



An Examination of Ahilik and Entrepreneurship from the Perspective of Ethical Values, Similarities, Intersections, and Differences.

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Abstract

In this study, information about entrepreneurship and Ahilik has been given, entrepreneurship and Ahilik relations have been examined. The ethical values, similarities, intersections and differences and basic features of entrepreneurship and Ahilik organization have been compared. The aim of the study is to define the common similarity relationship between entrepreneurship and Ahilik organization and the basic features that provide the integrity of values. It has been investigated based on the demographic characteristics of entrepreneurs in Türkiye and the basic parameters that determine the motivation of entrepreneurial activity. One of the basic findings of the research on early entrepreneurship activity in Türkiye is based on the effect of senior entrepreneurs teaching the Ahilik profession. Another finding is that the determined professional teachings of Ahilik Professional Organization have an effect on young entrepreneurs and young entrepreneurs are seen to be promising in three respects. These three factors are seen as their positive attitudes towards world markets, their adaptation to rapid changes in entrepreneurial environmental conditions and their openness to new markets. According to the results of the study, it has been observed that there is a very similar and strong relationship between Ahilik Professional values and entrepreneurship in terms of ethical values, similarities, intersections and differences. It has been determined that Ahilik overlaps with both commercial entrepreneurship and social entrepreneurship in terms of high ethical values and similarities, but the differences are low.

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I. Introduction

Since the days of classical Greece, entrepreneurs have been praised for their significant contributions to economic life. Similarly, many entrepreneurs are harshly criticized for significant ethical mistakes. About the legendary entrepreneur Hermes, depicted as a talented inventor and merchant in Homer's Hymn to Hermes (c. 520 BC), is described as a dishonest, "an unethical trickster and thief" who is concerned with his own interests and gain(Hannafey, 2003).Generally accepted that entrepreneurial activities are one of the main drivers of industrial dynamism, economic development, and growth. Entrepreneurship has developed in many sub-disciplines including economics, management, business administration, sociology, psychology, economic and cultural anthropology, business history, strategy, marketing, finance and geography(Carlsson et al, 2013). In its simplest terms, entrepreneurship is defined as the act of doing this while setting up and scaling a business or business for profit and has become relatively more important since the post-World War II era. Public policy plays a key role in promoting entrepreneurial activity as a mechanism to stimulate economic growth(Audretsch, 2003). The more modern definition of entrepreneurship is also about transforming the world by solving big problems. Entrepreneurship is the art of starting a business, essentially a creative activity that leads to the establishment of a startup company that offers creative products, processes, or services. An entrepreneur is a creator or designer who designs new ideas and business processes according to market requirements and his own passion. Leadership qualities are a sign of successful entrepreneurs. Some political economists view leadership, managerial ability, and team building skills as essential qualities of an entrepreneur.Whilst there is no universally accepted definition of entrepreneurship, it is fair to say that it is multi-dimensional. Entrepreneurship involves such a range of activities and levels of analysis that no single definition is definitive. It involves analyzing people and their actions together with the ways in which they interact with their

environments, be these social, economic, or political, and the institutional, policy, and legal frameworks that help define and legitimize human activities. Schools of thought are essentially groups of people who might or might not have personally known each other, but who shared common beliefs or philosophies (Swanson, 2017). The Irish economist Richard Cantillon, who lived in France in the early 18th century, first described entrepreneurship. One of Cantillon's remarkable contributions to economic thought is that he was the first to stress and analyze the entrepreneur. In the *Essai*, a work of only 165 pages, Cantillon makes no less than 110 separate references to the entrepreneur. In this definition, the entrepreneur is expressed as the person who purchases and produces production inputs and services to sell them for a price that has not yet been determined. *Essai* remains Cantillon's only surviving contribution to economics (Rothbard, 2010). The first economist to use the concept of entrepreneurship as the fourth factor of production was Jean-Baptiste Say. Jean-Baptiste Say emphasized that the entrepreneur must have the ability to organize and manage the factors of production (Natural resources, Capital, Labor and Entrepreneur) as well as the ability to take risks (Koolman, 1971). Entrepreneurship; it has gained more importance with the concept of "dynamic entrepreneur" by Joseph Alois Schumpeter. Schumpeter who first emphasized and brought forward the innovative and dynamic characteristic of the entrepreneur as one of the basic building blocks of human resources in economic development. Entrepreneurship has gained more importance with Joseph Alois Schumpeter's concept of "dynamic entrepreneur" (Robert ve Albert, 2006). According to Schumpeter, the entrepreneur is defined as the person and institutions that will create change in the society. Schumpeter was the first to emphasize and highlight the innovative and dynamic nature of entrepreneurs as one of the fundamental building blocks of human resources in economic development. According to Schumpeter, entrepreneurs are defined as individuals and institutions that will create change in society (Karadeniz, 2006). Focusing on the actions and behaviors of entrepreneurs, Peter Drucker defines entrepreneurship as a systematic study, a set of purposeful tasks that can and should be organized (Drucker, 1985). In Figure 1 shows some of the most influential entrepreneurship scientists and schools of thought developing ideas (French, British, American, German, and Austrian).

