



ABOUT ECONOMIC LIFE IN THE XIIIth CENTURY IN ANATOLIA

AT VALĀYAT-NĀMA-I HĀDJĪ BAKTĀSH-Ī WĀLĪ*

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ABSTRACT

Document analysis, which is the most important study method used by historians while reaching information about the past of cultures or civilizations, is tried to obtain a picture showing the whole of the relevant culture and civilization by establishing a relationship with each other within a certain framework. Here in this study, based on the samples obtained from Valāyat-Nāma-ı Hādġī Baktāsh-ī Wālī; It has been tried to make inferences about the economic life of XIIIth century Anatolia. The work known as Manākıb-ı Hünkār Hādġī Baktāsh-ī Wālī or Valāyat-Nāma-ı Hādġī Baktāsh-ī Wālī; It is a copy written by Uzun Ferdowsi at the end of the XVth century and the beginning of the XVIth century, and describes Hādġī Baktāsh-ī Wālī, who was known to have lived in the first quarter of the 1200s and 1300s. In the light of Valāyat-Nāma-ı Hādġī Baktāsh-ī Wālī, which is one of the most well-known and most readable texts in Anatolia of the XIIIth century, aiming to propagate the thoughts, lives, practices and activities of Hādġī Baktāsh-ī Wālī; this study includes inferences about the social life in the political, religious, economic and socio-cultural fields of the Anatolian geography, which we see through a painful period both politically, economically and religiously; an introduction about the subject covered in the text, where the purpose, method, main problem and sub-problems are given, the first part where the political panorama of XIIIth century Anatolia is given, the second part where Hādġī Baktāsh-ī Wālī and his work are discussed, and the third part where the findings about the economic life from the work are given. It consists of conclusion parts in which a general evaluation of the study is made in the light of the findings.

Keywords: Anatolai, Economic Life, Hādġī Baktāsh-ī Wālī, Valāyat-Nāma

VELĀYETNĀME-İ HACI BEKTĀŞ-I VELİ'DE XIII. YÜZYIL ANADOLUSUNDA

İKTİSADİ YAŞAM HAKKINDA

ÖZ

Tarihçilerin kültür ya da medeniyetlerin geçmişlerine dair bilgilere ulaşırken kullandıkları en önemli çalışma yöntemi olan doküman analizi sayesinde elde edilenler, belirli bir çerçevede içerisinde ve birbiri ile ilişki kurularak ilgili kültür medeniyet hakkında bütünü gösteren bir resim elde edilmeye çalışılmaktadır. İşte bu çalışmada da konu dâhilinde örneklem olarak seçilen Vilâyetnâme-i Hacı Bektâş-ı Velî'den elde edilenlerle yola çıkarak; XIII. yüzyıl Anadolu'sunun iktisadi hayatına dair çıkarımlarda bulunmaya çalışılmıştır. Menākıb-ı Hünkār Hacı Bektâş-ı Velî yahut Vilâyetnâme-i Hacı Bektâş-ı Velî adı ile de bilinen eser; XV. yüzyılın sonu XVI. yüzyılın başlarında Uzun Firdevsi'nin kaleme aldığı belirtilen bir nüsha olup, 1200'ler ile 1300'lerin ilk çeyreğinde yaşadığı bilinen Hacı Bektâş-ı Velî'yi anlatmaktadır. Hacı Bektâş-ı Velî'nin düşünce, yaşayış, uygulama ve etkinliklerinin propagandası maksadını güden, XIII. yüzyıl Anadolu'sunun en tanınmış, en çok nüshası olan ve bu sayede en çok okunma imkânı bulunan menākıbnâmelerden biri olan Vilâyetnâme-i Hacı Bektâş-ı Velî ışığında; hem siyasi, hem ekonomik hem de dini olarak sancılı bir dönem geçirdiğini gördüğümüz Anadolu

