most important parts in almost every *futuwwatnama* are the rules of decency for almost every field of daily life. As a matter of fact, it is counted that there are 124 of them in Shaikh Sayyid Husain's *Futuwwatnama* has 124 different *futuwwatnamas* and mentions many rules on decency (Gölpınarlı, 1955-1956a, pp. 28, 43–44; Gölpınarlı, 2011, p. 32; Sarıkaya, 2002, pp. 62–68; Şeker, 2011, pp. 96–107; Erdem, 2009, pp. 50–59). Moreover, in addition to general ethical principles, principles are also recommended to be observed in *futuwwatnamas* regarding economic life such as determined effort, halal earning and spending, to trust in God and contentment, a sense of solidarity, to not hoard, division of labor, to comply with quality and standardization in production and trade, and to protect consumers' rights (Erdem, 2009, pp. 61–86; Gölpınarlı, 2011).

Existence of Property Rights Based on Rules

The existence of legal property rights is an indispensable basis of Islamic economics, because labor concerns, research and development, and investment concerns would disappear if people have no sense of feeling like they are earning and acquiring property and no desired increase in welfare would be achieved (Demir, 1986; Çayiroğlu, 2014). Direct and sometimes indirect information is sometimes found about these issues in *futuwwatnamas*.

Freedom of Individual Choice and the Functionality of a Competitive Market Mechanism

In the Islamic tradition, great importance has been attached to the free-market and exchange processes since the time of the Prophet. In fact, in addition to the Quran

and Hadiths, *fiqh* sources are also full of principles and discussions on market culture and commercial exchange. However, markets are not left to idle behaviors in Islamic societies; these markets are regulated and controlled by moral norms within the framework of the religion's basic orders and prohibitions. The main thing in these norms is *maslahah* [the interest of society]. The freedom individuals have to choose is valid to the extent that it does not harm the interests of the society; otherwise, the intervention of public authority becomes inevitable (Esen, 2007, pp. 187–190). Therefore, marketplaces are subject to strict regulatory and supervisory mechanisms. As a matter of fact, hisbah organizations, specialization laws, *futuwwas*, and Akhi organizations are among the known examples of institutional practices in the past.

No direct information is found on these issues in *futuwwatnamas*. However, a rather interventionist understanding of the functioning of the free market can be said to be dominant as far as the general information obtained from the content of the texts and practices are understood in Akhi organizations. Although individuals are not implicitly stated as being essentially free in their economic choices, this is understood to be accepted. In addition, because the same professionals operate side by side in the same market, the Akhi system employs perfect competition in terms of products' quality and prices. Even the market has a self-control mechanism where tradesmen working fraudulently in the production and sales of quality goods can be easily noticed and exposed during regular checks on the market (*pabucun dama atılması*). Therefore, such bazaars largely provide the features of standard goods and symmetric information sought in competitive markets (Erdem, 2009, pp. 86–87).

State Intervention in Justice, Security, Infrastructure and Public Services

State functions in an Islamic economy can be stated as providing justice, preventing injustice, protecting law and order, ensuring the property and life-safety of individuals, regulating and supervising the implementation of business ethics, allowing market mechanisms that operate for the benefit of all individuals, carrying out basic infrastructure services, and ensuring the social security of citizens (Erdem, 2010; Çapra, 1977, pp. 96–116; El-Mübarek, 1978, pp. 144–171; Khan & Mirakhor, 1992, p. 11). Indeed, other state functions in the Islamic tradition can also be viewed as consequences of the principle of justice, because a just state is obliged to ensure its citizens' life- safety and property and to create a prosperous society (İnalçık, 2019, pp. 19, 27).

In general, reaching a firm conclusion from the information in the *futuwwatnamas* is not easy about whether a state-oriented or a market-oriented economic model is proposed. Despite this fact, private property and enterprise are understood from the spirit of the documents to be valid yet subject to the control of public authority within the framework of certain moral principles. In short, a controlled-interventionist economic understanding that acts within a certain moral framework can be said to be dominant as opposed to an understanding of the functioning of a free market. In fact, the purpose of *futuwwatnamas* is not well-suited to these kinds of issues because, although mainly known in regard to tradesmen, the target audience of these documents is in reality the entire society. In this respect, the main purpose is to build a more virtuous society within the framework of the moral norms set forth in the documents (Erdem, 2020, p. 198).