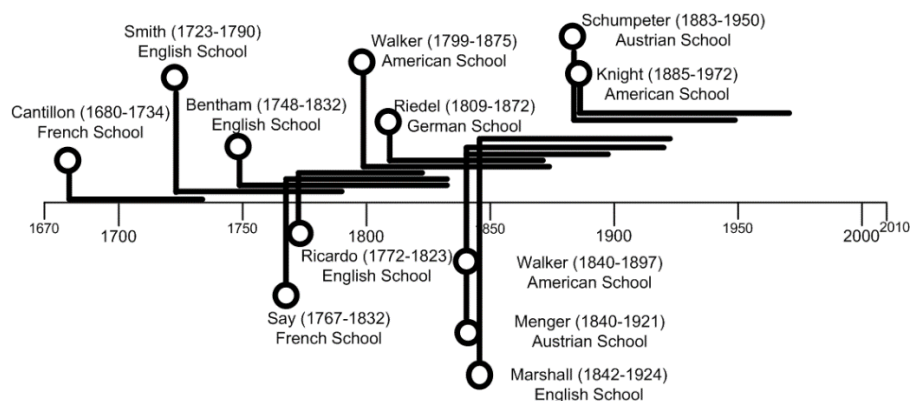


Figure 1. The historical and evolutionary development idea of Entrepreneurship (Swanson, 2017)

According to Weber; along with science, many elements such as production, trade and business organizations have existed at different times in many parts of the world and although they continue to exist, none of these institutions have reached the level of the West. This difference stems from the characteristics of Western culture and human values. Since Max Weber attributes this different characteristic of white people to the Protestant work ethic, it would be correct to determine the age of entrepreneurship as Renaissance (Durukan, 2006). Entrepreneurs are people who take personal risks to create businesses. They spot business opportunities and act to realise the benefits. Entrepreneurs are not usually conventional business managers and vice versa. Entrepreneurs can be but do not need to be the primary innovators, who conceive of and implement new ideas. Entrepreneurs provide the impetus in nearly all business start-ups. In business ventures, they compare the risks and challenges of getting started, including the stigma of failure, employment securities and related welfare benefits and leisure demands to the potential rewards of wealth creation and satisfaction gained from their own growth. Some entrepreneurs build a company to the stage where they can realise their investment in it, via a sale or other means, then build another company, and another, and so on. These "serial entrepreneurs" rarely become part of the long term; operations team within a company; they get satisfaction out of the business creation process and seek to repeat the experience. Serial entrepreneurs may also invest some of their personal wealth in other startups, assuming the role of "business angels" who provide equity finance so that the SMEs in which they invest are able to develop to the point where they can attract venture capital finance (OECD, 2005). Entrepreneurship, as well as one of the factors of production, is the organization of other production factors such as labor, capital, nature and technology. Entrepreneurship constitutes the most important dynamic of economic growth and development. With growing importance all