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coğrafyasının siyasi, dini, ekonomik ve sosyo-kültürel alanlardaki toplum hayatı hakkında çıkarımların yer aldığı bu çalışma; metin kapsamında ele alınan konu hakkında amaç, yöntem, ana problem ve alt problemlerin verildiği bir giriş, XIII. yüzyıl Anadolu'sunun siyasi panoramasının verildiği birinci bölüm, Hacı Bektâş-ı Velî'nin ve eserinin ele alındığı ikinci bölüm ve eserden elde edilen ekonomik yaşama dair bulguların verildiği üçüncü bölüm ile birlikte çalışmanın bulgular ışığında genel bir değerlendirmesinin yapıldığı sonuç bölümlerinden oluşmaktadır.

Anahtar Kelimeler: Anadolu, Ekonomik Hayat, Hacı Bektâş-ı Velî, Velâyetnâme

1. Introduction

Various studies have been conducted on classical Turkish literature and historiography about menâkıbnames. However, most of these studies are in the form of converting Arabic or Persian texts belonging to prominent people into texts written in Latin letters, critically. However, the menâkıbnames, which were taken as basis in these studies, were not questioned in terms of content and the nature of their content was not seriously emphasized. In the societies they live in or in the societies they influence, the menâkıbnames that have guided the majority throughout their lives and are unconditionally accepted as a holy book by the societies should be subjected to content analysis. This study aims to make sense of the economic life of the period in question by addressing the menâkıbname about Hādījī Baktāsh-ī Wālī, who is believed to have created an important vision in Anatolia in the XIIIth century. More information about the sheikh; manâkıbnâmes or valâyat-nâmas written by a disciple or a follower of the same way of belief are works that aim to glorify the person in question in and before the society. The word "manâkıb", which expresses the vaunted qualities of man such as virtue, skill and merit, is the plural of the Arabic word "*mankaba*". In the beginning, the menâkıbnames, which were inspired by the hadith books containing information about the virtues and virtues of the prophet and his companions, were later used for the translation of both religious and historical figures or the praiseworthy works of some groups. Because some parts of the lives of the prophets, especially the Quran, are described in these works by adapting them to the lives of the aforementioned saints (Sami, 2007: 1420; Devellioğlu, 2012: 713; Ateş, 1972: 701-708; Uludağ, 212: 243). The emphasis in these works, which were written with the influence of the Quran factor, and what should be understood from the concept of manâkıb; there must be a meaning that emerged and spread with the birth of Sufism. In this way, the most correct definition; "*they are works telling the life stories of the founders of famous orders, caliphs and well-known sheikhs*" (Ocak, 1997: 18-19). Thanks to these works of these persons; It is very possible to determine the work they did during their lifetime, their state, attitude and behavior, and ultimately the way of thinking of both themselves and their periods. The counterpart of these works in the Christian world is the books called "hagiographie", which is the subject of the life stories of saints and saints who are considered to be sacred (Kelley-Camp, 2019: 21-24). Manâkıbnâmes reflect the religious, social, political and spiritual characteristics of the period in which they were written. Manâkıbnames, which we can find information about all kinds of events and persons of the period they are in, also have the characteristics of a history book with this aspect. In such works, important information about the history, social situation of the regions where the events took place, famous people of the period, scholars and

poets can also be obtained. However, the point to be taken into consideration here is that after some weak narrations and fabricated news are removed, history is criticized that they can take their place among the important historical sources when handled with the method.

This situation automatically reveals the subject of the study. In other words, in the light of *Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī*, the economic life in Anatolia from the early XIIIth century until the establishment of the Ottoman Empire is both the main subject and the main problem sentence of this study. In the light of the information obtained from the work in question, the question of what and how the economic activities of the people of the region were determined as the sub-problem of the study, thanks to the trade, agriculture and agricultural activities of the Anatolian period. While preparing this study, qualitative research method was adopted as a method, and content analysis was performed in the light of numerical values determined by discourse analysis based on historical method and document analysis. In other words, the *menākıbnāme*, which is intended to be used within the scope of the study, was subjected to descriptive analysis and the findings obtained were reflected in order to reach the required information. In the context of the importance and originality of this work, which is aimed to be completed from part to whole, it is important in order to contribute to explain how the Turks made Anatolia a permanent homeland with examples and evidences in social and cultural terms.