Earning and Spending in Halal Ways

In Islam, believers are advised to earn and spend within the boundaries of what is halal [lawful] and haram [unlawful] in economic life. One of the basic principles in almost all *futuwwatnamas* is to comply with halal earnings (Gölpınarlı, 2011, p. 32; Şeker, 2011: 19). According to Abdülbaki Gölpınarlı (2011, p. 75), the most important difference between *futuwwa* and *tariqa* [Sufism] is that while most Sufi saints withdraw their followers from the world, they encourage the members of the *futuwwa* to the world and to work. In doing so, imperative is given to having the people of *futuwwa* to obey earning in a halal way, to have a profession, to be an altruist, and to help others.

Behaving with Moderation: Avoiding Stinginess and Waste

Islam, avoiding extremism in all areas of life; instead advises the middle ground (being justly balanced) to be correct. Being modest in an individual sense or walking in the middle means living the hereafter on earth, not withdrawing from the world completely. Therefore, the middle ground in Islamic thought means “not chasing the world but being in it” (Kallek, 1997, pp. 24–25). The Qur’an puts forth the middle ground between stinginess and extravagance for a moderate economic life.

Generosity has been regarded as one of the most important and indispensable features of *futuwwatnamas* and Akhism (Taeschner, 1972, p. 219; Peacock, 2019, pp. 122–123, 133–134, 141; Kuşeyri, 2017, p. 307). In the famous *futuwwatnama Najm-al-Din Zaraqub*, one who possesses *futuwwa* is the one who hosts guest, even if all they have is a half piece of bread (Gölpınarlı, 2011, pp. 213, 215). Also, referring to the Prophet’s grandson Hasan, *futuwwa* is defined as “forgiving in the presence

of power, being humble in the presence of the state, being generous in times of hardship, and doing good without expecting anything in return” (Gölpınarlı, 2011, pp. 233, 234–235).

Results and Discussion

This study has conducted research on determining the importance of the *futuwwa* documents in terms of the principles and sources of Islamic economic thought. According to our extensive study, much information is found in *futuwwatnamas* regarding adherence to general moral values and business ethics, halal earnings, and avoiding stinginess/being generous. However, no direct information is found in relation to other principles of Islamic economics. Some inferences can be made about these issues by considering the holistic spirit of the documents.

Kaynakça | References

- Akgündüz, A. ve Öztürk, S. (1999). *Bilinmeyen Osmanlı*, İstanbul: Osmanlı Araştırmaları Vakfı.
- Asutay, M. (2007). A Political Economy Approach to Islamic Economics: Systemic Understanding for an Alternative Economic System, *Kyoto Bulletin of Islamic Area Studies*, 1(2), 3-18.
- Baldick, J. (2002). *Mistik İslam: Sufizme Giriş*. Y.S. Müftüoğlu (Çev.). İstanbul: Birey.
- Chaudry, M. S. (1999). *Fundamentals of Islamic Economic System*. Lahore: Burhan Education and Welfare Trust. Ayrıca online olarak: www.shaufi.com/b16index.htm.
- Çağatay, N. (1997). *Bir Türk Kurumu Olan Ahilik*. Ankara: Türk Tarih Kurumu.
- Çapra, M. Ö. (1977). İslam'da İktisadi Nizam. H. Yavuz (Çev.). İstanbul: Sebil.
- Çayıroğlu, Y. (2014). İslâm İktisadının Karakteristik Özellikleri. *İslam Hukuku Araştırmaları Dergisi*, 24, 149-183.
- Davudoğlu, A. (1980). *Sahih-i Müslim Tercüme ve Şerhi*: Cilt 7. İstanbul: Sönmez.
- Demir, F. (1986). *İslam Hukukunda Mülkiyet Hakkı ve Servet Dağılımı*. Ankara: Diyanet İşleri Başkanlığı.
- Dilek, M. (2009). Hadislerde Arazi ve Mera İslahına Yönelik Teşvikler. *Dinbilimleri Akademik Araştırma Dergisi*, 9(3), 211-230.
- Ebu Yusuf, K. (1973). *Kitabu'l Haraç*. A. Özek (Çev.). İstanbul: İ.Ü. İktisat Fakültesi Maliye Enstitüsü.
- El-Mübarek, M. (1978). İslam'da İktisat Nizamı. H. Cemal (Çev.). İstanbul: Çığır.
- Erdem, E. (2009). *Ahilik: Ahlakla Kalitenin Buluştuğu Bir Esnaf Teşkilatlanma Modeli*. Ankara: Detay.
- Erdem, E. (2010). The Functions of State in Determining Economic Policies in Islamic Tradition. *Erciyes Üniversitesi İİBF Dergisi*, 35, 19-36.
- Erdem, E. (2020). İslam İktisat Düşüncesinde ve Ahilik Geleneğinde Piyasa ve Devlet Odaklı Politikalar Üzerine Bir İnceleme. *İslam Ekonomisi ve Finansı Dergisi*, 6(2), 184-210.
- Esed, M. (1999). *Kur'an Mesajı* (Cilt 1-3). İstanbul: Yeni Şafak Gazetesi.