over the world, entrepreneurship, also closely related to the social and cultural structure of a society. As the culture is a remarkable element of entrepreneurship and entrepreneurial environment, a country desiring to promote the development of entrepreneurship and emergence of more entrepreneurs would need a culture supporting entrepreneurship (Doğan, 2016). In democratic countries where open and transparent management and governance elements embedded in the social and political structure, entrepreneurship development activities will gain momentum. The development of entrepreneurship in direct proportion to the establishment of a culture of democracy in society is an important priority that encourages local actors, the duo of democracy and entrepreneurship. In terms of entrepreneurship, the relationship between entrepreneurship and local democracy is of great importance in terms of outputs that will produce added value in the effectiveness of open and transparent management and local government activities. The tolerance indicator that official and commercial institutions show to innovation, change and risk perception strengthens the probability of success of the entrepreneurship level. Achieving values, such as positive competition, innovation, freedom and activity, difference and awareness, and success, which increase the development of entrepreneurship and the entrepreneur's potential for success is achieved through a culture of social and local democracy (Güler and Şahnagil, 2018).

II. History of Ahilik Organization

Ahi Evran founded Ahilik Organization, tradesmen's solidarity and professional organization in Anatolia in the 13th century with the advice of Hacı Bektaş-ı Veli. The beginning of Turkish entrepreneurship began with the establishment of Ahilik Organization in Anatolia in the 13th century under the leadership of Ahi Evran, and Ahi Evran himself aimed to raise entrepreneurs by encouraging entrepreneurship. Ahilik Organization has paved the way for the development of economic entrepreneurship and profit as well as entrepreneurs who are sensitive to moral values such as integrity, honesty, sacrifice, goodwill, sharing, kindness, cooperation, generosity, solidarity, and solidarity. In addition, with social entrepreneurship, it ensured the provision of quality goods and services and tried to generate social benefit by solving social and economic problems such as poverty, unemployment, and ignorance (Esmer and Yüksel, 2018). The word "ahi", which means "open-handed, brother, brave, young man" as a lexical meaning; it also corresponds today to a centuries-old system of values. During the Seljuk State, it has emerged as a synthesis that carries all the positive values of Turkish culture and Islam religion. A system aims to meet all material and spiritual needs of people and to provide social order by bringing certain rules to the life of the tradesman. To achieve this, it has used art, trade, solidarity and cooperation as a method. Although it emerged with the aim of organizing the commercial life of tradesmen, the Ahilik Organization is also an organization that has maintained its influence to this day with its social life, educational life, military and political activities. The political influence of the Ottoman Empire during the foundation period is especially important (Temel, 2017).

Ahilik Organization is a social organization that performs great services in the establishment of the Ottoman state in the preservation of religious and national unity among the Seljuk Turks and in the training and education of the Ottoman people. Ahilik Organization is a socio-economic Turkish institution that constitutes the working principles and procedures of the unity of tradesmen and craftsmen of Turks living in Anatolia in the 13th century (MEB, 2016). Ahilik Organization is an organization that enables the Muslim Turkmen people living in Anatolia during the Seljuk and Ottoman periods to grow up in various professions such as art, trade and economy, educate them both economically and morally, and organize their working life based on good human. After the 1040s, Oghuz Turks gradually started to migrate to Anatolia under the rule of the Seljuk State. The Oghuzs, who are mostly nomads, preferred the Central Anatolian countryside as their dwelling because it resembled the Central Asian steppes they came from. Therefore, while the Turkification and Islamization of Central Anatolia was fast, this transformation occurred more slowly in cities. Since the religion of Islam shows a feature that requires settled life, Ahilik Organization met an important need. Ahilik Organization was established in Anatolia to accelerate the Islamization process of nomadic Turkmen, to make Anatolia a Turkish homeland, to compete with Greek and Armenian merchants living in cities (Düşükcan and Başdaş 2019). The shaping of Ahilik Organization in Anatolia and its organization up to the villages stemmed from a political and socio-economic necessity. Ahilik Organization is based on reason, ethics, work, science, state and education and a professional and moral institution. It is an organization that includes small tradesmen and apprentices in terms of meaning, and aims to work in accordance with the principles of professional integrity and honesty, and to receive training. Establishing good relations between the rich and the poor, the producer and the consumer, labor and capital, the nation and the state, in short, between all members and institutions of society, has been its main goal (Temel, 2017).