2. The Political Structure of Anatolia in XIIIth Century

The years that *Hādījī Baktāsh-ī Wālī* lived are the years when the Anatolian Turkishness was in a difficult situation with the Mongolian raids and plundering, internal quarrels and conflicts, weakness of political authority, and famine and drought. The second half of the XIIIth century was a period in which not only political conflicts but also various non-Sunni sects and beliefs, *Batini* and *Mu'tezilite* views began to spread. *Hādījī Baktāsh-ī Wālī* lived in such a time. With his discourse, he consoled the people and gave moral morale.

As the end of the XIIth century approaches, *Kilij Arslan II* (1155-1192) divided his state among his sons before the end of his long reign. Therefore, although there was a disintegration that did not last long after him, his son *Rukn al-Din Suleiman II* (1196–1204) restored the union. After *Kaykhusraw I* (1205-1211) and *'Izz al-Din Kayka'us I* (1211-1220) 'Seljuks in Turkey's ruling that realize a more stable period, and the state has soared from every angle. During the time of *'Ala al-Din Kayqubad I* (1220-1237), this rise continued and a period of full maturity was experienced in every aspect. However, during the reign of *Sultan Kayqubad I*, the Islamic world will have to face the second great disaster after the Crusades. Because the Mongolian Khan *Genghis Khan* and his armies were flocking to the west from Central Asia like a flood. The Sultan, on the other hand, was calculating not to fall into the strategy mistakes his ancestors had fallen into during the Crusades, and to protect the Anatolian Turkish political unity, which was recently established to a great extent. For this reason, he established a political alliance with the *Eyyubis*, another Muslim state of the period and was influential in *Egypt-Damascus* geographies, through kinship, and managed to dominate the sides of *Diyarbakır* and *Erzurum*. In this way, the *Mengüjeks* principality, which was

the effective element of these regions, ended and finally succeeded in establishing the Anatolian Turkish unity, which was completed before it (Kafesoğlu, 1972: 64-65; Sevim, 1993: 18-32; Baykara, 2015: 46-47; Merçil-Sevim, 2014: 459-467; Turan, 2018: 42). However, at this time, an anti-government rebellion with a religious character, called the "*Babaîs' rebellion*", which would be most beneficial for the Mongols and weaken the Seljuks against the Mongols, would emerge. Baba Ishāq was captured by the Seljuk forces in Amasya and executed. This incident worsened the situation and Baba Ishāq, who wanted to avenge him, came to Amasya with a large force and marched on Konya. However, he was defeated and killed by the Seljuk army near Kırşehir. Most of the Turkmens were slaughtered; the rest were captured; Those who were able to get rid of the landmarks managed to escape left and right and lose their traces. This rebellion, which is frequently mentioned in the sources that it was caused by social and economic problems rather than religious issues, which revealed the weakness of the Seljuk State, could hardly be suppressed after heavy losses were inflicted by the Seljuk troops (Ocak, 1980: 148-157; Turan, 2013: 34, 296, 300, 353; Ayönü, 2014: 174). As a result of this incident, which reveals the inability of the state, a significant part of the Seljuk armies, which had been prepared for the Mongols who were on the borders before, will be assigned to suppress the rebellion and most of it will be lost. In the Köseadağ War (1243) with the Mongols, the state, which was weak and had insufficient number of soldiers, would not be able to avoid being defeated, and the state, representing nearly two and a half centuries of Anatolian Turkish unity, Turkish power and Turkish civilization, lost its influence from Anatolian politics and became a state subject to the Mongols. will enter. This situation led to the disintegration of the political unity in the country, the crushing of the rulers who ascended to the Seljuk throne under the Mongol domination, and Anatolia to fall into a complete chaos (Köprülü, 1928: 1-32; Köprülü, 1943: 384; Köprülü, 2005: 29). As a manifestation of this fragmentation, Ottomans (1299-1922), Hamidids (1301--1423), Karesids (1304--1360), Candarids (1292--1461), Menteşeoğulları (1261--1424), Aydınids (1261--1424) 1308-1426), Karamanids (1250-1487), Dulkadirids (1337-1515), Germiyanids (1299-1429), Ramazanids (1353-1608) and Saruhanids(1313-1410), and more than twenty Turkmen principalities were established and each was created by the Mongols. to fill the authority gap with each other, which is sometimes weak and sometimes in Anatolia in the position of vassal states (Turkey) they have even had to contend with in alliance with the Seljuk Sultan of Mongols. Looking at the recent history books; The period in which the said principalities took place is called the second principality period, and there is not much information about Anatolia in this period due to the lack of resources. So much so that the written sources belonging to this period contain information about the principalities established in Western Anatolia. It is known that this information is about general geographical depictions, country and city depictions. According to the sources obtained this period; Starting from the 1240s, when the Mongols ended the Seljuk reign and the disbanded princes took shelter in these principalities, it continued until the Ottoman Empire Sultan Selim I joined the Ramazanids Principality in 1517 (Köprülü, 1984: 35; Emecen, 2001: 87; Hammer, 1989: 58-59).