- Esen, A. (2007). *Mal, Mülkiyet ve Piyasa*, Cidde: Islamic Development Bank, Islamic Research and Training Institute.
- Es-Sadr, M.B. (1980). *İslam Ekonomi Doktrini*. M. Keskin ve S. Ergün (Çev.). İstanbul: Şelale.
- Gölpınarlı, A. (1955-1956a). Şeyh Seyyid Gaybi oğlu Şeyh Seyyid Huseyn'in Fütüvvet-namesi. *İ.Ü. İktisat Fakültesi Mecmuası*, 17(1-4), 27-72.
- Gölpınarlı, A. (1955-1956b). Fütüvvet-Name-i Şeyh Seyyid Huseyn ibni Gaybi. *İ.Ü. İktisat Fakültesi Mecmuası*, 17 (1-4), 73-126.
- Gölpınarlı, A. (1955-1956c). Fütüvvet-Name-i Sultani ve Fütüvvet Hakkında Bazı Notlar. *İ.Ü. İktisat Fakültesi Mecmuası*, 17(1-4), 127-155.
- Gölpınarlı, A. (1953). Burgazi ve Fütüvvet-namesi. *İ.Ü. İktisat Fakültesi Mecmuası*, 15(1-4), 76-153.
- Gölpınarlı, A. (1949-1950). İslam ve Türk İllerinde Fütüvvet Teşkilatı. *İ.Ü. İktisat Fakültesi Mecmuası*, 11(1-4). Ayrıca kitap olarak (2011): İstanbul: *İstanbul Ticaret Odası*.
- Gül, A. (1985). Lokman Hekim ve Öğütleri. *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi*, 2, 387-406.
- Haldun, İ. (1986). *Mukaddime*: Cilt 2. İstanbul: Milli Eğitim Gençlik ve Spor Bakanlığı.
- Hammad, N. (1996). *İktisadi Fıkah Terimleri*. R. Ulusoy (Çev.). İstanbul: İz.
- Hamidullah, M. (2001). *Hız Peygamber'in Savaşları*. N. E. Nurter (Çev.). İstanbul: Yeni Şafak Gazetesi.
- Hamidullah, M. (2003). *İslam Peygamberi*: Cilt 2. S. Tuğ (Çev.). Ankara: Yeni Şafak Gazetesi.
<https://islam-tr.org/konu/sunen-i-ebu-davud-pdf.37116/>
<https://islam-tr.org/konu/sunen-i-ibn-mace-pdf.37122/>
ia802501.us.archive.org/4/items/2213SunenITirmizi/2213Sunen-i-Tirmizi.pdf.
- İsmail, M. (1978). *İslam ve Çağdaş Ekonomik Doktrinler*. C. Karaağaçlı (Çev.). İstanbul: Yeni.
- İnalçık, H. (2019). Orta-Asya Karahanlı Devlet Geleneği: Kutadgu Bilig'de (1069) Devlet ve Din. H. İnalçık (Ed.). *Osmanlı Tarihinde İslamiyet ve Devlet* içinde (ss. 13-30). İstanbul: Türkiye İş Bankası.
- Karadağ, A.M. (2018). *İslam İktisadına Giriş*. A. Kahraman (Çev.). İstanbul: İktisat.
- Kallek, C. (1997). *Asrı Saadette Yönetim-Piyasa İlişkisi*. İstanbul: İz.
- Kallek, C. (2006). Narh. *İslam Ansiklopedisi*: Cilt 32 içinde (390-391). İstanbul: Türkiye Diyanet Vakfı.
- Khan, M., Mirakhor, A. (1992). Islam and the Economic System. *Review of Islamic Economics*, 2 (1), 1-29.
- Kıyak, A. (2017). İslam'ın Yardımlaşma ve Dayanışma Prensiplerinin Sosyal Hayata Aksettirilmesinde Ahiliğin Rolü: Fütüvvetnâmeler Ekseninde. *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, 6(5), 2494-2511.
- Kozak, İ. E. (1999): *İnsan-Toplum-İktisat*, Adapazarı: Değişim.
- Köprülü, M.F. (2017). *Anadolu'da İslamiyet*. İstanbul: Alfa.
kuranmeali.com/AyetKarsilastirma.