Carpet and rug weaving, which is a result of the Central Asian Steppe production culture, has left its mark on thousands of years of travel in Turkistan, Iran and Anatolia. Traditional carpet and rug weaving has an

important place in Bozkır production. Weaving, whose history is as old as the history of humanity, is an important female labor-oriented production art for Turks extending from Central Asia to Anatolia. This art, whose basic raw material is wool and fleece obtained from animal husbandry, was one of the best known and indispensable works for the Turks. As a result of this, weaving, which developed for Turks, has been transformed from wool and wool to yarn, carpet and rug as the main backbone of socio-economic life for centuries, and has come to the present day with a women's labor force. In addition to the effects of the conquests, the Silk Road and the caravan routes of the Middle Ages also carried Turkish carpets between Asia and Europe. Weaving, which started in Anatolia with the Seljuks, was also shaped within the "Ahi" system. Women engaged in the art of weaving became members of the Bacıyan-ı Rum (Anatolian Bacıları) organization, which is the "women's branch" of the Ahilik. In Anatolia after Central Asia, Turks continued weaving as a village handicraft, as a palace art, as well as a 'profession' in the tradition of Ahi, since the Seljuks in the Ottoman period. Ahi community has gained importance as a social and commercial establishment in Anatolia. As in other professions, there was a separate tradesmen organization for each type of weaving in the Ahi community. Many weaving professions in the Ahi system have lost their functions today (Aytaç, 2019). Ahilik, which is described as the harmonious combination of morality and art, is in Anatolia XIII. It is the name of a socio-economic institution that has been formed as tradesmen unions since the beginning of the century. The aim of Ahi is to achieve "social justice" by establishing good and solid relations between the rich and the poor, the producer and the consumer, labor and capital, the public and the state. Ahi community tried to achieve this goal through a solid organizational model and a deep-rooted education system. In addition, during the transition to settled life, reconciling groups that were in conflict with each other, putting protective values suitable for the settled life style, and ensuring the peace of the society were their top priorities. Ahi is not the name of an organization that does not allow three or five people to dominate all the assets of the society, but an organization that helps the development of the middle segment of the society. Ahilik has fulfilled four basic functions in moral, economic, social, political and military fields in Anatolia (Öztürk, 2022). The Ahilik Organization is a commercial organization that enables the Turkmen people living in Anatolia during the Seljuk and Ottoman periods to organize their working lives both economically and morally by training good and qualified people in various professions such as art, trade and economy (Yılmaz and Köse, 2022).

III. Comparison of Ahilik and Entrepreneurship in Terms of Values

3.1. Similarities Between Ahilik and Entrepreneurship

Entrepreneurs adhere to fair and ethical values even in the most difficult business conditions, while also embracing the values of honesty, integrity and sincerity. Entrepreneurs constantly try to display a professional attitude in critical decision-making stages while doing business. An entrepreneur should have a mantra in which he sets out his "core values", a code by which he runs his business, and it is very important to believe what he is doing and to determine his path by using the values that others work with. Integrity, honesty and a strong business ethic are three basic values for entrepreneurs in entrepreneurship, and it is accepted that goodwill and sincerity are important in the relations of entrepreneurs with their corporate stakeholders (Bozward, 2011). It is a common view that the values of honesty, honor and strong work ethic are universally consistent. The entrepreneur accepts this goodwill shown to him and in this case openly adopts and internalizes this approach. The use of honesty, honor and work ethic are characteristics that are also appreciated by others. The most basic meanings of these concepts mean that a person who holds these beliefs will respect other people for their basic values. Finally, since these three values also imply that the person and others value the freedom to make their own decisions freely and knowingly, this approach can also be described as characteristics similar to Ahi values. The personal values that an entrepreneur needs are qualities such as honesty, passion, determination and confidence. No one likes to do business with arrogant, selfish, condescending and egoistic people. Any business venture is a reflection of the entrepreneur's personal values, attitudes and beliefs. The most valuable asset of an entrepreneur in the business world is not money, products or facilities, but his trust and reputation. This characteristic overlaps with Ahicism in terms of values. While values are at the forefront of corporate culture in Ahilik, in entrepreneurship they are seen as individual choices of the entrepreneur.