In 1255, his elder brother Meng by Khan in the Middle East Mongols conquered yet is appointed to complete the conquest of the incomplete land Hulagu Khan, Tabriz

in 1256 as the center established the Ilkhanian and thus Anatolian taken under penetrated after Köseadağ War (Turkey) Seljuk State and Mongol pressure on its territory has become more systematic (Yuvalı, 2000: 102-105; İbn Bibi, 1996: 450-456; Togan, 1931: 1-42; Sümer, 1969: 24-47). In the XIVth century, although Karamanids came to the fore among the principalities in terms of ensuring the political unity of Anatolia after the Seljuks, towards the end of the century, the Ottomans were much closer to this goal. Because the Ottomans captured the lands of most of the Anatolian principalities in this period. In addition, when the Ottomans passed to Rumelia in the middle of the XIVth century, Byzantium, which was still their biggest rival in Anatolia, became a city-state almost limited to Istanbul and its surroundings. Already in the last quarter of the XIIIth century, at the beginning of the XIVth century; the establishment of direct Mongol administration in Anatolia (1277) in response to Turkey and thoroughly weakened as a result of the Seljuk State authorities, especially the ends (regions close to the Byzantine Empire), including, Turkmen lords one began to declare their independence, the cause of the wave of immigration occurred in this century The population density he was in paved the way for new conquests and Byzantium, which was affected the most by this situation, was forced to withdraw from the Western Anatolian coasts in a short time (Merçil, 1985: 297-298; Uluçay, 1977: 250; Sevim-Yücel, 1995: 228-230; Baskıcı, 2009: 24-29).

3. About Hādīj Baktāsh-ī Wālī and Valāyat-Nāma-ı Hādīj Baktāsh-ī Wālī

Hādīj Baktāsh-ī Wālī, whose real name is Seyyîd Muhammed bin İbrahim Atâ, was born in Nişâpûr. There is also no source that indicates the exact date of birth. Although there are different information about the dates of birth and death, it is certain that he was born in the XIIIth century. In the sources, the dates of 1209-1210 / 1270-1271 are generally accepted as birth and death dates. Hādīj Baktāsh-ī Wālī, Lokmân Perende, one of the students of Pîr-i Turkistan Hodja Ahmed Yesevi, grew up in his hands and later used true Turkish in the belief system he developed, interpreting the nature of love and knowledge of the religion of Islam in the language of supply, raising many hearts. Lokmân became spiritually educated next to Pârende and entered Yesevism in his way. For this reason, it is said that Hādīj Baktāsh-ī Wālī has a great place among the spiritual personalities who brought Yeseviism to Anatolia (Noyan, 1987: 6; Rıdvanoğlu, 2005: 21; Ocak, 2003:455; Çavdarlı, 1944: 12; Togan, 1953: 253-259; Öztürk, 1988: 761-763). Hādīj Baktāsh-ī Wālī, who had a great social and political activity in the Ottoman Empire since the XIVth century. It is the leader of the Bektashi order, which was closed by Mahmut II together with the Janissaries, revived during the reign of Abdulaziz and continued until the closure of the dervish lodges and lodges on 25 November 1925. The Alevî -Bektashi understanding, which Hādīj Baktāsh-ī Wālī made his mortar, is in many places from Budapest, Hungary, where the Gül Baba tomb is located, to Azerbaijan, as well as in the Balkans, Albania, Greece, Bulgaria, Bosnia-Herzegovina, Kosovo, Macedonia, and Gül Baba's mausoleum, accepted and adopted (Yalçın, 2007: 201).