- Kuşeyri, A. (2017). *Tasavvuf İlmine Dair: Kuşeyri Risalesi*. S. Uludağ (Haz.). İstanbul: Dergah.
- Maverdi, E. H. (1978). *Edeb-i Dünya ve Din*. S. Kip, A. Sönmez (Çev.). İstanbul: Bahar.
- Nakvi, N.H. (1985). *Ekonomi ve Ahlak*. İ. Kutluer (Çev.). İstanbul: İnsan.
- Neseî, E. A. A. (1981). *Sünen'ün-Nesei*: Cilt 5-6. A. M. Büyükçınar, A. Tekin, Ö. F. Harman, Y. Erol (Çev.). İstanbul: Kalem.
- Ocak, A.Y. (1996). *Fütüvvet. İslam Ansiklopedisi*: Cilt 13 içinde (261-265). İstanbul: Türkiye Diyanet Vakfı.
- Peacock, A.C.S. (2019). *Islam, Literature and Society in Mongol Anatolia*. Cambridge: Cambridge University Press.
- Sarıkaya, M. S. (2002). *XIII-XVI. Asırlardaki Anadolu'da Fütüvvetnamelere Göre Dini İnanç Motifleri*, Ankara: Kültür Bakanlığı.
- Sarıkaya, M. Saffet. (2003). Alevilik ve Bektaşiliğin Ahilikle İlişkisi -Fütüvvetnamelere Göre. *İslâmiyât*, 6/3, 93-110.
- Şeker, M. (2011). *Türk-İslam Medeniyetinde Ahilik ve Fütüvvet-namelerin Yeri: Seyyid Hüseyin el-Gaybi'nin "Muhtasar Fütüvvet-name"si*. İstanbul: Ötügen.
- Tabakoğlu, A. (2008). *İslam İktisadına Giriş*. İstanbul: Dergah.
- Taeschner, F. (1972). İslam'da Fütüvvet Teşkilatının Doğuşu Meselesi ve Tarihi Ana Çizgileri. S. Yüksel (Çev.). *Belleten*, 36(142), 203-235.
- Taeschner, F. (1953). İslam Ortaçağında Futuvva (Fütüvvet Teşkilatı). F. Işıltan (Çev.), İstanbul Üniversitesi İktisat Fakültesi Mecmuası, 15(1-4), 1-30.
- Ülgener, S.F. (2006). *Zihniyet ve Din: İslam, Tasavvuf ve Çözülme Devri İktisat Ahlakı*. İstanbul: Derin.
- Ülgener, S. F. (1984b): İslam Hukuk ve Ahlak Kaynaklarında İktisat Siyaseti Meseleleri. S.F. Ülgener (Ed.). *Darlık Buhranları ve İslam İktisat Siyaseti* içinde (ss. 119-148). İstanbul: Mayaş.
- Yazır, E. H. (1971). *Hak Dini Kur'an Dili*: Cilt 1, İstanbul: Eser.
- Yıldırım, R. (2013). Shi'itisation of the Futuwwa Tradition in the Fifteenth Century. *British Journal of Middle Eastern Studies*, 40(1), 53-70.
- Zebidi, Z. A. (1980). *Sahih-i Buhari Muhtasarı Tecrid-i Sarih Tercemesi ve Şerhi*: Cilt 6. K. Miras (Çev. ve Şarihi). Ankara: Diyanet İşleri Başkanlığı.