The entrepreneur's personal values are the principles that guide behavior. These values are the drivers and motivations of human behavior. These are beliefs about end states or desired behaviors that guide the selection and evaluation of behaviors relative to others. Although they are essentially individual, that is, specific to the person, they reach a social dimension and become professional values. While these behaviors and influences may be deemed appropriate by one person or social group, they may be viewed as inappropriate by others. Ownership of six basic values of an entrepreneur, namely partnership, personal integrity (honesty), innovation, ethics, trust, quality is defined as the basic criteria. In addition, entrepreneurs; courage, vision, respect for self and others, honesty, generosity and fortitude are expressed as values that should be maintained. (Rodríguez; 2022; Bil and Saygılı, 2017; The Institute of Cost Accountants of India, 2022). Similarly, in Ahilik

has its own rules and boards. Ahilik, which resembles today's chambers of tradesmen, is known as a socio-economic order in which good morality, integrity, brotherhood, benevolence, in short, all good virtues come together. The core principles of the vision of Ahilik; social responsibility of the organization, excellence in service, honesty and honesty and common life culture can be listed. In addition, the following points are rules and principles in order to increase the quality and efficiency in the goods and services produced in the Ahilik artisans unions. There is education in Ahi order, including vocational education, dervish education and madrasah education.

- The basic philosophy of morality is the understanding of "Customer is our benefactor".
- Participation and sharing is essential in Ahilik units.
- In order to ensure solidarity among employees in the Ahilik organizations and to increase morale and productivity, training on general ethics, business ethics and professional issues is the rule.
- Social relations, solidarity and cooperation are essential in Ahilik.
- Everyone from the top management to the apprentice has to be in cooperation.
- In Ahilik, it is essential to produce quality goods and offer services cheaply.
- Wasting is forbidden because of haram and increases costs.
- Zero defects are essential in manufactured goods and services(Anonymous).

3.2. Intersections of Ahilik and Entrepreneurship

When we go down to the essence of Ahilik and entrepreneurship, it is seen that there are the basic features listed below. Although Ahilik and Entrepreneurship were shaped in terms of explanation according to the priorities of the time they were in, the foundation was formed as the products of similar logic. The principles of Ahilik, emerged from the practices of in practical life conditions rather than a prescriptive approach. In other words, it was born out of the real life and the necessities of business and production life. Since the Ahilik did not adhere to only a system of thought, it caught the realities of life and produced principles from them. Life, thought and practice are united in one center. Entrepreneurship and Ahilik principles, which are determined to be intersecting, are summarized below.

- Entrepreneur is in love with his business.
- The entrepreneur is creative and courageous.
- The entrepreneur is always open to innovations.
- An entrepreneur is self-confident and reassuring.
- Entrepreneur is the one who sees the opportunities before everyone else and can benefit
- Entrepreneur is immersive, followed and motivating.
- Entrepreneur is one who can evaluate the results quickly and make decisions
- Entrepreneur is the one who can step back and start again when necessary.
- The entrepreneur is individual but also social.
- Entrepreneur is optimistic and forgiving.

The principles of Ahilik, which constitute the basic principles of Ahi ethics and which are determined to intersect with Entrepreneurship, are given below.

- Ahi is truthful,
- Ahi takes care of the trust,
- Ahi is a generous person,
- Ahi avoids bad things,
- Ahi stays away from liars and wrongdoers,
- Ahi stays away from evil,
- Ahi does not get angry, it can be summarized as (when anger comes, reason goes).

3.3 In Terms of Differences Examining of Ahilik and Entrepreneurship

According to the Ahi Organization, everyone is treated equally regardless of religion, language or race. Working and producing, earning with sweat is a moral rule in Ahilik. For this reason, everyone must have a profession and a job. Business and professional ethics have become mandatory rules in the Ahi order. Infidels, those who are not recognized as good people in society, those who are thought to bring bad words to the profession, those who are known to have committed adultery, murderers, thieves, merchants, tax collectors and profiteers cannot become Ahi. It is not possible for such people to become members of the Ahi organization and this is a strict rule. Business-owning women became members of the Bacıyan-ı Rum (Anatolian Sisters) organization, which is the "women's branch" of the Ahi order (Kantarci, 2007). According to Weber, he states that science also exists in the East, and although many elements such as production, trade and business