The most detailed information about Hādīj Baktāsh-ī Wālī is available in the Valāyat-Nāma-ı Hādīj Baktāsh-ī Wālī. Although Musa b. Ali was shown as the author of this work, which has two versions, later research has revealed that this author is İlyas b. Hızır from Bursa, known as Firdevsi. In this work, which the Bektashis called

Valāyat-Nāma, there is a lot of information about Hādījī Baktāsh-ī Wālī's biography, lineage, miracles, coming to Anatolia, the environment and people he contacted (Gölpınarlı, 1958: 15; Yılmaz-Akkuş, 2007: 24; Yalçın, 2007: 201). Hādījī Baktāsh-ī Wālī's most compact, most important in terms of content and the largest volume in terms of volume is Makālāt. The hanging work is in Arabic. Authentic copies are not available. M. Esad Coşan translated an old copy¹. The work consists of eleven chapters. In each section, Hādījī Baktāsh-ī Wālī addresses and examines a different subject. Apart from Hādījī Baktāsh-ī Wālī's Makālāt, this work is known as well as this work and although it is not as rich as Makālāt in terms of volume, this work exists. The source we have used in our research is Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, which reached today in poetic and prose form, which was first written down at the end of the XVth century.

There are many manuscripts of the Valāyat-Nāma, which is attributed to Hādījī Baktāsh-ī Wālī and includes the miracles and legends that have survived to the present day by word of mouth, found by different researchers in different libraries at different times. For this reason, Valāyat-Nāma is a text that is mostly read by researchers among Bektashi menakıpname and considered as semi-sacred by Sufis connoisseurs, However, no copies written by the Hādījī Baktāsh-ī Wālī or belonging to the time they were written have still been found. So much so that most of the known copies, except the verse Valāyat-Nāma, which is in the library of the Hādījī Baktāsh-ī Wālī lodge and known to be written in the XVIth century, were copied by the dervishes of the Bektāşī dervishes in the XVIIth century and later (Ocak, 1996: 471). Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, which is important both for our Sufism literature, in terms of teaching Hādījī Baktāsh-ī Wālī's epic life and miracles and teachings to his addicts and transferring them to future generations, and contributing to keeping the Bektashism idea alive, It also has an important place in the Alevi-Bektashi tradition. Because the work in question; it is seen as one of the main sources of Alevi thought in Anatolian geography. Unfortunately, such an important work has copies with mixed shapes, and copies have been made in the light of these copies. Some of these have also been published. Hamiye Duran listed some of the copies of the Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, in a study he conducted in 2007.²

4. About Economic Life in Anatolia in the XIIIth Century in Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī

The mobilization that started with the Mongol invasion in the XIIIth century led to a rapid increase in the Turkmen population at the fringes. The Begs, who took the Turkmen who escaped persecution under their protection, increased their influence day by day at the ends of Anatolia (Faroqhi, 1997: 54). Turkmens who settled here continued their lifestyles by carrying their national identity and culture here, brought about principalities built institutions here and ensured that the ends were reshaped in Turkmen style. They have turned their geography into a homeland for themselves (Bayram, 2003: 29-32; Cahen, 2007: 43-44). Economic life in XIIIth century Anatolia

¹ For more information; Hacı Bektāş-ı Velî, Mağālāt, Nşr. Esad Coşan, İstanbul, 1986.

² Fore more information; Hamiye Duran, *Menâkıb-ı Hünkâr Hacı Bektāş-ı Velî (İnceleme- Metin-Dizin)*, Ankara: 2007.

was very active. Looking at the Anatolia of the period in question, the Anatolian Seljuk State prevented the attacks of the Byzantine Empire and the Crusaders and succeeded in establishing a political unity in the region by eliminating the rival dynasties in Anatolia. In this way, trade between the east and the west has gained vitality and thanks to the fact that the trade routes called Silk and Spice Roads and the Fur Road pass through the Anatolian geography, many merchants have come to the region and Anatolia has turned into a full market place with the sale of the goods they brought. In this way, a lively market has been created in the Anatolian geography. Subsequently, with the caravansaries built at points with high trade potential, the support, assurance and incentives given by the state to merchants, Anatolia was transformed into a complete business. Undoubtedly, this matter had a great effect on the sultans of the Anatolian Seljuk State, who were the dominant power of the period, especially Kilij Arslan I, Giyath al-Din Kaykhusraw I and 'Ala al-Din Kayqubad I, taking protective and encouraging measures for trade and merchants and making conquests in a planned manner. Measures such as caravanserais built, conquered port cities such as Sinop and Alanya and trade routes with security are regarded as the first of these (Turan, 1946: 472-473).

According to Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, who is the basis of work, economic life in Anatolia in this period; it is shaped by three important factors: agriculture, animal husbandry and trade. Considering agriculture, which is an important part of the economic life of this period; It is seen that information is given within the framework of the information given about the agricultural products grown and their cultivation methods. In the agriculture of the aforementioned period, the land planted by the gardeners is plowed with a plow pulled by the oxen, and then it is a field of activity that is performed by sowing or harvesting the sowed product with sickles at harvest time. In this period when it was recommended to use quality seeds, it was stated that barley, wheat, grape, cotton and dates were generally planted in these fields, while the fields where irrigation was carried out with water channels opened to the fields, and the planted scarecrows were tried to be protected from harmful birds and pests (Vilāyetnāme-i Hacı Bektāş-ı Veli: 173, 198, 201, 246, 249, 362, 365, 569, 570). According to Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, trees and flowers mentioned in Anatolia of the period; pine, sycamore, willow, cypress, ebony, debug, juniper, oleander, lightning, poplar, rosewood, crazy, apple tree, walnut tree, mulberry tree, olive tree, pomegranate tree, cherry tree, plum tree, pistachio tree, rose, nesteren, jasmine, tulip, hyacinth, violet, daffodil, water lily, basil (Vilāyetnāme-i Hacı Bektāş-ı Veli: 198-201, 206, 250-253, 297-298, 402-405).

Considering the commercial life of Anatolia, which is the second element of economic life according to Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī; Anatolia has a vibrant commercial life due to its location on important trade routes, and cities such as Istanbul, Eskisehir, Afyon, Erzurum, Sivas, Konya, Kayseri, Kastamonu, Denizli, Sinop, Antalya and Malatya are important trade centers. It is stated that the liveliness of commercial life has always been preserved due to the caravanserais built and finally, it is the end point of the trade routes passing through Mosul, Damascus, Aleppo and Baghdad (Erdem, 2003: 60-61). Regarding exports and imports, which are indispensable for the commercial life, which are tried to be developed through