organizations have existed in many parts of the world at different times, none of these institutions have reached the level of the West. Max Weber attributes the reason for this difference to the characteristics of Western culture and human values, and attributes this different characteristic of white people in the West to the Protestant work ethic. Therefore, it would be correct to define the emergence of entrepreneurship in its current sense as the Renaissance. With this new period that started with the religious reform movement, a new class emerged, "Bourgeois". This class, which settled in cities and traded, became the new dynamic of Europe. The internal struggle that started in Europe with the bourgeoisie led to the emergence of the concepts and order of today's world(Erdoğan and Poyraz,2021).When these evaluations are taken into consideration, a perspective that is contrary to the idea of maximizing capital accumulation and profit, which is the main goal of individuals in the Western Capitalist system-centered understanding of entrepreneurship, is observed. Fundamentally based on individualism, private property, competition, free market and limited government intervention, capitalism is also known as private enterprise or private enterprise system. In capitalist thought, which has accumulated wealth at its core, the aim is for capital to constantly expand itself. As in all societies, entrepreneurship in Turkish society is based on morality. The first structure in history that reveals the relationship between entrepreneurship and business ethics in Turks is considered to be the Futuwwa organization and the Ahi organization founded on this basis(Alar, 2020). Today, it can be seen that there are serious differences between entrepreneurship with a moral understanding based on the Western Capitalist economic system and the Ahi morality. In this type of morality, which we can also call capitalist, the individual is a value on his own, while society is not given enough importance. In this case, the individual benefits for himself and acts in line with his own goals(Yörübulut, 2020). Everyone has the right to establish their own business in the freedom of free enterprise. However, legitimacy in free enterprise and competition is based on the values that individuals themselves produce. Starting a new enterprise by taking with it materials produced by another institution, appropriating and using them, taking advantage of that company's human resources, and targeting that company's customers is contrary to the essence of free enterprise and free competition. Such activities are considered unfair competition both in the eyes of ethical rules and the law, they are shameful in conscience and a crime in law. While developed countries where free competition dominates encourage the production of added value to the fullest, they have developed regulations and sanctions that prevent competition by protecting the values produced by others(Kantarç, 2007; Yörübulut, 2020; 3; Alar, 2020). Members of the Ahi organization were taught both professional details and business ethics principles. Ahis have an understanding that supports entrepreneurship and have developed ethical principles and made business ethics and entrepreneurship an inseparable whole. They never accepted to compete with low prices and the use of poor quality inputs, and instead of corruption and fraud, they traded fairly and honestly. Likewise, the moral principles on which they based their actions were included in the books called fütüvvet name, and all members of the organization had to comply with these orders first(Tekin et al., 2018; Başar, 2019). The feature that distinguishes the Ahi Unions, founded by the Ahi ideology, from similar organizations in the west and east is that neither the clergy nor the statesmen have any influence on the Ahi. As a result, Ahism is the oldest model of non-governmental organizations. The "democratic and secular" understanding has always been dominant in the relations between the members of the Ahis and the individuals in the state and society. Ahis lived in a completely democratic system in election, election and administration. There was absolutely no room for arbitrariness, personal passions and ambitions. By complying with the organization's standards of fairness and justice, they gained a respectable place in the society and did not fail to serve the society, and they ensured the coordination between the state and the people. The professional ethics of the Ahi institution is based on integrity and loyalty(T.C. MNE, 2012).