caravanserais built in various places throughout the country with a distance of 30-40 kilometers; The work gives important information. Because in this period, it was imported from China, paper and sugar from Egypt, paper from Baghdad, dates from Basra and cumin from Kirman, mines, horses, cattle, wine, sheep, fruit from Anatolia. It is reported that citrus fruits, carpets, rugs and fabrics were exported. The way in which all these exports and imports can be made is either sea transportation or land transportation, which is mostly carried out by camel caravans (Polat, 2002: 380; Erdem, 2003: 60-61; Mevlânâ Divân-ı Kebir, I: 222, 239, 1095, 1145; Mevlânâ Divân-ı Kebir, III, 47, 236). In the works, in which the information is given that gold (dinars), silver (dirhams) and copper (copper) coins are used for shopping and slaves are bought and sold in Anatolia, it is stated that the said shopping is informations in the mentioned geography, although it is not very common (Koca, 1996: 404; Turan, 1960: 6; Akdağ, 1995: 363). So much so that even the professions, which are an indispensable part of economic life and especially the maintenance of business life, seem to have been shaped over these two sectors. When we look at the professions in question, they are given in our source work, Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, as follows (Vilāyetnāme-i Hacı Bektāş-ı Veli: 66, 141, 190, 214-217, 369-370, 362-365, 569-570, 201-202, 258, 638-641):

a. **Occupations Related to Clothing:** Bezzaz, weaver, junk seller, embroider, tailor

b. **Professions Related to Livestock:** Shoemaker / shoemaker, shepherd, leather / tanner, blacksmith, saddler, groom

In Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī for being a shepherd from these professions;

“... Went for a ride in the Beyamlı stream. The Hünkâr being very angry when he saw that the sheep of the shepherd in Kızağıl barracks came to herding and mocked as it was customary, immediately took the shepherd with custody and threw the shepherd to an island in Frengistan” (Vilāyetnāme-i Hacı Bektāş-ı Veli: 302).

“... Then he brought the Shepherd and gave it to him. That man brought the Shepherd to the Beyamlı stream and left him. (The Shepherd) opened his eyes as if he was awakening and saw that he was coming to his homeland and grazing around his sheep. While the shepherd was thinking about what had happened to him, he suddenly saw his brother coming this way from Kızağıl barracks. Brother, what are you waiting for, do not turn the front of the sheep, it is evening. It is time for the sheep to return to their places. He said, spreading but going, the road is uphill. That person listened to what his brother said and said, hey brother, are you crazy, you ate Poppy. You left the house today. He said, "I've been watching you here ever since." Thereupon, the Shepherd realized that (the saints) were playing a game for him with custody and stopped. He started to herd his sheep. He also devoted himself to Saints” (Vilāyetnāme-i Hacı Bektāş-ı Veli: 306, 309).

c. **Food Related Professions:** Chef, gardener, grocer, fisherman, boza seller, dishwasher, miller, farmer, baker, halvah, butcher, herb seller, goldfinch, confectioner

- d. **Professions Related to Everyday Life:** Mirror, Ruger
- e. **Construction Related Professions:** Worker, carpenter, calligrapher, adobeist, carpenter, architect, engineer, artist, painter
- f. **Occupations Related to Health and Sanitation:** Barbershop, washer, dentist, midwife, cuckold, bathist, physician, broken worker
- g. **Entertainment-related professions:** acrobat, drummer, meyhaner
- h. **Weapons Making etc. Jobs Related Professions:** Shield master, swordsman, arrow maker, armorman
- i. **Transportation-Related Professions:** Elephant keeper, porter, boatman
- j. **Occupations Related to Other Jobs:** Watchman, diver, tattooist, slave, tracer, trustee, chemist, jeweler, gravedigger, lumberjack, gassal, bottle maker, jester, clerk, interpreter

Animal husbandry, which is shaped around the Turkmens, who constitute the population group who continue their nomadic lifestyle; It is an activity in the form of accommodation in the form of a plateau and winter in order to feed animals such as sheep, goats, camels, horses, cattle and birds and to enable them to live in herds. It is a sector taxed by the state and is also indicated as an important export item (Cahen, 2016: 137; Cahen, 1994: 200-201).