If an entrepreneur or craftsman lies, cheats, or steals, the market usually finds out, and both lose all credibility. Furthermore, the Ahi system has a system of institutional punishment, and any Ahi craftsman who doesn't comply with the business rules of the city where they work will have their business terminated by the Ahi institution in that city. The expression "Your shoes were thrown onto the roof," belonging to the Ahi organization, originates from the Seljuk Empire. "Your shoes were thrown onto the roof" is a rule of Ahi tradition that forms one of the cornerstones of craftsman culture, resulting in the closure or banning of a craftsman's business for fraudulent practices. In times when everyone worked according to the principles of professional ethics, it was rare for a skilled and proficient craftsman to deviate from quality or resort to cheating in their work. Nevertheless, fraud was sought in goods that quickly deteriorated, tore, or rotted, and if found, the craftsman was punished. At that time, shoes were among the most commonly used and their quality was a subject of debate. If a purchased shoe had a manufacturing defect, the craftsman in question would be summoned, and the authorized person would condemn the defect in the presence of the guild leaders and other representatives of the profession. The money received would be returned to the customer, and the shoe in question would be taken to the Ahi center to prevent its use. Throwing a shoe made by a craftsman onto the roof was the greatest shame for that craftsman, and it would diminish his honor, reputation, and the trust of his customers. This practice was a general rule for all guilds of craftsmen, and saying that someone's "shoe was thrown off" was considered an indication of the difficulty of doing business in that profession, and it ensured

that craftsmen worked with this level of diligence. In this way, those who sold low-quality goods to the public or deceived their customers were first warned and fined. If a craftsman repeated the same mistake, his shop would be closed by throwing a shoe onto its roof, and he would be banned from working in the city or town where he was located by the Ahi guild. There is information suggesting that this practice was inherited from Ahi Evran, and even in that era, a craftsman who produced defective materials was expelled from the community by the Ahi sheikh, his shoes were thrown onto the roof of the lodge, and he was sent home barefoot.

IV. Conclusions

In this study, basic information about entrepreneurship and Ahiism was given and the relations between entrepreneurship and Ahiism were examined. The basic features of Entrepreneurship and Ahi organization such as ethical values, similarities, intersections and differences were compared. The similarities of the common similarity between entrepreneurship and the Ahi organization and the basic features that ensure the integrity of values have been observed. In addition, according to the evaluation results, it has been observed that there is a very similar and strong relationship between the Ahi Professional Organization and entrepreneurship in terms of ethical values, similarities, intersections and differences. It has been determined that Ahiism overlaps with both commercial entrepreneurship and social entrepreneurship in terms of high ethical values and similarities, but there are differences, albeit at a low level.

It is anticipated that such studies will bring to the fore new scientific approaches, perspectives and research methods between entrepreneurship and Ahiism. It is anticipated that it will stimulate interest in research connecting Ahiism and entrepreneurship and encourage more interdisciplinary studies connecting the two fields.

Today, although there are businesses that continue to maintain the rules, values and traditions of the Ahi organization as professional ethics, it is seen that the influence of these values is weakening day by day due to the effects of variables in commercial rules. While trade was carried out within the concepts of 'profit and profit' in the Ahi order, today it is observed that businesses with only 'profit' priority, which have no place in the Ahi order, are increasing.

In a world that has transformed from a sphere to a square in commercial terms, there is no fixed formula for being perfect for entrepreneurs that gives the same results everywhere. This situation has no formula and forces us to see the world as a small sphere without borders, walls and doors. For those who seek perfection in every field, especially for entrepreneurs, it points to getting to know more closely the Ahi Organization, which is a socio-economic order that brings together all good virtues such as good morals, truthfulness and helpfulness. In the Ahi order, the commercial rule of "customer is our benefactor" strengthens the orientation of businesses towards the marketing approach and benefiting from the experiences of the Ahi order has made the Ahi order an important field of work.

Although the most important factors affecting entrepreneurship are the personality characteristics of the individual, the management types and laws of the countries are among the factors affecting entrepreneurship. In addition to personal characteristics, entrepreneurship is also affected by environmental factors such as family, culture, education, political and economic structure, religion, media, climate and geography. The basis of the country's management system is to create a balanced society by securing individual rights without threatening the social order. Ahilik has a structure that has fulfilled this function in harmony with difficult conditions at different times in Turkish history. Ahilik is an organization of tradesmen in Turkish trade culture, but it is a civilization project with a spiritual dimension and a set of values that form the basis of social entrepreneurship in social life. As a result, the Ahilik order should be examined by comparing it with commercial institutions operating in its own cultural basin or in different cultural basins, benefiting from its experiences, and should be compared by taking into account today's technological and commercial structures.

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