“... That person is dervish, this slime you see (as you can see) I am also my feet. He said that he should climb on that rock you call him and rise like clay so that we can see him and become an owner. There was a large native rock on the upper side of the place where that mudbrick's snowman was. Hādīj Baktāsh-ī Wālī said Bismillāh and climbed on that rock. Immediately, his blessed feet were buried in the rock as if they were buried in dough, and he began to revolt him like slime. Blessed also kneeled” (Vilāyetnâme-i Hacı Bektâş-ı Veli, 258).

“... The world has caught a deluge. The wind started to blow. The architect was surprised what to do on the dome. Suddenly, an accident happened to him. The architect fell from the dome. As the architect fell from the dome, Baktāsh called out to hold me. When he called his friend sincerely, he immediately stepped on his feet on the ground” (Vilāyetnâme-i Hacı Bektâş-ı Veli, 638-639).

The settlement stages of Turks in Anatolia are shown in three main stages in Valāyat-Nāma-ı Hādīj Baktāsh-ī Wālī in the Islamic period. These settlements, which took place, will also mean the transfer of some architectural features. Therefore with these stages, the accumulation of the Turkmens in the periods before this process may be changed with small changes. It will be transferred to Anatolia. In this respect, it is one of the bridges that will contribute to the architectural change of Anatolia. It is the settlement of the Turkmens in the Sugur provinces during the Abbasid period. At this stage, some changes, albeit partial, will obviously be achieved. The settlement of the Turkomans in masses in Anatolia and their very special architectural works. they will reveal more after the military settlement. This started with the conquest of Anatolia by the Great Seljuks. This phase will intensify especially in the periods of Tuğrul Bey and Alpaslan. In this process, Turkmens came to Anatolia in masses. They will start to enter. The Turkmens who came to Anatolia would form principalities in various places.

Turkoman Begs created their first architectural works of their own by creating a new style with their old gains in Anatolia. They have brought. In this period, the most beautiful examples brought from the Turkish world in every field of art, especially mosque architectures. It was embroidered in Anatolia. While this change in architecture continued with the arrival of Yesevi dervishes in Anatolia, With the escape of the Turkmen towards the extremes as a result of the Mongol invasion, it reached the most remote places and their savings embroidered here (Bayram, 2003: 66; Cahen, 2007: 71; Lindner, 2000: 49; Faroqi, 1997: 54). Based on the aforementioned professions, in the light of the information in the source works, the issue of economic life, which is one of the lifestyles in which similarities and differences are experienced, is mentioned in ten places in Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī.

5. Conclusion

What was the economic structure of Anatolia in the XIIIth century? This study, which was accepted as the main problem and prepared to find answers to this problem, was prepared in the light of the menākıbnama in which the life story of Hādījī Baktāsh-ī Wālī. was discussed. this study, which was prepared in the light of Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī, it was tried to make inferences about the economic life of the period by addressing the agriculture, trade and industry issues of the period people. According to Valāyat-Nāma-ı Hādījī Baktāsh-ī Wālī., this period of economic life in Anatolia; It was mentioned that it was shaped by three important factors, namely agriculture, animal husbandry and trade. Looking at agriculture in Anatolia of the period; While it is seen that information is given within the framework of the information given about the agricultural products grown and their cultivation methods, Anatolia has a lively commercial life due to its location on the important trade routes, Istanbul, Eskişehir, Afyon, Erzurum, Sivas, Konya, Kayseri, Kastamonu, Denizli, It has been stated that cities such as Sinop, Antalya and Malatya are important trade centers, the liveliness of commercial life has always been preserved due to the caravanserais built in these centers, and finally, it is the end point of the trade routes passing through Mosul, Damascus, Aleppo and Baghdad. In these studies, which include detailed information about the professions that are an indispensable part of economic life and especially the maintenance of commercial life, it has been said that animal husbandry, which has been shaped around the Turkmens, who constitute the population group who continue their nomadic lifestyle, is also mentioned at length. This occupation, which is given as an activity in the form of accommodation in the form of a plateau and winter in order to feed animals such as sheep, goats, camels, horses, cattle and birds and to enable them to live in herds, is a sector taxed by the state and is also an important export item.

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